SOUTH BEND — “Christ truly is present in that sacred place and that is the reason why Saint Joseph High School exists.”

Principal Susan Richter echoed words said by Bishop Kevin C. Rhoades as he blessed the high school’s newly-finished chapel and dedicated its altar during a special Mass last Wednesday, Nov. 28, in South Bend.

The Chapel of Saint Joseph is considered by many to be the crowning touch on a building completed just in time for the current school year. While students flowed through the doors of the new Saint Joseph High School at the end of August, construction workers continued work on the school’s chapel, located in the heart of campus.

“Finally we have the school’s soul,” smiled Saint Joseph High School chaplain, Father Terry Coonan. “It’s built at the center of campus for a reason. Now it feels like home!”

Richter, like many in attendance, showed emotion as she gathered her thoughts after Mass. “I said when the students came into the building it would become our home, but now we truly are home because we have this at the center and the heart of our school. Our students can begin using it and we can have Mass there daily. They can go in and pray and worship.”

Because the chapel seats about 100 people, a group of students, parents, teachers and staff represented the Saint Joseph family at the blessing. Many gasped as they entered the chapel, taken in by the religious artwork and classical architecture.

“I feel like I am in Rome,” commented diocesan Superintendent of Catholic Schools Dr. Mark Myers. Others commented on the beauty of the Nativity mural, painted by artist and Saint Joseph parent Ruth Stroik. The mural hangs just behind the altar and under the crucifix. Paintings of the Annunciation and the angel appearing to Joseph in a dream hang to the left and right of the crucifix, with the tabernacle in the center. Six stained glass windows, each depicting a scene from the life of St. Joseph, line the sides of the chapel. In the back are statues of St.
Our Lady of Guadalupe and the New Evangelization

IN TRUTH AND CHARITY

BY BISHOP KEVIN C. RHOADES

Next Wednesday, December 12th, is the feast of Our Lady of Guadalupe. This feast recalls the apparitions of the Blessed Virgin Mary at the Hill of Tepeyac in Mexico from December 9 to 12, 1531 to the native convert, Juan Diego. We rejoice that the Mother of God appeared on our soil, inspiring the great evangelization of millions of people.

The event at Tepeyac occurred just twelve years after the conquest of the Aztec Indians by Hernando Cortez and the Spanish conquistadors. The Indian peoples were devastated by the conquest. Many Spanish conquistadors. The Indian peoples believed that their existence as a people had been turned upside down. They thought that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastated by the conquest. Many Spanish conquerors. The Indian peoples believed that their existence as a people had been turned upside down. They were devastat...
CHAPEL
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Andre Bessette, the first member of the Congregation of Holy Cross to be canonized, and St. Kateri Tekakwitha who was canonized this past October. "I thought those were two beautiful selections to perfectly go with the Saint Joseph High School tradition, honoring the Holy Cross brothers and sisters, remembering everything they've done," said Richter. "They're the ones that started this school and were here for so long. They will always remain a part of this school."

With the lights dimmed, Bishop Rhoades was joined by Father Coonan, Father Carmen Tirabassi, Father Walter Bly and Holy Cross Father John DeRiso of nearby St. Joseph Parish. A blue-robed student choir and two violinists set the happy tone with the hymn "Joyful, Joyful, We Adore You" as Bishop Rhoades prepared to sprinkle holy water throughout the chapel.

"The beauty of this chapel is it will inspire so many to prayer, to experience God's presence and love in our hearts," proclaimed Bishop Rhoades. "We see St. Joseph, the patron of this school, adoring the newborn Baby Jesus in the arms of His mother, Mary. I think when someone comes into this chapel to pray, they come to do what Joseph did — to adore Him, the Lord Jesus. We see that love in our hearts," proclaimed Bishop Rhoades. "We see St. Joseph: the betrothal of Joseph and Mary, the presentation of Jesus in the Temple, the flight into Egypt, the finding of the Jesus in the Temple, a depiction of Joseph teaching carpentry to Jesus, and the death of St. Joseph.

Richter, student body president Charlie Hovey, school board president Matt Edmonds and theology teacher Josh Swain then approached the altar to wipe it dry in preparation for the lighting of the altar. Campus ministers Holy Cross Sister Ann Therese McAndrew, Tami Goy and Lauren Walatka brought up the linen, candles and crucifix to properly set the altar. An altar server handed Bishop Rhoades a candle.

"Light of Christ shine on this altar and be reflected by those who share at this table," said Bishop Rhoades as he passed the candle to Father Coonan who then lit the remaining altar candles. The Liturgy of the Eucharist began as light flooded the chapel.

Earlier in the Mass, Saint Joseph faculty members Jeanette McKew and Joseph Wisniewski proclaimed the Word; siblings senior Madeline and junior Liam Maher played violin and junior Christy Bythrow sang the responsorial psalm.

"It was an incredibly beautiful ceremony," smiled parent Trish Maher following the blessing and dedication. "You could just feel the grace of the Holy Spirit. It brings tears to my eyes! When you send your children to Catholic school you're, of course, hoping their spirituality grows and matures with them. To have a place like this to come for times of prayer at any point during their day, or to have times when classes can come for Adoration or they can share in liturgy here ... it's beyond my expectations and dreams."

"It's still registering that I got to witness something that's going to be remembered in Saint Joseph history," said freshman choir member Lexi Dudleson. "I've been coming here now for a few months and the school has been becoming more and more my home."

"I think the artwork is really powerful and shows St. Joseph and the beauty of the Catholic faith," added classmate Abby Kagel. "I have a feeling I'll probably come here often!"

Built into the walls of the nave are six arched stained glass windows, created by Conrad Schmitt Studios. Ordered chronologically, the windows depict scenes in the life of St. Joseph: the betrothal of Joseph and Mary, the presentation of Jesus in the Temple, the flight into Egypt, the finding of the Jesus in the Temple, a depiction of Joseph teaching carpentry to Jesus, and the death of St. Joseph.

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Cardinal O’Brien meets seminarians, students during Holy Land visit

BY JUDITH SUDILOVSKY

BEIT JALLA, West Bank (CNS) — After a morning of visits to Bethlehem’s Church of the Nativity and a local Catholic parish, U.S. Cardinal Edwin F. O’Brien was overcome with emotion during his meeting with seminarians at the Latin Patriarchate seminary.

“I can’t think of a more encouraging moment than this,” he told the young men who had gathered in their common room to greet him.

The cardinal, grand master of the Knights of the Holy Sepulcher, a chivalric order that supports the Church of the Holy Sepulcher in the Old City of Jerusalem Nov. 27. Cardinal O’Brien was making his first visit to Jerusalem’s Church of the Nativity Nov. 27. Cardinal O’Brien was making his first visit to the Holy Land as grand master of the Knights of the Holy Sepulcher, a chivalric order that supports Church institutions and Christians in the Holy Land.

“The visit of Cardinal O’Brien as grand master of the Patriarch Fouad Twal is a sign of solidarity, the Christians abroad need to be encouraged,” he said, and the Christians abroad need to be sure to show by their presence the need to address the pressing issues facing the Church.

