



World Mission Sunday

Sister Michelle Toepp
and her Missionaries of faith

Pages 9, 11, 20

Year of Faith begins

In Truth and Charity

Page 2

New Church doctors

St. John of Avila and
St. Hildegard of Bingen added

Page 3

New home for coats

Christ Child Society of Fort
Wayne relocates service

Page 4

America's two newest saints

Kateri Tekakwitha and
Mother Marianne Cope

Pages 10-11

Red Mass traditions

Bishop celebrates Masses

Pages 12-14



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TODAY'S CATHOLIC

Putting out into the 'digital' deep, My Year of Faith goes live

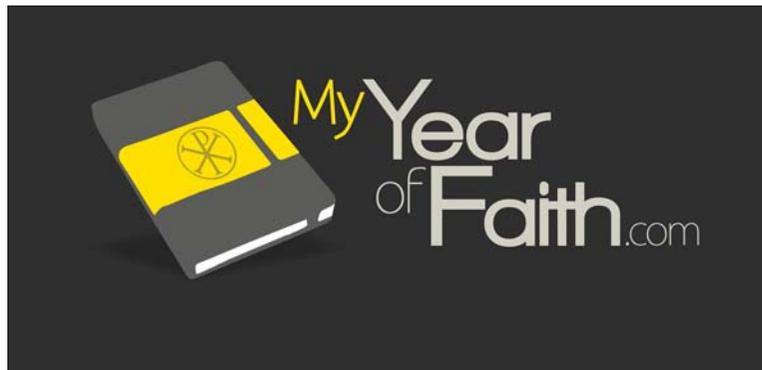
BY DIANE FREEBY

SOUTH BEND — The Year of Faith officially kicked off Oct. 11, and now there's an app for that!

The Diocese of Fort Wayne-South Bend is answering Pope Benedict XVI's call to use new media and technology, providing a blog and mobile app (available for iPhone and Android mobile device users) as part of an exciting faith-building initiative.

This app, which went live Oct. 11, is titled "My Year of Faith" and can be a daily, customizable resource for users. It includes many features that lead to a deeper understanding of the faith, an increased prayer life, and reflections and thoughts from nationally known bloggers and writers — all with daily content updates.

The list of contributors is a "who's who in Catholic social media" including blogger Lisa Hendey of CatholicMom.com, popular Catholic authors and speakers like Dr. Greg Popcak, as well as local voices, like Bishop Kevin C. Rhoades. Those who do not have smartphones can follow the blog at www.myyearoffaith.com.



PROVIDED BY THE SECRETARIAT FOR EVANGELIZATION AND SPECIAL MINISTRIES

The Diocese of Fort Wayne-South Bend is answering Pope Benedict XVI's call to use new media and technology, providing a blog and mobile app (available for iPhone and Android mobile device users) as part of an exciting faith-building initiative. The app, titled "My Year of Faith," can be a daily, customizable resource for users. Those who do not have smartphones can follow the blog at www.myyearoffaith.com.

[faith.com](http://www.myyearoffaith.com).

According to Megan Oberhausen of the Secretariat for Evangelization and Special Ministries, the new media outreach serves two purposes.

"The first is catechesis," says Oberhausen, "by offering a short reading every day to help people know and love their faith more deeply."

"The second is evangelization, by

helping Catholics share their faith with joy and enthusiasm and providing a place where others can encounter the love of Jesus Christ and the light and hope of the Gospel," she adds. "It's all about leading people to Jesus."

Oberhausen serves as the point person for the project, which is a secretariat-wide endeavor. She approached Patrick Leinen and Little

i Apps (the group that created the Confession App) about creating an app for the Year of Faith. Within a few months they developed technology to provide insightful writings from the Catholic community and allow users to interact socially while providing suggestions to foster spiritual growth.

"We loved the idea of reaching out to the larger Catholic community from our local diocese," says Leinen. "We feel it is an incredible new approach that embraces the Church's call for improved social media. What the bishop is doing is really cutting edge and incredible."

Others are excited about contributing to the new app.

"As we anticipate the potential for personal renewal of faith and the impact this year will have upon our Church, I believe that a tool like this app will be the perfect spiritual companion for families like mine," says Hendey. "The content will be instructive for Catholics, but will also provide us with the tools and motivation to share our faith with our loved ones and friends. In short, the

YEAR, PAGE 5

Christ is the answer to humanity's questions

BY CINDY WOODEN

VATICAN CITY (CNS) — To evangelize means to help people understand that God Himself has responded to their questions, and that His response — the gift of salvation in Jesus Christ — is available to them as well, Pope Benedict XVI said.

"Our role in the New Evangelization is to cooperate with God," the pope told the more than 260 cardinals, bishops and priests who are members of the world Synod of Bishops on the New Evangelization. "We can only let people know what God has done."

In a 21-minute, off-the-cuff reflection during morning prayer at the synod's opening session Oct. 8, Pope Benedict spoke of the importance of prayer in the Church's push for a New Evangelization, the meaning of evangelization, and sharing the Gospel through both proclamation and charity.

The pope examined the use of the word "evangelion," the Greek term that is the root of

the English word "evangelization," and which is itself translated as "Gospel."

In the Book of Isaiah, he noted, the Hebrew equivalent of the word describes "the voice that announces a victory, that announces goodness, joy and happiness," transmitting the message that "God has not forgotten His people," and that He intervenes with power in history to save them.

In the New Testament, the pope said, "evangelion" is the good news of the incarnation of Christ, the coming of God's Son into the world to save humanity.

For the people of Israel suffering under Roman rule, it was truly good news that God spoke to His people and came to live among them, the pope said. News of Jesus' birth was the answer to those who questioned whether there really was a God; whether He knew His people and the circumstances of their lives; and whether He had any power to change their situation.

SYNOD, PAGE 3

LIVING ROSARY ORGANIZED



MARK WEBER

Pro Life advocates gathered at St. Mary Parish, Huntington, on Oct. 7, for a living rosary organized by Msgr. Dillon Council of the Knights of Columbus. The rosary and respect life are honored in the month of October.

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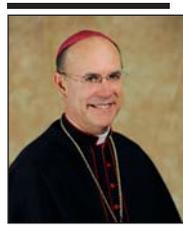
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The Year of Faith has begun



IN TRUTH AND CHARITY

BY BISHOP KEVIN C. RHOADES

On Thursday, October 11th, the 50th anniversary of the opening of the Second Vatican Council, the Year of Faith began here in our diocese and throughout the world. Thanks to our Holy Father, Pope Benedict XVI, we have this opportunity for a renewal, rediscovery, deepening, and celebration of the precious gift of our Catholic faith.

In the Catechism of the Catholic Church, faith is defined as "both a gift of God and a human act by which the believer gives personal adherence to God who invites his response, and freely assents to the whole truth that God has revealed. It is this revelation of God which the Church proposes for our belief, and which we profess in the Creed, celebrate in the sacraments, live by right conduct that fulfills the twofold commandment of charity..., and respond to in our prayer of faith. Faith is both a theological virtue given by God as grace, and an obligation which flows from the first commandment of God" (CCC 26, 142, 150, 1814, 2087).

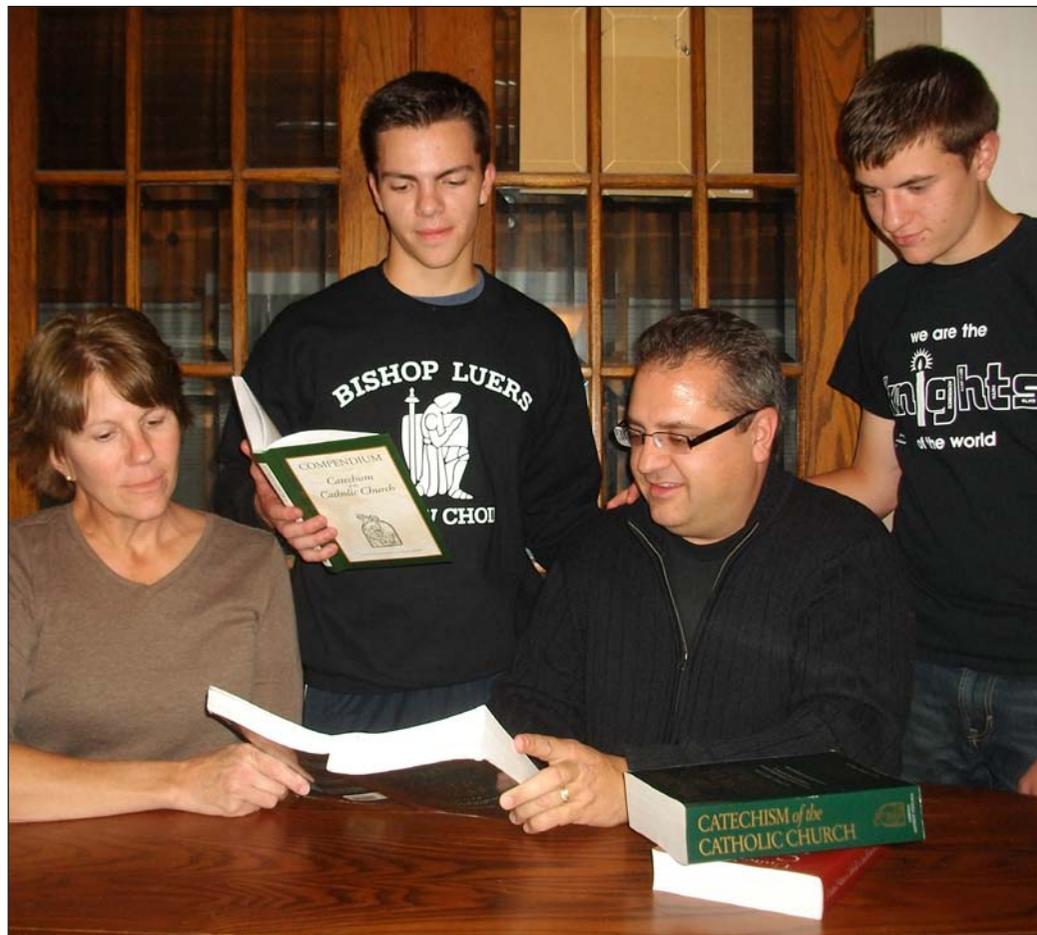
The Year of Faith is a good time to take our faith to the next level. It is an opportunity to study the faith in order to deepen our understanding of what we profess in the Creed. You may wish to consider making a resolution to read the entire Catechism of the Catholic Church, perhaps a few pages each day throughout the year. In the Apostolic Letter announcing the Year of Faith, Pope Benedict wrote:

In order to arrive at a systematic knowledge of the content of the faith, all can find in the Catechism of the Catholic Church a precious and indispensable tool. It is one of the most important fruits of the Second Vatican Council. ... The Year of Faith will have to see a concerted effort to rediscover and study the fundamental content of the faith that receives its systematic synthesis in the Catechism of the Catholic Church.

I encourage all Catholics in our diocese to have a copy of the Catechism in your homes. It is a great compilation of Sacred Tradition and Church doctrine. It is filled with Scripture and the spiritual heritage of the saints of the Church, helping us to enter more deeply into the Christian mystery.

Twenty years ago, Blessed John Paul II wrote that "In reading the *Catechism of the Catholic Church* we can perceive the wonderful unity of the mystery of God, his saving will, as well as the central place of Jesus Christ, the only-begotten Son of God, sent by the Father, made man in the womb of the Blessed Virgin Mary by the power of the Holy Spirit, to be our Savior. Having died and risen, Christ is always present in his Church, especially in the sacraments; he is the source of our faith, the model of Christian conduct, and the Teacher of our prayer."

In the Catechism, we find the wealth of teaching that the Church has received, safeguarded, and handed on these past 2000



PROVIDED BY TESS STEFFEN

The Tess and Mitch Steffen family, shown above, of St. John the Baptist Parish, Fort Wayne, reviews the Catechism of the Catholic Church. Their sons, Nick and Alex, also use the catechism in theology classes at Bishop Luers High School. Bishop Kevin C. Rhoades encourages all Catholics in the diocese to have a copy of the catechism in their homes. "It is a great compilation of Sacred Tradition and Church doctrine. It is filled with Scripture and the spiritual heritage of the saints of the Church, helping us to enter more deeply into the Christian mystery," he writes in his column. Bishop Rhoades suggests reading the catechism as good exercise for the Year of Faith.

years. Blessed John Paul II promulgated this Catechism on October 11, 1992, on the 30th anniversary of the opening of the Second Vatican Council. What a gift it has been to millions of Catholics! Catechesis in the Church at all levels (adult, youth, and children) has improved tremendously in recent years, thanks to the gift of this excellent compendium of Catholic doctrine.

As important as knowledge of the faith is, we must also recognize that faith is also trusting obedience to God. It involves not only the assent of our intellect to revealed truth, but also the assent of our will, accepting the content of revelation as true. Faith consists in an intimate relationship with Christ. It involves trust in the Son of God who became man for our salvation.

During this Year of Faith, it is good not only to seek to grow in our understanding of the truths of our faith, but also to grow in our relationship with God. As Pope Benedict has said: "God is not far from us,

he is not somewhere out in the universe, somewhere that none of us can go. He has pitched his tent among us: in Jesus he became one of us, flesh and blood just like us. This is his 'tent.' In Jesus, it is God who 'camps' in our midst." As the Holy Father often says: Jesus is the Face of God. "The infinite beauty of God ... shines on Christ's Face."

I hope that this Year of Faith is a year of grace for all the faithful of our diocese. I pray that it will be a time for all of us to grow in both our understanding of the truths of our faith and also, through prayer, in our friendship with the Lord and our trust in him. Let us keep our gaze fixed upon Jesus Christ, the "pioneer and perfecter of our faith" (Hebrews 12:2).

With our Holy Father, let us entrust this time of grace to the Mother of God, proclaimed "blessed because she believed" (Luke 1:45).



Priest assignment announced

Most Reverend Kevin C. Rhoades has made the following appointment:
• **Rev. Sebastian Twinomugabi** to parochial vicar at Ss. Peter and Paul Parish, Huntington, effective Oct. 8, 2012.

SYNOD

CONTINUED FROM PAGE 1

People today have the same questions, the pope said: "Is God a reality or not? Why is He silent?"

When Christians evangelize, they must remember that their "faith has content," and that what they believe and seek to share with others is outlined in the creed, he said. They must use their intelligence to reflect on the tenets of their faith and use their mouths to proclaim it.

Because faith isn't an abstract notion, Christians also must live their faith and share it with the world through acts of charity and love, the pope said.

"Being tepid is the greatest danger for Christians," he said. "We pray that faith becomes like a fire in us and that it will set alight others."

The synod formally opened Oct. 7 with a Mass in St. Peter's Square.

During his homily, Pope Benedict said that the "Church exists to evangelize" by sharing the Gospel with people who have never heard of Christ, strengthening the faith of those who already have been baptized and reaching out to those who "have drifted away from the Church."

"At various times in history," he said, "divine providence has given birth to a renewed dynamism in the Church's evangelizing activity," as happened, for example, with the evangelization of the Americas beginning late in the 15th century.

"Even in our own times, the Holy Spirit has nurtured in the Church a new effort to announce the good news," the pope said.

The modern effort to proclaim salvation in Christ to the modern world found "a more universal expression and its most authoritative impulse in the Second Vatican Ecumenical Council," which opened 50 years ago this Oct. 11.

The pope said the synod is dedicated to helping people strengthen their faith and to helping those who have drifted away "encounter the Lord, who alone fills existence with deep meaning and peace; and to favor the rediscovery of the faith, that source of grace which brings joy and hope to personal, family and social life."



CNS PHOTO/PAUL HARING

Cardinals and bishops attend the opening Mass of the Synod of Bishops on the new evangelization celebrated by Pope Benedict XVI in St. Peter's Square at the Vatican Oct. 7. In the first row are Cardinals Kazimierz Nycz of Warsaw, Timothy M. Dolan of New York, Leonardo Sandri, and Robert Sarah.

Pope adds two saints to list of Church 'doctors'

VATICAN CITY (CNS) — Pope Benedict added a 16th-century Spanish priest and a 12th-century German abbess to the roster of doctors of the universal church.

The pope proclaimed the new doctors, St. John of Avila and St. Hildegard of Bingen, at Mass Oct. 7 in St. Peter's Square, where the thousands in attendance included pilgrims waving Spanish flags, and German nuns in traditional habits.

