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TODAY'S CATHOLIC

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BY FRANCIS X. ROCCA

VATICAN CITY (CNS) — Beatifying Blessed Paul VI at the concluding Mass of the Synod of Bishops on the family, Pope Francis praised the late pope as the “great helmsman” of the Second Vatican Council and founder of the synod, as well as a “humble and prophetic witness of love for Christ and His Church.”

The pope spoke during a homily in St. Peter’s Square at a Mass for more than 30,000 people, under a sunny sky on an unseasonably warm Oct. 19.

“When we look to this great pope, this courageous Christian, this tireless apostle, we cannot but say in the sight of God a word as simple as it is heartfelt and important: thanks,” the pope said, drawing applause from the congregation, which included retired Pope Benedict, whom Blessed Paul made a cardinal in 1977.

“Facing the advent of a secularized

PAUL VI, PAGE 3



CNS PHOTO/PAUL HARING

A tapestry of Blessed Paul VI hangs from the facade of St. Peter’s Basilica during his beatification Mass celebrated by Pope Francis in St. Peter’s Square at the Vatican Oct. 19. The Mass also concluded the extraordinary Synod of Bishops on the family. Blessed Paul, who served as pope from 1963-1978, is most remembered for his 1968 encyclical, “Humanae Vitae,” which affirmed the Church’s teaching against artificial contraception.

Synod ends by affirming tradition, leaving controversial questions open

BY FRANCIS X. ROCCA

VATICAN CITY (CNS) — After several days of animated debate over its official midterm report, the Synod of Bishops on the family agreed on a final document more clearly grounded in traditional Catholic teaching. Yet the assembly failed to reach consensus on especially controversial questions of Communion for the divorced and civilly remarried and the pastoral care of homosexuals.

The synod’s last working session, Oct. 18, also featured a speech by Pope Francis, in which he celebrated the members’ frank exchanges while warning against extremism in the defense of tradition or the pursuit of progress.

Discussions in the synod hall had grown heated after the Oct. 13 delivery of a midterm report that



CNS PHOTO/PAUL HARING

Pope Francis greets Italian Archbishop Bruno Forte of Chieti-Vasto, special secretary of the extraordinary Synod of Bishops on the family, and Cardinal Raymundo Damasceno Assis of Aparecida, Brazil, before the morning session of the synod at the Vatican Oct. 18.

used strikingly conciliatory language toward people with ways of life contrary to Church teaching, including divorced and civilly remarried Catholics, cohabitating couples and those in same-sex unions.

The summaries of working-group discussions, published Oct. 16, showed a majority of synod fathers wanted the final document to be clearer about relevant Church doctrine and give more attention to families whose lives exemplify that teaching.

The final report, which the pope ordered published almost at once after the synod’s conclusion, featured many more citations of Scripture, as well as new references to the Catechism of the Catholic Church and the teachings of Pope Paul VI, St. John Paul II and Pope Benedict XVI.

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SYNOD

CONTINUED FROM PAGE 1

Synod fathers voted on each of the document's 62 paragraphs. All received a simple majority, but three failed to gain the two-thirds supermajority ordinarily required for approval of synodal documents.

Two of those paragraphs dealt with a controversial proposal by German Cardinal Walter Kasper that would make it easier for divorced and civilly remarried Catholics to receive Communion. The document noted disagreements on the subject and recommended further study.

The document's section on homosexuality, which also fell short of supermajority approval, was significantly changed from its counterpart in the midterm report.

The original section heading — "welcoming homosexuals" — was changed to "pastoral attention to persons with homosexual orientation."

A statement that same-sex unions can be a "precious support in the life of the partners" was removed.

The final report quoted a 2003 document from the Congregation for the Doctrine of the Faith: "There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family."

Jesuit Father Federico Lombardi, the Vatican spokesman, told reporters that the absence of a supermajority indicated a lack of consensus and a need for more discussion, but stressed that none of the document carried doctrinal weight. The synod's final report will serve as an agenda for the October 2015 world synod on the



Archbishop Stephen Brislin of Cape Town, South Africa, left, leaves the concluding session of the extraordinary Synod of Bishops on the family at the Vatican Oct. 18. Also pictured are Cardinal John Njue of Nairobi, Kenya, and Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops.

CNS PHOTO/PAUL HARING

family, which will make recommendations to the pope.

Pope Francis said he welcomed the assembly's expressions of disagreement.

"Personally, I would have been very worried and saddened if there hadn't been these temptations and these animated discussions," the pope said, "if everybody had agreed or remained silent in a false and quietistic peace."

"So many commentators, or people who talk, imagined they saw the Church quarreling, one part against the other, even doubting the Holy Spirit, the true promoter and guarantor of unity and harmony in the Church," he said.

While reassuring the assembly that the Church's unity was not in danger, Pope Francis warned against several temptations that he said had been present during the two-week synod.

One of the temptations he cited was that of "hostile rigidity"



Pope Francis thanks the media as he leaves the concluding session of the extraordinary Synod of Bishops on the family at the Vatican Oct. 18.

lous, the attentive and — today — of the so-called traditionalists and also of intellectuals."

Another temptation for the synod fathers, the pope said, was that of "destructive do-goodism, which in the name of a misguided mercy binds up wounds without first treating and medicating them; that treats symptoms and not causes and roots. It is the temptation of do-gooders, of the timorous and also of the so-called progressives and liberals."

Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops, said in a statement that he was "grateful that the clarifications and deepening of scriptural and theological reflection shine consistently" through the final report. "Now the real work begins!"

that seeks refuge in the letter of the law, "in the certainty of what we know and not of what we must still learn and achieve." This temptation, he said, is characteristic of the "zealous, the scrupu-

Diocese to waive administrative fees in annulment cases

The much talked about Synod of Bishops on the family has just concluded in Rome. Many issues were brought forward including a discussion of pastoral ministry to those who are divorced and then subsequently married outside of the Church. Part of this discussion included thoughts about the marriage nullity process (in common parlance "Annulments").

On the one hand, the Church has the duty to teach and to uphold the teaching of Jesus on marriage. In the Gospel of Mark, we read "(Jesus) set out from there and went into the district of Judea (and) across the Jordan. Again crowds gathered around Him and, as was His custom, He again taught them. The Pharisees approached and asked, 'Is it lawful for a husband to divorce his wife?' They were testing Him. He said to them in reply, 'What did Moses command you?' They replied, 'Moses permitted him to write a bill of divorce and dismiss her.' But Jesus told them, 'Because of the hardness of your hearts he wrote you this commandment. But from the beginning of creation, 'God made them male and female. For this reason a man shall leave his father and mother (and be joined to his wife), and the two shall become one flesh.' So they are no longer two but one flesh. Therefore what God has joined

together, no human being must separate.'" — Mark 10:1-9. Thus, when two people marry, a spiritual bond is created between them, and this bond is perpetual. In the case of a sacramental marriage bond (which is created between two baptized people), it is indissoluble except by the death of one of the spouses. When two people enter into marriage, the Church presumes that a valid marriage has occurred.

On the other hand, after marital life has broken down, Catholics can approach a Church Tribunal to examine their marriage asking the question: even though a true and valid marriage seemed to have occurred, is there a reason to suspect that in actuality a valid marriage did not occur? If it can be proved that a valid marriage did not actually occur, then indeed no marriage bond was ever actually created, and thus the persons would be free to marry. When it is proved before a Church Tribunal that a valid marriage actually never occurred, the Tribunal issues a decree of nullity.

Regarding this process of determining marriage nullity, there have been many misconceptions. One misconception, for example, is that children of an annulled marriage become illegitimate. This simply is not true. The Church states clearly in canon law that children,

which come from a union which might later be declared null, are in no way illegitimate.

Another frequent misconception is that engagement in the marriage nullity process costs a great deal of money. Related to this is the common misconception that if you pay enough money, the annulment will "go through." These also are falsehoods. Up to this point in our diocese, those who petition for nullity of marriage were asked to offer \$400 to defray some of the administrative costs of processing the case.

Bishop Kevin C. Rhoades has decided that **the Tribunal of the Diocese of Fort Wayne-South Bend will no longer charge any administrative fees effective immediately for the processing of annulment cases.** It is the hope of Bishop Rhoades that this change will encourage those who have been hesitant, because of financial reasons, to approach the Tribunal, although they believe that their marriage may have been null.

For more information on pursuing a declaration on marriage nullity, please call the Fort Wayne Tribunal at 260-422-4611 or the South Bend Tribunal at 574-287-6531. More information is also available on the diocesan website at: www.diocesefwsb.org/Tribunal.

Health care professionals encouraged to serve in the example of St. Giuseppe Moscati

BY CHRISTOPHER LUSHIS

GRANGER — “As each one has received a gift, use it to serve one another as good stewards of God’s varied grace.” Bishop Kevin C. Rhoades quoted these words from St. Peter to those present at the South Bend area White Mass to indicate the responsibilities of all who care for the sick and suffering to use their gifts of medical expertise to demonstrate love and respect for the dignity of each person.

The White Mass, celebrated on Oct. 16 at St. Pius X Church, is an annual celebration for all who work as doctors, nurses and health care personnel. This tradition was reinvigorated last year in the South Bend area of the Diocese of Fort Wayne-South Bend, thanks in large part to the efforts of the St. Joseph Regional Medical Center and Sister Lauren M. Painter, their vice president of Mission Integration and Ministry.

The Gospel reading for the Mass was the proclamation of the Last Judgment, during which Jesus promises eternal life to those who serve Him in the persons of the hungry, the thirsty, the stranger, the naked, the ill and the imprisoned. Bishop Rhoades remarked, “In the end, this is how we will be judged — on how much we have loved.”

Bishop Rhoades invited those present to look to the examples of the saints to witness how men and women have throughout history listened to those words and sought to orient their lives in service of the Gospel to express that love.

Specifically, Bishop Rhoades indicated that he wished to “touch upon the life of a modern day saint whose legacy is not yet well known, but whose life is a concrete example of holiness lived in the medical profession. His name is Giuseppe Moscati, a physician, medical school professor and pioneer in the field of biochemistry. This Catholic physician, who lived a century ago, exemplifies the virtues that you who are health care workers are called to cultivate in your profession as guardians and servants of life, dedicated to the service of healing the sick and suffering.”

Bishop Rhoades said, “When Giuseppe Moscati attended medical school, he encountered an openly agnostic, amoral and anti-clerical environment. It could be considered a perilous place for a young Catholic. But Giuseppe avoided these distractions, studied diligently and practiced his faith fervently. In fact, during that time when he was surrounded by conditions adverse to the Catholic faith, his own faith deepened and he began to practice his faith even more conscientiously.”

Moscati’s resolve was evident when faced with opposition, as he emphatically defended his Catholic faith with the words: “Love truth;



KEVIN HAGGENJOS

Bishop Kevin C. Rhoades talks with Imam Mohammad Sirajuddin of the Islamic Society of Michiana and Rabbi Steven Leapman, who serves as a staff therapist at the Samaritan Counseling Center, after the White Mass for medical personnel on Oct. 16, at St. Pius X Church in Granger.

show yourself as you are, without pretenses and fears and without ceremonies. And if the truth causes you persecution, accept it, and if it causes some torment, bear it, and if for truth’s sake you should sacrifice yourself and your life, be strong in your sacrifice.”

Bishop Rhoades exclaimed, “What an example he is for medical students today who may face adversity and antagonism for upholding the sanctity of life, for rejecting abortion and euthanasia, and for being faithful to the moral law. It takes much courage today in medical schools and medical practice to stand up for the life and dignity of human life, for the truth about human sexuality, and also for natural procreation against those interventions which separate procreation from conjugal union.”

Bishop Rhoades elaborated, “Dr. Moscati’s medical practice was imbued with a Catholic vision of health care and the human person, as he saw his patients as persons with God-given dignity. He would seek out the poor and the homeless, whom he considered his favorite patients, and would never accept any fee from them, as I know many of you here voluntarily and without pay treat patients who are poor or uninsured. This service is a witness to the Gospel, a witness to the love of Jesus for the poor and the suffering.”

This witness is aided through participation in the sacramental life of the Church. Bishop Rhoades revealed that St. Moscati “would receive Holy Communion every day and say a prayer before examining a patient, engaging in research or teaching a class.”

Bishop Rhoades concluded by

invoking the intercession of St. Giuseppe Moscati upon all who work in the field of health care today and reminding those present “to always have in your hearts the words of Jesus: ‘I was ill and you cared for me.’”

He also thanked those who assisted and helped to plan the Mass, including Al Gutierrez, president and CEO of St. Joseph Regional Medical Center, Sister Painter, diocesan Family Life directors Fred and Lisa Everett, the St. Pius X choir, and concelebrants: Msgr. Bill Schooler, pastor of St. Pius X, Holy Cross Father James Foster, M.D., director of the Notre Dame Center for Health Sciences Advising, Father Henry Byekwaso and Father Aloysius Ezenwata, pastoral chaplains at St. Joseph Regional Medical Center, Msgr. Michael Heintz, rector of St. Matthew Cathedral, and Deacon John Tugman, of St. Pius X.

After Mass, a multi-faith panel discussion was held on the topic of suffering. The presentation, entitled “Human Suffering and the Faith Factor: the Jewish, Christian and Islamic Perspectives,” facilitated by Sister Painter, included participants Rabbi Steven Leapman, who serves as a staff therapist at the Samaritan Counseling Center, Msgr. Heintz, and Imam Mohammad Sirajuddin of the Islamic Society of Michiana. Together, they discussed the role of suffering within each faith tradition, how suffering can be approached from a health care perspective, and the ways suffering invites each person to a greater sense of love, compassion and outreach, both to those within a common community of faith, as well as to those who do not share the same beliefs.