“Having come to the Holy Land just a week after an Egyptian-brokered cease-fire between Hamas and Israeli took hold, Cardinal O’Brien said the violence would continue unless the “rights of all people are addressed, including those in the West Bank.”

In a meeting with teachers from the school, the cardinal said that though at times they may feel alone, there were people abroad “with awareness, concern and prayer” for them who knew how important their work was.

““You have a lot of friends all over the world. There are 60 different countries represented in our Knights of the Holy Sepulcher who are all dedicated to the work you are doing, and they make great sacrifices to keep the schools open, the parishes strong and keep them growing,” he said.

Father Iyad Twal, parish priest, noted that although any visit from a cardinal to the parish was a sign of solidarity, the visit of Cardinal O’Brien as grand master of the Knights of the Holy Sepulcher was specifically significant because the order is “practically a part of the patriarchate.”

“It is a visit of a father to his children,” said Father Twal.

Cardinal O’Brien told Catholic News Service that the Church does “a world of good ... (planting) seeds for the future.”

Pondering the future of the children he had visited, the cardinal said: “It could be tragic and it could be joyful and peaceful. It is up to us to make it the latter.”

He said he had come out of his visit “more informed and inspired” and hoped he would be able to better speak from his firsthand experience about the work carried out by the order.

“We need to have a greater presence with the native Christians. Christian presence has to be encouraged,” he said, and the Christians abroad need to show by their presence the need to address the pressing issues facing the Church.

At kindergarten classes in Beit Sahour’s Our Lady of Fatima Parish School, children were busy gluing cotton balls on pictures of Santa Claus, and another class sang an Arabic Christmas carol for the cardinal. He asked the students if they liked coming to school.

“Yes!” was the resounding response.

Afterward, Cardinal O’Brien said it was certain that Jesus also “looked down on the (children) as brothers and sisters who were born in the same place as He was and are experiencing a lot of the same things as He was.”

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With @Pontifex, pope reaches out to new kind of followers

BY CAROL GLATZ

VATICAN CITY (CNS) — To celebrate the launch of his new Twitter account, Pope Benedict XVI will tweet the answers to a handful of questions from his followers.

The pope’s rare question-and-answer exchange on the social media site shows the Church doesn’t just want to teach the truth, but also to listen to others, said Archbishop Claudio Celli, president of the Pontifical Council for Social Communications.

The archbishop and other Vatican officials spoke at a news conference Dec. 3 to reveal the pope’s new Twitter account @Pontifex.

Starting Dec. 12, the feast of Our Lady of Guadalupe, the pope will send messages in eight languages, including Arabic, from eight different Twitter accounts. @Pontifex is the English feed while the other language accounts use an extension of the main handle. For example, the Spanish feed is @Pontifex_es.

The handle “Pontifex” was chosen because it means “pope and bridge builder,” said Greg Burke, media adviser for the Vatican’s Secretariat of State. The name suggests “reaching out” and bringing unity not just of Catholics “but all men and women of good will,” he said.

Msgr. Paul Tighe, secretary of the communications council, said the pontifex name also “refers to the office more than the person,” that is, it highlights the leader of the Church and the Catholic faithful.

A more practical consideration was that numerous permutations of the name Pope Benedict XVI were already taken by other people not affiliated with the pope, whereas the handle “Pontifex” was available.

Using a handle that wasn’t already taken meant the Vatican didn’t have to “go around and get people to vacate the space,” the monsignor said.

The pope’s first tweets from the new accounts will be responses to four or five questions about the Catholic faith sent to the pope on Twitter via the hashtag #askpontifex, he said.

The very first question came during the news conference announcing the initiative. It was in Spanish and asked: “What is the core of the message of the Gospel and how can we help to share it?”

While it’s expected people will send questions that are off-topic — like one asking who will win an upcoming sports match — only questions dealing with the Catholic faith will get serious consideration, said Burke.

The pope will personally send the inaugural tweets around noon Dec. 12 at the end of his general audience.

The Q&A exchange will be offered just that one time, and the rest of the papal news feeds will be excerpts from his general audience talks, Angelus addresses or other important speeches, Burke said.

Each tweet will be crafted by a Vatican official and the pope will review and approve each one before it is sent from the Vatican Secretariat of State’s offices, he said.

The papal tweets will be posted with some regularity but won’t be too frequent given the time constraints of the pope and that each tweet needs his approval, Msgr. Tighe said.

Even though he won’t be physically sending the tweets, the messages “are pearls of wisdom coming from the heart of the pope’s teaching and coming from his own mind and ideas,” he said.

When asked whether the tweets will carry the weight of papal infallibility, Archbishop Celli said the tweets “aren’t positions taken on dogma,” however, they will be excerpts from his teachings and are a part of the papal magisterium.

To avoid making people feel left out or underappreciated for not being followed by the pope, the pope’s accounts won’t follow anyone else on Twitter, except the other @Pontifex language accounts, Burke said.

“The thing we see with religion and what makes it so interesting,” she said, “is that their engagement levels are really through the roof.”

She said if you were to compare the number of followers an “average person” has to the number “an L.A. film star has, you see that engagement per number of followers is so much higher for a religious leader.”

“What that tells us is that this is the kind of material that those people are going to consume,” she said.

Christian leaders have repeatedly pointed out “how many Bible verses are really less than 140 characters” to begin with, and the “positive messages of spirituality” in the Gospels already make a nice fit for the Twitter format.

DETAIL

CONTINUED FROM PAGE 3

beginning of the elevated sanctuary, which is covered with a marble tile floor. The sanctuary terminates in a marble tile reredos with the Incarnation: “And the Word became flesh and dwelt among us.”

In front of the painting rests a refurbished tabernacle that was donated by the Cathedral of the Immaculate Conception in Fort Wayne. A visual connection is made between the Eucharistic Lord reserved in the tabernacle and the Christ Child, upon whom St. Joseph lovingly gazes in adoration.

When leaving the chapel, five-foot statues of St. André Bessette and St. Kateri Tekakwitha (both recently canonized) can be seen in niches in the back wall. Both statues were hand-carved and hand-painted in Italy. St. André was a member of the Brothers of Holy Cross who provided the land upon which the original Saint Joseph’s High School stood. His statue depicts him holding a miniature version of St. Joseph’s Oratory in Montreal. The oratory’s construction was made possible by St. André and it remains the largest shrine dedicated to St. Joseph in the world.

St. Kateri Tekakwitha is the first Native American saint and a worthy example of sanctity for young people today. Her presence also acknowledges the historical importance of the Native Americans in northern Indiana. Known as “The Lily of the Mohawks,” St. Kateri is depicted with a bouquet of lilies.

It is hoped that this new Chapel of Saint Joseph will be a place of prayer and contemplation for many future generations of students, who are encouraged to look to the spouse of Mary and foster father of Our Lord as a noble model of devotion and holiness.