In his homily, Pope Benedict said that St. John, "a profound expert on the sacred Scriptures," knew how to "penetrate in a uniquely profound way the mysteries of the redemption worked by Christ for humanity."

Noting St. Hildegard's knowledge of medicine, poetry and music, the pope called her a "woman of brilliant intelligence, deep sensitivity and recognized spiritual authority. The Lord granted her a prophetic spirit and fervent capacity to discern the signs of the times."

The doctors of the Church, saints honored for particularly important contributions to theology and spirituality, come from both the Eastern and Western church traditions.

The 35 doctors include early Church fathers such as Sts. Jerome, John Chrysostom and Augustine, and theologians such as Sts. Thomas Aquinas, Bonaventure and John of the Cross, but also St. Therese of Lisieux, who was honored by Blessed John Paul II in 1997, despite her lack of scholarly accomplishment.

St. Hildegard is the fourth female doctor of the Church, joining Sts. Therese, Catherine of Siena and Teresa of Avila.



CNS PHOTO/PAUL HARING

A sign in Spanish saying "Almodovar del Campo, the birthplace of St. John of Avila, congratulates its doctor," is seen before the opening Mass of the Synod of Bishops on the new evangelization in St. Peter's Square at the Vatican Oct. 7. During the Mass, Pope Benedict XVI proclaimed the 16th-century Spanish saint as the 34th doctor of the Church.



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

- Sunday, Oct. 14, 11:30 a.m. — Wedding Anniversaries Mass, Cathedral of the Immaculate Conception, Fort Wayne
- Monday, Oct. 15, 10 a.m. — Meeting of Bishop's Cabinet, Archbishop Noll Center, Fort Wayne
- Monday, Oct. 15, 6 p.m. — Mass for Christ Child Society, Saint Elizabeth Ann Seton Church, Fort Wayne
- Wednesday, Oct. 17 — Meeting of Our Sunday Visitor Advisory Board, Detroit
- Thursday, Oct. 18, 6 p.m. — Saint Luke White Mass, Our Lady of Fatima Chapel, Saint Joseph Regional Medical Center, Mishawaka

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Christ Child Society finds new home for Coats for Kids

BY MICHELLE CASTLEMAN

FORT WAYNE — At this year's annual Mass and dinner with Bishop Kevin C. Rhoades to be held on Oct. 15, the Christ Child Society will celebrate a special milestone — 15 years as a chapter in Fort Wayne. Over their short tenure in Fort Wayne, the Christ Child Society has grown by leaps and bounds and multiplied their membership tenfold.

Bishop Rhoades was on hand Oct. 3 to bless a special endeavor — a new facility to house their “Coats for Kids” distribution project. Since its inception, Christ Child Society has given out brand new winter coats, hats and gloves each fall to youngsters in the Fort Wayne community who might otherwise go without.

Christ Child Society procured the old Sears building at Rudisill Plaza thanks to the generous efforts of Tippmann Properties, upgrading from both St. Paul's, then Sacred Heart School, where they have been housed since the first coats were distributed in October 1998. The new space will be leased to the Diocese of Fort Wayne-South Bend at a nominal charge and no rental fee will be passed on to the Christ Child Society.

The location is ideal and will serve the clients of the Christ Child Society well.

Bill Dotterweich, who has been instrumental to the ongoing success of the Christ Child Society, detailed,

“The building is located conveniently on a bus route, has more than ample parking, full time security guards and large, clean lavatory facilities on both floors.”

There is much activity in the area with other tenants in the building that employ over 200 people. Family and Social Services Agencies are also under the same roof making it a familiar stop for the clients. The Christ Child Society is segregated from the rest of the well-maintained building with a separate street level entrance.

Coats for Kids is just one of the many ministries of the Christ Child Society. A relieved and grateful 2012 co-chair, Lynne Pollifrone, stated, “We are so blessed to have obtained this facility. It has taken a lot of hard work by everyone involved, but our first distribution day went very smoothly.”

Coats will be distributed again each Wednesday during the month of October. The project started humbly, giving out 93 coats the very first year. Over time, records kept on hand-written 5x7 index cards have been replaced by speedy check-ins on seven donated laptops and last year members gave out over 2,000 coats.

The other original ministry, which is at the heart of every Christ Child chapter, is Layettes for Infants. Like their founder, Mary Virginia Merrick, first did in 1884, Christ Child Society members assemble and provide hundreds of layettes annually containing cloth-



PHOTOS BY MICHELLE CASTLEMAN



Bishop Rhoades blesses the efforts of the Christ Child Society and their new facility on the first morning of their 2012 Coats for Kids distribution.

ing, a blanket, diapers, baby bottles and other basic necessities for a newborn infant in need at area hospitals and social service agencies.

Also in 1998, Christ Child Society members added My Stuff Backpacks that contain personal items and school supplies for chil-

dren in crisis situations to their list of undertakings with tutoring at Most Precious Blood and St. John, Fort Wayne, grade schools, provided since 2001. These ministries currently operate out of the Archbishop Noll Catholic Center. Crib Club came on board in 2004. The Christ Child Society maintains a room at three different locations located within the Women's Care Centers (WCC) in Fort Wayne known as the Crib Club. The rooms are stocked with infant care items for expectant and new mothers who are clients of the WCC. The women use coupons they have earned by attending prenatal check-ups and parenting classes to “shop” in the room. In

addition, Christ Child Society has four different internal committees for their nearly 200 members to become involved including: event planning/fundraising, spiritual, communications and membership.

The Fort Wayne chapter came about after founding president, Peggy Dotterweich, ran into then National Christ Child Society president Kathleen Gibbons at a reception following the Notre Dame vs. Ohio State football game in 1995.

“She asked for help. It was that simple,” Dotterweich explained. Discussions, correspondence, visits and a request to then Bishop John M. D'Arcy followed over the next year. Finally, in April 1997, 18 charter members, who mostly came from the Orphans' Guild, got the green light for the very first meeting.

Dotterweich continued, “Our chapter was one of the first to set up as a 501c3 nonprofit corporation. If something were to happen to national, our chapter would always be there, no matter what.”

Fort Wayne is one of over 40 chapters of the National Christ Child Society across the country that provides services to at-risk children. The Diocese of Fort Wayne-South Bend also has a large chapter in South Bend. Founded in 1887 in Washington, D.C., by Merrick, volunteers continue to live out the legacy of their founder by sharing and expanding her vision of faith-in-action 125 years later.

For more information on volunteer or fundraising efforts of the Christ Child Society, visit www.christchildssocietyfw.org.

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INFINITY
REPLACEMENT WINDOWS

Rosary Novena for Life and Liberty begins

WASHINGTON — The Rosary Novena for Life and Liberty, promoted by the U.S. Conference of Catholic Bishops, is set for Oct. 14-22. Resources for the novena are available at www.usccb.org/issues-and-action/religious-liberty/prayer-resources.cfm.

The novena is also intended for individuals and families to pray together, and the resources highlight the courageous witness of the many saints that the Church celebrates during the nine days — St. Teresa of Avila, St. Margaret Mary Alocoque, St.

Ignatius of Antioch, St. Luke the Evangelist, St. Isaac Jogues, St. Paul of the Cross — not to mention the American saints, including Kateri Tekakwitha, who will be canonized on Oct. 21.

“It would be a wonderful way to plunge right into the Year of Faith by asking Our Lady’s intercession for these important intentions of respect for human life and religious liberty, all the while familiarizing ourselves and our children with these heroes and heroines of our faith who stood for these very values,” notes Lisa

Everett, codirector of the Office of Family Life.

This past spring, the bishops urged an intensification of prayer efforts for religious freedom in this country. With October being Respect Life Month and the Month of the Holy Rosary, it seems an appropriate time to ask for the Blessed Mother’s intercession for these intentions. Further, as the Year of Faith begins, these resources are provided to help the faithful learn more about the courageous forebears in the faith and to follow their example.

BLOG

CONTINUED FROM PAGE 1

Year of Faith will help us better know and more effectively share the riches of the Catholic Church. I can’t wait to begin using it!”

Oberhausen says she is most excited about the monthly interactive web challenges.

“For example, in December, we have a post on the history of the crèche or Nativity scene,” Oberhausen explains. “At the end of the post, we’ll ask our readers and followers to take a photo of their family’s Nativity scene and post to Facebook or Twitter with a link to the post. If you’re using the mobile app, you can do this right from your phone. It’s a fun little challenge, but it also is a way to practice the New Evangelization.”

“And if all our readers and followers are doing the challenge, imagine how many people will encounter those photos and links

that day,” Oberhausen emphasizes. “It offers an opportunity for millions of people to see — and maybe check out — the blog. After that, it’s up to the Holy Spirit. But we’ve done our part. Each of us, in a real way, can share Jesus Christ through social media. And that’s the natural result of catechesis; after encountering Jesus Christ, how can we not be moved to share?”

While the app is geared toward evangelization for all ages, diocesan Director of Youth, Young Adult and Campus Ministry Cindy Black says the project is especially important for reaching youth and young adults and the ripple effect could be far-reaching.

“Young people have access to people that we do not, and thus are key in evangelizing their friends,” says Black. “When teens and college students witness to the joy of living their Catholic faith, it naturally attracts others who long for joy and peace. That is the most exciting thing — to think about the potential when putting out into the digital deep. It’s possible that a col-

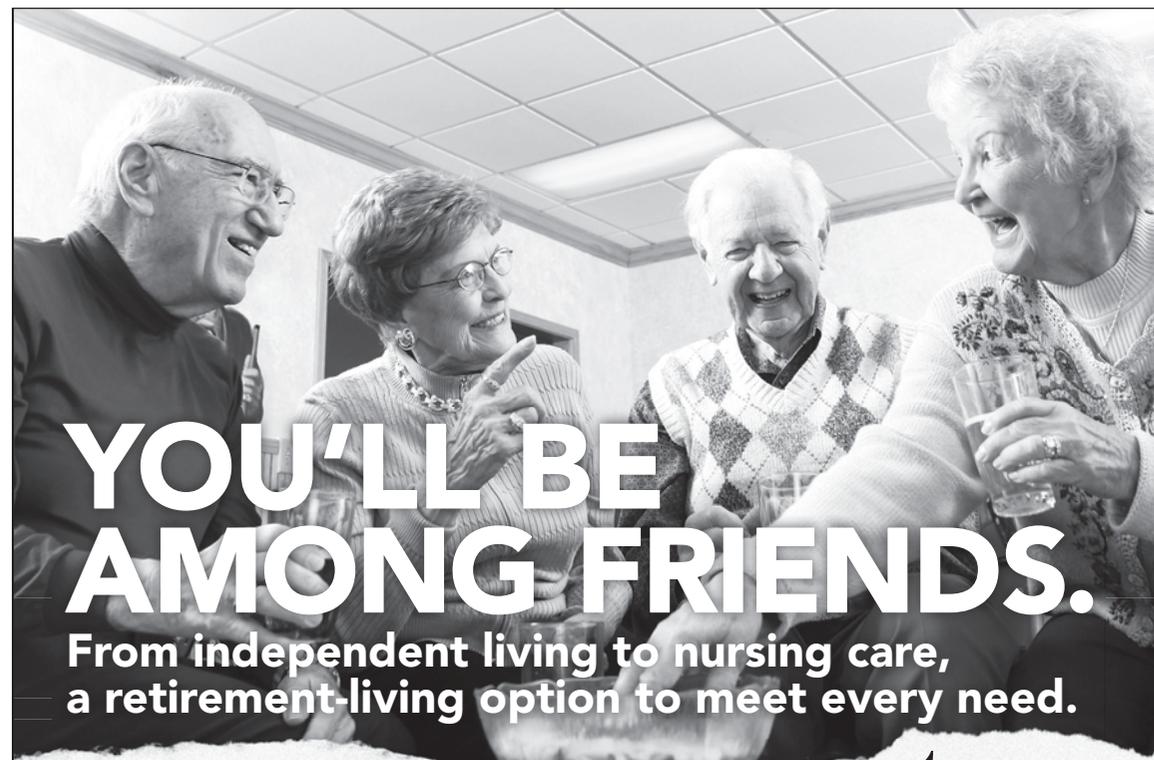
lege student could post something on Facebook with a link and his or her friends across the country would read it and share and, it could spider around the world!”

Pope Benedict XVI says, “Without fear we must set sail on the digital sea, facing into the deep with the same passion that has governed the ship of the Church for 2,000 years.”

Oberhausen says that’s been her team’s motto throughout development of the app, especially when they felt overwhelmed by the scope of the project.

“Of course, the learning curve on a project like this is steep,” admits Oberhausen, “but all along the way the Lord made it clear that this was His will and He was going to provide. So what choice did we have but to step out in faith? In a way, for us, this last year has really been a ‘year of faith’ and now we’re getting to start celebrating the real thing with everyone else!”

The “My Year of Faith” app costs 99-cents and is available for iOS and Android. That includes tablets such as iPad and the Kindle Fire.



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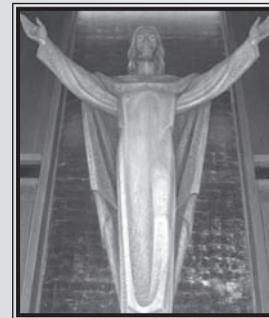
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Pope, at Marian shrine, entrusts Year of Faith, synod to Mary

LORETO, Italy (CNS) — During a visit to the Shrine of Our Lady of Loreto, Pope Benedict XVI formally entrusted to Mary the world Synod of Bishops and the Year of Faith. The pope was marking the 50th anniversary of Blessed John XXIII's visit to the Marian shrine, about 175 miles northeast of Rome, when he entrusted to Mary's care the Second Vatican Council, which began Oct. 11, 1962. "Fifty years on, having been called by divine providence to succeed that unforgettable pope to the See of Peter, I, too, have come on pilgrimage to entrust to the Mother of God two important ecclesial initiatives: the Year of Faith," which was to begin Oct. 11 and the Synod of Bishops, which was to open Oct. 7. About 10,000 people gathered in the square outside the Loreto shrine for the pope's morning Mass. Most of the pilgrims stood in the shadow of the shrine, protected from the sun shining in a clear blue sky. At the end of his homily, Pope Benedict turned to Our Lady of Loreto with several petitions. "I wish to entrust to the Most Holy Mother of God all the difficulties affecting our world as it seeks serenity and peace," the pope said. He prayed for Mary's intercession in responding to the "problems of the many families who look anxiously to the future" and for young people just starting to build their adult lives. The pope prayed for the poor, lonely and suffering who are "awaiting signs or decisions of solidarity and love."

NEWS BRIEFS

YOUNG PEOPLE PROCESS DURING CHILDREN'S EUCHARISTIC HOLY HOUR IN WASHINGTON



CNS PHOTO/BOB ROLLER

Young people dressed in traditional garb process at the start of the 10th annual Worldwide Children's Eucharistic Holy Hour at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., Oct. 5.

Christ, not priest or faithful, is at center of the liturgy, pope says

VATICAN CITY (CNS) — A liturgy is not Christian if Christ is not the center of the celebration, Pope Benedict XVI said. "The conviction must grow in us every day that the liturgy is not 'our' or 'my' doing, but is God's acting in us and with us," he said Oct. 3. The pope spoke to an estimated 20,000 people gathered in St. Peter's Square for his weekly general audience. The talk was the latest focusing on the liturgy in the pope's series on the subject of prayer. During the audience, Pope Benedict did not mention the Italian protester, Marcello Di Finizio, who had climbed onto the dome of St. Peter's Basilica Oct. 2 and remained there the next day to protest the economic policies of Italy and Europe. In his catechesis, the pope said, "If in the celebration (of Mass) the centrality of Christ does not emerge, we won't have Christian liturgy, totally dependent on the Lord," who supports it with His presence. It's not the action of the individual — whether the priest or one of the faithful — or the group gathered in the pews "that celebrates the liturgy, but it is primarily the action of God through the Church, which has its own history, rich tradition and creativity. This universality and fundamental openness, which is characteristic of the whole liturgy, is one of the reasons it cannot be created or modified by the individual community or by experts, but must be faithful to the forms of the universal Church," he said.

