

TODAY'S CATHOLIC

When people recognize truth, they become peacemakers, says pope



CNS PHOTO/TONY GENTILE, REUTERS

Pope Benedict XVI looks at his crozier as he celebrates Mass in St. Peter's Basilica at the Vatican Jan. 1. On the feast of Mary, Mother of God, and World Peace Day, the pope said that "when man lets himself be enlightened by the splendor of truth he becomes a peacemaker with interior courage."

Catholic Church builds houses, aids survivors of tsunami

JAKARTA, Indonesia (CNS) — A year after the tsunami disaster, the Catholic Church continues to construct thousands of houses for people in Indonesia's Aceh province, where almost all the people are Muslim.

"Medan Archdiocese is building schools and a center for people with leprosy, developing vocational schools and running rehabilitation programs for affected people in several parts of Aceh," said Coadjutor Archbishop Anicetus Sinaga of Medan.

The Catholic Church continues to help reconstruct and rehabilitate tsunami victims in Aceh, at the northern tip of Sumatra Island, and on Nias, a smaller island off Sumatra's western coast, the archbishop told UCA News, an Asian church news agency based in Thailand.

Aceh was hit the hardest by the undersea earthquake Dec. 26, 2004, and the resulting tsunamis, which slammed coastal areas of a dozen countries from Thailand to East Africa.

During prayers in Banda Aceh, the provincial capital, to mark the first anniversary

of the tragedy, Indonesian President Susilo Bambang Yudhoyono urged people to remember the more than 220,000 people who were killed or left missing, including Aceh's toll of 156,000 dead or missing, reported UCA News.

Archbishop Sinaga said local church relief and rehabilitation efforts received \$2.1 million in funding from Catholic charities, especially Caritas organizations, including Catholic Relief Services, the U.S. bishops' international relief and development agency.

"In 2005 we handled the emergency needs by opening centers in Aceh and Nias to deliver food, clothes, medicines and tents," the archbishop said.

The church also used the money to renovate church properties and build schools and a 50-bed clinic.

"The church will use the financial aid for short-term and long-term programs for affected people in Aceh and Nias, regardless of background," the archbishop said.

TSUNAMI, PAGE 4

BY CINDY WOODEN

VATICAN CITY (CNS) — When people recognize the truth that they are all children of God and that moral law exists for the benefit of all, they become peacemakers, Pope Benedict XVI said.

"Peace — this great aspiration in the heart of every man and woman — is built day by day with the support of everyone," the pope said Jan. 1 as he celebrated Mass for the feast of Mary, Mother of God and for World Peace Day.

The Mass in St. Peter's Basilica and the recitation of the Angelus afterward in St. Peter's Square featured people from around the world dressed in their native costumes. Many carried peace banners.

During the Mass, the offertory gifts were given to Pope Benedict by two boys and a girl from Germany dressed as the Magi and participants from Mexico, Peru, Pakistan, Vietnam and Democratic Republic of Congo.

In the prayers — read in Russian, Chinese, Arabic, Polish, Spanish and Portuguese — the congregation asked God to help the churches of the East and West work together for peace and asked God to bless international organizations committed to peacemaking.

Specific prayers were offered for "the martyred populations of Palestine, the land of Jesus and of his mother, Mary," and for areas of Africa and Asia still experiencing conflict.

In his homily, Pope Benedict called attention to the Gospel of Luke's description of the shepherds hearing the angels announce the birth of Christ and setting off to adore him.

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SERRANS HOST SEMINARIAN LUNCHEON



DON CLEMMER

Bishop John D'Arcy addresses members of the Fort Wayne and South Bend Serra Clubs, along with diocesan seminarians and their parents and pastors, at the annual Christmas luncheon honoring the seminarians held at the Summit Club in Fort Wayne. After the luncheon, members of Serra Club presented gifts to the seminarians.