Brian MacMichael is the director of the Office of Worship, Diocese of Fort Wayne-South Bend.
Use of Louisiana state funds for school vouchers ruled unconstitutional

BATON ROUGE, La. (CNS) — Louisiana Gov. Bobby Jindal called it “wrong-headed” and a “travesty” that a state judge ruled Nov. 30 that a voucher program passed by the Legislature last spring is unconstitutional. State District Judge Tim Kelley said the state cannot use funds set aside for public education to pay for children in failing schools to attend nonpublic schools. The Legislature passed the program — known formally as the Louisiana Student Scholarships for Educational Excellence Program — during its 2012 legislative session, held from March to June. Kelley’s decision is a “travesty for parents across Louisiana who want nothing more than for their children to have an equal opportunity at receiving a great education,” Jindal said. “That opportunity is a chance that every child deserves, and we will continue the fight to give it to them,” he continued. “The opinion sadly ignores the rights of families who do not have the means necessary to escape failing schools. This ruling changes nothing for the students currently in the program. All along, we expected this to be decided by the Louisiana Supreme Court.” Jindal vowed to appeal the ruling handed down by Kelley in a 39-page decision following a three-day trial. The suit was filed by the Louisiana Federation of Teachers, Louisiana Association of Educators and the Louisiana School Boards Association, and 143 local school boards against the state Department of Education and the state Board of Elementary and Secondary Education. Currently, more than 4,900 Louisiana children attending 117 nonpublic schools receive state-issued tuition vouchers.

Judges in ‘Vatileaks’ case say computer tech was hard to believe

VATICAN CITY (CNS) — Explaining why they found a Vatican computer technician guilty of aiding and abetting the papal butler who stole private papal correspondence, Vatican judges said they found much of his testimony hard to believe. The Vatican court Nov. 10 found Claudio Sciarpelletti, 48, a computer technician in the Vatican Secretariat of State, guilty of obstructing the investigation into the leak of Vatican documents. The court gave Sciarpelletti a two-month suspended jail sentence. As is the normal practice at the Vatican and in Italy, the judges released a detailed explanation of their findings and of their sentence weeks after the verdict was delivered. The 11-page explana- tion of the Sciarpelletti decision was published Dec. 1, the same day that Jesuit Father Federico Lombardi, Vatican spokesman announced that Sciarpelletti’s lawyer had dropped his request for an appeal of the guilty verdict. Neither the defense nor the court commented that a file folder with a sealed envelope, marked with the butler’s name and containing papers related to the leaked documents, was found in Sciarpelletti’s desk at the Secretariat of State. However, the judges’ described Sciarpelletti’s trial testimony and his earlier state- ments to investigators as to how he had obtained the envelope and whether he knew what was in it as “not credible” and “not truthful.” Questioned in May, Sciarpelletti originally told investigators the butler, Paolo Gabriel, gave him the envelope. The next day, he said it came from his superior, Msgr. Carlo Maria Polvani. At the trial, he admit- ted changing his story, saying he’d had the envelope so long he couldn’t remember where it came from.

Fund offers matching grants helping West Virginia’s poor

WHEELING, W.Va. (CNS) — A new matching grant fund established by the Diocese of Wheeling-Charleston aims to help address “the grief and anguish of the poor among us,” especially the children living in poverty, said Bishop Michael J. Braf sandfield. Announcing the fund at a Nov. 29 news conference, he said it will provide matching grants for parishes, schools and agencies in the diocese that wish to implement local programs and outreach to address issues he identified in a pastoral letter he issued in early November. The fund was established, the bishop said, to help new and existing min- istries meet the needs of the poor in communities across the state. Pastoral guidelines for the fund will be distributed in December by a grant committee. “It is my hope to speak to the grief and anguish of the poor among us, especially the expe- rience of our children and families in poverty, and offer to them a compas- sionate message of joy and hope,” Bishop Braf sandfield said. “At the same time, I want to invite you, dear broth- ers and sisters, to join me in compas- sionate care for the poor and con- tinual solicitude on their behalf.” He added. He spoke about his pastoral letter, titled “Setting Children Free: Loosening the Bonds of Poverty in West Virginia,” and the issues he covered in the document, his fourth pastoral since he became bishop of the statewide diocese.

In West Bank, Palestinians celebrate UN vote

JERUSALEM (CNS) — In the West Bank, church bells rang at midnight announcement that the U.N. General Assembly had voted to grant Palestinians observer status. Young and old Catholic Palestinians rejoiced in Ramallah, where the announcement was celebrated into the wee hours of the morn- ing. “We were very happy when this announcement was made,” said Father Firas Aridah, whose Jina village parish is five miles from Ramallah. “We saw that our dignity may be hurt, but it will be healed. We are not abandoned. People are with us. We have rights just like everyone else, and we can live in calm and peace.” At last, he told Catholic News Service Nov. 30, Palestinians were seeing the light at the end of the tunnel. Father Aridah said Palestinian President Mahmoud Abbas’ U.N. victory, just weeks after clashes between Israel and Hamas in the Gaza Strip, was very important for the Palestinian people, demonstrating that he could unite his people without resorting to violence. “Gaza was celebrating with us. Everyone can now look to President Abbas as the one who will unify Gaza and the West Bank, and they know that he did not use guns (to achieve the vote), he used diplo- macy and peaceful demonstrations,” said Father Aridah. In a Nov. 30 statement, the Latin Patriarchate of Jerusalem, which includes churches in Israel and the Palestinian territo- ries, described the U.N. vote as an “incentive for peace” that marked a “significant shift to meet the legiti- mate aspirations of the Palestinians.” The patriarchate congratulated Abbas, calling him a “moderate man and a man of peace.”

Creating ordinariate for Anglicans makes for a complex first year

Baltimore (CNS) — The slid- e show on important events of the first months of the U.S. ordinariate for former Episcopalians who have become Catholic was one indication of its unusual characteristics. The photos of ordinations featured the priests’ wives and children, for one thing. One photo showed a father- son pair of new Catholic priests. Another picture showed an unidenti- fied bishop, apparently ordaining a priest, with a cartoonlike dia- logue bubble asking, “What have I done?” For a presentation at the U.S. Conference of Catholic Bishops’ annual fall general assembly led by a member of the conference, about activities within a diocesanlevel entity, it was rather an extraordinary moment. Hesitant chuckles were replaced by warm laughter as the bishops realized this was something a little different, in fact, a lot different. Msgr. Jeffrey Steenson, who heads the ordinariate established by the Vatican this year, took to the podium Nov. 12 to explain to the bishops the ins and outs of setting up what is officially known as the Personal Ordinariate of the Chair of St. Peter. The former bishop of the Episcopal Diocese of the Rio Grande who became a Catholic in 2007, Msgr. Steenson is both the only nonbishop in the USCCB and its only married member. He is a full voting member of the confer- ence and his authority includes nearly everything a bishop does. But because he is married, he cannot be ordained a bishop and he may not ordain priests. Pope Benedict XVI’s 2009 apostolic constitution “Anglicanorum coetibus” provided for the establishment of ordinari- ates for former Anglicans who join the Catholic Church while retaining some of their Anglican traditions, spirituality and prayer.