Vatican court finds papal butler guilty; sentences him to 18 months

BY CINDY WOODEN

VATICAN CITY (CNS) — A three-judge panel of Vatican jurists found Paolo Gabriele, the papal butler, guilty of aggravated theft and sentenced him to 18 months in jail for his role in leaking private papal correspondence and other confidential documents.

The verdict was read Oct. 6 by Giuseppe Dalla Torre, president of the three-judge panel, just two hours after the fourth and final session of the trial.

Dalla Torre began reading the sentence with the formula, "In the name of His Holiness Benedict XVI, gloriously reigning, the tribunal, having invoked the Most Holy Trinity, pronounced the following sentence. ..."

He then said the judges had found Gabriele guilty and sentenced him to three years in jail, but reduced the sentence for four reasons: Gabriele had never been convicted of a crime before; the value of his previous service to the Vatican; the fact that he was convinced, "although erroneously," of having acted for the good of the Church; and his declaration that he was aware of "betraying the Holy Father's trust."

The reading of the verdict and sentence took less than five minutes. Gabriele showed no emotion as the verdict was read, and after-

ward Vatican police led him to a side room while others exited the courtroom.

His lawyer, Cristiana Arru, said they would take him back to his Vatican apartment under house arrest. The defense has three days to inform the court if it intends to appeal.

"It's a good sentence, a balanced sentence," she told reporters. She said she and Gabriele had made no decision about the appeal.

Jesuit Father Federico Lombardi, Vatican spokesman, told reporters Pope Benedict was informed of the results of the trial immediately and was studying the matter. Father Lombardi said he believed it was likely the pope would pardon Gabriele, although he had no idea when that would occur.

Before the verdict was issued, the court heard the closing arguments of Arru and Nicola Picardi, the Vatican City prosecutor. Gabriele, a 46-year-old father of three, was given the opportunity to have the last word.

Gabriele told the court, "What I feel strongly is the conviction of having acted out of an exclusive — I'd say, visceral — love for the Church of Christ and for its visible head."

Picardi asked the judges to find Gabriele guilty and to sentence him to three years in prison; he said that while aggravated theft carries a maximum penalty of four years,



CNS PHOTO/L'OSSERVATORE ROMANO

Pope Benedict XVI's former butler, Paolo Gabriele, looks toward his lawyer, Cristiana Arru, during the final session of his trial in a courtroom at the Vatican Oct. 6.

there were "generic extenuating circumstances" that led him to seek a year less. However, he also asked the court to rule that Gabriele never again could hold a job in the Vatican that would bring him into contact with sensitive information or power.

In its sentence, the court did not order a restriction of Vatican jobs Gabriele could hold in the future; it did, however, order him to pay court costs.

In his closing arguments, Picardi

reminded the court that during the interrogations before the indictment and trial, Gabriele had said he passed on only photocopies and never removed original documents, but the testimony of Msgr. Georg Ganswein, the pope's personal secretary, and six police officers proved he had, in fact, taken originals.

The prosecutor also told the court that Gabriele was fascinated by secret service operations and thought the Holy Spirit sent him as an agent to help the pope. Picardi also said Gabriele believed "the pope was not sufficiently informed" about Vatican scandals and careerism, and he told investigators he hoped to help bring those problems to light.

Picardi said that while it is difficult to believe that one person collected all the stolen documents alone, Gabriele claimed he acted on his own, and the investigation found no proof of other accomplices — other than, perhaps, the Vatican computer expert, who is facing charges of aiding and abetting Gabriele.

Arru urged the judges to consider Gabriele's motives for acting and to impose only a minimal sentence. "He felt forced (to act) by the evil he saw" around him at the Vatican, Arru said.

The defense lawyer said she hoped one day Gabriele would be "rewarded" for his desire to help the Church and the pope.

Arru also told the court that any sentence should be reduced given the fact that Gabriele will be damaged for life by the publication of the court's August indictment, which included quotations from a psychiatrist and psychologist describing her client as simple, suggestible and as having an exaggerated sense of his own importance.

Testifying Oct. 2, Gabriele had said he was innocent of theft, but "I feel guilty for having betrayed the trust the Holy Father placed in me."

"I loved him like a son would," Gabriele told the court on the second day of his trial.

Asked to describe his role in the papal household, Gabriele said he served Pope Benedict his meals, packed the pope's suitcases and accompanied him on trips, and did other "small tasks" assigned to him by Msgr. Ganswein.

"I was the layman closest to the Holy Father, there to respond to his immediate needs," Gabriele said.

Being so close to the pope, Gabriele said he became aware of how "easy it is to manipulate the one who holds decision-making power in his hands," and he tried raising some of his concerns with the pope conversationally.

He said he leaked the documents out of concern for the pope, who he believed was not being fully informed about the corruption and careerism in the Vatican.

Knights of Columbus gave \$1.9 million to charities

The Knights of Columbus from the Indiana Jurisdiction gave over \$1.9 million and 589,634 hours in personal service to charitable and benevolent activities in 2011 according to the organization's Annual Survey of Fraternal Activity.

The figures were just released by the Knights of Columbus State Deputy Lawrence Fluhr. "These totals represent a remarkable outpouring of generosity not only in money but in personal commitment on the part of the 33,000 Knights in the State of Indiana," Fluhr said.

The Knights of Columbus is an international Catholic lay organization with more than 1.8 million members in the United States, Canada, Mexico, the Philippines, Puerto Rico, Poland and several other countries.

For Indiana Knights, contributions by members included \$497,605 to youth activities, \$1.244 million to church and community activities and \$161,202 for pro-life activities.

Members also gave an additional 51,607 hours in service to sick or disabled members and their families. The survey showed 52,243 visits to the sick and bereaved by these knights and 6,444 blood donors.

Knight of Columbus Supreme Knight Carl A. Anderson, stated, "The order's monetary contributions are noteworthy and commendable, but even more worthy of note is the record of personal service by members. This truly is charity in action."

Immaculate Conception, Auburn, to hold parish mission

AUBURN — Immaculate Conception Church is hosting a parish mission entitled "Proclaiming Our Faith: Be Not Afraid" in celebration of the Year of Faith. The mission will take place Oct. 22-25 and will begin at 6:30 p.m. each evening. Priests from around the Diocese of Fort Wayne-South Bend will preach about fearless, living faith. After the service, a social will be held in the parish hall.

The nightly schedule is as follows:

- Monday, Oct. 22 — "Martyrs and Modern Faith." Msgr. Michael Heintz will explain that while we may not be called to martyrdom, we are called to die to ourselves and live in service of others.

- Tuesday, Oct. 23 — "It Takes Faith to Reconcile." Newly ordained Father Ben Muhlenkamp will preach on the importance of Reconciliation and the command, "Go and sin no more." The sacrament will be offered at the end of the evening. There will be no social event.

- Wednesday, Oct. 24 — "Family: Become What You Are." Father Mark Gurtner, a son of the parish, will offer words of

AROUND THE DIOCESE

GROTTO BLESSED AT BISHOP LUERS HIGH SCHOOL



TESS STEFFEN

Father Bill Sullivan, pastor of St. Thomas the Apostle in Elkhart, and 1964 graduate of Bishop Luers High School, blessed the new Bishop Luers' grotto, Maria's Grotto, on Friday, Sept. 28. The blessing followed a Mass that marked Homecoming and included a procession of candles held by captains of sports and representatives from Key Club, National Honor Society, Path to Success and Student Council. Maria's Grotto was donated by Dorothy Lenk whose grandchildren have been or currently are students at Bishop Luers. Plans were researched and developed with the assistance of Bill Stauffer, president of Renaissance Management Services, and Larry Gerig, president of Erie Haven. Pictured at the grotto are Dorothy Lenk and her son Dr. John Pritchard, who is a sports physician.

encouragement to families as they try to live out their faith in an increasingly secular world.

- Thursday, Oct. 25 — "The Strength to Proclaim Comes from Faith in the Real Presence of Jesus in the Eucharist." Bishop John M. D'Arcy, bishop emeritus, will offer Mass and discuss the struggle to live as people of faith while remembering that Christ has already won the battle and we witness it on the altar at each Mass.

Father Derrick Sneyd, pastor at Immaculate Conception, described this parish mission recently, saying, "This is a blessed opportunity for us to draw closer to our Savior, to celebrate the sacraments, to learn more about our faith and how to live it out, and to begin the Year of Faith with hearts open to the graces that our loving God so desires to give us. Proclaiming our faith can be difficult for many in today's world. It is my hope that this mission will give people the strength and inspiration to have a faith of word and action; a faith that is living and charitable."

Immaculate Conception

Church began in 1871 and is located at 500 E. Seventh Street, Auburn. Father Derrick Sneyd is the pastor of the parish. The parish office can be reached at (260) 925-3930.

St. Joseph School to host Pumpkin Festival

GARRETT — St. Joseph School in Garrett will host their 29th annual Pumpkin Festival on Sunday, Oct. 21, from 11:30 a.m. to 3 p.m.

The festival, hosted by the Home and School Association, will feature kid-friendly carnival games, bake sale, bounce house, cake walk, pop toss, face painting, a rolling video games semi-trailer and bingo.

A homemade beef and noodle dinner with mashed potatoes, green beans, drink and choice of homemade pie will be served in the lunchroom of Bennett Hall. A hot dog meal for children is also available. Dinner prices are \$8 for adults and \$4 for children. Local carryout is available by calling

the school office prior to Friday, Oct. 19.

Raffle tickets are available and include cash prizes, two Notre Dame football tickets, Longaberger basket and a 31 Gifts large utility tote.

St. Joseph School is located at 301 W. Houston St. in Garrett.

Bishop Rhoades presents worldview on immigration at Ancilla College

DONALDSON — The clashing viewpoints over legal and illegal immigration in the U.S. change dramatically when viewed through a framework that emphasizes human life, work and family, Bishop Kevin C. Rhoades said recently at Ancilla College.

Bishop Rhoades presented a coherent, Catholic-centered overview of the controversial topic as the first of this year's long running Lampen Lecture series at Ancilla College.

Bishop Rhoades provided a brief look at Church teachings

on work, family life and human rights before delving into the public debates about immigration.

"There are many stories of immigration in both the Old and New Testaments. The movements of people, starting with Exodus to the flight of the holy family to Egypt, are all immigrant stories still speaking to us today," Bishop Rhoades said.

Bishop Rhoades spoke to a large group Oct. 2 bringing together the threads of Catholic Church teachings with principles of social justice and modern legislative attempts to reform immigration laws.

"This is an important issue of public policy that has moral implications in light of the principles of the dignity of the human person, justice and human solidarity. The U.S. bishops support comprehensive immigration reform that promotes true respect for law, protects the human rights and dignity of immigrants, keeps families together, and advances the common good," Bishop Rhoades said.

The next Lampen Lecture is "Blessed Mary Catherine Kasper" by Sister Linda Volk, a Poor Handmaid of Jesus Christ, set for Nov. 7 at 3 p.m. in room 231 of Ancilla College. All Lampen Lectures are free and open to the public. Ancilla College, located two miles south of U.S. 30 near Plymouth, is a sponsored ministry of the Poor Handmaids of Jesus Christ.

America needs Fatima schedules rosaries

SOUTH BEND — America Needs Fatima rosaries will be prayed around the nation on Saturday, Oct. 13, the anniversary of the last miracle at Fatima. The faithful in the South Bend and Elkhart areas are welcome to join any of the local groups and pray for the reparation of sins and offenses committed against God and the Sorrowful and Immaculate Heart of Mary, and to pray for the conversion of the United States.

The following groups are scheduled to meet at 12 p.m., except for St. Thomas the Apostle Church, Elkhart, group, whose service begins at 11 a.m. All four mysteries of the rosary will be prayed.

The locations include the following:

- Christ the King — Darden Road at State Road 933.
- Planned Parenthood — Grape Road.
- Ironwood Road just south of SR 23.
- St. Anthony Parish — Ironwood Road at East Jefferson Boulevard.
- St. Matthew Cathedral — 1701 Miami St., meet on the steps on the Miami Street entrance.
- St. Thomas the Apostle, Elkhart — 1405 N. Main St. at Bristol Street, meet on the Bristol Street side of the parish lot.

For more information about the national event, visit the website at www.americaneedsfatima.org.

U.S. Senate candidates weigh-in on the issues

The Indiana Catholic Conference (ICC), the public policy arm of the Indiana bishops, offers Hoosier Catholics a three-part series of articles profiling statewide-elected officials. In each article, the candidates were asked pertinent questions that relate to the office that they seek to hold. The questions and answers appear in their entirety below. The articles are to serve as a resource for Catholics.

INDIANAPOLIS — In a matter of weeks, nationwide millions of Catholics will enter the voting booth to cast their vote. According to the Official Catholic Directory by P.J. Kennedy & Sons approximately 700,000 Catholics reside in Indiana. These Hoosiers will have the opportunity to make their mark on the national canvas by electing several national office holders including one U.S. Senator from Indiana.

Three U.S. Senate candidates seek the office. Indiana State Treasurer Richard Mourdock is running on the Republican ticket; Congressman Joe Donnelly (D-IN), who is currently serving in the 2nd Congressional District, will run on the Democrat ticket; and Andrew Horning, who works in the cardiovascular healthcare industry, will run on the Libertarian ticket. All three candidates were invited to participate in the Catholic Conference election series. Below are their responses. The candidates appear in alphabetical order.



JOE DONNELLY

Responses from Joe Donnelly

Question: What is your position in regard to protecting unborn human life from abortion and committing federal resources to ending abortion?

Donnelly: I believe human life is sacred, and I value it in all its forms. I oppose abortion, am pro-life, and believe that government policies should encourage life and make it easier for parents to adopt children.

Question: We hear much about the economy but what is to be done about the moral imperative of pervasive poverty. What would you do to address the problem of pervasive

poverty; what policies/path(s) do you offer to overcome it?

Donnelly: I often say that the best social program is a job for mom and dad, and that means giving Hoosier men and women the skills and education they need to compete while working with local businesses to provide them with the environment they need to grow. To that end, we need to make sure local educational institutions are teaching the skills employers need now.

Question: How would you balance the problem of public debt, making it manageable, as it relates to the moral obligation of providing for the least?

Donnelly: We must get our fiscal house in order, which is why I have supported almost \$2.4 trillion in spending cuts and have given back over \$600,000 from my office budgets since coming to Congress. Yet we cannot balance our budgets on the backs of the least among us, seniors, students and veterans, like the budget my opponent Richard Mourdock supports.

Question: What is your position on legislation and regulations that forces health-care providers to provide, pay for or refer for services contrary to their conscience for moral or religious reasons?

Donnelly: There is a common sense solution that needs to be found, one that protects access to health services while also ensuring that religiously-affiliated institutions are not required to act against their religious beliefs. Finding common ground can be achieved administratively. Religious institutions have the clear right to pursue this option through the courts as well. I am confident a solution can be found.

Question: What immigration policy would you pursue that would protect the human dignity of all persons?

Donnelly: Our country has a rich history of legal immigration, and to that end, I support those who travel to this country legally. I support bipartisan efforts to immigration reform as no one party gets it right 100 percent of the time. We will need to work together to fix the immigration system in our country.

Question: Do you support or oppose the overturning of the federal Defense of Marriage Act (DOMA)?

Donnelly: I oppose overturning the Defense of Marriage Act. I believe that marriage is a union between a man and a woman as it is defined under both Indiana and federal law. I also believe that current Indiana and federal laws adequately address the issue of same sex-marriage and should remain in place.

Responses from Andrew Horning

Question: What is your position in regard to protecting unborn human life from abortion and committing federal resources to ending abortion?

Horning: I've been a fan of Ron Paul's pro-life plan to remove abortion from the appellate jurisdic-



ANDREW HORNING

tion of the U.S. Supreme Court. Clarifying who gets constitutional rights (all humans), as Dr. Paul and others have proposed, is something I could get behind. Overturning *Roe v Wade* as law, of course, would be a no-brainer. And I'd likely support legislation to clarify certain interstate abortion/life issues that cross state lines (if a father has to pay child support if a child is born, why couldn't he have some say over whether the child can live, for example ... this issue often crosses state lines). But murder is, unless it does cross state lines, a state issue.

There are other things related to this that should get more attention than just abortion, in my opinion. Since few of us have any stomach for imprisoning more people for more things, we need to think more about prevention. So I'd get behind proposals to reduce barriers to adoption, or reduce the disparity between reproductive and fiduciary rights between men, women and politics.