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

- Sunday, Oct. 26, 10:30 a.m. — Mass, Saint Joseph Church, Hessen-Cassel
- Monday, Oct. 27, 10:45 a.m. — Meeting with Women’s Dignity and Vocation Classes, Bishop Dwenger High School, Fort Wayne
- Tuesday, Oct. 28, 6:30 p.m. — Mass for Parish Mission, Saint Jude Church, Fort Wayne
- Wednesday, Oct. 29, 10:30 a.m. — All Schools Mass, Memorial Coliseum, Fort Wayne
- Wednesday, Oct. 29, 4:30 p.m. — Speech to School of Architecture, University of Notre Dame
- Thursday, Oct. 30, 5:15 p.m. — Mass at Fall Conference of Center for Ethics and Culture, Basilica of the Sacred Heart, University of Notre Dame
- Thursday, Oct. 30, 7 p.m. — “Life is Precious” Dinner, Saint Joseph County Right to Life
- Friday, Oct. 31, 12 p.m. — Lunch and Meeting with Student Leaders, University of Notre Dame
- Saturday, Nov. 1, 9 a.m. — Mass at Confirmation Rally, Bishop Dwenger High School, Fort Wayne

PAUL IV

CONTINUED FROM PAGE 1

and hostile society, (Blessed Paul) could hold fast, with far-sightedness and wisdom — and at times alone — to the helm of the barque of Peter,” Pope Francis said, in a possible allusion to “*Humanae Vitae*,” the late pope’s 1968 encyclical, which affirmed Catholic teaching against contraception amid widespread dissent.

The pope pronounced the rite of beatification at the start of the Mass. Then Sister Giacomina Pedrini, a member of the Sisters of Holy Child Mary, carried up a relic: a bloodstained vest Blessed Paul was wearing during a 1970 assassination attempt in the Philippines. Sister Pedrini is the last surviving nun who attended to Blessed Paul.

In his homily, Pope Francis did not explicitly mention “*Humanae Vitae*,” the single achievement for

which Blessed Paul is best known today. Instead, the pope highlighted his predecessor’s work presiding over most of Vatican II and establishing the synod.

The pope quoted Blessed Paul’s statement that he intended the synod to survey the “signs of the times” in order to adapt to the “growing needs of our time and the changing conditions of society.”

Looking back on the two-week family synod, Pope Francis called it a “great experience,” whose members had “felt the power of the Holy Spirit who constantly guides and renews the Church.”

The pope said the family synod demonstrated that “Christians look to the future, God’s future ... and respond courageously to whatever new challenges come our way.”

“God is not afraid of new things,” Pope Francis said. “That is why He is continually surprising us, opening our hearts and guiding us in unexpected ways. He renews us; He constantly makes us new.”



CNS PHOTO/PAUL HARING

Retired Pope Benedict XVI arrives for the beatification Mass of Blessed Paul VI celebrated by Pope Francis in St. Peter’s Square at the Vatican Oct. 19. The Mass also concluded the extraordinary Synod of Bishops on the family.

Archbishop Kurtz urges more transparency at next family synod

BY FRANCIS X. ROCCA

VATICAN CITY (CNS) — Archbishop Joseph E. Kurtz of Louisville, Kentucky, said the October 2015 world Synod of Bishops on the family should return to the practice of previous synods in publishing participants' interventions, for the benefit of their discussions and the information of the outside world.

The archbishop, president of the U.S. Conference of Catholic Bishops, spoke with Catholic News Service Oct. 19, the last day of the extraordinary synod on the family Pope Francis called to prepare an agenda for next year's assembly.

This year's synod departed from established procedure by requiring participants to submit written interventions in advance. The texts were not distributed, not even to synod fathers, whose brief remarks in the hall were not reported to the press, another departure from previous practice.

"There was the sense, I guess, that (publishing the interventions)

would inhibit people from speaking out, but I don't think that's the case," Archbishop Kurtz said. "My fond hope, and really my urging, if people ask me about this, would be to say, no, return to that process so that that's another level of transparency."

The archbishop said the synod's final document, approved by the assembly Oct. 18, represented an improvement on its Oct. 13 midterm report, which stirred Church controversy with strikingly conciliatory language toward people with ways of life contrary to Church teaching, including divorced and civilly remarried Catholics, cohabitating couples and those in same-sex unions.

"The initial document left people with many questions," he said. "We didn't want to leave the synod with that lack of clarity."

Meeting in small working groups to discuss the text, a majority of synod fathers said it lacked references to relevant Church doctrine and gave insufficient attention to families whose lives exemplify that

teaching.

Archbishop Kurtz said his own efforts were aimed at producing a final report "grounded in sacred Scripture and in the tradition of the Church in which the teachings of Jesus, of course, are preserved."

The archbishop acknowledged the synod had failed to reach consensus on whether to make it easier for divorced and civilly remarried Catholics to receive Communion. But he said the assembly did agree to reach out to people in that "painful situation" by "looking at the way annulments are done and how accessible annulments can be, without violating, of course, the bond of marriage."

Regarding the only other section of the final report that failed to win a two-thirds majority of votes, a paragraph on "pastoral attention to persons with homosexual orientation," Archbishop Kurtz said the "big message that I take home is obviously there is a place for everyone in the Church."

"People of same-sex attraction are welcome in the Church; we all

together seek to live chaste and good lives and to help each other in that process," the archbishop said.

Looking ahead to the 2015 synod, whose theme will be the "vocation and mission of the family in the Church and the modern world," Archbishop Kurtz said he expected individual bishops to con-

sult with their flocks as they did in preparation for this year's assembly, "and maybe even in a more refined way."

"I think the key will be not simply for us to share what's on the top of our minds but rather (be) informed by" the Oct. 18 final report, the archbishop said.



CNS PHOTO/PAUL HARING

Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, arrives in procession for the beatification Mass of Blessed Paul VI celebrated by Pope Francis in St. Peter's Square at the Vatican Oct. 19. The Mass also concluded the extraordinary Synod of Bishops on the family. Archbishop Kurtz said the 2015 world Synod of Bishops should return to the practice of previous synods in publishing participants' interventions.

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Bishop says Ebola makes Liberians feel 'God has forsaken us again'

BY BRONWEN DACHS

CAPE TOWN, South Africa (CNS) — A Liberian bishop unable to attend the Synod of Bishops on the family has urged his fellow bishops to use their influence to help West African families in their enormous suffering caused by Ebola.

"Whole families are being decimated," Bishop Anthony Fallah Borwah of Gbarnga, Liberia, said in an Oct. 17 telephone interview.

"It is the poor who have been most harmed" by the Ebola outbreak that, since March, has killed more than 4,500 people, "and it is the poor who are the Church's priority," said Bishop Borwah, who was set to represent the Liberian bishops' conference at the synod. With restrictions on travel from Ebola-affected countries, Bishop Borwah was unable to get to Rome.

Liberia, Sierra Leone and Guinea are the countries mainly affected by the worst Ebola outbreak on record. Liberia's official death count tops 2,400, according to the World Health Organization.

"We are losing our humanity in the face of Ebola," Bishop Borwah said, noting that, "this disease makes impossible ordinary human kindnesses, such as putting your arm around someone who is crying."

The Church in Liberia asks the international Church "to pay attention to what is happening here" and the "pain and hurt that the Ebola onslaught is causing families," the bishop said.



CNS PHOTO/AHMED JALLANZO, EPA

Liberians wait outside the John F. Kennedy Ebola treatment center in Monrovia, Liberia, Sept. 18. Pope Francis called for prayers and concrete help for the thousands of people affected by the deadly Ebola virus.

Noting Pope Francis' repeated emphasis on mercy and service to the poor, Bishop Borwah said that "serious effort from Church leaders to stand with us in our human misery" would help the people of affected West African countries.

"The influence of the Church can cause a lot to be done for the sick, who are poor," he said.

"Material help is needed as well as prayers for those who are dying of disease and hunger," he said.

The disease has placed "huge

constraints on families," the bishop said, noting that schools have been closed since early August, when a state of emergency was declared.

Markets, where in normal times trading takes place, are largely empty, and many offices have closed, leaving people unable to work, he said.

"To be able to feed one's family is a very basic human need," and most Liberians are no longer able "even to put one meal on the table every day," he said.

Church leaders around the world could use their influence to lobby political and other leaders, he said, noting that of the

countries that pledged money to a trust fund to fight Ebola set up by the United Nations in September, only Colombia has paid, giving \$100,000.

As well as being "hungry and angry," Liberians are "fast losing hope," Bishop Borwah said.

Before the Ebola outbreak, the local Church was focused on healing the wounds caused by the civil year that ended 10 years ago, leaving Liberia in economic ruin and awash with weapons, he said.

"People are still recovering from many years of war and are very poor. And now, in our new tragic situation, these wounds that were

healing have been opened and made more painful," he said.

"During the war, you were still able to bury your dead. With Ebola, you can't even be with your sick; you can't say goodbye to your loved ones," he said.

"The pain people are going through now, when they cannot do this, is beyond words," he said, noting that, "we are a broken-hearted people."

Because Ebola is spread through direct contact with infected bodily fluids, cultural traditions — including washing the bodies of the dead and greeting people affectionately — have been put on hold.

"Funerals, which have the benefit of bringing families together in mourning, no longer take place. This, also, is tearing families apart," Bishop Borwah said.

Natural affection in all its forms has been halted, he said, noting that in churches around the country, "we wave to each other for the sign of peace."

With Liberia's national Catholic Ebola response team focusing largely on medical help and prevention programs, the Diocese of Gbarnga is working on food distribution, he said. The price of rice and other basic foods has risen sharply as a result of the Ebola outbreak.

"There is a lot of anger" among Liberians, mostly aimed at people in positions of leadership and power, as well as "a feeling that God has forsaken us again," Bishop Borwah said.

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NEWS BRIEFS

Alaska to appeal ruling that invalidates its ban on same-sex marriage

ANCHORAGE, Alaska (CNS) — Alaska will appeal a decision by U.S. District Court Judge Timothy Burgess that invalidates the state's constitutional definition of marriage as the union of one man and one woman. "As Alaska's governor, I have a duty to defend and uphold the law and the Alaska Constitution," Gov. Sean Parnell said in a statement released Oct. 12, the day of the ruling. Parnell noted that the status of marriage law "is in flux." The state argued that the definition of marriage should be left to the democratic process, not court rulings. In 1998, 68 percent of Alaskans voted in favor of a constitutional amendment to define marriage as the union of one man and one woman. It was the first of its kind. On Oct. 14, two days after he struck down the law as unconstitutional, Burgess denied the state's request for a stay on his ruling while until an appeal is heard. The ruling against Alaska's marriage law is the latest blow to state marriage amendments. Like previous courts, Burgess claimed that Alaska's marriage amendment violated same-sex couples' right to equal protection and due process under the 14th Amendment of the U.S. Constitution. "By singling out homosexual couples and banning their ability to marry an individual of their choosing, it is impossible to assert that all Alaskans are equal under the state's laws," Judge Burgess wrote. With his ruling, Alaska has become the 30th state to allow same-sex couples to get married.

SAN FRANCISCO ARCHBISHOP KNEELS IN FRONT OF MONSTRANCE DURING ANNUAL ROSARY RALLY



CNS PHOTO/DENNIS CALLAHAN, CATHOLIC SAN FRANCISCO

Archbishop Salvatore J. Cordileone of San Francisco, center, kneels in front of a monstrance during the fourth annual rosary rally Oct. 11. The rosary rally, begun in 1961 by Holy Cross Father Patrick Peyton, was reinstated in 2011 to bring public expressions of faith into the public arena.

Speaker talks to teens about virtue of chastity, calls purity 'a gift'

FORT DODGE, Iowa (CNS) — Research shows that people who get married as virgins have a divorce rate about 70 percent lower than couples who don't wait for marriage to have sex, Jason Evert told a recent gathering of Iowa high school students. "I know some of you are virgins and some of you are not. Frankly I don't care about what has happened in the past," Evert told about 500 people at St. Edmond School in Fort Dodge for an annual youth rally sponsored by the Diocese of Sioux City. Evert and his wife, Crystalina, are the founders of the Chastity Project. They both tour the United States and a number of other countries giving talks to teens about the virtue of chastity. In his Iowa talk, Evert posed the question, "If you hope to get married, are you willing to love the person before you meet them?" He set standards for what a couple should not do before they get married. He used his own marriage as an example. "You do not live together before you get married," said Evert, who added a lot of couples think they need to live together before marriage to see if they are compatible. "If you are a guy and she's a girl, you are not compatible." The second was not to sleep together before marriage and the third was not to use birth control. "Fertility is a gift. It is not a disease," said Evert. "Safe sex is a joke. You are worth waiting for. Purity is a gift. Go get pure. Go to Confession. Never leave Mass. Get a rosary and pray it every day."

Terrorism in Mideast has reached 'unimaginable proportions,' pope says

BY CAROL GLATZ

VATICAN CITY (CNS) — The Middle East, especially Iraq and Syria, are experiencing "terrorism of previously unimaginable proportions" in which the perpetrators seem to have absolutely no regard for the value of human life, Pope Francis said.

"It seems that the awareness of the value of human life has been lost; it seems that the person does not count and can be sacrificed to other interests. And all of this, unfortunately, with the indifference of many," he said during a special meeting at the Vatican on the Middle East.

The pope met Oct. 20 with cardinals gathered for an ordinary public consistory to approve the canonization of new saints, and to discuss the current situation in the Middle East.