New York Archdiocese announces 26 schools ‘at risk of closure’

NEW YORK (CNS) — The New York Archdiocese announced Nov. 26 that 26 of the 159 regional, parish and archdiocesan elementary schools are at risk of closing next June. In the past, the Agnes Boys High School in Manhattan also was at risk of closing at the end of the current school year. The Nov. 26 announce- ment of “at risk” schools comes two years after the archdiocese closed 28 schools as part of a reconfiguration plan. A decision about the future of Catholic schools on New York’s Staten Island has been postponed until January while the region con- tinues to struggle with the effects of Hurricane Sandy. Archdiocesan of- ficials are meeting with local pastors, principals, administrators and elected officials for in-depth discussions on how to best serve the needs of school families. In a Nov. 28 posting on his blog, New York Cardinal Timothy M. Dolan described the announce- ment of school closings as “very sad news. I dread this! I’d rather be opening new schools, not clos- ing some,” he said in his blog, “The Gospel in the Digital Age.” Children, teachers and parents love their schools and “fight hard to make them work!” The cardinal explained that “these tough decisions were long in the making, with careful planning, discussion, consultation and debate by priests, parents and experts close to the scene.”
FORT WAYNE — The University of Saint Francis presents the New American Youth Ballet in “The Nutcracker” on Saturday, Dec. 15, at 8 p.m. at the USF Performing Arts Center, formerly the Scottish Rite Auditorium, located at 431 W. Berry St. Tickets are $15 and can be purchased by calling (260) 471-7848.

Christmas at Loretto to ring in the holiday season

NOTRE DAME — The South Bend Chamber Singers ensemble is comprised of approximately 30 members from throughout northern Indiana and southwestern Michigan. The Christmas at Loretto program includes beautiful music nearly all of which is by living composers. Nancy Menk, music professor, and Mary Lou and Joe Leighton, Chair in Music at Saint Mary’s College, serve as conductor and music director of the South Bend Chamber Singers.

Ticket information can be found at moreaucenter.com under “Music” (http://www3.saintmarys.edu/tickets/christmas-loretto-0) Tickets may be purchased in advance on the website or by calling (574) 284-4626. Tickets will be available at the door until sold out.

Bishop Luers received donation towards technology improvements

FORT WAYNE — Bishop Luers High School is the recipient of a donation made by the Angela and Dick Weber Charitable Foundation Fund. The Webers sent all three of their daughters to Bishop Luers High School in the late 1960s and early 1970s.

Dick Weber believes in the value of raising his family in the Catholic faith. To him prayer and faith are very important and he stated that Bishop Luers High School is a great school with a great staff.

The generous donation made by the Angela and Dick Weber Charitable Foundation Fund will go towards technology upgrades in five classrooms with the following teachers: Karen Marciano, Spanish, Carrie Burkhart, English and French; Jeanine Skordos, social studies; Leo Procise, biology; and Mercedes Montesino, Spanish. These teachers will all receive a new projector and Smart Board to enhance their teaching.

Jeanine Skordos’s plan for the Smart Board and projector in her geography course is to use Google Earth to give the students real time visuals of the area they are studying. Google Earth is a program that can be manipulated from the Smart Board to allow students the ability to see different views of areas being studied. They will be able to use more project-based learning skills in all subject areas.

When asked what she would like to say about her new classroom upgrades Skordos said, “We are very appreciative of any help we are given. While we work hard to prepare our students for life, it is much easier with the help of our generous donors.”

USF lecture series on Vatican Council II continues

FORT WAYNE — The University of Saint Francis will continue its recognition of the 50-year anniversary of Vatican Council II with the next lecture in a series focused on the topic. “An Eastern Christian Assessment of Vatican II” will be presented by Dr. Adam DeVille, assistant professor of theology, on Dec. 16 at 3 p.m. in the North Campus auditorium.

Vatican Council II ushered in many changes to the liturgy of the Roman Catholic Church, many supposedly borrowed from the Orthodox Christian East. DeVille will examine Orthodox influence on the council and Church in the areas of liturgy, ecclesiology and ecumenism, analyzing both the benefits and damages brought about by these changes.

The Department of Philosophy and Theology sponsors the free public lecture. For more information, contact Angie Springer at aspringer@sf.edu or (260) 399-8066.

Crèches on display at Archabbey Library

ST. MEINRAD — An exhibit of Nativity crèches from around the world will be on display in the Saint Meinrad Archabbey Library, St. Meinrad, from Dec. 7 through Jan. 10.

The display features crèches from the monastery collection, as well as from the Catherine A. Smith Nativity Collection, which was donated to St. Meinrad in 2002 in memory of Charles Patrick (“Pat”) Smith, who was a good friend of the widow.

The crèches selected for display represent a variety of styles and media, including porcelain, wood, glazed tile, glass, cloth, stone, metals and ceramic.

The exhibit will also include artwork depicting the Nativity from the children of St. Meinrad Parish.

The exhibit is free and open to the public. For library hours, call (812) 357-6401 or (800) 987-7311, or visit the Archabbey Library’s website: www.saintmeinrad.edu/library/hours/ The library will be closed Dec. 22-25 and Dec. 29-Jan. 1. All times are Central time.

Visitors may wish to arrive at least 30 minutes before closing to view the exhibit.

USF fourth nationally in NAIA Champions of Character program

FORT WAYNE — The University of Saint Francis has earned a fourth-place ranking in a field of 221 schools in the National Association of Intercollegiate Athletics (NAIA) Champions of Character Five-Star Institution program.

USF earned a score of 91 of 100 on the Champions of Character Scorecard, which measures each institution’s commitment to the NAIA program. Points were earned in five areas: character training, conduct in competition, academic focus, character recognition and character promotion.

Montana Tech was first with a perfect score of 100. Rounding out the top five were Carroll College, Mont., with 96; Paul Quinn College, Tex., with 91; USF; and Xavier University, La., with 91.

‘We are all called to tell people about Jesus’

Bishop Rhoades asks St. Joseph-Hessen Cassel students to be followers of Christ

BY MICHELLE CASTLEMAN

FORT WAYNE — In his continued journey to visit each and every school in the Diocese of Fort Wayne-South Bend, Bishop Kevin C. Rhoades celebrated Mass with the students of St. Joseph-Hessen Cassel on Friday, Nov. 30, before touring the classrooms and joining them for lunch.

On the feast day of St. Andrew, the bishop’s homily outlined the similarities of the first Apostles to his current role as a successor. Bishop Rhoades single out one year, the first name of Andrew and detailed how his patron was crucified on a cross, but because he did not feel worthy to be killed the same way as Jesus, St. Andrew died on an X-shaped cross. Bishop Rhoades quizzed students on the names of the first Twelve, then carefully explained, “Like the Apostles, we are all called to tell people about Jesus.”

Finally, the bishop posed a challenging question to the student body, “Do people see you as a follower of Christ?” A fitting recessional hymn was chosen by the student-led choir titled, “Go Make a Difference.”

For their special day with Bishop Rhoades, students and staff donned spirit-wear labeled “Follow the Leader” created by the Home and School Association — a parent group brought back just this year. After a picture with Bishop Rhoades, for all 130 students in the gymnasium, Bishop Rhoades spent time with each grade from pre-K to eighth in their classrooms, as is his routine.

He asked what each group was studying in religion and found that the sacraments, the history of Moses and the Old Testament and the season of Advent are among some of the topics being covered.

He learned things like — each grade has adopted a classroom saint in honor of the Year of Faith, the junior high grades are studying in religion and found among the topics being covered.