Question: We hear much about the economy but what is to be done about the moral imperative of pervasive poverty. What would you do to address the problem of pervasive poverty; what policies/path(s) do you offer to overcome it?

Horning: Take away from Caesar what we should never have surrendered unto Caesar! I'd cut federal government down to its constitutionally authorized, legitimate size; and thereby remove the impediments to success we've imposed upon our citizens. The opportunity costs of our crony capitalism, corrupt and lawless lawmaking, and ungoverned government are too high. Our debts are unsupportable. All of it is illegal, immoral, and will stop either by design and careful execution, or by slack jaw surprise in failure.

Question: How would you balance the problem of public debt, making it manageable, as it relates to the moral obligation of providing for the least?

Horning: When did the church give charity unto Caesar? Where are we called to delegate our accountability for compassion to the keeper of jails and bombs? This is not a balancing act! This is about right, wrong, authority and law; and I say we restore the laws proven to be better than any other society has come up with for at least a

very, very long time. The constitutions, state and federal, as written, are still law. But they aren't even close to what we're doing now. See <http://horningforsenate.com/files/THE-UNITED-STATES-CONSTITUTION-1211.pdf>

Question: What is your position on legislation and regulations that forces health-care providers to provide, pay for or refer for services contrary to their conscience for moral or religious reasons?

Horning: They are unconstitutional, immoral and corrupt and can't work. See <http://wedeclare.wordpress.com/2009/09/23/a-short-history-of-health-care-let-doctors-be-doctors/>

Question: What immigration policy would you pursue that would protect the human dignity of all persons?

Horning: The laws, as written, should be enforced. States have more authority in this than we've been led to believe.

Question: Do you support or oppose the overturning of the federal Defense of Marriage Act (DOMA)?

Horning: DOMA is misguided and unconstitutional, inasmuch as the federal government (and Caesar in general) has no constitutional or moral authority in marriage. But I wouldn't overturn it until we extricate the contractual issues of Caesar from the holy covenant between a man, a woman and God. See: <http://wedeclare.wordpress.com/2012/05/15/gay-marriage-is-that-what-we-think-this-is-about/>



RICHARD MOURDOCK

Responses from Richard Mourdock

Question: What is your position in regard to protecting unborn human life from abortion and committing federal resources to ending abortion?

Mourdock: I oppose abortion except for cases where the mother's life is in danger and oppose the use of federal funds in this regard.

Question: We hear much about the economy, but what is to be done about the moral imperative of pervasive poverty. What would you do to address the problem of pervasive poverty; what policies/path do you

INDIANA CATHOLIC CONFERENCE

BRIGID CURTIS AYER

offer to overcome it?

Mourdock: We need a strong, three-track approach to chronic poverty: First, we need to get this economy growing again. A strong, growing economy addresses so many critical needs within our society that it must remain our guidepost in terms of public policy. Second, we need to do all we can to incentivize contributions to charitable organizations that are well positioned to meet these challenges. Beyond that, I support safety net programs designed to meet the basic needs of those in our society who need and deserve our help the most. These include nutrition, housing, medical and mental health services, among others.

Question: How would you balance the problem of public debt, making it manageable, as it relates to moral obligation of providing for the least?

Mourdock: We can stop the borrow-and-spend mentality that has dominated Washington for decades and we can put our fiscal house in order without compromising core services to those most in need. The core and largest aspects of federal budget should be the focus of our reforms, which will leave ample room for core services for those individuals with the least among us.

Question: What is your position on legislation and regulations that forces health-care providers to provide, pay for or refer services contrary to their conscience for moral or religious reasons?

Mourdock: I strongly oppose such policies and mandates. I have voiced strong opposition to President Obama's health-care policy, which is now the focus of litigation by Notre Dame and other faith-based institutions. My opponent supported that legislation.

Question: What immigration policy would you pursue that would protect the human dignity of all persons?

Mourdock: I support federal legislation that would secure our border, make legal immigration more transparent and timely and encourage a fair and humane enforcement of the law for illegal immigrants.

Question: Do you support or oppose the overturning of the federal Defense of Marriage Act?

Mourdock: I would oppose overturning the act and would have voted for the law if I had been in the U.S. Senate.

U.S. Senate Candidates' web pages

Joe Donnelly: www.joeforindiana.com
Andrew Horning: www.horningforsenate.com
Richard Mourdock:

Sister Toepp has a heart for educating the poor

BY SISTER MARGIE LAVONIS, CSC

SOUTH BEND — Michelle Toepp was always interested in working with poor children.

“One reason I entered the Sisters of the Holy Cross was because it was an international congregation,” she said. “That was a pull for me. I also wanted to work with poor children and I knew that the congregation did that type of ministry since I taught with the sisters at Holy Cross Grade School in South Bend.”

Sister Michelle entered the congregation in 1984. After she made her first vows in 1987, she was sent to Los Angeles, Calif., to teach at St. Agnes, a grade school in the inner city staffed by the sisters. While living there, she earned a master’s degree in education and psychology with an emphasis on children. From Los Angeles she spent a year in Brazil having a multicultural experience.

“This was a chance for me to get to know our sisters and their ministries in another country and see if I was called to be a missionary,” said Sister Michelle. “And when I returned to the United States after that experience, I knew I wanted to live and minister in another country.”

She planned to return to Brazil, but God had another plan. She was asked to consider helping begin the congregation’s mission in Mexico. She said, “yes,” and has been in Mexico since 1996. Sister Michelle’s first 15 years were spent in Monterrey, Nuevo Leon, and now she lives and works in San Ildefonso, a very rural area in the state of Queretaro.

Sister Michelle got her wish

to work with children. When she was in Monterrey she worked with approximately 250 children each year who came from the different chapels in the parish of La Luz, where Holy Cross men and women minister together. At San Ildefonso, where she has been for a year and a half, she has touched the lives of 50 more children.

Her work with the children includes helping with homework, religious education, values and ecology. They also learn to play together, and learn about health and safety. She teaches the children discipline and responsibility, among other important lessons.

“What I like the most about teaching,” said Sister Michelle “is touching the lives of these children. I love working with them, and I learn so much from them. There is never a dull moment working with children. I love helping them discover so much about themselves, God, life and so much more.”

Sister Michelle is pleased that the ministry of the Sisters of the Holy Cross is growing in Mexico. She is helping expand the ministry beyond Monterrey, where the majority of the Holy Cross family is located, and new members are joining the congregation. There are four native sisters ministering in Mexico and one in the novitiate at Saint Mary’s.

Her deepest desire is that “hopefully, in the not too distant future, we will be able to spread out more and collaborate more with the Holy Cross men to reach out to even more poor people.”

Sister Michelle is the daughter of Marilyn and John Toepp, who are members of St. Matthew Cathedral Parish in South Bend.

Two friends, continents and cultures unite for church dedication

BY KAREN CLIFFORD

GRANGER — It was fitting that Msgr. William Schooler, pastor of St. Pius X Parish in Granger and Msgr. Lawrence Kanyike, pastor of St. Joseph Parish Kyengera, Uganda, would participate together at the dedication of Msgr. Kanyike’s new church building on July 29. With a friendship that has spanned nearly four decades, two continents and two cultures, the monsignors were a part of a celebration with Kampala, Uganda, Archbishop Cyprian Lwanga, and an estimated 5,000 people for the church’s dedication.

The monsignors’ friendship dates back to their ordinations in 1974. Following their ordinations Father Schooler was assigned to St. Matthew Cathedral in South Bend, while Father Kanyike worked on his doctorate in dogmatic theology at the University of Notre Dame. On weekends Father Kanyike assisted at St. Matthew Cathedral and the two built an enduring friendship.

“Msgr. Kanyike and I have remained friends over the years. He has returned to the United States every other summer, giving mission talks in the five parishes I have served since ordination, St. Matthew in South Bend, St. Monica in Mishawaka, St. Paul of the Cross in Columbia City, St. Jude in Fort Wayne, and St. Pius X in Granger,” said Msgr. Schooler.

The concept of a new church building for his parish was conceived from a conversation Msgr. Kanyike had with Archbishop Lwanga. “He asked me if I could



PROVIDED BY MSGR. WILLIAM SCHOOLER

Pictured is the newly constructed St. Joseph Church, Kyengera, Uganda, which can hold 1,000 people.

start a new parish and I gladly accepted. It was a bush area without a church and I decided I should first put up a new church. I presented the idea to my mentor Father Schooler and he made all the connections for me beginning with St. Pius X in Granger,” Msgr. Kanyike recalled.

Through the generosity of St. Pius X parishioners and Msgr. Kanyike’s fellow Notre Dame alumni Susan and Bill Flanagan, who donated one third of the

\$300,000 for the new church building, the dream became a reality.

A grateful Msgr. Kanyike remarked, “I thank God for my friends who, despite living far away from Uganda, have trusted me with so much money and that I have not disappointed them.”

Also during the church dedication Msgr. Schooler presented Msgr. Kanyike with two chalices to be given to new priests at their

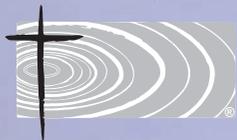
UGANDA, PAGE 11

The Poor Handmaids of Jesus Christ, an international congregation, ministers to and with people of all faiths in nine countries.

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CANONIZATIONS

America's two newest saints

BY DR. MATTHEW BUNSON

Pope Benedict XVI will canonize seven new saints for the Church in St. Peter's Square on Oct. 21. Among the new saints will be two extraordinary women, St. Kateri Tekakwitha and St. Marianne Cope.

Kateri Tekakwitha was a maiden of the Mohawk tribes of Native Americans, and although only 24 at the time of her death in 1680, she was revered by the Jesuits missionaries who had brought her into the faith and is honored as the Lily of the Mohawks.

Mother Marianne, meanwhile, led a group of the Sisters of St. Francis of Syracuse to Hawaii and in the years before her death in 1918 cared for the lepers of Molokai and carried on the legacy of St. Damien de Veuster.

While separated from each other by two centuries and a distance of half the world both are the source of pride to American Catholics and are magnificent models for holiness for every generation.

Kateri Tekakwitha

St. Kateri is honored as the first Native American saint (joining St. Juan Diego as the first indigenous saints of North America) and a patron saint of ecology and those who have lost their parents.

The future saint was born at Ossernenon, New York, near modern Auriesville and Albany, into the proud traditions of the Mohawk Indians, members of the famed Iroquois League that for several centuries dominated much of the northeastern regions of North America. It is believed that she was born in 1656, a date of significance as it was exactly 10 years after the martyrdoms of St. Isaac Jogues and others in that very village at the hands of her people.

Her name was originally Tekakwitha, or Tegarouite (translated by some scholars as meaning "she who puts things in order"), or as Tegahkouita (translated as "one who advances or cuts the way before her"). Her father was a Mohawk chief of some prominence, and her mother was probably an Algonquin woman, named Kahenta, who had been captured during a Mohawk raid, but who had been taken as a wife and given full rights in the Mohawk nation. Tekakwitha's mother was also a Christian.

Tekakwitha's life took a tragic turn when she was only four years old. In 1660, her village was stricken by smallpox, and the epidemic claimed her parents and siblings. Now an orphan, Tekakwitha was



CNS PHOTO/COURTESY OF THE CAUSE OF BLESSED KATERI TEKAKWITHA

Blessed Kateri Tekakwitha is depicted in this detail view of the oldest known portrait of her painted about 16 years after her death in 1680. It was painted by Jesuit Father Claude Chauchetiere, who personally knew Blessed Kateri.

taken into the care of her uncle, and the village was soon moved to Auries' Creek, where the clan established the new village of Gandawague and where Tekakwitha grew up.

The young girl did not escape without other marks of the disease: she was left with damaged eyesight, and her face was severely pock-marked. Her eyesight made her reluctant to dance and unable to go out much into the direct sunlight. Still, as she grew older, she was also marked as very different for one other reason. Despite the best efforts and pressure from the members of the village, including her own family, Tekakwitha refused to marry, as was the custom of her people. She seemed always to be saving herself for something else.

In 1668, meanwhile, the Mohawks made peace with the French, and for the first time in many years, Jesuits missionaries, the Blackrobes, were allowed to proclaim the Gospel to the Native American peoples. The Jesuits labored among Tekakwitha's tribe and made some converts, despite resistance by many of the Mohawks

who saw the French missionaries as invaders. In 1675, a new head of the mission in the village was named, the famed Jesuit priest, Jacques de Lambertville. As he later recounted, one day he went through the village and encountered Tekakwitha in her cabin where she was nursing an injured foot. He talked with her about the Catholic faith, and to his shock, she asked immediately to become a Christian. The next year, on April 5, Tekakwitha was baptized and given the name Kateri, after St. Catherine of Siena.

The conversion of Kateri created considerable hostility toward her in the village, and she soon fell under severe persecution because of her great fervor and love of the Catholic faith. Father de Lambertville grew concerned for her safety, and in October of 1677, Kateri left her village and settled at St. Francis Xavier of Sault St. Louis, a haven for Native American Catholics near Montreal.

On the morning of Christmas Day that same year, she made her first holy Communion.

From the very start of her life as a Christian until her death, Kateri

"Marianne Cope's life was one of profound faith and love which bore in a missionary spirit of immense hope and trust. ... True to the char of the order and in imitation of St. Francis, who had embraced lepers, M

Marianne volunteered herself for the mission with a trusting, "Yes" for 35 years, until her death in 1918, our new Blessed dedicated her the love and service of lepers on the islands of Maui and Mo

— Pope Benedict XVI, meeting with pilgrims who had come to for the beatification of Mother Marianne, May 15

The last months of her life are an ever cleaner manifestation of her solid faith, straight-forward humility, calm resignation and radiant joy, even in the midst of terrible sufferings. Her fast words, simple and sublime, whispered at the moment of death, sum up, like a noble hymn, a life of purest charity: "Jesus, I love you ..."

— Pope Blessed John Paul II, June 22, 1980

astounded the Jesuits priests of the mission with her faith. She was a powerful role model for prayer and contemplation of God and the Eucharist, spent every spare moment in prayer in the mission chapel and sanctified even menial labor with prayer. She conformed her life to Christ and His Cross and proclaimed His name even up to her very last breath.

One of the Jesuits who knew her best, Father Chauchetiere, wrote, "She loved Him (God) so much that her only joy was to think of Him and to offer Him all her thoughts, words and actions. ... If one were with her, it did not take long to be touched by it, and to become warmed with this heavenly fire."

Kateri had always been frail, and by spring 1680, her health began to fail. She died, with a prayer on her lips on April 17, 1680, at the age of 24.

By the time of her death, Kateri was already known for her holiness, and word of her passing was expressed across Canada and New York with one simple sentence: "The saint is dead."

Her reputation for saintliness continued to spread in the years after her passing, and miracles and healings were soon reported across New France. Accounts of Kateri's life were written by several of the Jesuit priests who had served as her spiritual directors, heard her confessions and taught her the faith. The priests wrote in awe of her spiritual development and her perfection of the virtues to a heroic degree. They were humbled by her sanctity, and they wanted the whole Church to know it. Their work had its effect, certainly. She was known across eastern Canada and then in Europe, with stories about her reaching the royal court of France.

The fall of New France to the armies of England in 1759 prevented the cause of Kateri — and other heroic figures in building the Church of Canada — from being developed fully. The restoration of the ecclesiastical life in Canada in the 19th century helped bring to light the powerful legacy of Kateri.

In 1884, during the Third Plenary Council of Baltimore, the Jesuit Fathers asked the bishops of the United States to petition Pope Leo XIII that the causes for canoniza-

tion be introduced for the two Jesuit Martyrs, René Goupil and Isaac Jogues and for Kateri Tekakwitha. The North American martyrs were canonized by Pope Pius XI in 1930, and in 1932, Kateri's cause for canonization was officially approved by authorities in Rome.

To the great joy of the Native Americans in Canada and the United States, Kateri was beatified in Rome on June 22, 1980, by Pope Blessed John Paul II. Prayers long continued for her canonization, and on Dec. 19, 2011, Pope Benedict XVI approved a miracle achieved through her intercession. Remarkably, the miracle involved a young Native American boy in Washington State.