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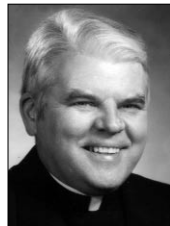
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The parish priest is one of the heroes of the age



NEWS & NOTES

BISHOP JOHN M. D'ARCY

What I saw happening before Christmas

Sometimes, moments of great beauty pass us by and we have not noticed them. Poets and artists see them before the rest of us. It is in this context that I always remember the words of Walker Percy, a writer who I had the privilege of meeting on one occasion. He is a kind of literary hero of mine. In an interview he once said, "My hero is the parish priest." More recently, in a book titled "Signposts in a Strange Land," I found an essay where he spoke in a similar way. "I think one of the heroes of the age is the parish priest." I agree with him. It all came to mind when I heard about the devotion of our priests in the diocese to the sacrament of penance during Advent.

In Fort Wayne the custom has grown of penance services held in five different parishes. It goes from Monday to Thursday in one week and concludes the following Monday. In some parishes, there were as many as 11 or 12 priests. They each heard confessions for about two hours, making over 22 hours of administration of this sacrament. The priests meet beforehand to plan all of this. It becomes a social event for the priests. The host parish makes a supper for the priests so all eat together, and a substantial fare is provided. All then go to church to be present for the sacrament of penance. A similar service was held this year in St. Mary, Decatur. There was a large crowd and many priests.

As Father Tom Shoemaker of St. Jude Parish, Fort Wayne, explained to me, the advantage of this is between eight and 12 priests hear confessions. People are not rushed. The individual confession is accompanied by prayers, hymns and some periods of silence. Both the personal, individual confession and the communal aspect are part of this prayerful evening.

For the priests it is a kind of affirmation of their ministry. Crowds were large this year, I was told, with the exception of one or two nights, which were quite stormy.

Alternatives also

As Father Shoemaker informed me, "Bishop, some people just prefer the traditional way. We make ourselves available on Saturday morning, and we are very busy." When I grew up, it was Saturday afternoon but now, with the evening Mass, it has changed to earlier in the day. Msgr. John Suelzer tells me that there is a large number of individual confessions at St. Charles as well, with three priests making themselves available, especially as Christmas approached.

Both of our cathedrals have long traditions of having the priests available, not at their own convenience but at the convenience of the people. Both cathedral parishes had very large numbers at the sacrament of

penance during Advent.

Walker Percy had it right. "The parish priest is one of the heroes of the age." We do not notice him, but we should. God notices him. What a great moment for people to see these priests gathered in one church after another during Advent and will be repeated during Lent.

And also the high schools

In addition, all four high schools have penance services. Here you might have as many as 20 or 21 priests. The faculty and principals tell me how moving it is. There is no question that Jesus Christ is present at these moments through his priests, calling the young people to himself.

There has been much written about the decline of the sacrament of penance. However, if we make ourselves available at the convenience of the people and, most important, if we catechize and preach on it and make it clear to the people that we are approaching Christ, as Christ coming to us and calling us, people will come.

Supposing no priest was there

I am working with Father Bernard Galic, Father Glenn Kohrman and our Presbyteral Council on a pastoral plan for fostering vocations to the priesthood. It will consist of prayer and eucharistic adoration, but also a continuation of the good things already being done. There will be new initiatives as well. It will be part of our observance of the jubilee.

We take for granted that there will be 10 priests in a parish for a penance service and that a priest will be there on Saturday morning, on Sunday or when we need him. Our need to foster vocations is growing. This is a most serious pastoral problem. John Paul II once called it a chronic problem. At this time, 15 of our parishes are led by priests from other countries.

The week ahead is set aside by the United States Conference of Catholic Bishops to focus on vocations. Ordinarily this begins on the feast of the Baptism of the Lord, which, this year, is celebrated on Monday. However, I am suggesting to our priests that the focus be the following Sunday. The reason? The excellent readings on that particular day which focus on the theology of vocations.