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Bishop Kevin C. Rhoades talks with students during his homily at St. Joseph Church-Hessen Cassel in rural Fort Wayne. Holy Cross Father Cornelius Ryan, administrator, watches from the sanctuary.

Bishop Kevin C. Rhoades signs an autograph for Calvin Dornseif, a fifth-grade student.

A third-grade student from Judy Prince’s class prays the Apostles’ Creed. The prayer is being emphasized during this Year of Faith.

Bishop Kevin C. Rhoades poses in front of the St. Joseph statue with Principal Louise Schultheis, left, and Holy Cross Father Cornelius Ryan, administrator, right.

Bishop Kevin C. Rhoades joins fourth-grade students for lunch.

Choir students in fifth through seventh grades sing from the loft at the all-school Mass.

Pre-school students in Sara Bear’s class pray with Bishop Kevin C. Rhoades.

ST. JOSEPH-HESSN CASSEL SCHOOL
Principal: Louise Schultheis
Pastor: Holy Cross Father Cornelius Ryan
Pre-K through eighth grades
125 students in grades K-8, 6 students in preschool
11521 Old U.S. Hwy 27
Fort Wayne, IN 46816
(260) 639-3580
Website: sjhc1@comcast.net

The exterior of St. Joseph-Hessen Cassel School is shown above.
Our Lady of Guadalupe: A mother for all

BY JODI MAGALLANES

Father Virgilio Elizondo is a leading national authority on the history and influence of Mary’s apparition in Mexico in 1521. He spoke with Today’s Catholic recently about the ongoing influence of the Mexican-American icon, whose feast day is Dec. 12.

Today’s Catholic: Father Elizondo, in your opinion, to what current demographic does Our Lady of Guadalupe appeal the most?

Father Elizondo: I don’t think her relevance can be confined to any one age group or another. She still endures. She still calls all of her children to see her at her temple. “Am I not here who is your Mother?” she said. A mother is there for all of her children, of any age and no matter what country they find themselves in.

Today’s Catholic: Does Our Lady of Guadalupe continue to be relevant to Mexicans and to Mexican-Americans?

Father Elizondo: Oh absolutely, but she’s more and more relevant to Anglos and all the inhabitants of this land as well. Ever since Pope John Paul II declared her the mother of all of America — really, even before that became official — her influence and recognition have grown beyond the borders of one, two, even three countries, from Alaska to Chile.

But if you go into any Mexican place of business you’ll find a huge icon of her with a big Mexican flag underneath it. Mexicans revere Our Lady for the great love she shows to them, but it even goes beyond that.

Today’s Catholic: Do you feel that political, economic or other pressures which exist today threaten her message, either in the U.S. or Mexico?

Father Elizondo: Not really. The teenage spirit of rebellion is alive and well, and that creates a great deal of conflict for our young people in both countries. But look at the tattoos they wear on their bodies, and how often they are of Our Lady. They look toward her from a young age. On her feast day they offer her dances and music and flowers. It’s a natural growth process, to act out. But deep down they are still Guadalupanas.

Today’s Catholic: In 2010, the National Catholic Register suggested that one purpose of Our Lady of Guadalupe’s appearance and her words to Juan Diego was to legitimize the status of Mexican Indians and integrate them into the Church. Do you agree with that opinion?

Father Elizondo: She’s not that much of a political figure, although plenty of people do take up her image in times of struggle. But I really think she rises above that. It could be that because the circumstances of her appearance were so uplifting that people want to relate it to modern-day social activism. The whole Indian population of the Mexico City area was very oppressed at the time, and her message of love and of legitimacy were more uplifting than anything else the people were experiencing. You can see why people now could relate to it again.

Cesar Chavez walked behind her when he campaigned for migrant worker rights. She lifts people up, and encourages them to vote for dignity and for justice.

Today’s Catholic: As a matter of fact, you said back in 1977, in a draft of “Liturgy and Cultural Religious Traditions”: “This (OLG) tradition has come to stand for the dignity, identity, unity personal and collective, emancipation and the liberation movement of the Mexican people” both in Mexico and the U.S. What effort do you think will carry her banner now?

Father Elizondo: I think there are various ways in which people are struggling. She is ever sensitive to the pro-life movement, because she’s a mother. She’s literally the mother of many.

A visit to her temple is an acceptance of a new way of life. It’s not just a building in Mexico City. It’s a symbol of a life and a country without borders, without fences. The dream is for a land where all of her children can play and can live together. I think that’s in the making, the way you see her celebration nowadays. They celebrate her in New York, in France, in Canada, everywhere. I think that shows the inclusion that people crave. We’re already becoming a people that are one people, that are made up of all the people of the Earth. And she comes to all of us, equally.

She continues to attract people. It’s just that her message is so relevant. People who feel alone, people who feel burdened, it’s her tenderness as a mother that’s very, very life giving. People can bring their own problems with them when they visit her, when they come to celebrate her feast day — because she’s not about one issue, she’s about faith. She’s like the Gospel in Native American terms. In an age where we’re bombarded with messages of all kinds, hers is simply that she loves us and that we can come to her. She continues to be the great gift of God to all the people who inhabit this land.

Father Virgilio P. Elizondo is an endowed professor of Pastoral and Hispanic Theology; Fellow, Institute for Latino Studies and Kellogg Institute, at the University of Notre Dame.

Calendar of events for parishes celebrating Our Lady of Guadalupe

St. Joseph Church, 2213 Brooklyn, Fort Wayne, schedule of events:

• The Mañanitas service will be held Dec. 12 at 5 a.m. Mass will be celebrated at 5:30 p.m., followed by a potluck dinner in the hall.

St. Patrick Church, 2120 S. Harrison St., Fort Wayne, schedule of events:

• Novena will be held from Dec. 3 to Dec. 10 in the church at 7 p.m.

• A Mass with Bishop Kevin C. Rhoades will be celebrated Sunday, Dec. 9, at 12:30 p.m.

• After Mass, there will be a procession. The faithful will walk towards the Cathedral of the Immaculate Conception where Bishop Rhoades will be waiting.

• An image of Our Lady of Guadalupe will be presented to the bishop, just as Juan Diego did. From the Cathedral of the Immaculate Conception, the faithful will return to St. Patrick where there will be traditional dances, a raffle and a food sale.

The route is a total of two miles. Those who cannot or do not want to participate in the procession are asked to park on the street so that the route will not be blocked for others participating in the procession. Those joining the procession are asked to meet at St. Patrick Church at 2:15 p.m.

• The Mañanitas will be held Dec. 11, with the novena and songs to Our Lady being prayed in church at 10 p.m.

• On Dec. 12, Mañanitas will be held at midnight followed by Mass at 6 p.m.