Mother Marianne Cope

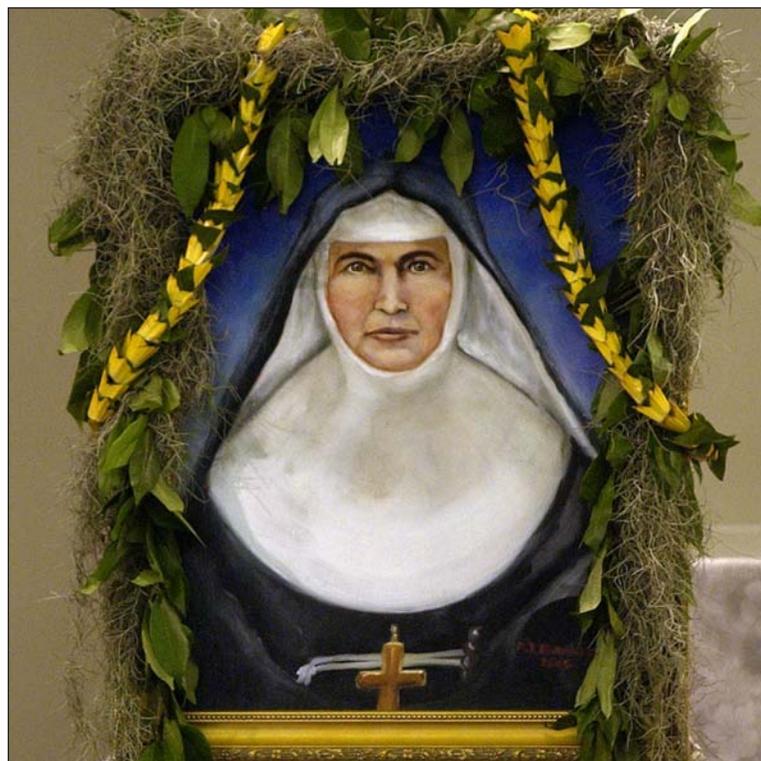
The story of St. Marianne Cope begins not in Hawaii but in Heppenheim in the Grand Duchy of Hesse (modern-day Germany) where she was born Maria Anna Barbara Koob (later changed to Cope) on Jan. 23, 1838. Her family migrated to Utica, N.Y., when she was two, and she was raised in the United States, the oldest of 10 children. When her father's health failed, young Barbara worked in a factory after completing eighth grade until her siblings could support themselves.

Called to the religious life, she entered the novitiate of the Sisters of St. Francis of Syracuse at the age of 24 and received the religious name of Marianne. She served as a teacher and assisted in the development of new schools for German-speaking immigrants in the area. She next proved crucial in the foundation of the first two Catholic hospitals in central New York, including St. Joseph's in Syracuse where she served as superior from 1870-1877.

In 1883, by which time Mother Marianne was serving as superior general of the congregation, a letter arrived from a most unexpected place — King David Kalakaua of Hawaii. The monarch of the distant island kingdom was asking for someone to assume direction over "our hospitals and even our schools, if it were possible. ... Have pity ... on our poor sick, help us."

the fruit
of the
ism of
Mother
"! And
life to
Molokai."

to Rome
in 2005.



CNS PHOTO/PAUL FINCH

The portrait of Blessed Marianne Cope of Molokai is seen in a display at St. Francis Church on the Hawaiian Island of Molokai in 2005. The path to sainthood for the Franciscan nun, who ministered to people in a leprosy colony on the island, has been advanced by Pope Benedict XVI.

By the time the king had written Mother Marianne, more than 50 other religious communities had declined the request because of the sheer logistical challenges the plea entailed, but also because one of the most important aspects of the new mission meant helping in the care of the lepers.

Mother Marianne did not hesitate. She wrote to the king and took up his request, declaring, "I am hungry for the work and I wish with all my heart to be one of the chosen ones, whose privilege it will be, to sacrifice themselves for the salvation of the souls of the poor islanders... I am not afraid of any disease, hence it would be my greatest delight even to minister to the abandoned 'lepers.'"

She asked for volunteers from among her sisters and received 35 names. From these, she chose six sisters and then announced that she was going with them to the Pacific to oversee their initial labors. Instead of spending a few months, however, Mother Marianne devoted the rest of her life to the people of Hawaii.

On Nov. 8, 1883, the SS Mariposa arrived in Honolulu harbor, and the residents of Honolulu — the chief city of the Hawaiian Kingdom — were surprised to hear the bells of Our Lady of Peace Cathedral ringing in welcome to the ship. Mother Marianne went to work at once, taking charge of the Kakaako Branch Hospital on Oahu, where the sisters began their important work on behalf of the lepers who were on their way to the island of Molokai and the care of Father Damien de Veuster at Kalaupapa.

King Kalakaua expressed his gratitude for the immense change for the better that Mother Marianne had brought by awarding her the medal of the Royal Order of Kapiolani in 1885. The next year, Mother Marianne founded Malulani Hospital on Maui, the first general hospital on the island; she also started the Kapiolani Home for the homeless female children of leprosy

patients.

By this time, she had met and come to know Father Damien, and the two future saints were in full agreement from the start that the lepers needed the love of Christ in their lives. In fact, after Damien was diagnosed with leprosy, Mother Marianne gave him welcome in Honolulu at a time when the leaders of Hawaii refused to see him because he was a "leper." She also arranged for King Kalakaua to grant the priest a royal audience.

As Damien grew sicker from the terrible disease that he had contracted while giving his life for the lepers, it was clear that his death was going to leave a vacuum of leadership at Kalaupapa. Mother Marianne was the logical successor to Damien, and in 1887 she was asked by the Hawaiian government to establish a new home for women and girls at Kalaupapa. Damien himself supported the decision.

She and her sisters also had the sad task of assisting Damien in his last days, and with his passing on April 15, 1889, Mother Marianne assumed direction over the leper settlement. With her customary genius for administration, she organized the settlement to insure the best possible care for the residents and continued her labors until her passing on Aug. 9, 1918 on Molokai. She was buried at the Bishop Home, which she had started for the girls and women of the settlement.

Mother Marianne's cause for canonization was opened in 1983, and she was declared venerable in 1995. With the confirmation of a miracle, she was beatified in Rome on May 14, 2005. In 2011, the congregation also approved a second miracle, the cure of a 59-year-old woman in Chittenango, New York, from infections and pancreatitis. The miracle paved the way for her canonization.

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Knights of Columbus support Uganda vocations through gifts of chalices

BY KAREN CLIFFORD

GRANGER — When St. Pius X parishioner and Knights of Columbus Father Stephen Baden and Council 4263 member Dick Dornbos visited Knights of Columbus Father John Walsh Council 7052 during his winter vacation, he brought with him an idea to bring two countries together in support of Christ's love and sacrifice for mankind in the Eucharist.

According to Frank Loebig, membership chairman of Knights of Columbus Council 7052 in Venice, Fla., Dornbos spoke to the group about the relationship between Msgr. Lawrence Kanyike and the Diocese of Fort Wayne-South Bend. He mentioned that Msgr. Kanyike was constructing a new church building in Kyengera, Uganda, and that St. Pius X pastor Msgr. William Schooler would be traveling there for the new church dedication.

"We have a program in our assembly of giving chalices to newly-ordained priests and had a chalice that we could contribute during the church dedication," said Loebig.

When Dornbos returned home he spoke to Knights of Columbus Council 4263 in Granger about Knights of Columbus Council 7052's donation. "Our council voted to support the new church with an additional chalice as well as a cash donation. We hope that this support might spur the formation of a Knights of Columbus Council in Father Kanyike's parish," remarked Gray Hacker, Grand Knight of Father Stephen T. Baden Council 4263.

The chalices were presented by Msgr. Schooler to Msgr. Kanyike during the July 29 church dedication.



PHOTOS PROVIDED BY MSGR. WILLIAM SCHOOLER

Msgr. William Schooler presents one of the chalices donated by the Knights of Columbus Councils 4263 and 7052 from the Diocese of Fort Wayne-South Bend to Msgr. Lawrence Kanyike.



Ben Schooler, Eric King and Matthew Flanagan retrieve the chickens from the "boot" (trunk) of Archbishop Cyprian Lwanga's car. They gave them to his driver, who took them home to his mom.

UGANDA

CONTINUED FROM PAGE 9

ordination and vestments that were not being used at St. Pius X.

The celebration of the Eucharist following the dedication of the church building was, according to Msgr. Schooler, one of the most remarkable experiences of his life. "I enjoyed concelebrating and being part of the liturgy. The music was excellent, as was the participation of the 1,000 crammed into the church building."

"I was impressed with the joyful spirit of the congregation and amazed as dancers brought up the Lectionary and the gifts at the Preparation of the Altar and Gifts. Being part of the feasting and

dancing following the four-hour liturgy was also a great joy," Msgr. Schooler added.

The entourage that accompanied Msgr. Schooler to the dedication included his nephew Ben, Susan and Bill Flanagan and their son Matthew, and St. Pius X parishioner Eric King. Fellow St. Pius parishioner Mike Wargo was also in the area to bring hospice to the people of Uganda.

Another highlight of the trip was visiting the St. Monica Health Clinic that St. Pius X parishioners helped to build through special collections to Msgr. Kanyike in his home village. The sisters at the clinic, whom Msgr. Schooler noted provide quality care to the poor, expressed their gratitude to the St. Pius community by presenting him with two live chickens.

In order not to ruffle the feathers of the Transportation Security

Administration for their flight home, Msgr. Schooler gave the chickens to the driver of Archbishop Lwanga, who was delighted to take them home to his mother.

For his next project, Msgr. Kanyike is looking forward to modifying the old building that is being used as his rectory. "Right now no one can say that Father Larry has a decent place to lay his head," he remarked.

Msgr. Schooler took away many insights from his visit to Uganda. "This experience has taught us many things. We tend to take for granted our lifestyle in the United States and do not see the overwhelming poverty of those who live in the Third World. Although we Americans may have more material wealth, the people of Uganda can teach us about the wealth and joy of living in so many other ways," he concluded.

RED MASSES

Bishop Rhoades offers challenges to those attending Notre Dame Red Mass

BY ANN CAREY

NOTRE DAME — The Red Mass at the University of Notre Dame Sept. 26 attracted professors and students from the Notre Dame Law School and Political Science Department, as well as local members of the legal profession and government officials. They all were offered many challenges to ponder by Bishop Kevin C. Rhoades of Fort Wayne-South Bend, who gave the homily and celebrated the Mass with several Holy Cross priests, all vested in red to depict the fire of the Holy Spirit.

Bishop Rhoades explained that the Red Mass, dating back to the 13th century, is a Votive Mass of the Holy Spirit, whose gifts are invoked upon people who serve in the legal professions. Like the legal professional who counsels and assists his clients, the Holy Spirit counsels and guides with His gifts of wisdom, understanding, knowledge and right judgment.

"Lawyers and judges and civic officials and legal professionals need the guidance of the Holy Spirit in their noble profession in society today, that they may be faithful to their duties not only to a civil society, but to God," Bishop Rhoades said.

In his homily, the bishop reminded the congregation that God's commandments are not just a "legal code or set of juridic regulations." Rather, "His law is a gift and a grace," meant not to coerce our will, but "to free us from things that compromise our dignity and enslave us in sin."

Divine law is directly related to civil law, the bishop said, and he cited the Catechism of the Catholic Church, which calls natural law "the indispensable moral foundation for building the human community" that "provides the necessary basis for the civil law." Natural law, the catechism explains, "expresses the dignity of the person and determines the basis for our fundamental rights and duties."

Bishop Rhoades said it was important to stress God's law in light of "a kind of cultural relativism" prevalent in society today, with "the legal destruction of innocent human life," the "efforts to redefine the natural institution of marriage" and the "threats to our first liberty" of religious freedom.

Quoting from a 2002 Doctrinal

Note from the Congregation for the Doctrine of the Faith, Bishop Rhoades said that this cultural relativism "sanctions the decadence and disintegration of reason and the principles of the natural moral law."

The result is that: "Citizens claim complete autonomy with regard to their moral choices, and lawmakers maintain that they are respecting this freedom of choice by enacting laws which ignore the principles of natural ethics and yield to ephemeral cultural and moral trends, as if every possible outlook on life were of equal value."

This philosophy, he continued, damages democratic life, which must be based on certain ethical principles that are the foundation of society, including: the right to life and dignity of every human person from conception to natural death; the right to religious freedom; and the recognition that marriage is a "natural institution that is the original cell of social life and prior to the state."

Bishop Rhoades stressed the duty of Catholics and good citizens to "uphold the ethical precepts that are rooted in human nature itself and belong to the natural moral law." He acknowledged a "rightful autonomy" of the political/civil sphere from religion and the church, but said that there can be no autonomy from morality.

"We have the right and the duty to promote and defend moral truths concerning society, justice, freedom, respect for human life and the dignity of the human person," he said.

Lay Catholics, including those in the legal professions, have a "special responsibility" in the public square to "promote and defend" those moral truths, the bishop said. However, he continued, some Catholics are tempted to lead "two parallel lives," one as a Catholic and the other in one's secular occupation.

"Some Catholic politicians, as an example, claim to be personally opposed to abortion, yet are pro-choice in their political lives. This stance must be rejected," he continued, because "we have a duty to live a Christian life that is morally coherent."

The Red Mass was co-sponsored by the Notre Dame Law School and Political Science Department, as well as the Diocese of Fort Wayne-South Bend.



PHOTOS BY ANN CAREY

Bishop Kevin C. Rhoades celebrates the Red Mass at the Basilica of the Sacred Heart at the University of Notre Dame. Professors and students from the Notre Dame Law School and Political Science Department, as well as local members of the legal profession and government officials, attended the Sept. 26 Mass.

Religious freedom topic at Fort Wayne Red Mass dinner

BY TIM JOHNSON

FORT WAYNE — Religious freedom is both vital and vulnerable and we must be vigilant to protect that freedom, noted Rick Garnett, who spoke to attorneys, judges and those in the legal field at a dinner following the Red Mass in Fort Wayne on Oct. 3.

Garnett is the associate dean for faculty research and professor of law and concurrent professor of political science at the University of Notre Dame. He writes about religious freedoms of speech and constitutional law and is regarded as a leading authority on questions and debates regarding the role of religious believers and beliefs in politics and society.

Garnett served as a consultant on the U.S. Catholic Conference of

Bishop's committee on religious liberty. In the U.S. bishops' statement, "Our First Most Cherished Liberty," members of the committee expressed their gratitude for the gift of liberty, which is ours as Americans," noted Garnett. "But they also noted the need to remain on guard against potential threats to that liberty."

One such threat is the HHS mandate, the federal rule that requires most religious employers to provide coverage for FDA-approved contraceptives and some abortion-causing drugs. The Diocese of Fort Wayne-South Bend and the University of Notre Dame, have filed lawsuits challenging the legality of this rule.

"Religious freedom is a human right. It's grounded in human dignity and it is essential for human flourishing," Garnett said. "Every

person, because he or she is a person, has the right to religious liberty."

Garnett said this right — this freedom — should be recognized, protected and promoted in law and in policy.

"Religious freedom is sometimes inconvenient' for governments and for politicians, but it is crucially important to good government and stable politics," Garnett said.

Garnett spoke of Pope Benedict XVI's expression of his admiration for the American model of religious liberty and church-state liberty. Garnett said the pope, in his travels to America, seemed to praise America's "positive concept of secularism," in which government respects both the role of religious arguments and commitments in the public square and the important



Father Mark Gurtner, diocesan judicial vicar and pastor of Our Lady of Good Hope Parish in Fort Wayne proclaims the Gospel at the Red Mass on Oct. 3 at the Cathedral of the Immaculate Conception. Those in the legal profession joined Bishop Kevin C. Rhoades who celebrated the Fort Wayne Red Mass. They were invited to attend a dinner and talk in the Archbishop Noll Catholic Center after the Mass.



Rick Garnett, associate dean for faculty research and professor of law and concurrent professor of political science at the University of Notre Dame, was the speaker at the dinner that followed the Red Mass on Oct. 3 in Fort Wayne. Garnett writes and speaks about religious freedom issues and constitutional law.

PHOTOS BY JOE ROMIE

distinction between religious and political authorities.

Garnett spoke of how Thomas Jefferson regarded the religious-freedom guarantees enacted into law after the Revolution as a "fair" and "novel" experiment.