The pope announced during the Oct. 5-19 extraordinary Synod of Bishops on the family that he would include a discussion on the Middle East at the Oct. 20 consistory in order to let the region's seven patriarchs, who were taking part in the synod, also attend the proceedings. It was the second such high-level summit the pope convened at the Vatican; the first was an Oct. 2-4 meeting of the region's apostolic nuncios and top Vatican officials.

Pope Francis told those gathered that in the wake of the closing of the extraordinary synod that he wanted to focus attention on "another issue that is very close to my heart, that is, the Middle East, and in particular, the situation of Christians in the region."

"Recent events, especially in Iraq and Syria, are very worrisome," he said.

"We are witnessing a phenomenon of terrorism of previously unimaginable proportions. Many of our brothers and sisters are persecuted and have had to leave their homes, in a brutal manner, too."

"This unjust situation demands, beyond our constant prayers, an adequate response from the part of the international community as well," he said.

The Church is united in its "desire for peace and stability in the Middle East and the desire to promote the resolution of conflicts through dialogue, reconciliation and political efforts," he said.

However, "at the same time, we want to offer the Christian communities the most help possible to support their presence in the region," he said.

As hundreds of thousands of Christians have been forced to flee because of increased violence, "We cannot resign ourselves to imagining a Middle East without Christians, who for 2,000 years

have been professing the name of Jesus."

The pope said he was certain the day's meeting would produce "valuable reflections and suggestions to be able to help our brothers and sisters who suffer and also to respond to the tragedy of the decreasing Christian presence in the land where Christianity was born."

Lebanese Cardinal Bechara Rai, Maronite patriarch, was among the seven patriarchs representing the Latin-rite and Eastern Catholic churches at the meeting.

The cardinal said the pope's concern and calls for coordinated action represent "real moral support, but also real diplomatic support because the Holy See also has its role, its important influence on an international level," he told Vatican Radio Oct. 19.

Just as the Vatican has endorsed sanctioned force according to international law in order to stop unjust aggression, Cardinal Rai said, something must be done to stop the violence.

"It is not possible that in the 21st century we have reverted to primitive law, where an organization shows up, uproots you from your home and your land, and says, 'You are out of here,' and the international community watches — inert and neutral. It is not possible."

He said what is really painful is knowing that there are "many

countries in the East and West that support these fundamentalist organizations and terrorists for their own interests — political and economic — and support these terrorist organizations with money, with arms and politically."

When the Church says the international community has a responsibility to act and do something to stop the violence, he said they are not pointing to some nameless entity, but rather specifically to "the United Nations, the (U.N.) Security Council and the International Criminal Court" to take on their responsibilities.

"They must act, otherwise where do we go? The United Nations loses its reason to exist. This assembly of nations was created to protect peace and justice in the world, right? However, now it has become a tool in the hands of the great powers. It is impossible to accept that."

Cardinal Pietro Parolin, the Vatican's secretary of state, told the Oct. 20 assembly that the United Nations must act "to prevent possible and new genocides and to help the numerous refugees."

While it is licit to use force within the framework of international law to stop unjust aggression and protect people from persecution, he said it is clear that a complete resolution of the problems in the region cannot be found in "just a military response."

In his talk, which was a summary of the Oct. 2-4 meeting with Vatican diplomats and officials, the cardinal said the international community also "must go to the root of the problems, recognize past mistakes" and work to promote peace and development in the region.

Experience has shown that "war, instead of dialogue and negotiations, increases suffering," the cardinal said in his lengthy talk.

To help bring stability to the region, long-lasting and just political solutions must be found for the Israeli-Palestinian conflict, he said. The international community should also improve its relations with Iran to help in the resolution of the crisis in nearby Iraq and Syria, he added.

When it comes to the so-called Islamic State, he said, focus must be on who is supporting them, not just politically but also through "illegal trade of petroleum and the supply of arms and technology."

Muslim leaders have a responsibility to denounce the religious claims of the Islamic State and "to condemn the killing of others for religious reasons and every kind of discrimination."

"It is a moral obligation for everyone to say enough to so much suffering and injustice and to begin a new journey" where everyone has a role and rights as citizens in building up their country and its future, he said.

St. Jude plans parish mission

FORT WAYNE — St. Jude Parish, 2130 Pemberton Dr., will have a parish mission "Sent By Christ," Sunday, Oct. 26, through Tuesday, Oct. 28, from 6:30-7:30 p.m. with a reception following each evening.

Speakers will be Father Andrew Budzinski on Sunday, Oct. 26; Msgr. Bill Schooler, Monday, Oct. 27; and Mass with Bishop Kevin C. Rhoades Tuesday, Oct. 28 will conclude the mission. A children's program is planned for each evening and child care will be available. Visit www.stjudefw.org for information.

All Saints Day celebration planned Nov. 1

FORT WAYNE — St. Vincent de Paul Catholic Church, 1502 E. Wallen Rd., will host an All Saints Day celebration on Saturday, Nov. 1, beginning with the 5 p.m. Mass. A potluck supper will follow at the Msgr. Kuzmich Life Center with an entrée provided, but participants should sign up at www.tinyurl.com/allsaintscelebration. Participants are welcome to dress as their favorite saint. Activities will include a potluck supper, parade of saints, live drawing by Mary Hilger and more. Honored guests will be Bishop Kevin C. Rhoades, the Franciscan Brothers Minor and the Franciscan Sisters Minor. Free will donations will be accepted for the Franciscan seminarian's tuition. Make reservations at saintsdinner@gmail.com. For information contact Patty Becker at 260-241-6009 or Cathy Tauzin at 260-490-9369.

Auburn parish to begin Sunday morning adult education

AUBURN — Immaculate Conception Catholic Church will launch adult religious education sessions this autumn. Each session will begin at approximately 9 a.m. on Sunday mornings, immediately following the 8 a.m. Mass, with coffee and doughnuts in the parish hall. During the fall semester, the parish will offer "Symbolon: The Catholic Faith Explained," a state-of-the-art video series featuring nationally-known, dynamic Catholic teachers. It explains the big picture of Catholicism so that the faithful can live it out and articulate it to others.

Gary Helmkamp, director of the parish's Rite of Christian Initiation of Adults, will facilitate the meetings and lead group discussions. Babysitting is available for children ages 1-5.

Dates and topics are as follows:

- Nov. 2 — The Journey of Faith
- Nov. 16 — Divine Revelation
- Nov. 23 — The Bible
- Dec. 7 — The Story of Salvation

• Dec. 21 — Who is Jesus?

"This is the perfect time to come together as a parish to learn more about our faith and build community," said Cindy Busch, chairwoman of the Adult Faith Formation

AROUND THE DIOCESE

STUDENTS HARVEST POTATOES FOR FOOD PANTRY



ANNE RICE

For the third consecutive year over 100 middle school students in sixth, seventh and eighth grades from St. Thomas the Apostle School in Elkhart partnered with Church Community Services (CCS) Seed to Feed Program to harvest potatoes from a farm in Syracuse on Oct. 8. The potatoes will be made available to those who visit the CCS Food Pantry.

Committee. "Our school-aged children and high school teens are attending their religious education programs during this time. To put it simply, we want the people who attend our church to love Jesus Christ and desire to serve Him with all their hearts. We're hoping that these sessions lead parishioners to that kind of relationship with Him."

Immaculate Conception Church is located at 500 E. Seventh St., Auburn, 46706. Father Derrick Sneyd is the pastor. The parish office can be reached at 260-925-3930. Visit iccauburn.com for more information.

Ancilla College offering full scholarships to local valedictorians

DONALDSON — Graduating at the top of a class often means being honored by the high school and giving a speech at graduation. This year Ancilla College will add one more way to honor these high achieving students — free tuition.

Beginning in 2015 Ancilla College will be offering full tuition scholarships to the top high school graduates from schools in 10 north-central Indiana counties.

"Ancilla wants to reward high achievement and help local graduates get started on their college journey with the Ancilla College Valedictorian-Salutatorian Scholarship," said Ancilla President Ken Zirkle.

Ancilla's "Val-Sal Scholarship" represents free full-time tuition, as much as \$13,500 each year to local graduates who attend the college. It will be offered to the top students from public and private high schools in Marshall, Fulton, Porter, Pulaski, Jasper, Starke, LaPorte, St. Joseph, Elkhart and Kosciusko counties.

Local salutatorians, traditionally students who graduate second in their class, will be offered up to \$10,000 in free tuition to attend the college.

Some regional schools have stopped naming valedictorians as part of graduation while other schools sometimes name three or four with high GPAs.

"We know there have been cases where there is more than one student chosen for these honors and we plan on offering the scholarship to each student chosen by their school based on class rank," Zirkle said.

Sisters of Providence, SMWC prepare for 175 years

SAINT MARY-OF-THE-WOODS — The Sisters of Providence of Saint Mary-of-the-Woods and Saint Mary-of-the-Woods College, will begin a celebration of 175 years since their founding on Oct. 22.

The Sisters of Providence and Saint Mary-of-the-Woods College have joined together to begin the celebration on Foundation Day, Oct. 22, with a yearlong theme of "Rooted for Tomorrow."

The anniversary year will begin

with the celebration of Mass at 11 a.m., in the Church of the Immaculate Conception.

There are several other events taking place throughout the year, including:

- Oct. 25 — The official opening of the Shrine of St. Mother Theodore Guérin. Tours and light refreshments will be available to all from 1 to 4 p.m. The event will be highlighted by a prayer service at 4 p.m.

- Dec. 3 — The official ribbon cutting for the Jeanne Knoerle Sports and Recreation Center. The Pomeroy's basketball squad will face the Rose-Hulman Fighting Engineers in the first home game that evening

- Feb. 21, 2015 — Rooted for Tomorrow: Wine and Design. Explore art at The Woods at the Le Fer Ballroom while enjoying a sampling of wine from some of Indiana's finest wineries. Those in attendance will have the chance to create their own piece of art for others to enjoy

- April 12-18, 2015 — Rooted for Tomorrow: Planting New Seeds. All are invited to participate in a day of service in honor of the 175th anniversary year. All are urged to engage in service in their local communities. Log on to www.RootedforTomorrow.org to share service experiences

In addition, the year's events will also include an exhibit during spring 2015 at the Indiana State Museum, Indianapolis, featuring artifacts from the Sisters of Providence and Saint Mary-of-the-Woods College. For more information, log on to www.SistersofProvidence.org or www.SMWC.edu.

BISHOP JONAS BENSON OKOYE INSTALLED IN NIGERIAN DIOCESE



PHOTO PROVIDED BY PAULINE FLYNN

Bishop Jonas Benson Okoye was installed as the auxiliary bishop of Awka Diocese, Nigeria, on Aug. 29. The newly installed bishop was in residence at the Cathedral of the Immaculate Conception in Fort Wayne while working in the diocesan tribunal and the Diocese of Fort Wayne-South Bend gifted him a crozier once used by Bishop John M. D'Arcy. Bishop Okoye noted that with the crozier, Bishop D'Arcy "will be interceding for me. He was a holy man. He loved, served and died for the Church. With this, we will remain connected." In the photo with well-wishers are, from left, Bishop Paulinus C. Ezeokafor, bishop of Awka, Bishop Okoye and Bishop Peter Ebere Okpaleke, bishop of Ahiara diocese in Nigeria and classmate of Bishop Okoye.

Notre Dame authors expand scope of research on Catholic schools

BY WILLIAM SCHMITT

NOTRE DAME — A new book by Notre Dame law professors expands research about Catholic schools into a new area — assessing not only their education of children, but also their civic value as “community institutions with spillover effects,” according to a speaker at a recent campus celebration.

The guest commentator, Cornell Law School Professor Michael Heise, praised the “sustained effort and insight” reflected in the book, “Lost Classroom, Lost Community: Catholic Schools’ Importance in Urban America” (University of Chicago Press).

Heise said the authors, Margaret F. Brinig and Nicole Stelle Garnett, broke new ground with their research. Their key finding, namely that closures of inner-city Catholic schools raised crime rates and eroded social cohesion in their neighborhoods, should stimulate more studies of Catholic schools’ contributions of “social capital,” Heise said.

John McGreevy, a historian and dean of Notre Dame’s College of Arts and Letters, also addressed the Oct. 2 book-debut celebration at Notre Dame Law School. He welcomed the research as a “genuinely new” analysis of a historical trend that deserves increased scholarly attention: More than 1,600



PHOTOS BY WILLIAM SCHMITT
Nicole Stelle Garnett speaks to more than 120 people gathered for the book debut celebration in Eck Commons at Notre Dame Law School.



The two authors, Nicole Stelle Garnett, center, and Margaret F. Brinig, right, are shown at the book debut celebration in Eck Commons.

Catholic schools around the country have closed in the past two decades, he said, citing the book’s preface.

He added that the authors separate their research findings about schools’ neighborhood effects from their advocacy of states’ parental-choice programs, such as those granting vouchers to help parents afford Catholic schools. McGreevy said “Lost Classroom, Lost Community” could prompt follow-up research on ways in which the Church, schools and neighborhoods are changing today.

Brinig said she plans next to do research on the relation-

ship between Catholic parishes and their schools. Garnett cited the multidisciplinary support for scholarship she and Brinig received as faculty fellows in Notre Dame’s Institute for Educational Initiatives. She also praised the support and mission of Notre Dame’s Alliance for Catholic Education (ACE) — for which she serves as coordinator of policy — and all those who are strengthening and transforming Catholic schools today.

“When you’re committed to the work of Catholic education, you’re actually committed to building civil society in a really important way,” she said.