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Tuesday, Wednesday: 8:30 am - 7:00 pm
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TODAY’S CATHOLIC  10
DECEMBER 9, 2012
‘I believe in ... the holy catholic Church’

Church is not defined by talent, the visible society or group that we are saying we believe that in the holy catholic Church,” parts. We don’t say, “I believe is more than the sum of its visible parts. We don’t say, “I believe spoken to a son or daughter who is an athlete, means, “I have con-confidence.” “I believe in you,” when are using the expression “believe in” in the Bible, and the Church officially venerated Baruch as part of the most important is the fact that Baruch first was written in could have been composed in as the personal rejection of sin. The Epistle to the Philippians loyalty to the Lord is built on an ancient lake bed, and have been for hundreds of years. Circumstances differed, but the last condition of misery and suffering, exiled people, reassuring them, and that God’s justice and mercy will prevail over all. The apostle to the Philippians furnishes the next lesson. Written to the Christians of Philippi, an important city in the ancient Roman Empire, the epistle urges the Philippians loyal to the Lord to be steadfast in their faith, come what may, until the second coming of Jesus. As so often found elsewhere in the New Testament, this reading strongly states that one day, but at a time unknown, Jesus will come again in triumph and judgment. St. Luke’s Gospel is the source of the last reading. This reading centers upon Jesus, although John the Baptist is quite evident in the reading. Carefully constructed, the Gospel presents the coming of Jesus as extraordinarily, indeed uniquely, important in the course of human affairs. John the Baptist recognized Jesus, and he saw in the Lord’s coming this momentous entry of God and God’s mercy into human existence. Thus, John urged the people to prepare themselves to receive the Lord. Essential in this preparation was the personal rejection of sin. John was a prophet and a holy man. In the Jewish mind, holiness, more than anything, gave persons special wisdom. John could be trusted. He spoke the truth. To emphasize the importance of what was happening, the Gospel takes pains in setting the presence of John, and the future coming of Christ, at an exact moment in time. Namely, when Tiberius was emperor, Pilate was his governor in Palestine, and so on. Finally, Jesus came as God’s promised Redeemer. The prophets of old had warned for the Redeemer and had predicted the coming of a Savior. When this Messiah would come, all would be made right. The rough ways for people would be made smooth.

Reflection

When Baruch was written, times were bad for the Jews. When Philippians and the Gospel of Luke were written, times were hard for Christians. Circumstances differed, but the last condition of misery and hopelessness was the same. On this second Sunday of Advent, times are hard for many. The economy still is anemic. Many still suffer the effects of Hurricane Sandy in the East. The rough ways for people would be made smooth.

Give ourselves to God for peace

THE SUNDAY GOSPEL

2nd Sunday in Advent

Lk 3:1-6

The Baruch of Baruch provides the first reading for this Second Sunday of Advent. Baruch is not one of the Major Prophets. It is relatively brief, certainly when the long books of Ezekiel, Isaiah and Jeremiah are considered. It also is among the books once called by almost all Protestant scholars the Apocrypha. Baruch does not appear in the King James Version of the Bible. Certain issues led to its omission from this revered Protestant translation. At one time it was presumed to have been written originally in Greek. The thinking was that no authentic Scripture could have been composed in any language other than Hebrew. Actually, scholars now believe that Baruch first was written in Hebrew, but that only Greek translations survive.

For Catholics, however, most important is the fact that Christians from early times venerated Baruch as part of the Bible, and the Church officially long has recognized it as such. In any case, when Baruch was written great problems beset God’s people. A most severe trial was that many of the people were living outside the Holy Land. No happy choice caused this displacement. Political oppression or poverty forced the people to go elsewhere.

RE conments

JOHN CAVADINI

CREED, PAGE 12

The apostles’ creed

JOHN CAVADINI

something invisible, something we are not capable of producing on our own. The bond among members of the Church that makes them the Church is the self-giving, sacrificial love of Christ, poured out on the Cross and made truly present in the sacraments, especially the Eucharist. Members of the Church are not just members of a club that has certain human qualifications for membership, but members of Christ Himself.

The dark age of science

JOHN GARVEY

have known when the quake would hit.) This verdict cuts against what we rightfully refer to in university life as academic freedom. It was a scientific judgment based on experience and observation, with which many other scientists agreed. In the late 17th century, the Salem witch trials appealed to false popular superstitions among a relatively uneducated populace. Parochial magistrates and ministers whipped up panic and warned of a supernatural, satanic inspiration in their midst.

They efforts elected false accusations and confessions of witchcraft from among their flock. Within a few years, the absurdity of it became clear, and the credibility of those religious leaders was destroyed. As historian George Lincoln Burr put it centuries later, “The witchcraft which was the rock on which the theocracy shattered.”

This ruling in L’Aquila is not an exact parallel, but it represents an abuse of science not unlike the Puritans’ abuse of faith. And it will have the same damaging effect on science, as scientists and other scientists in Italy avoid making public judgments — or (perhaps more likely, and worse) begin exaggerating risks on purpose, lest they face criminal charges later. When the warnings are real, no one will know.

We rightly criticize religious fundamentalists who reject observed scientific truths on doctrinal grounds. But just as they harm the faith of believers, one can also harm the conduct of science by placing inordinate faith in its ability to give answers where it cannot.

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

JOHN GARVEY

Saint of the Week

Our Lady of Guadalupe

Under this title, Our Lady is the patron of Mexico, the United States and all of the Americas, as well as the protector of unborn children. In 1531, she appeared in a vision to the peasant Juan Diego, on Tepetac Hill near Mexico City, and charged him with asking the bishop to build a church on that spot. But the bishop demanded a sign, so Our Lady had Juan gather flowers in his cloak, in December, to take to the bishop. When Juan opened his cloak, the colorful image of Guadalupe was emblazoned on the cactus-clot. That icon is preserved in the most famous shrine in the Western Hemisphere and Our Lady of Guadalupe continues to inspire poor and oppressed people worldwide.
Sacred language for sacred acts

It was just about a year ago that U.S. parishes began using the new translations of the Third Edition of the Roman Missal — an implementation process that seems to have gone far more smoothly than some anticipated. Wrinkles remained to be ironed out: there are precious few decent musical settings for the revised Ordinary of the Mass; the occasional celebrant (not infrequently with “S.J.” after his name) feels compelled to share his winsome personality with the congregation by freeloancing the priestly greetings and prayers of Mass. Some of the new texts themselves could have used another editorial rinsing, in my judgment. But in the main, the new translations are an immense improvement and seem to have been received as such.

Why that’s the case is explained with clarity and scholarly insight in a new book by Oratorian Father Uwe Michael Lang, “The Voice of the Church at Prayer: Reflections on Liturgy and Language” (Ignatius Press).

From the days of Christian antiquity, Father Lang explains, liturgical language — the language of the Church at its formal public prayer — has always been understood to be different: different from the language of the marketplace or public square; different from the language of the home. Liturgical language, at its best, is multivalent: it does many things at once.

It is a language of instruction, teaching Christians to grasp the truths embodied in their prayers. It is a language of invitation, attracting us to those truths through the beauty, even charm, of the prayed words and their arrangement.

It is a language of persuasion and encouragement, urging us to conform our lives to the truths we lift up in prayer and spurring us to greater efforts to imitate Christ and the saints.

It is not, to illustrate the point along the via negativa, the kind of language found in the Old Testament. The Father help us to seek the values that will bring us lasting joy in this changing world.” Or in the old Post-Communion prayer for the 30th Sunday of the Year: “May our celebration have an effect in our lives.”