"Similarly, it was the confident hope of James Madison that America's bold experiment in religious liberty ... 'promised a lustre to our country,'" Garnett said. "Madison believed that a specifically 'American model' of religious freedom was emerging, and that it would distinguish us, shape us and strengthen us."

Madison and other leaders of the founding generation were keenly aware that they were attempting something new and great, something that would change — indeed, remake — the world. At the same time, they felt the weight of great responsibility.

Garnett noted that John Adams revealed as much when he wrote that "the people in America have now the best opportunity and the greatest trust in their hands, that Providence has ever com-

mitted to so small a number, since the transgression of the first pair; if they betray their trust, their guilt will merit ... the indignation of heaven."

"Today the American experiment in religious liberty is both vital and vulnerable," Garnett said. "Our religious-freedom protections are robust, but incomplete. Our church-state arrangement is exemplary, yet confused. This much,

though, seems clear: what was true at the founding remains true today, namely, that there are at work several different models, or ways of thinking about, the freedom of religion under and through law.

Religious freedom matters. "(The founding fathers) knew that unless our most sacred things are protected, then all our other freedoms — freedom of the press, speech, conscience, privacy — these other freedoms are vulnerable without the foundation of religious freedom," Garnett said.

He spoke how religious freedom should be understood not just as freedom 'from' religion, or freedom 'of' religion, but also as freedom 'for' religion, which, Garnett, said the latter is preferred.

"The first approach — 'freedom from religion' — accepts religion as a social reality, but regards it primarily as a danger to the common good, and regards it as a practice that should be confined to the private, personal realm to the extent possible," Garnett said. "On this view, it is 'bad taste

to bring religion into discussions of public policy."

He added, "The role of law and government (in this model) is to maintain the boundary between private religion and public life; it is certainly not to support, and only rarely to accommodate, religious practice and formation."

The second approach — "freedom of religion" — Garnett said tends to emphasize toleration,

neutrality and equal-treatment. Religion, on this view, is something that matters to many people, and so the law does not permit it to be singled out for special hostility or discrimination.

"It is recognized and accepted that religious believers and institutions are at work in society — sometimes doing good — and the stance of the law is even-handedness," he said. "Because we are all entitled to express our views and to live in accord with our consciences, religious believers are so entitled, too. The law, it is thought, should be 'religion-blind.'"

The third approach Garnett spoke about was the "freedom for religion."

"Under this approach, the search for religious truth is not grudgingly accepted but is acknowledged as an important human activity," Garnett said. "Religion is special and not just especially dangerous (in this view). The exercise of religion is seen as valuable and good and conducive to human flourishing, and worthy of accommodation. The idea under this model is not that the government should demand religious observances or establish religious orthodoxy — far from it; the idea, instead, that a political community committed to positive secularity can and should take note of the fact that people long for the transcendent and they are called to search for the truth, and for God."

He said, in this model, the government takes special care to accommodate and facilitate religious exercise and respects the distinction between church and state. The government, he said, "avoids imposing unnecessary burdens on religion, it also looks for ways to lift such burdens when it can."

The third approach, "freedom for religion," represents the American experiment at its best, according to Garnett.

"Today the American experiment in religious liberty is both vital and vulnerable."

RICK GARNETT

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How should Catholics prepare to vote

Five key principles to help voters discern important matters

BY RUSSELL SHAW

In 1831-1832 a 26-year-old Frenchman named Alexis de Tocqueville spent nine months touring the United States.

He talked with people, observed events, soaked up impressions of the bustling young nation to share with the people back home. The result, his book called "Democracy in America," is regarded even today as one of the shrewdest studies of American political and social life ever penned. This is de Tocqueville's account of the run-up to an American national election — a description as accurate in essentials now as when it was written: "The election becomes the greatest and, as it were, the only matter which occupies people's minds. Then political factions redouble their enthusiasm, every possible phony passion that the imagination can conceive ... comes out into the light of day. The president, for his part, is absorbed in the task of defending himself. He governs no longer in the interests of the state but out of concern for his re-election. ... The whole nation descends into a feverish state; the election becomes the daily theme of newspapers, the subject of private conversations, the object of every maneuver and thought, the only concern of the present moment."

Add a few items from today's

bag of political tricks — PACs and super PACs, the ubiquitous presence of media, attack ads, robocalls, televised presidential debates — and you've got a surprisingly accurate picture of the election of 2012. The nuts and bolts of politicking don't change, and neither do the moral principles that guide — or at least ought to guide — Catholics' participation in political life. While de Tocqueville, a Catholic himself, dealt with this subject, too, in citing the five principles for Catholic voters that follow, I'm not drawing on "Democracy in America," but on documents of the Church, especially "Forming Consciences for Faithful Citizenship," a 36-page statement by the U.S. bishops meant to help Catholic voters. (It's available from the United States Conference of Catholic Bishops in Washington.)

But note — Catholics also need to be aware of a new situation confronting the Church in America that has serious implications for their voting. As a Church lawyer put it a while back when briefing some journalists, where the Church used to face the challenge of maintaining legal prohibitions of certain morally reprehensible things, in this new phase the Church must resist government coercion to cooperate with them. Notable current examples include abortion, contraception, embryonic stem-cell research and same-sex marriage.

With this background in mind, the five principles are these.

1. Voting is a moral act — don't vote frivolously or selfishly.

Frivolous voting is illustrated in the case of a good Catholic woman who once confessed to me in some embarrassment that she'd cast her ballot for a particular candidate because she liked the photos she'd seen of his cat. She was a cat fancier, she explained, and resented all the attention paid to politicians' dogs. Now she realized she'd made a mistake.

An extreme case, no doubt. But it's hardly uncommon for voters to be swayed by peripheral considerations like a candidate's looks (bald is bad, I sometimes think), personal history (ethnic background, religious affiliation, etc.) or populist rhetoric rather than the substance of his or her policy positions and relevant experience.

Frivolous voting merges with selfishness in the case of voters who stick with "their" party or interest group no matter what. The bishops' document "Forming Consciences" says a definite no to that:

"As Catholics, we should be guided more by our moral convictions than by our attachment to a political party or interest group. When necessary, our participation should help transform the party to which we belong; we should not let the party transform us in such a way that we neglect or deny fundamental moral truths." (No. 14).

2. Don't compartmentalize politics and morality.

"Those who would treat politics and morality apart will never understand the one or the other," British statesman, author and editor John Morley (1838-1923) once said. And the Second Vatican Council famously declared: "One of the gravest errors of our time is the dichotomy between the faith, which many profess and the practice of their daily lives. ... Let Christians ... be proud of the opportunity to carry out their earthly activity in such a way as to integrate human, domestic, professional, scientific and technical values." (Pastoral Constitution on the Church in the Modern World, No. 43).

Sad to say, this rule is frequently, even consistently, ignored in the political sphere. Machiavelli is the master, and political life regarded as a value-free zone, where, as Vince Lombardi once said, "Winning isn't the most important thing, it's the only thing."

A key part of the political vocation of serious Catholics today is turning this around — making it clear by their conduct that political activity is rightly guided by moral norms.

3. Don't absolutize politics, but don't excessively relativize it either.

Making politics the be all and end all of human life was a key component of 20th-century totalitarian systems such as Nazism and communism, with their secret police and thought control, gulags and concentration camps, all serving a mad vision of some sort of secular utopia. But it hasn't vanished today. Pope Benedict XVI is right to warn against "the dictatorship of relativism" as a dangerous current reality.

But so is an ancient tendency, found in some strains of Christian asceticism, to regard politics as having little or no real importance. The world is passing away, isn't it, so what difference does politics make? Vatican II gave the final and definitive answer to that. What we do here and now, including political activity, has significance, the council taught; for in laboring on behalf of authentic goods — "human dignity, brotherly communion, and freedom" — we are helping build up the kingdom of God, which is "mysteriously present" even now and will be perfected when Christ comes again (see Constitution on the Church in the Modern World, No. 39). This may sound like heady stuff for Joe Voter, but it's a crucially Catholic doctrine that Catholic voters need — and deserve — to hear.

4. In speaking and acting on political questions, don't let your passions take control.

Politics is a highly emotional business; few things more readily rile up otherwise temperate and reasonable people than political arguments. Several years ago, during the question period after a talk I gave on an entirely different subject, I saw two Catholic men of my acquaint-

ance nearly come to blows after one referred to supporters of legalized abortion as "baby killers."

Make no mistake — legalized abortion is a great evil and should be ended. But violent rhetoric and name-calling is more likely to hurt than help. Thank goodness, these two men didn't actually fight, but they parted on very bad terms while the other members of the audience went away shaking their heads. Prudent people make their arguments by reason and moderation, not inflammatory words and incitement to violence.

5. Form your conscience through study and prayer, then vote on the basis of moral principle, especially the common good, and your honest judgment of which candidate or candidates will do the best job protecting and promoting it.

Democracy, Pope Benedict has said, "succeeds only to the extent that it is based on truth and a correct understanding of the human person." Political systems that try to operate on some other basis sooner or later end in tyranny and injustice, however carefully that may be concealed by demagogic appeals to majority rule and the right to choose. But even within this framework of principle, people disagree over what priority to assign to particular issues in a particular election. The bishops don't lay down a hard-and-fast rule, but "Forming Consciences" makes it clear that issues with a direct bearing upon the life and dignity of human persons necessarily come first. In that category are abortion, cloning, the deliberate destruction of human embryos, assisted suicide and euthanasia, together with questions of war and national security. That isn't to say economic issues and other matters aren't important — the bishops give plenty of attention to them as well, with particular emphasis on marriage and family concerns. But the modern assault on the sanctity of life requires that life issues be placed at the top of the list. Regarding the Church's role, the bishops say its "obligation to participate in shaping the moral character of society" is "a requirement of our faith" (No. 9). The Church doesn't tell Catholics how to vote; but it has a right and duty to remind us of the relevant moral principles.

Having described an American election, de Tocqueville's "Democracy in America" adds this: "It is true that as soon as the result has been announced, this passion is dispelled, all returns to calm ... But should we not find it astonishing that such a storm should have arisen in the first place?" Astonishing — maybe. But that's how the game gets played.

Reprinted with permission from *The Catholic Answer*, September/October 2012. Russell Shaw is a writer and journalist in Washington, D.C.

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'The Father almighty, Creator of heaven and earth'

If "I believe" in a "God," who is "Almighty," who is "Creator of Heaven and Earth," not an impersonal force but "Father," then why is there evil? All of us armchair creators suspect we could have done better than God. We aren't exactly sure *how* — after all, isn't that God's problem? But we feel we *could have*, if we were God.

Let's ask the question another way. What kind of world is it in which love can exist? It would have to be a world in which there was the possibility — not the necessity, but the possibility — of evil, because there is no love without freedom. A universe without freedom is a universe without love. A universe without the genuine possibility of evil is a universe without love, and that eliminates not only human love,

but even the Creator's love, since only an unloving Creator would begrudge His creatures His own greatest glory, that is, love.

But all love has a cost, even, in some mysterious way, for God. God shows us in the Cross what love cost Him. Where is His Almighty power on the Cross? "Only faith can discern it when it is *made perfect in weakness*" (CCC No. 268, cf. 2 Cor. 12.9). If the Cross is the "power of God" (1 Cor. 1.18) and Christ the "power and wisdom of God" (1 Cor. 1.24), then our contemplation of Creation must really begin as a contemplation of Christ, who, though He had amazing power, worked no miracle on the Cross. The miracles show us that He could have come down from the Cross. But it would have been a very cheap love if

THE APOSTLES' CREED

DR. JOHN C. CAVADINI

God Incarnate had suffered only until He thought it convenient, and then dazzled us by His miraculous descent. Evil would have triumphed, for it is ever the devil's contention that there is no such thing as true love. True love gives everything. How "foolish" of God, the devil was thinking ... but "the foolishness of God is wiser" (1 Cor. 1.25.) In the

CREED, PAGE 16

True wisdom brings wealth of spirit



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

28th Sunday in Ordinary Time Mk 10:17-30

The Book of Wisdom is the source of this weekend's first reading. As the name implies, this ancient book was designed to convey the sense that believing in the one God of Israel, the God of Abraham, Isaac and Jacob, is not ridiculous but in fact the ultimate in wisdom and human logic.

In this weekend's reading, an interesting literary technique occurs. Wisdom is presented not as an abstract virtue or reality of the mind, but as a person. Christians long ago came to identify the most profound wisdom with the Holy Spirit.

Three popes, Paul VI, Blessed John Paul II and Benedict XVI have visited Istanbul, in the modern state of Turkey. Istanbul is important in Christian history since before 1453 it was the capital of the great, and thoroughly Christian, Byzantine Empire. Then, it was called Constantinople, and this name endured until the early 20th century.

The centerpiece of each papal visit was Istanbul's architectural marvel, the Hagia Sophia, now a museum, once a mosque, but originally the chief church in the Byzantine Empire, dedicated to "holy wisdom," or to God, the "Spirit of Wisdom."

This title celebrated the ancient

belief among Jews, and among thoughtful Christians, that God's wisdom is the greatest wisdom. God's wisdom alone, true wisdom, guides humans to life and to joy in life, whatever comes.

Yet, throughout time, people have spent their earthly lives following what they presumed to be a wisdom better than the divine. Not surprisingly, they have reaped the whirlwind.

For its second reading, the Church presents a section from the Epistle to the Hebrews. Knowing what God has revealed, and living accordingly, represents the greatest wisdom.

St. Mark's Gospel furnishes the last reading. Asked what is essential to possessing eternal life, Jesus answers that the person truly wishing to have life must obey the Ten Commandments, the great gift of God to the people of Israel through Moses.

Asked further, Jesus replied that a person must disregard the thirst for that thing so strong among humans, wealth, and in turn give to the poor.

The man asking the questions could not personally accept this last admonition. He could not remove himself from the belongings he had acquired.

It is easy to look at this man and judge him as foolish. Before rushing to condemn him, it is good to remember that all humans would be tempted to respond to Jesus as did he. Forsaking the lure of earthly gain requires great wisdom, and this wisdom comes from faith.

Reflection

In the long and eventful history of France, few leaders exceeded in power and influence Cardinal Armand Jean de Plessis (1585-1642), Duc de Richelieu, who served for many years as chief minister, or prime minister, to the

French king, Louis XIII.

As he was dying, Cardinal Richelieu supposedly said, "If I had exchanged my cardinal's red for the Carthusian white (habit), my palace for a (monastic) cell, I would not be afraid to die."

The cardinal of four centuries ago was hardly the only person ever to look back upon life regretting that so much energy was spent on obtaining earthly things and control.

Realizing the true value of spiritual riches, and living in accord with this realization, is the greatest wisdom. Knowing that eternal life rests upon spiritual vitality characterizes the genuinely wise.

Even among persons professing Christianity, and indeed even among those wishing to be devout and good disciples, the lure of things, of personal adulation, and of the comfortable can be very strong.

In these readings, the Church calls us to true wisdom. To confirm its teachings as wisdom, we need only to remember so many others who have found true wealth, the wealth of the spirit in loving God above everything.

READINGS

Sunday: Wis 7:7-11 Ps 90:12-17 Heb 4:12-13 Mk 10:17-30

Monday: Gal 4:22-24, 26, 27, 31 —5:1 Ps 113:1-7 Lk 11:29-32

Tuesday: Gal 5:1-6 Ps 119:41, 43-45, 47-48 Lk 11:37-41

Wednesday: Gal 5:18-25 Ps 1:1-4, 6 Lk 11:42-46

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

Friday: Eph 1:11-14 Ps 33:1-2, 4-5, 12-13 Lk 12:1-7

Saturday: Eph 1:15-23 Ps 8:2-7 Lk 12:8-12

Spending time outside a linguistic empire

Hablas espanol?

What do you call someone who speaks two languages? Bilingual. And three languages? Trilingual. And someone who speaks just one language? An American, of course.

It's an old joke that speaks for itself, but behind it there's a long back story. We Americans are victims of our own success — with a bit of the credit going to our British forebears.

By the 19th century the sun never set on the English language. And its world dominance came with the rise of America's military and then economic power in the mid-20th century. It has turned us all into linguistic imperialists.

English is the mutt of European languages, having borrowed heavily from nearly every linguistic family on the continent. Its diversity of background has made it one of the most subtle, nuanced and difficult languages in the entire world. English orthography, which has been settled for only a couple of centuries, nonetheless contains nearly as many exceptions as rules.