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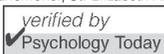
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Tuesday, Nov. 25, 2014
6:30 p.m.
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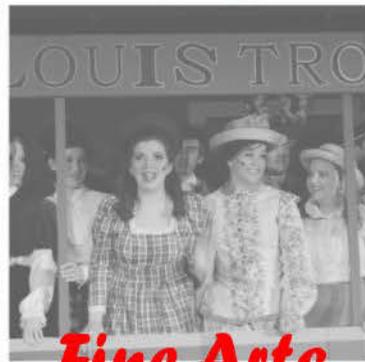
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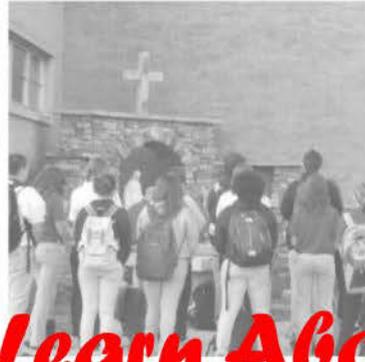
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ST. ALOYSIUS SCHOOL EN

BY TIM JOHNSON

YODER — On Oct. 9, 1876, Father Ferdinand Koerdt opened St. Aloysius School in what was then Sheldon, Indiana. Today, 138 years later, St. Aloysius in Yoder takes pride in continuous operation since its humble beginnings.

In 1876, the pastor himself taught at the school. Today, a staff of 12 serves the 101 students in pre-kindergarten through grade 8.

Bishop Kevin C. Rhoades celebrated Mass and visited classrooms during a pastoral visit there on Monday, Oct. 20.

In his homily, Bishop Rhoades spoke about the day's Gospel from Luke — the parable of the rich man with a bountiful harvest.

He told the students the message was of generosity. "Everything we have is gifts from the Lord to be shared," he said.

The bishop was encouraged by how the students of the school learn to be generous — collecting cans for food banks, St. Mary's Soup Kitchen and by providing toys for hospitalized children.

After Mass, Bishop Rhoades and St. Aloysius Principal Tina Voors and pastor Msgr. Bernard Galic met briefly before visiting classrooms.

Bishop Rhoades began with a classroom visit with the pre-kindergarten youngsters in Tracy Miller's class.

He ventured next to the kindergarten classroom of Theresa Kiracofe where Bishop Rhoades learned the students were studying creation and could recite the Angel of God prayer.

In first-and-second grade teacher Nikki Thompson's classroom, Bishop Rhoades learned that the students knew the Ten Commandments and was offered a lesson on seahorses.

In Priscilla Harless's fifth-and-sixth grade classroom, Bishop Rhoades quizzed the students about the symbols of the Office of Bishop. They discussed the papacy and Bishop Rhoades noted he will meet Pope Francis for the first time on Nov. 26, the bishop's birthday.

In Starr Martin's third-and-fourth grade room, Bishop Rhoades was greeted "good morning" in sign language. The bishop asked the fourth graders about the saints they chose for the upcoming All Schools Mass at the Allen County War Memorial Coliseum on Oct. 29. He had quizzed Bryce Frauenfelder during Mass about the meaning of the parable of the rich man and offered him a "chance" to go to seminary next year. In the classroom visit, Bishop Rhoades let Bryce try on the zucchetto cap worn by a bishop.

The seventh- and eighth-grade students of Dawn Wyss were meeting in Sean Black's music class. The students sang a song for the bishop in Swahili. The students just began their Confirmation preparation and the bishop spoke in depth about the sacrament in which the students will be fully initiated in the Church.

A special homemade lunch was served that day. Bishop Rhoades had lunch with students and was presented

two framed spiritual bouquets that were made into artwork. Eighth-grade students Savanna White and Madison Frauenfelder presented a report on St. Aloysius, one of the saints that Bishop Rhoades has a special devotion.

Rural school, strong sense of family

Principal Voors told *Today's Catholic* that the St. Aloysius School community "is a place where students have freedom to learn to do what they ought according to the life to which God calls them."

"It is a safe place to grow and discern God's gifts, talents and purpose for their lives," Voors said.

The school has a strong sense of family and oftentimes several generations of family members have attended the school. But the school's welcome is always extended to new families and students as well.

"Our school is our family," said Nikki Thompson, herself a fourth-generation graduate of St. Aloysius School. The school's seventh-and-eighth grade teacher, Dawn Wyss, is also a fourth generation graduate of St. Aloysius.

"It's a place where the needs of every child are met," Thompson noted. "The small class sizes and dedicated teachers allow students to develop their talents and live the Gospel values."

Students at St. Aloysius attend Mass twice a week, celebrate the sacrament of Reconciliation once per quarter, pray the rosary at school once per week, have an outreach service each month and pray every day. Religion is taught every day.

"What is most significant in my eyes," Voors said, "is the ability to redirect student behavior within what Jesus teaches. This forms the whole person."

Voors spoke of three strengths of the school: The ability of each faculty and staff member to give completely of themselves for the sake of the students and the school; the support of the parish as its mission to maintain and grow a school that forms each individual student spiritually and academically; and the belief that this develops the Body of Christ — that each person is valued and loved as His creation.

"Forming saints and scholars in Christ takes time, commitment, the right tools, a healthy environment and a focus on Our Lord at all times," noted St. Aloysius pastor, Msgr. Bernard Galic. "This is what we do with the help of the Holy Spirit."

The school has a full-time dedicated resource teacher who supports the classroom teachers in helping students of various abilities to grow, reported Voors. "But underneath all that work are the conversations that the faculty have about students every week — observations, successes, concerns, celebrations. It's amazing to see a student's education develop because our teachers clear the way and challenge them at the same time."

Teacher Priscilla Harless, who teaches grades 5-6 and math to grades 3-8, spoke of the new departmentalization at St. Aloysius that "capitalizes on each teacher's specialized talents, which provide more in-depth learning opportunities for the students in grades 3-8. The continuity of teaching the children for six years is a blessing," she said.

Michael and Rebecca Anderson drive from Bluffton for their two sons to attend St. Aloysius — a 15-mile trip one way. They are parishioners of St. Joseph, Bluffton, which does not have a parish school.

"St. Aloysius has been a great environment for our boys," reported Rebecca Anderson. "The teaching staff has all gone above and beyond the call of duty to make sure the children are getting the most out of their education."

"This has been the best experience for this family when it comes to our boys' education," Michael Anderson noted. "One of the biggest pluses to the boys going to St. Aloysius is they get to have a faith-based education. I want my boys to grow up to be the best person they can be and knowing they are going to a school where their faith is a priority."

Teacher Nikki Thompson, whose children also attend St. Aloysius, spoke of how school environment helps protect the children. "If we can continue to filter out much of that which is transient," Thompson said, "we can better equip our students to handle living 'in' the world than being consumed 'by' it."



The campus of St. Aloysius is shown on a sunny fall morning. The operating Catholic school in Allen County.



Bishop Kevin C. Rhoades meets with St. Aloysius Principal Tina Voors and Msgr. Bernard Galic, pastor, during a school visit on Monday, Oct. 20.

St. Aloysius School

14607 Bluffton Rd., Yoder, IN 46789
260-622-7151
Established: Oct. 9, 1876

website: staloyisyoder.info

Students: 101 in pre-kindergarten-grade 8
Staff: 12
Mascot: Gators

EMBODIES SENSE OF FAMILY



PHOTOS BY TIM JOHNSON

The school was founded in 1876 and is the oldest continuously



St. Aloysius School seventh-and-eighth students in Sean Black's music class sing a song in Swahili for Bishop Rhoades during his pastoral visit to the school. Bishop Rhoades spoke to the class about Confirmation.



Bishop Kevin C. Rhoades celebrates Mass at St. Aloysius Church, Yoder, as he begins his pastoral visit to the school. Msgr. Bernard Galic, pastor, is shown at the right of the sanctuary.



Kala Ware presents a framed spiritual bouquet to Bishop Rhoades during his pastoral visit to the school on Oct. 20.



Fourth-grade student Bryce Frauenfelder tells Bishop Kevin C. Rhoades about the saint he selected for the upcoming All School Mass on Oct. 29. Bishop Rhoades then let Bryce try wearing the zucchetto.



Msgr. Bernard Galic and Msgr. Bernard



Kindergartners of Theresa Kiracofe's class tell Bishop Kevin C. Rhoades about the creation story in the Bible.

A female perspective on the grieving process

BY KAREN CLIFFORD

GRANGER — In June of 2011, St. Pius X parishioners Cathy and Pat Laake were enjoying the life they had built together for 36 years. Unbeknownst to them, a medical diagnosis for Pat the following month would change their lives forever, and begin for Cathy a process of separation and grieving, ultimately resulting in the death of her spouse and best friend.

Cathy remembers Pat had noticed his back hurt and that he was tired, which he attributed to the hot weather that month. An MRI on his back found a problem with his bone marrow. After being referred to a hematologist, the diagnosis was confirmed to be Myelodysplastic Syndrome.

The doctors told the Laakes that Pat had one-and-a-half to three years to live. Cathy recalls that she was hopeful that Pat would be all right and did not allow herself to think he would die.

A few weeks later Cathy noticed a change in Pat. "One morning Pat was up early and acting a little different. ... We later took Pat to the ER and by noon he couldn't answer questions the nurse asked him," says Cathy.

By 4 p.m. that day the doctor

told Cathy that Pat's blood had converted to acute leukemia and nothing could be done to save him.

"The next day Pat was still breathing on his own but could not speak. Msgr. Bill Schooler came up to give him last rights. Father Bill leaned over Pat to tell him he was going to pray," Cathy remembers, emphasizing that Pat's strong faith endured to the end. "Miraculously, Pat feebly made the sign of the cross. He knew we were praying with him. Pat's last two conscious signs reflected what he lived — his love for me and his deep faith in God. He passed away quietly on Thursday morning, Feb. 16, 2012," she says.

Cindy's initial reaction to Pat's death was shock.

"Many of my actions were based on what I thought Pat would want me to do. ... There were times I didn't want to go on but for some reason, I hung in there because I knew he would want me to. I have learned I am stronger than I thought I could be," says Cathy.

Feeling out of balance also affected Cathy. "We were a couple and when one is gone, there is no one to prop the other one up," Cathy acknowledges.

Like many that suffer the loss of a loved one, questions arise



PROVIDED BY CATHY LAAKE

St. Pius X parishioners Cathy and Pat Laake are shown in this photo from June 2010.

over how God is involved in a tragedy. "Little fits of anger toward God surface for Pat not being here when I need him. Or I feel angry and sad on the happy occasions like our daughter's wedding because Pat is not there. Pat contributed so much as a provider, a good parent and adult mentor that he should be here to see the happy times and successes," says Cathy.

Cathy believes that Pat prayed to be taken to heaven. "I asked God why He answered Pat's prayers and not mine. Someone reminded me that my prayers were answered; Pat is well but in heaven. That is not what I want to hear, but I know he is no longer suffering. But I do ask God, what about my suffering?" she says.

Seeking counseling after Pat's death was a beneficial avenue for

Cathy.

"I did see a bereavement counselor right away and she gave me some helpful tips on dealing with returning to work. I also think keeping busy helped me with the grieving. I returned to work after one week. For a short time each day it allowed me to think about something else other than my loss," says Cathy.

The Church community has always been a source of strength and comfort along her faith journey and it was an essential element in Cathy's transition to being single following Pat's death.

"So much in my life had changed in a short time. I needed something that was familiar, and going to church at St. Pius was that normalcy. It is the sitting alone and the quiet meditative time before Mass that is still hard to deal with," Cathy says.

Cathy gives thanks to God for the 36 years she enjoyed as Pat's wife. "I will always want more, ... but gradually I have accepted that one more time will not happen. I still have times when I shake my head and say to myself, 'This didn't really happen to me, did it?' Then I look at the empty side of the bed or the empty chair at the table and say 'yes' he is gone."

One man counts his blessings even in grief

BY KAY COZAD

FORT WAYNE — It's long been thought that, in general, men and women grieve the loss of a loved one in different ways. Women seek support to talk about their feelings and men many times look for ways to "fix it." One man in Fort Wayne agrees with this notion and has personal experience to back it up.

Matt Brady lost his wife Pam to cancer in 2007 after a 10-year fight with the life-altering disease. His grief, he admits, was something he simply wanted to fix.

Originally from Ohio, Brady married his beloved Pam in July of 1991. The young couple lived a happy upwardly mobile life, raising their daughter Shannon, now 22, and son Nolan, 19, as they moved around the country several times with business opportunities, eventually landing in Fort Wayne a decade ago where they were closer to family.

Though Pam battled cancer for 10 years, she was in full remission for five of those years. Following a radical mastectomy though, Brady says, he knew it was the beginning of the end. Grateful that his sales job offered him flexibility, he was able to spend more time with his family. "After the surgery," says Brady, "my days consisted of emptying ports and taking care of Pam's needs. Then I'd take care of the kids and go to work. Then I'd be back to

take care of Pam again."

But even then he counted his blessings. "We had neighbors, friends and church people who came to help with meals and transportation," recalls Brady. As he continued to live his life the best he could Brady got the fateful call in September of 2007 that had him rushing to the hospital where his wife lay dying from complications of surgery.

Now looking back on that day that changed the landscape of his life forever his inspiring nature shines forth. Though he remembers how difficult it was to gather family members to say goodbye, Brady remains grateful that their children and Pam's best friend were able to join him at her bedside as she took her last breaths.