The language of the liturgy is also a language meant to elevate us, to lift us out of the quotidian and the ordinary. We don’t “speak” at Holy Mass the way we talk at the local mall, and for a good reason: the liturgy is our privileged participation in the liturgy of saints and angels around the Throne of Grace, and the way we address the Lord, each other, and in those circumstancesought to reflect the awesome character of our baptismal dignity. The Latin used in shaping the Canon, the Prefaces and the Collects of the Roman Rite in the classic period of its formation was not, Father Lang writes, “the ordinary idiom of the people.” Rather, it was “a highly stylized language” consciously intended to give expression to a unique religious experience — an experience of the Wedding Feast of the Lamb.

In the post-Vatican II period, Polish translators followed the classic understanding of liturgical Latin and deliberately adopted a high, literary Polish for rendering the Missal of 1970 into their native language. English translators did exactly the opposite, stripping the Latin of its images, and flattening out the rhythms of liturgical Latin. The results were not happy: Collects that informed God of what God presumably already knew (about God’s doings or our needs), and then made anodyne requisites of the Most High; Eucharistic Prayers that eliminated sacrificial words and biblical images; post-Communion prayers that, like the nonsense cited above, sounded like requests made to a therapist or dentist.

The Pole made the right choice, and whatever else can be said about post-conciliar Catholicism in Poland, it never slogged through the worst of the liturgical translation wars. The bad choices made by English translators decades ago, often for reasons of populist ideology and dumbed-down theology, effect that has only been largely rectified by the new translations, which take seriously the modern scholarship about liturgy and rhetoric. Father Lang so helpfully summarizes in his book.

We don’t “speak” at Holy Mass the way we talk at the local mall, and for a good reason...

The Catholic Difference

George Weigel

REIGN
TETRARCH
CAESAR
ZECHARIAH
REPRESENTATION
GALILEE
ABILENE
WORCESTER
PONTIFF
JOSHUA
WRITTEN
ANNA
PREPARE
BAPTISM
YES
MOUND
BOOK
SMOOTH

SACRED LANGUAGE FOR SACRED ACTS

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

CRÉDIT

CONTINUED FROM PAGE 11

members of His Body. The closest human analogy to this is the union of husband and wife, whose mutual love forms such a close union that they are members of each other, “one flesh,” though they remain separate individuals. Just as the identity of husband and wife is defined by the self-giving love that mutually creates each other as spouses, so the Church is defined by the self-giving love of Christ, before any merit or achievement on the part of the Church or any member of the Church. To say that the Church is the “spouse” or “bride” of Christ is to say that Christ’s love is what creates the Church, binding the members into one flesh, one Body, one Christ. This love of Christ is mediated to us “sacramentally,” that is, “mysteriously” (but effectively!) in the sacraments, above all, the Eucharist. The eucharistic body is the one formed by the sacrifice of Christ, and not by the virtues or qualifications of the members thus bound. The Church is therefore both “holy,” because constituted by the love of Christ, and always in need of purification, because those bonds are not perfected, but are being purified by the sacrificial love that makes them one. Encountering the Church, in faith, is always mysteriously encountering this love. Such is the beauty of the mystery of the Church in which “we believe.”

Dr. John C. Cavavadini 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.

The CrossWord

George Weigel

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

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December 9, 2012

This puzzle has been created using the new translations of the third revised edition of the Roman Missal. It is a word search on the theme of the Mass and its importance in the life of the Church. The puzzle contains a series of names, titles, and references related to the Mass and its liturgical texts. The objective is to find these words in a grid, moving horizontally, vertically, or diagonally, and then write the names in the order they are found. The names are related to the liturgy, saints, and saints' feast days. The puzzle is designed to help readers reflect on the significance of the Mass in their lives.

In the first section, the puzzle presents a series of names related to the liturgy, such as Jesus, the Apostles, and the Church. The puzzle also includes references to saints and saints' feast days, such as St. John the Baptist, St. Peter, and St. Paul. The puzzle is structured to encourage readers to think about the importance of the Mass in their lives and to reflect on the significance of the names and references presented.

The second section of the puzzle continues with the same theme, focusing on the importance of the Mass in the life of the Church. The puzzle includes references to the liturgy, saints, and saints' feast days, as well as names related to the Church and its leaders. The objective is to help readers reflect on the significance of the Mass in their lives and to encourage them to think about the importance of the Church and its leaders.

In conclusion, the puzzle is a creative way to reflect on the importance of the Mass in the life of the Church. It encourages readers to think about the significance of the names and references presented and to reflect on the importance of the Mass in their lives. The puzzle is designed to be a fun and engaging way to explore the significance of the Mass and its role in the life of the Church.
The No. 4 Panthers fell to Mishawaka Catholic by a score of 28-26. Despite several painful recoveries over the Thanksgiving break and will face the Raiders of St. Pius X next weekend. From St. John the Baptist, New Haven, next weekend.

South Bend, Mishawaka — The Inter-City Catholic League (ICCL) kicked off another boys’ basketball campaign thanks to the gracious hospitality of Saint Joseph and Marian high schools and the efforts of the many coaches, players and volunteers that make up the 13-team consortium. The St. Matthew Blazers started the season off with a bang as they dropped the Holy Cross Crusaders, 36-16, behind Justin DeClark’s 14-point output. Elliot Zynowitz netted 12 for the Crusaders.

A flag football team from St. Aloysius, Yoder, made a clean sweep to claim the Christ the King Bowl championship on Sunday, Dec. 2. Eight teams from the area played in the two-day competition held this year at St. Aloysius. The players took part in Eucharistic Adoration and Benediction, had the opportunity to receive Reconciliation, and heard talks on the Year of Faith. Sunday concluded with Mass celebrated by Bishop Kevin C. Rhoades. On the St. Aloysius, newcomer Parasenow took part in Eucharistic Adoration and Benediction, had the opportunity to receive Reconciliation, and heard talks on the Year of Faith. Sunday concluded with Mass celebrated by Bishop Kevin C. Rhoades. On the St. Aloysius, newcomer

Mishawaka Catholic shunned the Falcons of St. Jude, 33-14, as Alexander Horvath scored 13 for the victorious Saints. Christ the King slipped by the Holy Family Trojans as the duo of Danny Oneil and Tommy Laviolette scored 12 and 11 points respectively. Lucus Kamszczwenski’s 12, was not enough for the West Siders. St. Thomas outscored every team in the league on Sunday as 61 more than took care of the Panthers of St. Anthony. Tyler Bickel led all scores with 16 in the loss. The Spartans were led by Gunner Sadowski’s 12 and Shawn Cameron’s 11 point efforts.
‘On the Road Again’ with bishop

FORT WAYNE — If you are a teen or young adult, or if you know someone who is, please read on. Bishop Kevin C. Rhoades is leading a Year of Faith pilgrimage following in the footsteps of some North American Saints, including the newly canonized Saints Kateri Tekakwitha and Marianne Cope, Saint Andre Bessette and Venerable Solanus Casey.

“As we discover more about the incredible lives of these souls and more, we will learn more about how God is calling us in our own particular way,” says Nate Proulx from the Secretariat of Evangelization and Special Ministries.

Young pilgrims from across the diocese will journey by charter bus to the shrines and churches dedicated to some of the most ordinary people, who became extraordinary by God’s grace. Bishop Rhoades, priests and adult leaders will offer reflections and lead prayers encouraging all pilgrims to become saints.