It is also perhaps the most entrepreneurial language. Unlike others — French, for example, whose purity is strictly guarded by an established authority — English vocabulary remains a virtual free-for-all, with thousands of new words simply invented and widely accepted every year. The same is true of English usage and even English grammar, whose evolution over short periods is shockingly fast.

Nearly every European learns English in school; so do many Asians, Africans and Latin Americans. It has become the language of commerce and world culture, much like Latin in medieval times and common Greek in the ancient world. It is the only approved language for pilots and air-traffic controllers to use when airlines take off and land in 157 countries around the world.

This has struck me during my visits to universities in Italy, Spain, Argentina and Chile and in receiving visitors from Taiwan, China, Ukraine and Poland. We almost always speak English to one another. Oddly, that's why I come away from these visits feeling inadequate. How is it that the rest of the world speaks several languages, and we Americans know only our own? Our success as linguistic imperialists has moved other people to learn our language, but Americans feel almost no need to learn theirs.

The demand for foreign languages among our young people varies with the prominence of the countries where they are spoken. When I was young and the Cold War was hot, everyone



INTELLECT AND VIRTUE

JOHN GARVEY

wanted to learn Russian. Today it's Chinese and Spanish, the two most widely spoken native tongues in the world.

There is growing demand for Chinese and Arabic in our Department of Modern Languages and Literatures at Catholic University, but the most popular is Spanish, the second most commonly used language in the United States and the most widely used in the Catholic Church. Almost 40 percent of the world's Catholics live in Latin America, and 40 percent of Catholics in the United States are Hispanic.

It's my job to think about how to educate our children, and this prompts me to think about two things. One is what a great gift it is for children to grow up in a home where people speak a language other than English — it is the easiest way to pick up a second language. It comes naturally, without tests or homework, and it gives one a flawless accent.

The other thing is that every college student should study a foreign language. Even better, everyone should spend a year of his or her academic career in a non-English-speaking country. There exists in the academic world a tension between the two goals of broadening students' cultural horizons and preparing them for future careers. I cannot think of anything else that advances both goals so well as time spent outside our linguistic empire.

John Garvey is the president of The Catholic University of America in Washington, D.C.

Vatican's II's golden anniversary

The Second Ecumenical Council of the Vatican, the most important Catholic event since the 16th-century Council of Trent, was solemnly opened by Pope John XXIII 50 years ago, on Oct. 11, 1962. Commentators ever since have taken that date as the beginning of the Catholic Church's engagement with modern society and culture. In fact, however, the Church's grappling with modernity began 84 years earlier, with the election of Pope Leo XIII on March 3, 1878. That date marks the beginning of the transition from the Catholicism of the Counter-Reformation to the Catholicism of the New Evangelization. And in that process of transition, Vatican II played a crucial, accelerating role.

Vatican II is sometimes imagined to be an example of ecclesiastical parthenogenesis:

the Council just happened, absent significant antecedents, in a decisive rupture with the past. That, too, is a misconception. Leo XIII paved the way to Vatican II by initiating his reform of the Church's philosophical and theological life, by sponsoring Catholic biblical and historical studies, and

by defining the basic principles of Catholic social doctrine. The Leonine reform was intensified by the Catholic intellectual and liturgical renaissance of the mid-20th century, which shaped the early, reforming-years-pontificate of Pius XII: the most-cited source (after the Bible) in the documents of Vatican II. No Leo XIII, no Liturgical Movement, no Catholic Action, no revival of Thomistic philosophy, no rediscovery of the importance of history for theology, no Pius XII—no Vatican II.

John XXIII intended the Council to be a new experience of Pentecost for the Church, so that Catholicism could more effectively proclaim the message of God's mercy and

love. Yes, the Council opened the Church's windows to the modern world. But the Council also challenged the modern world to open its own windows (and doors, and skylights) in order to rediscover the world of transcendent Truth and Love—the world of the supernatural, which is the really real world. The growing end of early 21st-century Catholicism is found in local churches that have embraced the Council's evangelical intention and the Council's teaching in full. Those who have done so have found both a new understanding of Word and Sacrament, the twin pillars of Catholic life, and a new passion for evangelism.

It took awhile. Vatican II was like no other ecumenical Council in history, in that it did not provide authoritative keys for its own inter-



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

world by an unprecedented series of papal pilgrimages, has given the Church the truth about the Council — although some Catholics seem a bit slow to get the message. Moreover, in summoning the world Church to the Great Jubilee of 2000, John Paul II gave Catholicism the Pentecostal experience that John XXIII for which hoped, thus prepar-

ing the world Church to enter the third millennium with great missionary energy: to "put out into the deep," as John Paul II put it, of the New Evangelization.

And that, finally, is Vatican II's message to every Catholic. Vatican II did not displace the Church's tradition. Vatican II did not create do-it-yourself-Catholicism.

Vatican II did not displace the Church's tradition.

Vatican II did not create do-it-yourself-Catholicism.

Vatican II, which accelerated the great historical evolution of Catholicism from a Church of institutional maintenance to a Church of evangelical mission ...

pretation: the Council Fathers wrote no creed, condemned no heresy, legislated no new canons, defined no dogmas. Thus the decade and a half after the Council ended on Dec. 8, 1965, was a bit of a free-for-all, as varying interpretations of the Council (including appeals to an amorphous "spirit of Vatican II" that seems to have more in common with low-church Protestantism than with Catholicism) contended with each other in what amounted to an ecclesiastical civil war.

The Providence raised up two men of genius — John Paul II and Benedict XVI, both men of the Council — to give Vatican II an authoritative interpretation. Their teaching, carried throughout the

Vatican II, which accelerated the great historical evolution of Catholicism from a Church of institutional maintenance to a Church of evangelical mission in a genuine and Spirit-led development of self-understanding, taught Catholics that they enter mission territory every day. The degree to which each of us brings the Gospel to others is the degree to which we understand Vatican II at its golden anniversary.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.

have created a better world, he says to our hearts, one in which the stupidity of love was kept out. But wouldn't that be the ultimate horror? The world must be a place, then, where love is possible, and this means a universe that is free to be itself, to "journey" towards its own perfection, rather than having that perfection imposed, a place where even the disfigurement of creation caused by sin must be allowed.

But the resurrection of Christ means that the love revealed on the Cross is alive and triumphant, using every evil towards a higher good, just as it used the murder of the Incarnate Word, a free human choice, towards a good that far surpassed the evil intended. The solution to the problem

of evil is to believe the story that the Creed tells us, and to follow in faith, contemplating the "foolishness" of God's love. Little by little we will see "power and wisdom" where we had thought only to replace it with our own.

Dr. John C. Cavadini is a professor in the Department of Theology at the University of Notre Dame, having served as Chair of the Department from 1997-2010. He is also the McGrath-Cavadini Director of the Institute for Church Life.

CREED

CONTINUED FROM PAGE 15

moment that Jesus died, persisting in love, the spell of evil was broken and the devil conquered, because God Himself revealed the perfection and depth of His own love. It really does exist!

The answer to the problem of evil is *not* to keep staring at evil, or any particular evil. Evil only paralyzes. Evil only tempts us to believe that all good things, love especially, are futile and will come to nothing. Believing otherwise is simply "stupid" or "foolish" — just like God! So speaks the Tempter. Even you could

SCRIPTURE SEARCH

Gospel for October 14, 2012

Mark 10:17-30

Following is a word search based on the Gospel reading for the 28th Sunday in Ordinary Time, Cycle B: the lesson of the sad, rich young man. The words can be found in all directions in the puzzle.

A MAN	MUST I DO	ETERNAL LIFE
GOOD	ALONE	STEAL
FALSE	DEFRAUD	HONOR
OBSERVED	FROM MY YOUTH	LOVED
ONE THING	TREASURE	FOLLOW ME
EASIER	NEEDLE	RICH
MY SAKE	GOSPEL	AGE TO COME