Following Pam's funeral, Brady tried to get right back into work but found he had lost his focus and needed time to process the recent life changing events surrounding his beloved wife's death. "My manager said 'take some time,' so I took a couple of weeks off," he says.

Finally back at work, Brady found that "working a lot with late evening appointments was a way of dealing with things." With his hard work, he was offered significant advancements but refused them so as to be available to his grieving children. And though admittedly not a nurturing man by nature, Brady looks back and is grateful that he found local assistance for his children at Erin's House for Grieving Children. The benefit of having a



PROVIDED BY MATT BRADY

Matt and Pam Brady pose in this 2005 photo.

safe place to grieve for his children was great, he says. His daughter Shannon continues to volunteer there in an effort to give back to those in need.

In an effort to find any sense of normalcy in his life Brady admits he made some disconcerting choices. Seven months after his wife died Brady found himself dating and admits it was the "wrong relationship." During that time he felt judg-

ment from others as well.

"I tried to fix things in my time, not in God's time," he says, adding that eventually over the years since Pam's death he has found a sense of peace through prayer. As he gained wisdom from his life experience he has learned to "let go and let God."

"I first learned it in CRHP (Christ Renews His Parish) program at St. Vincent de Paul Parish," he says. "It works. But it's so difficult

sometimes for a guy. ... Letting go comes down to listening to your heart."

Now after seven years of working through his grief Brady is grateful for his journey and says, "When you lead with prayer on a regular basis, what you need to accomplish and when and how presents itself. And then I'm at peace with all of it."

Interestingly, his thoughts on gender differences in grief reflect the norm. "I think women by nature are more patient with the grief process. By their nurturing nature they understand it takes time. Men tend to want to fix it," he says.

So in an effort to educate men with wisdom from his own grief experience, Brady offers these helpful tips for the newly bereaved, "No. 1 — Be thankful for what you had ... and have. No. 2 — Give yourself time and room to grieve. No. 3 — Stay out of relationships for two years. No. 4 — Don't try to beat the percentages."

To assist anyone working through grief, Brady offers these coping skills that worked for him: "Talk with good friends, journal and take advantage of any employee assistance (counseling) program. Get involved in the church and, of course, prayer."

As his life moves forward, Brady is grateful for what he had and how his life has been transformed through his grief work. As for his strongly held belief in letting go and letting God, not only in grief but in all of life's challenges, he says, "The

Actor Robin Williams' death reignites questions about suicide

BY TOM TRACY

WEST PALM BEACH, Fla. (CNS) — After 35 years of providing counseling and a Catholic outreach to families with a loved one who died by suicide, Father Charles Rubey has consulted on more than his share of the resulting funerals or wakes.

The priest is the founder and director of a Chicago-based ministry called Compassionate Friends, which later evolved into Loving Outreach to Survivors of Suicide, or LOSS, an entity of Catholic Charities of the Archdiocese of Chicago.

He still bristles when he occasionally hears misinformation or outdated notions concerning suicide and Church teaching.

"The Church's official teaching in the catechism still lists suicide as a sin but they do add that in most instances there are extenuating circumstances that could severely impair culpability," said Father Rubey told Catholic News Service in a phone interview.

Twice recently he heard of someone suggesting to surviving families members that their loved one would be automatically deprived of eternal life as a result of completing suicide.

The incidents prompted the priest to draft an advisory memorandum for best practices in dealing with and discussing suicide situations in local parishes, and how best to minister to families already feeling the stigma of suicide and the mental illness that often attended the deceased.

"The Church's standing is to be pastoral to the survivors: They feel stigmatized anyway ... and so we

shouldn't do anything more because it is a suicide, nor should we do anything less because it's a suicide," Father Rubey said. "We do the normal rites and burial, not treating the situation any differently."

The Catechism of the Catholic Church notes that suicide "is seriously contrary to justice, hope and charity. It is forbidden by the Fifth Commandment (and) contradicts the natural inclination of the human being to preserve and perpetuate his life. It is gravely contrary to the just love of self. ... Suicide is contrary to love for the living God."

What the Church no longer teaches is that suicide automatically condemns the deceased to damnation, while denying family members access to a Catholic funeral and burial privileges for their loved one.

The catechism notes that "grave psychological disturbances, anguish or grave fear of hardship, suffering or torture can diminish the responsibility of the one committing suicide. We should not despair of the eternal salvation of persons who have taken their own lives."

"By ways known to Him alone, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives," it states.

The Aug. 11 death of actor-comedian and Chicago native Robin Williams reignited questions about suicide, now the 10th leading cause of death in America. It is thought to often be accompanied by factors such as mental or other illnesses, substance abuse, the pain of social disconnect and other underlying problems.

Father Rubey, whose LOSS program has counseled thousands of

family members over the years, said he is saddened but understanding at hearing of William's apparent suicide and that he hopes people don't think less of the actor as a result.

Williams, who was reportedly found dead by asphyxiation in his California home, was suffering from longtime bouts of depression and a history of substance abuse about which he spoke publicly and often with humor.

"Does it make sense to me? No, but I understand that he battled with this all his life and he got tired of the pain. I feel badly for the wife, and all of his fans," Father Rubey said. "He died of an illness and that is the important part of it, just as a person might die from a car accident or from a cancer. But with mental illness they look like everyone else (on the outside) and it may not be apparent."

In Baton Rouge, Louisiana, Bill Schmitz Jr., board president of the American Association of Suicidology, a Washington-based research and prevention nonprofit organization, said he grew up in Boulder, Colorado, not far from the house used in William's "Mork and Mindy" TV sitcom, which aired in the late 1970s.

Fans were flocking to the house in the days following the actor's death to pay their respects.

"My heart goes out to his family," said Schmitz, a clinical psychologist with the Southeast Louisiana Veterans Health Care System. "This touches all of the entertainment industry, just as it can an entire church congregation (in other cases). I think Williams was really trying to find answers, and I would have loved the opportunity to

sit with him."

Schmitz told CNS that faith communities can and do play an important role in offering support groups and local networks for surviving family members. Churches can be part of the social cohesion that keeps people from completing suicide in the first place.

"For a lot of people faith life is a buffer and protector against suicide — one of the key components I look at is a sense of belongingness and a sense of community, and Church communities are a powerful buffer against suicide because they fill that need so well," he said.

"Spiritual, physical and mental health are all interrelated and interdependent. A sense of belonging is more than just saying, 'I attend services.' It is really about that connection."

Where there has been a suicide, Father Rubey urged survivors not to make it "the family secret," and instead talk about it rationally just as with any other tragedy — especially if there is a history of occurrence of suicide in a given family.

"Children have a right to know what is in their genes and it is part of the family history. It can be a very healthy learning experience: that this is not how you handle life's problems," the priest said.

When loved ones ask him the inevitable question: is my loved one in heaven? "That's a common question people have. My response is always: 'Sure they are.'"

List of organizations, suicide prevention resources, help for families

The Aug. 11 death of actor-comedian and Chicago-native Robin Williams has reignited questions about suicide, which is now the 10th leading cause of death in America.

Counselors says it is often accompanied by factors such as mental or other illnesses, substance abuse, the pain of social disconnect and other underlying problems.

Here is a list of some resources on suicide prevention and help for families experiencing the death a loved one by suicide:

- Loving Outreach to Survivors of Suicide, or LOSS, an entity of Catholic Charities, www.catholiccharities.net.
- National Catholic Partnership on Disability and its Council on Mental Illness, www.ncpd.org.
- American Association of Suicidology, www.suicidology.org.
- American Foundation for Suicide Prevention, www.afsp.org.
- Suicide Awareness Voices of Education, www.save.org.
- Jed Foundation, www.jedfoundation.org.



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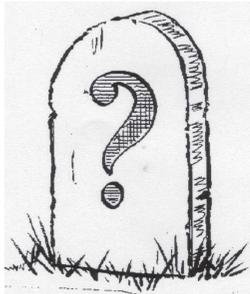
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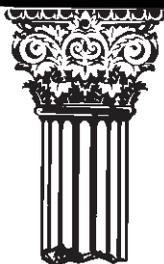
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Solace and strength in the sorrow of miscarriage

WASHINGTON (USCCB) — It is estimated that one out of four pregnancies ends in miscarriage. This loss can have a profound effect on the mothers, fathers and families of the children who pass away, and many of us may be unsure how best to respond to those who are hurting. Joanne shares a personal story of her experience comforting a family going through this heartache.

While working in my parish office one day, I received a call from our local hospital, where a mom had been admitted with fetal distress. I was grateful that our parish priest, Father Thompson, was able to go to the hospital with me to visit this young mother, Amanda. Arriving in her room, we learned that labor was going to be induced because her baby had already died. My head was swimming as I was overcome with what Amanda must be feeling at this difficult time.

At first, I wasn't sure what to do. But then, as a mother myself, I knew how to respond. I stroked her hair and rocked her in my arms. Amanda's husband David, who was traveling, had been notified and was on his way. When he arrived we stepped back, giving the couple a private moment to cling to one another. Eventually, David turned to us and asked, "What do we do?"

Father Thompson's response was drawn from deep within the compassion of Mother Church. While the young couple's world was spinning out of control, he offered something they could hold onto — God's unconditional love. He opened the Bible, asked me to read Psalm 139, and offered prayers of blessing.

I also talked to Amanda and her husband about what might happen next, encouraging them to see and hold their baby, take pictures and create keepsakes. Father Thompson explained opportunities for a funeral and burial service. Burying those who have died at any age is seen by the Church as a corporal work of mercy. Therefore, the Church encourages a funeral rite for children whose Baptism was intended by their parents, but who died before being baptized.

As the doctor came in, we prayed with Amanda and David, and then left the room during the delivery. We stood outside the door praying the rosary. The stillness of the night was not disturbed by the joyful sound of a newborn's cry. Instead, it was punctuated with a grief-stricken mother's sobbing.

The doctor spoke to us as he came out of the room with tears streaming down his own face. He said, "I can be the guide to physical healing, but their greatest need is spiritual healing. I am so grateful you are here." We stepped back into the room where we stood in silence and cried with Amanda and David, sharing a powerful moment of awe and grief.

After some time, I spoke to the parents of God creating this little one with them, and of how important their child was and would continue to be to us all. I spoke of God weeping with them, comforting them in the midst of their grief. I asked if they had named him. David's tears ran down his face and splashed onto the tiny baby as he whispered, "William." Father Thompson gently touched William's forehead and made the Sign of the Cross with the water of his dad's tears. We spoke of God's love for William, and we commended his soul to God.

Later on, we assisted Amanda and David in connecting with a funeral home and planning a funeral, graveside service and burial for little William. The family found comfort in traditional burial prayers adapted to fit a baby's life and death.

People often assume that the needs of a family in this situation are mostly medical, and that the hospital or medical staff will take care of things. However, miscarriage includes emotional, relational and spiritual suffering that requires assistance from family, friends and Church leaders. The immediate need is to help the family become familiar with their options for providing a time and place to acknowledge the dignity and worth of their child. These include simple rites like naming and commendation ceremonies, funeral rites and burial or entombment.

Death may separate us physically, but it does not end the relationship; these moments help strengthen a relationship with the child in a way that will be helpful for long-term healing. They also give the broader Church a chance to grieve and remind others of the significance of this child, who is entrusted for all eternity to the Lord. A parish community can also support grieving families and honor the lives of their little ones in other ways.

Public support might take the form of an annual memorial service or a memorial plaque in the church with the names of the babies who have passed away.

Personal support is also essential. Some people become exhausted from their grief and are unable to maintain household chores. Their lack of energy makes it hard to keep up with everything, so

providing meals or doing laundry or other chores can help the family meet their common daily needs. Other times, simply being present is what's needed. Another woman who lost her child through miscarriage said the best response she experienced came from a friend who said, "I came to cry with you" and presented her with a bag full of tissue boxes.

Many people in their grief have almost a compulsion to talk. They desperately want someone to know what they are going through, and repeating the story of their loss over and over can be part of the healing process. The role of the comforter is to listen and reassure

Although we may feel
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them that their thoughts are normal, not to supply them with answers. Many consolers experience feelings of inadequacy when they have no answers or words of wisdom. They may make statements that are not meant to be theologically flawed or hurtful, but often are. While these comments are meant to take away the pain, simply saying, "I am deeply sorry your baby has died," might often be the best thing to say.

Although we may feel unsure how best to comfort those who mourn, we must stand with them in their time of suffering. Miscarriage touches the lives of many people, yet all too often this tragedy remains unaddressed. This lack of response not only often leads to unresolved grief, but also fails to clearly manifest our belief that each person, from conception onward, is precious and unique. The death of babies through miscarriage is a time to honor their lives and to support their grieving families. Amanda and David were greatly assisted and comforted by family, friends and a parish community who helped them to memorialize and cherish William. As members of a community of faith ourselves, let us comfort those who mourn as we look forward together to a time when all tears are dried and our families are whole once again.

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A sacred place to lay your grief

For centuries, cultures across the globe have immersed themselves in organized ritual or ceremony to mark a notable life event, whether joyful or sorrowful, as a sacred moment in time. It is within these ceremonies that individuals and groups can find solidarity and hope.

For those who suffer the pain of loss, I believe it is within these ceremonies that we can find a sacred place to lay our grief. It is in ceremony that we have a unique opportunity to process our pain both internally and collectively, knowing in truth that we are not alone. And it is in the poignant moments of ritual when we can lay down our grief and know that when the pain bubbles up again we can revisit our memory of ceremony in an effort to once again move through it.