Thomas Zehr, seminarian from Our Lady of Good Hope, reflected on last year’s pilgrimage with Bishop Rhoades: “His example of leadership, enthusiasm and holiness was definitely evident in the time we spent together. His ability to not only talk to an enormous gathering of strangers, but to be able to relate to each person one on one is really a gift.”

Pilgrimages also foster Christian community, as Taya Ashley, a Ball State University student from St. Mary in Decatur, witnessed, “I was injured at the beginning of the trip and the help, support and prayers of everyone was amazing.”

The pilgrimage is open to high school youth ages 16-18 and all young adults ages 18-39. Young adults can register at any time. High school teens must register through parish group leaders.

CHRIST THE KING HOSTS DODGEBALL

Christ the King in South Bend hosted “Dodgeball in December.” Fifty parishioners attended the inaugural event sponsored by The FAM — Christ the King’s new family outreach group initiated for the Year of Faith.

Cathedral Christmas Concert

Join the Cathedral Choir and Brass Quartet, Nancy Morse, harpist Kathy Miller, organ Michael Dulac, conductor on Wednesday, 19 December 2012 at 7:00pm for a concert of Advent and Christmas Music and Caroling

The Cathedral is conveniently located in downtown Fort Wayne, Calhoun St. near Jefferson

FREE PARKING AND FREE ADMISSION

School Bus Drivers

St. Joseph - St. Elizabeth Ann Seton School in Fort Wayne is in need of Certified Bus Drivers (hold valid yellow card) endorsed for Passenger Transport (P) and School Bus (S).

The school needs a full-time driver as well as substitute drivers.

These positions will begin in January 2013.

Interested candidates should contact Greg Slee:
gslee@stjstefwin.org
or by phone at 432-4001 / 432-4000

Scholarship Application

NAME: ________________________________
Address: ____________________________________________
Phone: _______________________________________________
Email address: _________________________________________
Parish: ______________________ Date of birth: _________________

If Yes, Name of School:__________________

In July of 2013, I will be: in High School (___) a young adult (___)

Student? Yes (___) No (___)

Seeking Community Relations / Program Director

Redeemer Radio, a non-profit, Catholic Radio Group is seeking a full-time Community Relations/Program Director (CRD) for its listener supported stations.

The chosen candidate will work closely with the Executive Director, staff, volunteers and various committees to reach goals for the apostolate’s involvement with parishes, the Diocese, and the greater Catholic Community. The CRD will possess exceptional organizational skills and have great attention to detail. The CRD will also function as a “producer” scheduling much of the local program recordings on-air program management.

Outstanding volunteer involvement has contributed to Redeemer Radio’s success and growth. The CRD must have strong people skills and be able to lead and appropriately delegate responsibility to our faithful volunteers. The selected candidate must possess excellent computer skills, and have a can-do attitude.

Responsibilities include:
• Writing of on-air announcements for programs and promotional announcements
• Practicing Catholic in full communion with the Church
• Four-year bachelor’s degree in an aligned field of study
• Demonstrated volunteer experience in parish and Catholic environment with a good network of readily established contacts
• Obvious zeal for the Catholic faith and strong background in the teachings of the Church
• The CRD must have strong verbal and written communication skills.

Please send resume, references, and salary requirements (necessary for consideration) to: jobs@RedeemerRadio.com

As a religious broadcaster, Fort Wayne Catholic Radio Group has established a religious qualification for all employee positions at WLJV. In accordance with all FCC rules and EEO Program compliance measures, WLJV makes reasonable, good faith efforts to recruit and hire applicants without regard to race, color, national origin or gender, among those who are qualified for employment based on their religious belief or affiliation.
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.

Catholic Business Meet and Greet
Fort Wayne — A Christmas networking event and greet will be Thursday, Dec. 13, from 5-6:30 p.m. at the Brookside Mansion on the University of Saint Francis, 2701 Spring St. Cost of $10 includes hot and cold hors d’oeuvres and soda. Cash bar available. A portion of proceeds will benefit the Women’s Care Center. RSVP to Tess Steffen at (260) 399-1457, tsteffen@diocesefwsb.org by Dec. 7.

Day of Reflection
Mishawaka — A Day of reflection will be held at St. Francis Convent (across from Marian High School) Wednesday, Dec. 19, from 9:30 a.m. to 2:30 p.m. The theme for the day is “Quiet Waiting.” Bring a Bible. The cost of $10 includes hot and cold hors d’oeuvres and soda. Cash bar available. A portion of proceeds will benefit the Women’s Care Center. RSVP to Tess Steffen at (260) 399-1457, tsteffen@diocesefwsb.org by Dec. 7.

Mass and concert to honor Mary
South Bend — St. Jude Parish, 135 W. Columbia St. Fort Wayne 46802, will celebrate Mass and concert to honor Mary of the Immaculate Conception in South Bend.

Father James C. Fahey,
CSC, dies
NOTRE DAME — Holy Cross Father James C. Fahey died Nov. 30 at Holy Cross House, Notre Dame. He was 83. Father Fahey was ordained to the priesthood in 1951 and served in the Diocese of Fort Wayne-South Bend as associate pastor at Christ the King, St. Hedwig and St. Adalbert parishes. Funeral Mass was at the Basilica of the Sacred Heart in South Bend.

Additional showing of “A Night with St. Augustine”
Notre Dame — An additional night has been added for the viewing of “A Night with St. Augustine,” Wednesday, Dec. 12, at 6 p.m. in Geddes Hall. Tickets are $7, include pizza, mini-lecture, movie and $5 cash-back at door. Call (574) 631-1379 for tickets.

Mary devotional ceiling fresco to be dedicated at Queen of Peace
Mishawaka — A dedication Mass for a Marian devotional ceiling fresco by local artist Christopher Stockiwicz at Queen of Peace Church, 4508 Vistula Rd., will be held on Saturday, Dec. 8, at 5:30 p.m.

It’s Christmas!...is their gift in your heart?

They don’t need toys. They make do with those they have. What they need is comfort; the kind that comes from having a warm home, food and clothing and the feeling that things are going to be all right. You can be the one to provide that feeling by giving generously to Catholic Charities.

Catholic PROVIDING HELP. CREATING HOPE.
91% of your financial gift is for services. Only 9% is used for administration. ALL DONATIONS ARE TAX DEDUCTIBLE!

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Visit our Bourbon Street Hideaway
NEW ORLEANS RESTAURANT
Big Easy Entrees & Appetizers you will love!
OPEN Thurs., Fri., Sat., 5:00 pm Call: 422-7500

Visit www.diocesefwsb.org for a complete calendar.

Book your party
NOW...in our banquet room!
(Perfect for Class Reunions)
Call 422-5055 for information-reservations)

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The new Girl Scouts My Promise, My Faith pin invites girls in grades K-12 to experience a faith journey through exploration of the Girl Scout Law and teachings from their faith. Adult volunteers partner with Catholic girls by guiding them through a personal faith journey and linking the national pin with the Catholic religious recognitions.

For more information, please contact:
Teena Weathersby-Hampton
Director of Mission Delivery
800.283.4812 ext. 132