WHAT MUST I DO

```

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

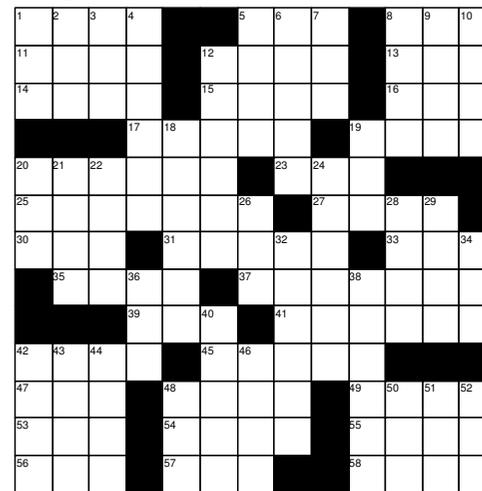
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The CrossWord

Oct. 7 and 14, 2012

56 Rich yg. man became
57 Second Testament
58 Young rich man was told to do



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Based on these readings: Gen 2:18-24; Heb 2:9-11; Mk 10:2-16 and Wis 7:7-11; Heb 4:12-13; Mk 10:17-30

ACROSS

- 1 Animal protein
- 5 Executive
- 8 High naval rank (abbr.)
- 11 ___ & female He created them
- 12 Make calm
- 13 Time period
- 14 St. Pat's land
- 15 Waterless
- 16 Trail
- 17 Cut with a saw
- 19 "Let children ___ to me"
- 20 Its own
- 23 Extra-sensory perception

- 25 Shreds (2 wd)
- 27 Ached
- 30 Droop
- 31 Defense
- 33 Note of debt
- 35 Artist Chagall
- 37 First Bible book
- 39 Congressional vote
- 41 "Lower than the ___"
- 42 Inherit eternal ___
- 45 Half-goat
- 47 We believe in ___ God
- 48 Can a man divorce her?
- 49 Adam's garden
- 53 Winter hazard
- 54 A fox's hole (2 wd)
- 55 Guinea money

DOWN

- 1 Abbr. for *Madame*
- 2 Peter cut one off
- 3 Boxer Muhammad
- 4 More stiff
- 5 Jesus did for the sick
- 6 Suppress
- 7 Opposite of 57A Testament
- 8 Air (prefix)
- 9 Beaten instrument
- 10 Partner for the man
- 12 Is divorce this?
- 18 NE French region
- 19 Central processing unit
- 20 That (possessive)
- 21 Working group
- 22 Heroic tale
- 24 Climb up
- 26 Forbidden Jewish meat
- 28 Jesus promised to do
- 29 Sweat of brow
- 32 Routed
- 34 Ship initials
- 36 Seed bread
- 38 Exit
- 40 Side note
- 42 Timothy's grandma
- 43 S.A. Indian
- 44 "___ my sheep"
- 46 Some (2 wd)
- 48 Ashen
- 50 Easter egg color
- 51 Wing
- 52 Zip

Answer Key can be found on page 19

Sports

USF MEN PICKED FIFTH IN FIRST CROSSROADS LEAGUE PRESEASON BASKETBALL COACHES POLL The University of Saint Francis has been chosen fifth in the 2012-13 Crossroad League men's basketball coaches poll. USF finished 23-13 in 2011-12, fourth in the Mid-Central College Conference, but USF did finish runner-up in the MCC Tournament to Grace College. USF also advanced to the elite eight in the NAIA 32-team national championship tournament and was the last MCC team in the tournament. It was USF's third consecutive ticket to the NAIA Division II Championship. USF Head Coach Chad LaCross and the Cougars have just completed the first week of preparation for the 2012-13 season.

ICCL Panthers defeat Crusaders

BY JOE KOZINSKI

SOUTH BEND — A fabled blue grey October sky fell over Father Bly Field as the Inter-City Catholic League title hung in the balance as the undefeated St. Anthony/St. Joseph/St. Pius Panthers faced off against the once beaten Holy Cross/Christ the King Crusaders.

The Panthers boasted a balanced attack that featured their dynamic quarterback Tony Camola that had outscored their opponents, 68-30, and the Crusaders countered with a stingy defense that had shut-out two of their three opponents.

The Panthers hid very little on their first drive. They intended to use a power running game consisting of Carmola, Blake Beniefiel and Charlie McFadden to impose their will on the Crusader defense front.

The opening drive was ended with an exclamation point as McFadden dashed the final 10 yards to pay dirt and Carmola's points after kick was true, giving the Panthers an 8-0 lead and the momentum.

The Crusaders would not be outdone as Paul Murphy returned the kickoff 40 yards and was the inspiration of the comeback bid. The white-clad squad pushed their way down field countering backfield tackles by the likes of

JR Haley with tough running of Murphy and Hunter West. The drive would be short lived as the Panthers held on downs at their own 30.

The Panthers again started up the machine and systematically marched down field highlighted by a Beniefiel 15-yard run, a

Walter Ellis catch and a big fourth down and four rush where

Carmola gained four yards and one-half-inch to the 22-yard line.

The maroon-and-gold outfitted team leaned heavy on their prized quarterback, and Carmola delivered as he had all season. On fourth and goal at the eight, Carmola swept right and scampered into the end zone making the score, 14-0, with just 1:37 left in the half.

The second half started off with the Crusaders driving the ball right down the field with another dose of Murphy and West, but a devastating miscue resulted in a fumble recover by Panther Tyler Kleva.

The Panthers put together a 15-yard backbreaking drive culminated by a one-yard Carmola plunge as time expired in the quarter making the score, 20-0.

The game was out of reach for the Crusaders who stayed the course and continued to battle, but to no avail. The Panther reserve Brandon Morehead squirmed through a tiny seam and scored the final points of the game as the

victorious cats ended the season with a perfect record and the title.

"The cold weather stalled our passing game and we relied heavily on our offensive line and they really produced today," explained Panther head coach, Kevin Sandor. "It was ball control at its best for us. The leadership of Carmola, Haley and Kleva really put us in the position to win. I'm so proud of our kids."

"We knew that we would have to play a perfect game to have a chance and the few errors we had, they capitalized on them," remarked Crusader head coach John Krzyzewski. "I was extremely happy with the effort we gave. We never gave up. And we played hard until the very last snap. We will now get ready for the post-season."

In other action, The St. Matthew Blazers claimed league second place honors as they downed Mishawaka Catholic, 21-8, behind touchdown runs of 40 and 30 yards by Cole Kaznia and another by Nick Monnin. Alexander Horvath had the lone score for the Saints.

The ICCL playoffs begin this weekend as the Mishawaka Catholic Saints take on West Side Catholic at Marian High School's Otoliski Field at 4 p.m.

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



SAINT JOSEPH RECEIVES TROPHY



PROVIDED BY STEPHEN ELEK, JR. SERRA CLUB

Saint Joseph High School was the winner of the Bishop's All Sports Trophy for the 2011-2012 year. Students are shown holding the trophy, which was presented at the Marian vs. Saint Joseph varsity football game. Serra Club of South Bend President Stephen Elek, Jr., made the presentation of the trophy to Saint Joseph High School Principal Susan Richter.

CYO football playoffs begin round one

BY MICHELLE CASTLEMAN

FORT WAYNE — The Catholic Youth League (CYO) football playoffs got underway on Sunday, Oct. 7, at the University of Saint Francis, narrowing the field for second round action on Oct. 14. Holy Cross downed a tough group from St. Jude/Most Precious Blood/Queen of Angels, while St. Vincent rolled to a win in their initial round of postseason action knocking out a talented squad from St. John, New Haven.

In a battle of the fourth and fifth place seeds, No. 4 St. John, Fort Wayne/St. Joseph-Hessen Cassel (SJFW) defeated the JAT Knights, 36-6. Touchdowns were scored by Tyler Prince,

Gareth Brouwer, Chance Ritschard, Alex Neher and Brayton Goebel. Zach Murphy contributed two points on a PAT.

A pleased Eagle Coach Jim Carroll explained, "Our kids had fun and everyone contributed."

Because they earned the No. 1 seed, St. Charles received a first round bye and will face SJFW in the second wave of action, while St. Vincent will play Holy Cross.



The Eagles are up for the challenge, but Carroll admits, "We still have a long way to go. The Cardinals are outstanding. They are rested, undefeated and clobbered us during the regular season."

Email Michelle Castleman at mmcastleman@aol.com to see your scores and highlights in *Today's Catholic* next week.

Knights of Columbus 2013 March for Life Washington, D.C.



TENTATIVE SCHEDULE 2013

- Wed. Jan. 23:** Depart from one of our designated locations at approximately 8 pm.
Thurs. Jan. 24: Arrive in Washington, tour Washington Mall, check in at hotel, tour National Shrine of the Immaculate Conception.
Fri. Jan. 25: Breakfast at the hotel, bus ride to Rally and receive box lunch. After lunch, join in the March, after which we will board the buses for return to hotel. Bus ride to banquet center for evening dinner.
Sat. Jan. 26: Breakfast at the hotel, bus ride home, arriving about 8 pm.

The Cost: \$275 Includes: Round-trip on touring bus, Hotel for 2 nights, double-occupancy, 2 breakfasts, Box Lunch, Friday evening dinner & celebration, and an unbelievable feeling of euphoria for having participated in this event.

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www.indianakofc.org

or phone our Pro-Life Chariman, Michael Velasco at 219-663-0509

Redeemer Radio AM 1450, 89.9 FM Fall Sharathon set Oct. 24-26

FORT WAYNE — Redeemer Radio will broadcast live from their studios during the Redeemer Radio "Family of Faith" Fall Sharathon celebration, Oct. 24-26. Listeners will hear 36 hours of live radio broadcasts featuring over 30 area priests, and a wide variety of parishes

and guests as they encourage listeners to pledge their support to Redeemer Radio.

Mr. Terry and Mrs. Terri Coonan, along with their family, Dolly, Coach and their children are the first chair family for this event. "Redeemer Radio with its faith-filled programming helps build strong Catholic families, parishes and local communities in northeast Indiana and northwest Ohio" says Terry Coonan, member of the Sharathon chair family.

Funds from the "Family of Faith" Fall Sharathon make it possible for listener-supported Redeemer Radio to continue its mission to proclaim the truth and beauty of the Catholic faith. The regional family of Redeemer Radio stations, AM 1450 and 89.9 FM serve the greater Fort Wayne area including Auburn, Waterloo and Angola in Indiana and northwest Ohio including Bryan, Edgerton, Hicksville and Montpelier.



2012 Fall Sharathon
Family of Faith
 Listen & pledge at RedeemerRadio.com
 Call 260-436-1450

Catholic Radio
 AM 1450 * 89.9 FM

	Wednesday, October 24	Thursday, October 25	Friday, October 26
7:00 am	Women's Care Center Dr. Landrigan, Anne Koehl	Religious Liberty Hour Greg Erlandson, Sean McBride	St. Louis Besancon Fr. Stephen Colchin
8:00 am	Allen County Right to Life Cathie Humbarger	Franciscan Center Sally Ley & Tony Ley	Bishop Dwenger H.S. Prin. Jason Schiffl
9:00 am	Most Precious Blood Fr. Joe Gaughan	St. Aloysius Parish, School & Knights	Oratorians Fr. Daniel & Fr. James St. Paul Fr. Gary Sigler
10:00 am	St. Vincent de Paul Msgr. John Kuzmich, Fr. Andrew	Tippmann Hour All Pledges <u>Doubled</u>	St. Joseph Brooklyn Fr. Tim Wrozek
11:00 am	St. Elizabeth Ann Seton Fr. Jim Shafer Fr. Ben, Deacon Jim	The Huntington Hour Fr. Ron Rieder, Fr. John Pfister	Coonan Family Hour Terry, Terri, Coach and Dolly
Noon	Bishop Kevin C. Rhoades	St. Joseph – Hessen Cassel Fr. Cornelius Ryan	The Path to Priesthood Fr. Tony Steinacker, Fr. Jason Freiburger
1:00 pm	Our Lady of Good Hope Fr. Mark Gurtner	St. Anthony of Padua Fr. Fred Pasche, Fr. Bernie Zajdel	St. Jude Fr. Tom Shoemaker
2:00 pm	St. Mary – Decatur Fr. Dave Voors	St. John – Fort Wayne Fr. Cyril Fernandes	St. Michael – Waterloo Fr. David Carkenord
3:00 pm	St. John – New Haven Fr. James Seculoff	Dominican Sisters St. Felix, Huntington	St. Charles Borromeo Msgr. John Suelzer, Fr. Jacob
4:00 pm	Cathedral Immaculate Conception Msgr. Robert Schulte	NW Ohio Parishes Fr. David Cirata	St. Henry Fr. Dan Durkin
5:00 pm	Bishop Luers H.S. & Bishop John D'Arcy	Sacred Heart Fr. George Gabet	MAN ALIVE! Dr. Tom McGovern
6:00 pm	Franciscan Brothers Minor Fr. David Mary Engo	High School Football Hour	Rekindle The Fire

LET THE ROSARY FLY



PROVIDED BY MARY STUTZMAN

All eyes were on the sky as the parishioners of St. Mary of the Annunciation in Bristol gathered after their annual Oktoberfest Mass on Oct. 7. While the words to the hymn "Hail, Holy Queen" drifted heavenward, so did a balloon rosary. The rosary, constructed of blue, white and gold helium balloons, was released by dozens of children in honor of the feast of the Holy Rosary on Sunday, Oct. 7. Parishioner Dr. Hank Keller came up with the idea and, with the support of Father Bob VanKempfen, pastor, the heaven-bound rosary became a reality. As festivities continued parishioners could be seen taking one last peek at the sky as their balloon rosary drifted away.

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For reservations & details & letter from YMT's chaplain with his phone number call 7 days a week:

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Please count my pledge during the _____ Hour!

Your gift may be made online at RedeemerRadio.com. Your gift supports Redeemer Radio, a 501(c)(3) non-profit organization. Contributions are tax deductible as allowed by law.

WHAT'S HAPPENING?

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

50+ group plans fall harvest luncheon and card party
Fort Wayne — Queen of Angels 50+ Group will have a fall harvest luncheon and card party in our Msgr. Faber Activities Center Friday, Oct. 26, from noon to 4 p.m. Tickets are \$8. Card games of your choice. For tickets contact Henrietta at (260) 482-1660.

Fall retreat for Year of Faith
Waterloo — St. Michael the Archangel Parish, 1098 County Road 39, will offer a fall retreat on Sunday, Oct. 14, from 1-4 p.m. Reconciliation will be available until 5 p.m. Guest speaker Meg Hanlon, head of the Theology Department at Bishop Luers High School will be speaking on faith: what the Catholic Church teaches, and how to live it out in our lives. For information, or to register, call Elaine Matthews at (260) 837-7266, or Bobbie Charleswood at (260) 868-5661.

Luncheon card party
South Bend — The St. Anne Society of Our Lady of Hungary will have a luncheon card party Sunday, Oct. 21, at 1 p.m. in the school auditorium, 735 W. Calvert St. Donation of \$5 at the door. Bring your own cards.

Public Rosary for our Nation
Warsaw — A public rosary for our nation will be Sunday, Oct. 14, on the southwest corner of Sacred Heart playground at noon. Rallies are planned across the nation. For more information call Ida at (574) 453-3143.

Rummage sale
Fort Wayne — St. Joseph-Hessen Cassel School will have a rummage sale Friday, Oct. 26 from 8 a.m. to 5 p.m. and Saturday, Oct. 27, includes a bag sale from 8 a.m. to noon. For more information call Monica at (260) 639-

6978. The school is also selling Gold Canyon candles through Nov. 1. Call (260) 639-3580 to place an order.

Lasagna dinner planned
Mishawaka — The Queen of Peace Music Ministry will have a lasagna dinner on Friday, Oct. 19, from 5-7 p.m. in the school gym. Tickets are \$8 for adults and \$4 for children. Carry-out is available. All proceeds from the event will benefit the parish's music program. Call Brad Todorovich for information or tickets at (574) 255-9674 ext. 132.

Cemetery announces fall clean up
South Bend — The Sacred Heart Cemetery at the corner of Western Ave. and Pine Rd. will conduct fall cleanup from Monday, Oct. 22, through Friday, Oct. 26. All summer decorations should be removed by this time.

Day of Reflection
Mishawaka — A day of reflection will be held at St. Francis Convent (across from Marian High School) Wednesday, Oct. 31, from 9:30 a.m. to 2:30 p.m. The theme for the day is "A Walk with Franciscan Saints through Faith, Hope and Love." Bring a Bible. The cost of the day is \$20 and includes lunch. Register by Oct. 26 to Sister Barbara Anne Hallman at (574) 259-5427.

Natural Family Planning to start
Fort Wayne — Natural Family Planning classes will be offered by the Couple to Couple League starting Sunday, Oct. 21, at 6 p.m. in the home of Ron and Marilyn Shannon. The course consists of three classes, one per month, as well as optional premenopause or postpartum classes as needed. To register contact the Shannons at (260) 489-1856 or mshannon11@frontier.com.

Shopping extravaganza
Monroeville — The St. Joseph School HASA will have a shopping extravaganza on Saturday, Nov. 10, from 9 a.m. to 3 p.m. at the Monroeville Fire Station. Vendors on hand include Scentsy, 31 Bags, Longaberger, Gold Canyon, Tupperware and others. Handmade items will also be available. The Friends of St. Joseph will host a bake sale and lunch will be served by the Fire Dept. auxillary.

Chili dinner sponsored by Booster Club
Fort Wayne — A chili dinner will be held Friday, Oct. 12, during the Bishop Luers vs. Bishop Dwenger game. Gates open at 6 p.m. Chili is \$3.50 and hot dogs are \$1.50.

To Kill a Mockingbird performed
Fort Wayne — Bishop Luers Performing Arts Department will present "To Kill a Mockingbird" Oct. 13 and 14 at 7:30 p.m. Tickets are \$7. For tickets and information call Sue Mathias at (260) 456-1261.

Fall festival planned
Albion — Blessed Sacrament

The CrossWord
October 7 and 14, 2012

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REST IN PEACE

Fort Wayne Victor P. Kaminski Sr., 97, St. Vincent de Paul	Catterina Iuston, 86, St. Bavo	Delphine J. Carlson, 88, Little Flower
Rose Marie J. Keever, 71, St. Jude	John Vladimir Kacarab, 95, St. Michael Byzantine	Raymond S. Kujawa, 80, Corpus Christi
Frances C. DiFilippo, 85, St. Charles Borromeo	New Haven Ross L. Ehle, 88, St. John the Baptist	Walter Dudka, 88, St. Adalbert
Ron P. Jasper, 82, St. Jude	Notre Dame Edward A. Goerner, 82, Basilica of the Sacred Heart	Rita J. Kania, 77, St. Casimir
Huntington Judianne Mettler, 67, St. Mary	Plymouth Lorraine E. Wojcik, 84, St. Michael	Betty A. Sebok, 98, St. Anthony de Padua
Kendallville Mary Flora Kaough, 90, Immaculate Conception	South Bend Irene Ivins Miller, 94, Christ the King	Wanda C. Fujawa, 87, Holy Family
Mishawaka Ricardo Duarte, 56, St. Bavo	Florian Pawlak, 86, St. Anthony de Padua	Joan Huguenard, 81, Little Flower
		Beatrice Lucille Recker, 95, Corpus Christi
		Alice Karczewski, 96, St. Stanislaus

Parish will have a fall party Sunday, Oct. 14, from 4-8:30 p.m. A chili and hot dog supper, square dancing, horse rides, kids' games and a beer exchange will be offered.

Holy Name Society fish fry
New Haven — The Holy Name Society of St. John the Baptist Parish will have a fish fry Friday, Oct. 19, from 4-7 p.m. Adults \$7.50, children 5-12 \$4 and children under 5 free. The Holy Name Society will have a meeting Sunday, Oct. 14, from 7-8 p.m. Euchre tournament and refreshments will be available.

Fish fry planned
Warsaw — The Knights of Columbus Council 4511 will have a fish fry on Friday, Oct. 12, from 4:30-7 p.m. at the council hall. Prices are \$8.50 for adults and \$4 for children ages 6-12. Carryouts are available for \$8.50.

Fall play "Dearly Departed" performed
Fort Wayne — Bishop Dwenger High School's Performing Arts Department will present "Dearly Departed" on Friday, Oct. 19, and Saturday, Oct. 20, at 7 p.m. The matinee show will be Sunday, Oct. 21, at 2 p.m. Tickets available at the door are \$6 for seniors and students, \$8 for adults, and \$10 for reserved seating in front.

Boo!zaar
Mishawaka — St. Joseph Church adult choir will host a holiday craft Boo!zaar on Saturday, Oct. 27, from 8 a.m. to 2 p.m. Over 70 craft and gift item tables, bake sale, raffles, retired "Byer's Choice" carolers and "Dept 56 Heritage Village" collectibles. One mini raffle chance for each nonperishable food item donated. Children are invited to dress in costume and "trick or treat." For information call (574) 255-1757.

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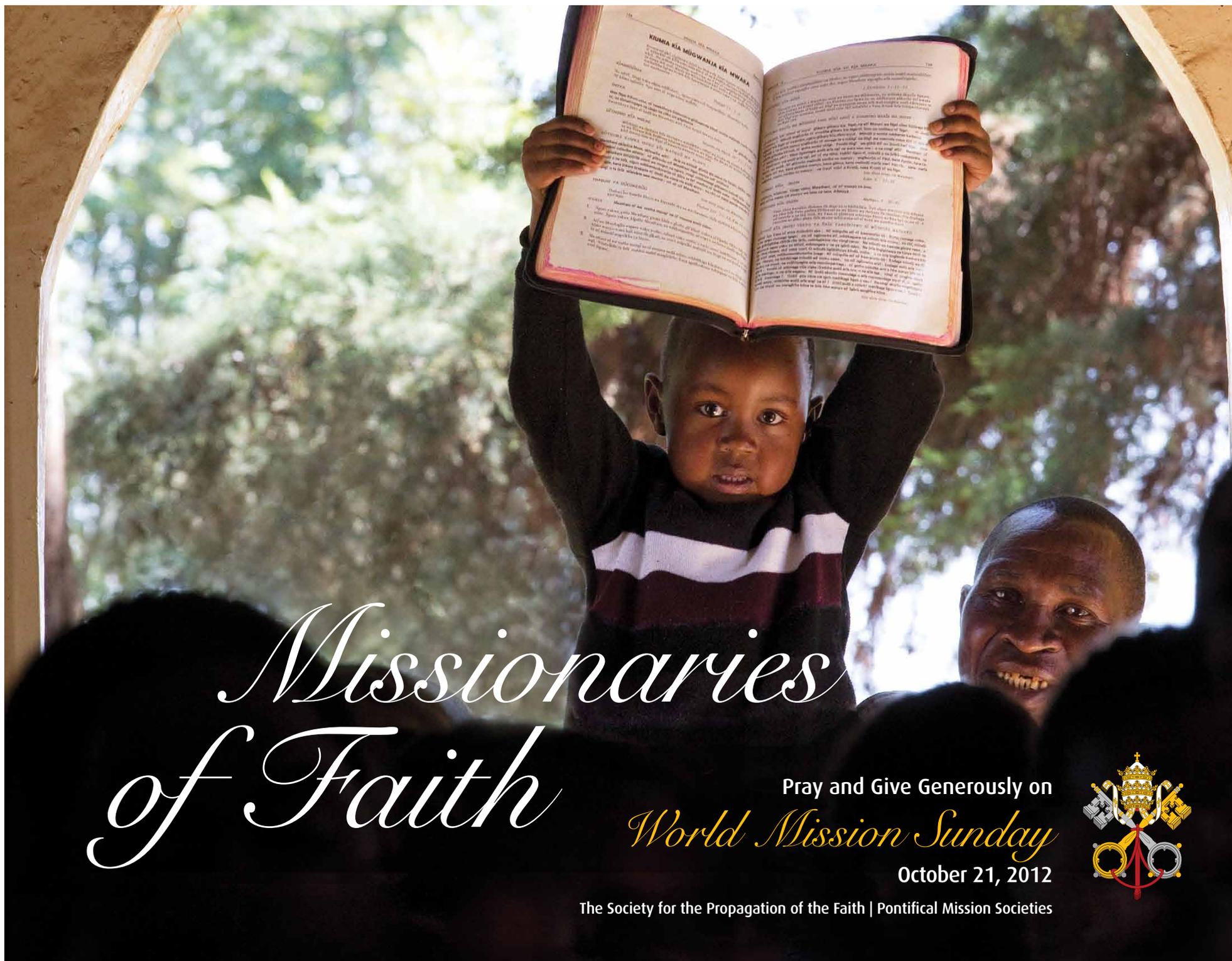
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