I recently attended a moving memorial tribute to a young

woman my own daughters had played with as children. As I entered the church sanctuary, the congregation, made up of young and old, sat eerily quiet. Most were huddled together, shoulder to shoulder, as if gleaned strength from each other for this collective journey, all wide, glistening eyes focused on the big screen in front flashing poignant photos of the life of the young woman we had gathered to remember that afternoon.

The grief in the room was palpable as we all sat thinking of the intelligent, talented, loving girl who had recently taken her own life in a moment a deep despair that nothing, it seemed to her, could overcome. My thoughts, in great sadness, turned to unanswerable questions that I suspect many others in that room were asking themselves. "How did this happen?" "Didn't Maddy



KAY COZAD

HOPE IN THE MOURNING

know we loved her?" Where is God in all of this?"

As the family of this dear young woman filed in, faces pale and drawn with the numbing burden of grief, the crowd stirred as they joined their sorrow with that of Maddy's loved ones. They were laying down their grief.

The minister elected to lead this congregation from despair to hope began Maddy's eulogy.

His words were compassionate

HOPE, PAGE 16

Discipleship means respect for others



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

30th Sunday in Ordinary Time

Mt 22:34-40

The Book of Exodus provides this weekend with its first reading. Exodus is among the first five books of the Bible, the books attributed to Moses, so in ancient Jewish tradition, Exodus came from Moses. Therefore, in a most special way, it was seen as the very word of God, since Moses represented God and was the link between God and the chosen people.

Through Moses, God gave directions for every aspect of life. This weekend's reading from Exodus addresses certain very specific realities in life, such as the lending of money.

The details of course are important, but also important is the underlying spirit. Not even aliens can be exploited or mistreated. Every person has the right to be respected and treated justly. To break this law, or any law of God, unleashes a flood of misfortune. Human sin brings bitter consequences.

The lesson was basic for the Hebrew religion, stressing from the beginning respect for each person, because God as Creator is the creator of each person and the final governor of human lives.

For the second reading, the Church presents a reading from Paul's First Epistle to the

Thessalonians. Again, Paul's advice is firm. Follow Jesus. He offers his own devotion to the Lord as an example. Following Jesus brings joy, the Apostle insists. The epistle continues.

Bearing witness to Christ, evangelization to use a theological term employed in modern times, is an opportunity for Christians. Paul urged the Christian Thessalonians to be a model for all the people of Macedonia and Achaia. He tells the Thessalonians that their faith, their turning away from idols, was an inspiration to many. Bearing witness to Christ is a service to others.

St. Matthew's Gospel supplies the last reading. It is a familiar, and beloved, text.

Often seen as an effort to trick Jesus, the question of the Pharisees in this story may have had a more pragmatic purpose. The Pharisees were teachers, constantly instructing others about the law of Moses, and always calling others to obey this law. Reducing any teaching to a good, succinct summary is always a good educational technique.

(Even so, good will cannot be assumed without any other possibility. After all, Jesus was not the favorite religious teacher for every Pharisee.)

Regardless, the Lord's reply is obvious. It is not novel, or a departure from, or repudiation, of Jewish religious tradition. It echoes ancient and fundamental Jewish belief.

God is supreme. The true disciple must balance every decision against the standard of love for God. As God creates all and loves all, true discipleship necessarily means active respect for every other person.

In the words of Jesus, God's law is one and inseparable. Love for the Father cannot be removed

from love of others, and indeed all others. Every human being is God's treasured creation.

Reflection

True Christianity is more than an intellectual assent to certain theological propositions. While the creed of the Church is vital, Christianity means a way of life.

Pursuing the Christian way of life means more than lip service, more than an attitude of good will to others. It means a very conscious and determined life of caring for others and resisting any effort to belittle or exploit others. First Thessalonians reminds us Christians of the need to bear witness to God's love and justice far and wide — as a service.

The message is especially important today, in a world in which so many are exploited, even in advanced, free societies. Free, advanced societies can be very guilty of offenses committed against God, and against vulnerable people. Well-meaning people in these free societies can fail, by not asserting influence on policy and customs, and by serene indifference to wrongs that be occurring all around them.

READINGS

Sunday: Ex 22:20-26 Ps 18:2-4, 47, 51
1 Thes 1:5-10 Mt 22:34-40

Monday: Eph 4:32 — 5:8 Ps 1:1-4, 6
Lk 13:10-17

Tuesday: Eph 2:19-22 Ps 19:2-5
Lk 6:12-16

Wednesday: Eph 6:1-9 Ps 145:10-14
Lk 13:22-30

Thursday: Eph 6:10-20 Ps 144:1b, 2,
9-10 Lk 13:31-35

Friday: Phil 1:1-11 Ps 111:1-6
Lk 14:1-6

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

Divine Mercy Ministry offers healing, support for post-abortive women

The following is an account of a Fort Wayne woman's journey towards healing through the Divine Mercy Ministry after an abortion.

Last October, on two occasions, I happened to hear discussions about Divine Mercy Ministry, a local support group for post-abortive women.

The first time I heard about Divine Mercy Ministry, I was in my car listening to Redeemer Radio. Less than a week later, at a weekend Mass at St. Elizabeth Ann Seton Parish, Father Ben Muhlenkamp delivered a sermon on abortion and shared information about Divine Mercy Ministry.

I am a woman who has struggled with post-abortive issues for 30-something years, so I was very interested in Father Ben's message. Was God speaking to me? Was this a chance to address the paralysis of not being able to let go of the heartache my abortion had left within me?

I had my doubts about joining this ministry. Would I meet up with people I know? Would someone finally know about my aborted child and about the guilt I carried with me? Would I feel comfortable discussing my feelings and the details about my abortion in a group setting?

After two weeks of discernment, I decided to call and get more information. The thought of just calling for this information made me very anxious. I remember how foreign it felt to actually talk to someone else about my abortion. I had not talked to anyone other than a priest in Confession about my abortion before this call. Many years ago I had confessed my abortion to my parish priest and had received absolution, but I struggled with whether God had really forgiven me for such a serious sin. I thought surely I had to do more than confess and be sorry for my sin to be in the state of God's grace.

That phone call morphed into joining the ministry and attending the first meeting. I never expected the first meeting to have such a profound effect on me.

I heard myself discussing with others what had always been a very solitary and secretive personal issue, and now I had this support system giving me feedback and suggestions for moving on and at some point in the future, healing. I was surrounded by compassionate people who were there with only one intention and that was to help

me. I remember driving home that evening with so much hope that Divine Mercy Ministry could truly make a difference in my life.

The group setting of Divine Mercy Ministry — that I had such reservations about before joining — is one of the best and most healing parts of the ministry. My post-abortive sisters, who share their thoughts, problems and pain with me, make this ministry so special. I am always touched by their calming presence, which diminishes my sense of aloneness. I find that, even though our stories are varied, we experience similar grief and pain. Being surrounded by people that understand that pain is invaluable.

The core team for Divine Mercy Ministry is a group of very gentle, caring people who have assisted me along this healing pathway. They are able to turn negativity and guilt into understanding by teaching me that rather than embracing guilt, I can replace it with the knowledge that Jesus loves me and wants me to move on. By reading God's Word and discussing the Gospels I continue to work to forgive myself.

In the past, I avoided any thoughts of my aborted child because of the pain involved. With the help of Divine Mercy Ministry, I not only think about him and talk about him, but he has a name and I pray for him each day. My dearest hope is that someday I will meet him in heaven.

The most difficult step for me is knowing in my heart that Jesus forgives me. He died on the cross for all sins. I embrace that and believe that He loves me. Divine Mercy is such an appropriate name for this ministry.

It has been about a year now since I joined the Divine Mercy Ministry group. I am changed. I thank God for each of these individuals that have made such a difference in my life. My relationship with God is stronger, now that I know His forgiveness.

Divine Mercy Ministry meetings are held twice a month. Meetings include fellowship, prayer, song, the opportunity for Confession and much discussion.

If you are struggling with post-abortive issues, join us. I think you will find you are in a safe place and it will make a difference in your life.

For more information call the Divine Mercy Ministry at 260-445-8119 or check out the website www.divinemercyministry.com.

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'Redefining' marriage?

In the current debate over gay marriage, people sometimes ask: Who should define marriage? Democrats or Republicans in Congress? The Supreme Court? Should it be put to a referendum, allowing the majority to choose a definition?

We can identify two kinds of "definitions" when it comes to marriage. The first touches on the essence, the objective reality, or the truth about marriage. The second involves a legal or political position, advanced through the media, judicial decisions or other legislative means. While these secondary definitions of marriage can be of interest, their true level of importance is properly gauged only in reference to the first and objective definition.

Notable errors are sometimes made in these secondary definitions of marriage. In the mid-1960s, to consider but one example, prohibitions existed in more than a dozen states, which outlawed persons of different races from marrying one another. A white man and a black woman could fall in love in those states, but could not legally tie the knot. The Supreme Court overturned those restrictions in 1967, recognizing that the ability to enter into marriage doesn't depend on the skin color of the man and woman getting married.

Gay marriage advocates today sometimes attempt to draw a parallel between such mixed-race marriage laws and state laws that would prevent two men (or two women) from getting married to each other. They suggest that legally forbidding two men from getting married stigmatizes those men in much the same way that preventing a black man from marrying a white woman stigmatized both of them.

Yet there is really no parallel at all between the two cases. While marriage as an objective reality is certainly color-blind to the racial configuration of the spouses, it can never be "genital-blind," because

male-female sexual complementarity stands squarely at the heart and center of marriage itself.

To see this fundamental point about marriage, however, we have to step beyond the cultural clichés that suggest that marriage is merely an outgrowth of emotional and erotic companionship. The institution of marriage does not arise merely out of loving sentiment. It is born, rather, from the depths of the commitment assumed by a man and a woman as they enter into the total communion of life implied in the procreation and education of children flowing from their union. To put it another way, marriage arises organically and spontaneously from the radical complementarity of a man and a woman.

Sexual intimacy between men and women involves the possibility of children. No other form of sexual or erotic interaction encompasses this basic, organic and complementary possibility. Without parsing words, Professor Jacques LeClerc put it this way more than 50 years ago: "The human race is divided into two sexes whose reason for existence is physical union with a view to continuing the species." More recently, Professor Robert P. George similarly described marriage as "a union that takes its distinctive character from being founded, unlike other friendships, on bodily unity of the kind that sometimes generates new life." There are many kinds of love, ranging from maternal love to brotherly love to love of friends to love of neighbor to romantic love, but only one that is proper and integral to marriage, namely, spousal love with its inscribed complementarity and potential for human fruitfulness.

Marriage teaches us that men need women and women need men and that children need both mothers and fathers. In this sense, marriage and the family represent foundational realities, not constructs



FATHER TAD PACHOLCZYK

MAKING SENSE OF BIOETHICS

that can be invented, defined, legislated or determined by popular vote or culture. Marriage, in fact, is the "primordial first institution," flowing out of the intimate and creative union of male and female. It precedes other societal institutions and conventions, and is essentially ordered towards creating and caring for the future in the form of the next generation. Marriage is a given reality that we come to *discover* in its authentic design, not a concept for us to "*define*" according to our own agenda or desires.

Gay marriage proponents deny these foundational truths about marriage. Through vigorous legislative efforts, they are striving to impose a profoundly false redesign for marriage upon society so that, in the words of Professor George, marriage becomes "an emotional union for the sake of adult satisfaction that is served by mutually agreeable sexual play," thereby undermining its intrinsic connection to complementary bodily union between men and women. This forced reconfiguration of marriage is no more defensible than the efforts of those who socially or legislatively attempted to impose a notion of "racial purity" upon marriage or society in former times.

Father Tadeusz Pacholczyk, Ph.D. is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia.

support her loved ones and lay down their grief.

I left that ceremony feeling deep sorrow for the family and all of us who knew Maddy. But I also felt a sense of solidarity with this crowd of humanity that had gathered to grieve its mutual loss. As the days and weeks have gone by since that much needed memorial, I have stopped more than once to remember the pictorial slideshow depicting a life well lived, the carefully chosen music that warmed our hearts and the words spoken that day of love and sorrow that we will always remember. It is the place in my memory where I shared my sorrow with others, the place that continues to undergird my journey through life with all its joys and challenges. It is the sacred place I laid my grief.

Kay Cozad is a certified grief educator and news editor of *Today's Catholic* newspaper. She is the author of "Prayer Book for Widows," *Our Sunday Visitor*, 2004, and can be reached at kcozad@todayscatholicnews.org.

SCRIPTURE SEARCH

Gospel for October 26, 2014

Matthew 22:34-40

Following is a word search based on the Gospel reading for the 30th Sunday in Ordinary Time, Cycle A: yet another attempt to trap Jesus in a point of law. The words can be found in all directions in the puzzle.

PHARISEES	HEARD	SILENCED
SADDUCEES	GATHERED	ONE OF THEM
TEACHER	COMMANDMENTS	THE LAW
GREATEST	HE SAID	LOVE
THE LORD	GOD	WITH ALL
HEART	SOUL	MIND
FIRST	SECOND	NEIGHBOR

LAWS

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

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HOPE

CONTINUED FROM PAGE 11

and consoling, reminding us that Maddy was healed now and resting in the loving arms of God. He addressed our unspoken questions — queries he said that would perhaps find no answers in this lifetime.

Maddy's best friend took the stand to speak of their relationship through unencumbered tears that mingled with her genuine laughter at the antics she recalled. I witnessed the nods of agreement that flowed through the crowd like a soft wind in springtime as she spoke of her favorite anecdotes.

We collectively held our breath when Maddy's only sibling was summoned to the stand. Her fierce love for her sister, matched only by her courage, spoke volumes as tears flowed generously for one who was lost to us now.

A few parting words by the

minister signaled the close of the memorial. A lovely contemporary tune, one of Maddy's favorites, played then as those witnesses to her life and death solemnly filed out to join the family, offering hugs and tears, whispers and laughter — all processing together what this untimely death would mean to Maddy's loved ones.

The death of a loved one is agonizingly difficult at best. But death by suicide thrusts an unfathomable burden on the survivors. The stigma of taking one's own life may cause the surviving loved ones to withdraw in shame or fear-laced confusion, when it is precisely then that genuine support is needed.

I learned that Maddy's funeral had been held earlier in the month out of state where she had settled, married and built a life. So I was deeply grateful that her family offered this heartfelt memorial ceremony in her hometown so those who knew her here had the opportunity to come together to remember this beautiful soul,

Saint of the week:



John of Capistrano

1386-1456
 feast - October 23

This Italian studied law in Perugia, where he married the daughter of a leading family and became governor of the city in 1412. Imprisoned during a civil war, he had a vision of St. Francis, followed by a spiritual conversion. Dispensed from his marriage vows, John joined the Friars Minor in 1416 and was ordained four years later. Going barefoot and wearing a hair shirt, he became a great preacher, worked diligently to reform the Franciscan orders, served as the friars' vicar general and was named papal legate in a number of places in Europe and Palestine. He also led a wing of the Christian army in a victory against the Turks who besieged Belgrade in 1456. John is the patron of jurists and military chaplains.

Sports

ICCL SOCCER TOURNAMENT ACTION The Inter-City Catholic League boys' varsity soccer has entered the second week of tournament action. St. Adalbert defeated Christ the King, 4-0, with goals by Rocky Correa, Luis Navarrete, Francisco Tavaréz and Jorge Campos. The championship game will be held Oct. 26. In girls' varsity soccer, Christ the King defeated St. Anthony, 2-0. Holy Family beat St. Matthew, 4-2. Holy Family goals were scored by Maria Ramirez (two goals), Jessica Veldman and Chloe Lentych. St. Matthew's goals were scored by Andrea Romo and Reyna Cruz. Holy Family will play Christ the King for the championship crown Oct. 26.

CYO wraps up volleyball championships

BY MICHELLE CASTLEMAN

FORT WAYNE — A seeded tournament is designed to pit the top two teams in a league against each other for the championship and that's just what happened across all three leagues on Saturday, Oct. 18, in the 51st running of the seventh- and eighth-grade Catholic Youth Organization (CYO) volleyball tournament. Not only did the top two teams meet, the eventual winners all lost the first game, forcing three matches for a thrilling morning of action to end the 2014 season.

First up, the St. Vincent Panthers kept their record perfect finishing 13-0 overall and 10-0 in the Green League for seventh graders as they got by a tough team from St. Joseph, Decatur, 19-25, 25-20, 15-6. After losing to the Commodores as fifth and sixth graders in the championship, Panther Coach Deb Rednour explained, "We came out a little slow, but once we got the jitters out, we finally were able to beat them this year." Her unit also went three games against a talented team from St. Charles in the semifinals. "We played with so much heart this whole tournament," Rednour added. "I couldn't be more proud of these girls."

In the middle showdown of the day between the small school combined teams, the St. Rose/St. Louis Twins got by the No. 1 seed and undefeated Squires from St. Joseph-Hessen Cassel, 18-25, 25-23 and 15-6, to be crowned the Blue League champions. The win marks the Twins' third championship in a row.

"It was such a team effort," beamed Coach Theresa Renninger. "After losing the first game, we started off slow in the second. We were down 22-18 and some people may have written us off, but the girls kept their cool and clawed their way back," she added.

The Twins won 25-23 following a solid serving run from eighth-grader Emily Oberley, who scored the final point with an ace. Renninger felt her team really gelled in the third game, "We pulled it all together with strong serving, hitting and defense."

Along with her assistant coaches, Kelli Zelt and Kim Sheehan, Renninger listed eight girls on her roster this season — four eighth graders and four seventh graders. For the season, one of the team's keys to success was their outstanding serving. In Saturday's championship the talent-loaded group made 91 percent of their serves. Taylor Zelt, Oberley, Maggie Castleman, Audrey Renninger and Bella Roussey all had a strong presence at the net with their hitting and blocking skills, while Nevaeh Feasby, Liz Zelt, and Abby Sheehan were great passers.

"They never wanted to let a ball drop (and have the bruises to prove it!)," the mother of six detailed. "We feel so blessed to have been the coaches for this awesome group of players. They

worked hard, loved to have fun and never gave up. It was a joy to coach them," she summarized.

Finally, in the White League of all eighth-grade teams, Coach Martha Ellis and the ladies from St. Elizabeth brought home the first place medals. In their first CYO tournament as a new school with a new name, the Pioneers got the coveted win over a scrappy group from St. Charles, 24-25, 25-16,

Photos of champion teams will appear in an upcoming issue.



15-9, reaching a season goal to go unbeaten in the CYO. The Pioneers, who ended up 7-0 in the league and an impressive 17-2 overall narrowly lost the first game by a point, but followed their instructions from all season long to 'play smart' and settled in to their routine in the second game.

"Everyone stepped up when they needed to. They remembered it's not just about hitting the ball hard, but placing it where they're (the defense) not," Ellis detailed.

In the third game to 15, the Pioneers got off to a quick 9-1 lead behind a string of serves from Madi Ross, but the Cardinals weren't done bringing the score within one before the Pioneers finished them off. In the win, Ross led the team in assists, Gina Speer had the most digs and Caroline Rahrig topped the aces category. Maddie Ellis and Kendall Vance combined for the most blocks and Maria Denning led the team in kills. The victory gives the eighth graders three in a row in their careers.

"Our other goal for the season was to get the girls prepared to play at the high school level. Although it will be bitter sweet when they all go their separate ways, I think they are ready," summarized Ellis.

CYO football finishes regular season

BY MICHELLE CASTLEMAN

FORT WAYNE — With just one week left of the regular season, St. John, Fort Wayne/St. Joseph-Hessen Cassel (SJFW) had their final game (with a bye in Week 10) narrowly getting by a tough team from Central Catholic in an exciting 34-26 battle. The Eagles finished the regular season with a 6-2 record for second place and will advance to the diocesan playoffs on Nov. 2.

Next up, St. Charles moved to 8-0 with a 30-6 victory over an improved St. Joseph/St. Elizabeth/St. Therese/St. Aloysius (JAT) team.

The Cards had two touchdowns from Patrick O'Keefe and one each from TJ Tippmann and Drew Aguirre. Blake Scheer completed five passes for 80 yards and a touchdown.

Coach Sam Talarico reported, "Alec Bunt was all over the field today. He had two fumble recoveries, a 'scoop six' that got called back, a 45-yard touchdown pass, two receptions and numerous tackles."

St. Charles will try to keep their CYO record unblemished against their archrivals from St. Vincent in the final week of regular season action Sunday, Oct. 26.

In semifinals action, ICCL Crusaders, Cardinals battle for a championship

BY JOE KOZINSKI

MISHAWAKA — The climate would be accurately described as perfect football weather for the semifinals of the Inter-City Catholic League as the Holy Cross Crusaders' quest to reach the finals would be challenged by the upset minded West Side Catholic Cardinals.

The Crusaders had put together an impressive resume dispatching all of its opponents giving up a mere 14 points during their campaign and stumbling just once against the Panthers of St. Anthony by a points-after kick.

The route to the semis would be a little more difficult for the red garbed Cardinals. They had a rough mountain to climb missing their scheduled contest with Holy Cross because of diminished numbers due to injury and grades.

The Crusaders would get the ball first and would be their own enemy as they went run, run, flag, flag, run, flag, until Tion Ottbridge dashed to get all of the yellow hankie damage back minus a yard. On fourth and one, Cardinal Noah Hickey stopped the tailback dead in his tracks in the backfield giving the underdogs the ball and field position.

The Cardinals' talented quarterback Ashton Ruszkowski would show his wares as he rushed and threw his team into the end zone connecting with Hickey on a 25-yard bomb and drawing first blood and the early lead.

The Crusaders would then buckle down, strap it on and get to business by utilizing their talented backfield of Ottbridge, Grant Stefanek, Vincent Gutermuth and their big play quarterback Patrick Farrisee to

march the ball methodically down the field like a locust swarm until the signal caller bullied his way over five would-be tacklers to pay dirt evening out the ledger, 6-6.

The ever dangerous Cardinals again started to move the ball until Ruszkowski took a blindside hit by Jacob Moon jarring the ball free and then pounced on by a black-and-blue clad teammate.

That was the opening the Crusaders were waiting for as Stefanek and Gutermuth drove the ball to the 11 and then Farrisee again brutalized the Cardinals by running through, around and over five defenders on his way to another touchdown. Miguel Zyniewicz's kick was true pushing the score to 14-6 with just 1:43 left in the first half.

Ruszkowski would try to rally his squad but this time it would be a big hit by Garrett Stefanek that would pop the ball loose leaving a precious 40.7 seconds on the clock and only 30 yards to the goal line.

The Cardinals looked as if they would hold as an incomplete pass, followed by a sack, then another incomplete pass, placed the Crusaders in a tight spot until Farrisee hooked up on a 29-yard strike to Stefanek to add to their lead, 22-6, with just 10 ticks left on the clock.

The third quarter belonged to the defenses as they each countered with big stops, huge hits and a slew of fumble recoveries.

The hopes of the Cardinals rested squarely on the shoulders of their self determination and quarterback, and Ruszkowski answered with a 62-yard jaunt as he cutback against the grain and narrowed the lead to

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ICCL

CONTINUED FROM PAGE 17

22-12 with 3:39 left on the clock.

The Cardinals would have one last chance in the final minute but all four of Ruskowski's passes would fall to the ground untouched as the autumn leaves that back dropped the gridiron's canvas.

"It started out a bit ugly for us but we got ourselves refocused and played to our abilities," commented Holy Cross Coach John Krzyzewski. "They played hard but I felt that we did a solid job of containing Ruskowski and I'm really happy in how Ottbridge, Gutermouth and Farrisee played, as well as our whole team."

"We can now start getting ready for St. Anthony in the championship game," added Krzyzewski. "We will have to bring our 'A' game, but I think we have the ability to have a shot at them."

"First, congratulations to Holy Cross. They played a good, hard fought game," exclaimed West Side Catholic Skipper Giles Horban. "I thought both teams battled. It just got away from us a little in that first half."

"I think we have a good group of eighth graders that have a bright future at the high school level,"



PHOTO BY RAY DERUCKI

Holy Cross Crusader, Grant Stefanek, plunges over a pile of West Side Cardinal defenders.

Horban said. "We stressed team all season and tried to place less emphasis on individual accomplishments. We think the kids really responded and became a cohesive group that played well together."

St. Anthony's Brennan Horvath had a monster day in the other semifinal as he accounted for three touchdowns: one on the ground and two courtesy of quarterback Conor Ratigan. Ryan Schmitt added

another and Paxson Campbell's reliable foot struck all four of his points-after attempts, as the Panthers remained unbeaten by eliminating Mishawaka Catholic, 32-6. The Saints' lone score was logged by Ronnie King.

The ICCL championship game is slated for play at Marian High School's Otolski Field at 5 p.m. on Sunday, Oct. 26.

SERRANS PRESENT BISHOP'S TROPHY TO SAINT JOSEPH HIGH SCHOOL



STEPHEN ELEK

For the ninth time, Saint Joseph High School in South Bend was the recipient of the 2012-2013 Bishop's All Sports Trophy. The trophy is presented to the school that has more wins in competition between Marian High School and Saint Joseph High School in all boys and girls sports during the year. Making the presentation of the trophy to Susan Richter, principal, Father Terry Coonan, chaplain and Eric Goelke, athletic director, is Ray and Susan Vales of the Serra Club of South Bend. The Serra Club of South Bend, the lay apostolate for vocations to the Priesthood and religious life, sponsors the trophy.

From CYO Eagle to Bowling Green State University Falcon

BY MICHELLE CASTLEMAN

FORT WAYNE — Most sports fans in northeast Indiana remember that James Knapke led Bishop Luers High School to state football title after state football title after state football title. And it's not surprising he holds the all-time passing records that will long be etched in both the Knights' and the city of Fort Wayne's Summit Athletic Conference archives. But just where did the 6-foot-2, 220-pounder get his start and first wear the No. 3 jersey?

After unsuccessfully begging his mother to play in the fifth grade, Knapke was finally allowed in the sixth grade.

A student at St. Joseph-Hessen Cassel, the youngster first suited up for the black and gold on a combined team with the St. John the Baptist, Fort Wayne, Eagles.

A few great coaches like Tom Miller, Mike Stronczek and Dennis Wood were the first ones to shape Knapke's love for football and taught him the game. Knapke's all-time favorite CYO game came in his very first appearance on the gridiron when the Eagles beat JAT: Knapke dropped the first snap of the game, picked it up and ran it in for a touchdown.

"Many of my best friends today played for that JAT team and we still talk about it," Knapke reminisced.

Then during his junior high years, Jim Carroll and Jim Hoch came along and changed the way he looked at football.



James Knapke, No. 3, is shown suited up as a Bowling Green State University Falcon. Knapke participated in CYO football and Bishop Luers. At right, Knapke is shown as a CYO Eagles football player.

"They taught me so many life lessons over those two years, as well as made me a tougher player," Knapke detailed.

Knapke and the Eagles dominated the league and Knapke was very successful, but once in the seventh grade, Knapke and one of his best friends, Steve Kiermaier, were doing a drill where Knapke had to tackle his bigger and stronger buddy. It didn't end well for Knapke, who was run over five times in a row before the coaches finally agreed to let him stop trying.

"After that, I was ready to quit but my parents (Jim and Roselyn) would not let me and for that I am forever grateful," Knapke said.

Former coach Carroll could not say enough about Knapke: "James



PROVIDED BY JAMES KNAPKE

was shy and quiet at first, but big and athletic for his age. We detected immediately he was something special. He could do it all. We'd just have him drop seven yards back play after play and chuck the ball as far as he could down the field. Jaws would drop. James didn't want to just be on the team, he wanted to be great. The kid was all heart."

"Growing up, basketball was always my favorite sport. I played baseball too, but I dreamed of playing basketball in college and that continued until my sophomore year of high school," the eldest of six, admitted. Although it seemed impossible at the time, it was then that Knapke dropped basketball and started to focus his efforts on becoming a better quarterback,

putting in countless hours of work before his junior season.

Knapke's dream of playing college football became clearer and his high school career was everything he could have imagined. "I had great coaches and even better teammates. Playing for Coach Lindsay, one of the most successful coaches in state history, was a blessing," Knapke said. From Lawrence Barnett, Quinn Schafer, Kenny Mullen, Nick Chapel, Kiermaier, Mike Rogers, Andrew Yaney, Casey Baker and Montez Brooks, Knapke developed tight bonds with many teammates over his four-year stint.

"We always say, Luers football is a family that lasts forever, and that couldn't be more true. To this day I still keep in touch with many of my coaches and many of them have come to watch my college games," he added.

After a star-studded high school career, Knapke had numerous schools calling on him to visit their campus. "If the recruiters like you enough they offer you a scholarship," the budding quarterback said of the process. But in the end, only one scholarship came and it was from Bowling Green State University, a D1 program about an hour and a half east into Ohio from Knapke's rural Fort Wayne home. "The whole high school recruiting process is a crazy thing, but I enjoyed it and was blessed enough to go through it. I clearly ended up at Bowling Green for a reason," Knapke concluded.

After patiently waiting and watching, mostly from the side-

lines, his first two years wearing No. 3 in the Falcons' jersey, Knapke got his big break after the team's starting quarterback went down with an injury in Bowling Green's season opener. In his first career start on Saturday, Sept. 6, just two weeks shy of his 21st birthday, Knapke led his team to a victory over Virginia Military Institute with solid numbers and an impressive arm. His fame mounted quickly as he led a spectacular game-winning drive to beat Indiana, 45-42, in an edge-of-your-seat thriller in a home game against a Big 10 team in just his second start. In that signature win, Knapke went an unheard of 46-73 pass attempts for 395 yards with three touchdowns and one interception setting two Bowling Green records. In pursuit of a MAC conference title, Knapke is off to a 3-0 start and can be seen on most Saturday afternoons on national television these days, as the next chapter in his journey on the gridiron continues.

The Eagle turned Falcon and his roommates can be found at Mass every Sunday at St. Aloysius Parish right off campus. "Faith has become a very large part of my life since going off to college both on and off the field. We as a team grab hands and pray the Our Father before and after each game. Many of my teammates attend the same church and we all sit together, which all brings us that much closer. God has a plan for everyone and He led me in the direction He wanted me to go," Knapke said.

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.

Goulash and langalo dinner planned
 South Bend — Our Lady of Hungary School, 735 W. Calvert St., will have a dinner Saturday, Nov. 1, from 4-6:30 p.m. Tickets are \$8 per dinner, \$4.50 for children 6-12 and children under 6 free. Additional goulash \$6 and additional langalo \$2. Carry-outs available.

Knights to host Sunday Breakfast
 Fort Wayne — The Knights of Columbus St. Gaspar del Bufalo Council 11043 will have a breakfast on Sunday, Oct. 26, from 8:30 a.m. to 12:30 p.m. in the activities center at Queen of Angels, 1500 W. State Blvd. Tickets are \$8 for adults, \$4 for children 6-12, and \$20 per family of four or more members. Carryout meals (with drink) will also be available for \$5. All proceeds will benefit the William Roth Memorial Education Fund.

Craft show, bake sale planned
 Fort Wayne — The Rosary Society of Most Precious Blood Church, 1515 Barthold, will have a craft show, candy and bake sale Saturday, Nov. 1, from 8:30 a.m. to 3 p.m. in the school gym. Raffle and free door prizes every half hour. Refreshments available. Wheelchair accessible.

Car raffle, drawing and Vegas night
 South Bend — Holy Family Church will have a car raffle, elimination drawing and Vegas night on Saturday, Oct. 25, from 6-10 p.m. Tickets for the elimination drawing are \$15 with a

top prize of \$1,500 and must be purchased by Oct. 24 at the rectory. Car raffle is for a 2014 Ford Focus with other prizes. Tickets are \$2 each or 3 for \$5. Vegas night tickets include prizes totaling \$500 and are \$10 each. Elimination and Vegas night tickets include admission, complimentary food and drink. For more information call 574-282-2317.

Euchre Knight and open house planned
 Fort Wayne — Bishop Luers High School will have a euchre Knight on Saturday, Nov. 8, in the café. Doors open at 6 p.m. and euchre begins at 7 p.m. Tickets are \$30 per two person team or \$20 per two person team with a LuersKnight auction item donation and \$15 per single player or \$10 per single player with auction item donation. Cash prizes awarded. Light snacks, soda and water provided with beer and wine available for purchase. Contact Kathy Skelly 260-456-1261, ext. 3144 for information. An open house for new students will be held on Wednesday, Nov. 12, beginning at 6:30 p.m. Interested students and their families are welcome to browse through course selections and gather information about clubs, sports and more. Register by visiting www.bishopluers.org or call the admissions office at 260-456-1261, ext. 3008.

Kris Kringle craft show
 South Bend — St. Therese, Little Flower Parish, 54191 N. Ironwood Dr., will have a Kris

Kringle craft show Saturday, Nov. 8, from 9 a.m. to 3 p.m. Sixty juried crafters with a bake sale and lunch available. A cash or non-perishable food pantry donation would be greatly appreciated.

Holy Name Society fish fry
 New Haven — The Holy Name Society of St. John the Baptist Parish will have a fish fry Friday, Oct. 24, from 4-7 p.m. Adults \$8, children 5-12 \$4 and children under 5 free.

REST IN PEACE

Fort Wayne Marie Rose Butler, 92, Queen of Angels	Frederick Alan Walter, 77, St. Pius X	Monroeville Wanda W. Fitzgerald, 79, St. Rose
Cecelia V. Nix, 82, St. Vincent de Paul	Mishawaka Barbara J. Clark, 72, Queen of Peace	South Bend Alice B. Treash, 80, St. Anthony de Padua
Mateo Aguirre Sr., 91, St. Joseph	Richard John Jaworski, 85, Queen of Peace	Dorothy L. Kujawski, 89, Holy Cross
Janice W. McNellis, 74, St. Elizabeth Ann Seton	Dorothy R. Kobold, 86, St. Joseph	Martha A. Bilinski, 88, St. Anthony de Padua
Regina H. Stravinski, 96, St. Charles Borromeo	Sherri M. Bourrell, 71, St. Joseph	Robert F. Sepanek, 91, St. Jude
Granger Robert E. Morin, 87, St. Pius X	Thomas I. Black Sr., 79, St. Bavo	Yoder Robert W. Freiburger, 89, St Aloysius
	Darrell R. Zellers, 88, St. Joseph	

All-Souls Day celebration planned
 South Bend — St. Jude Parish will have an All-Soul's Day Celebration, Sunday, Nov. 2, at 10 a.m. The adult choir will sing Faure's Requiem with instru-

mentalists from the IUSB music department and South Bend Symphony. Soloists are Michael Accurso and Emily Burnham. This event is free and open to the public.



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Deacon Joseph Zickgraf Community Center blessed and dedicated

BY KAY COZAD

COLUMBIA CITY — A dream that has been in the making for a decade has now come to fruition. St. Paul of the Cross Parish in Columbia City has completed construction on the long awaited Deacon Joseph Zickgraf Community Center. Bishop Kevin C. Rhoades celebrated Mass and officiated at a blessing ceremony for the center on Sunday, Oct. 19.

The original building plans began with former St. Paul of the Cross Pastor Father Larry Kramer in 2004. The \$1.1 million funding cost for the construction of the center was raised over the past decade with the Legacy of Faith and second collections taken at the church. Groundbreaking was held on Oct. 19, 2013, the vigil of the feast of St. Paul of the Cross.

The Deacon Joseph Zickgraf Community Center is located just north of the church and offers a kitchen and dining area that will seat 300 people, and a multipurpose gathering space that doubles as a modern gymnasium. The center also provides room for the food pantry and St. Vincent de Paul Society and has the capacity for teleconferencing.

In his homily at the Mass, Bishop Rhoades congratulated the congregation, including six of Deacon Zickgraf's children, on the completion of the project and thanked them for their generosity, "Thank you for your generous donations to the parish that made this dream become a reality. I know this was a dream of your former pastor, Father Larry Kramer, so let us remember Father Larry in our prayers today."

Bishop Rhoades reminded parishioners that the community center was to be named in memory of Deacon Joseph Zickgraf, "So let us also remember Deacon Joe and also his wife Judy in our prayers today. I didn't know Deacon Joe since he died before I became bishop here, but many have told me about his wonderful diaconal ministry."

Bishop Rhoades spoke of a letter that Bishop (John M.) D'Arcy wrote to Deacon Joe's wife Judy after Joe's death in which he wrote: "What can I say about Joe and you? His service at the Cathedral of the Immaculate Conception, in Huntington and in Columbia City, was outstanding. He brought honor to the Office of Deacon and to the diocese. He loved serving on the



Bishop Kevin C. Rhoades speaks to the congregation at the dedication Mass for the new Deacon Joseph Zickgraf Community Center on Oct. 19. The community center is located north of St. Paul of the Cross Church in Columbia City and will serve the church and the wider community with its space.



The Deacon Joseph Zickgraf Community Center, located just north of St. Paul of the Cross Church in Columbia City, was dedicated and blessed in a special ceremony officiated by Bishop Kevin C. Rhoades on Oct 19.

Board of Catholic Charities. He was a joy to be around and, of course, a great public servant as mayor of Columbia City. None of this could have been done without you, Judy, because you were his support and his strength."

"So, to the children of Joe and Judy, how wonderful it is to have you here today at this celebration," said Bishop Rhoades.

Bishop Rhoades spoke of the Gospel message to render to Caesar what is his and to God what is God's. "It is important for us to reflect on the teaching of Jesus in light of our culture today. Our Lord guides us on how we are to reconcile our obligations as members of civil society with our obligations as members of His Kingdom. 'Repay to Caesar what belongs to Caesar and to God what belongs to God.'"

He exhorted the congregation, "Today's Gospel reminds us of our responsibilities as disciples of Jesus to be involved in the public arena where policies and laws are debated and enacted. Our faith and our consciences must inform our political choices. It is seriously wrong to separate morality from public policy or to claim that the separation of Church and state means removing God and moral truth from civil life."

Bishop Rhoades told those gathered that in rendering to God what is God's, the faithful at Mass offer their lives, prayers, praise, sufferings and works, "united with those of Jesus and His offering of Himself on the cross. This is the great gift and mystery of the Eucharist."

Following the Mass, the blessing ceremony was held where parishioners and others gathered to celebrate the tribute to the man who served as deacon at St. Paul Parish for many years. Among those gathered were six of Deacon Zickgraf's children.

Pat Zickgraf, son of the deacon and parishioner of St. Paul, said, "My father dedicated his life to serving other people, from young

till the day he died. He answered the call to serve in World War II, ... served as veteran service officer in Whitley County, ... and three terms as mayor."

As a member of the building committee of this particular project at the parish, Pat Zickgraf said, "It's exciting to have this kind of addition to our church. It will enhance the ministry of helping the youth and will be a social place for the parish." Of the center's name he added, "It's very humbling and gratifying. It's quite an honor."

Father Gary Sigler, pastor of St. Paul of the Cross Parish, was happy to see the completion of the center and to have had the blessing by Bishop Rhoades. He was also excited to have the church and wider community come and see the new facility as St. Paul of the Cross celebrated its patronal feast day of Oct. 20 throughout the weekend.

Father Sigler said though the center's name was set before he was assigned to St. Paul Parish it is a good fit to honor the man who meant so much to the area. "Deacon

Zickgraf was an important part of this parish. He served three terms as mayor of Columbia City. The center is named in honor of his contribution to the parish and his leadership."

The Deacon Joseph Zickgraf Community Center is intended to be of use now for various activities and events, among them youth activities, basketball and volleyball games, wedding receptions and fundraising breakfasts and dinners, as well as a polling place for future elections.

"I'm excited to see what the future holds. It's what the parish will have to discover," said Father Sigler, who intends to contact the Red Cross to offer the center as space for future blood drives in the area as well.

St. Paul of the Cross Parish's fall festival was held in the newly dedicated Deacon Joseph Zickgraf Community Center as its inaugural event following the blessing ceremony on Oct. 19, where parishioners and others shared dinner, games and other activities.



PHOTOS BY JERRY KESSENS

Six of Deacon Joseph Zickgraf's children gathered with Bishop Kevin C. Rhoades and Father Gary Sigler, pastor of St. Paul of the Cross Church, on Oct. 19, to celebrate the dedication of the new community center there, which was named after their father. From left are Anthony, Patrick, Charles, Susan Kasper, Bishop Rhoades, Dominic, John and Father Sigler.

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