We all need to hear more clearly the call of Jesus Christ to a particular work in the church and in the world. We need to understand how he is calling some men to the priesthood and some men and women to the consecrated life.

This week, we have the vocation issue of *Today's Catholic*. I will add to it next week with a personal letter on this most important matter. I will send it to all priests in the hope that it can be distributed on Sunday, Jan. 15, along with the parish bulletin.

Odds and ends

I offered Mass at Most Precious Blood Parish, Fort Wayne on Jan. 1, the beautiful feast of Mary, Mother of God. This is her oldest title, going back to the Council of Ephesus. With great courage, the fathers of that council made this step based on the fact that Jesus Christ was true God and true man. Mary is not the mother of his divinity. She is the mother of his humanity, and the human being of whom she is the mother is

the Second Person of the Blessed Trinity, the Word of God. The famous and historic St. Mary Church in Fort Wayne was dedicated to her under this title.

On New Year's Eve, I celebrated Mass at the Cathedral of the Immaculate Conception; always a joy. The next morning, I took the short drive to Most Precious Blood Parish to celebrate Mass there and pay tribute to Msgr. Bill Lester, while he was celebrating the television Mass. It certainly encouraged me to hear, first in the parking lot a half hour before Mass and then in the sacristy and as the people left the church everyone was thanking me. "Bishop, thank you for sending Msgr. Lester here." Bill Lester knows how to run a parish. The offertory collection is up and people are very encouraged by his presence. The Precious Blood fathers left this church after over 100 years of dedicated service. There is a historic school here, but that school would not exist except for a program called "twinning." Here, parishes such as St. Charles, St. Vincent, St. Jude, St. Joseph, Roanoke, and St. Catharine, Nix Settlement, give regular contributions to Most Precious Blood School. We need to do much more of this.

Painful departures

One of the things that has made our pastoral situation more serious is the departure of religious congregations, who are also down in numbers. In addition to the Precious Blood fathers, a few years ago, the Franciscans left St. Therese, Fort Wayne. The Holy Cross fathers gave up two parishes. However, with them it is different. How can we ever sufficiently thank that congregation? They did not initiate this departure until they gave us significant notice, almost two years as I recall. They still staff eight parishes in our diocese. Most recently, they have accepted St. Adalbert Parish on the historic west side of South Bend. They are deeply ingrained into this and I am pleased that, in recent years, a few men who are natives of this diocese have joined the Congregation of Holy Cross. Prayers for vocations should definitely include that congregation.

The same can be said of the Conventual Franciscans. They care for three parishes close to the Michigan border. The priests reside at Angola. In addition, their novitiate is on the grounds of Marian High School. The resident priests there assist in parishes in the South Bend area. So we must include them, Holy Cross and all religious congregations, in our prayers for vocations.

My thanks to the Serra Club for their continuing work to foster vocations, and for the beautiful luncheon at the beginning of this week for our seminarians and their families.

I am off after celebrating Mass at the cathedral on the feast of the Epiphany for about nine days at home visiting my family. I hope to do research and find out what is wrong with the front office of the Red Sox. It seems in disarray. No doubt they will be giving me a full report and seek my advice on future trades.

I still hope to have something for you next week.

Vatican announces papal liturgies, including communal penance service

BY CINDY WOODEN

VATICAN CITY (CNS) — Pope Benedict XVI's schedule of public liturgies through April includes a Lenten communal penitential service — a papal first — but no canonization or beatification ceremonies.

Releasing the pope's January-April liturgical calendar Dec. 31, the Vatican announced the pope will preside over a communal penance service followed by private confessions and individual absolution April 11, the Tuesday of Holy Week.

The schedule did not say whether the pope would be among the priests hearing confessions during the celebration in St. Peter's Basilica. Pope John Paul II made a tradition of hearing confessions on Good Friday at the basilica.

Much of the four-month schedule involves presiding over liturgies traditionally led by the pope: for example, closing the Jan. 18-25 Week of Prayer for Christian Unity with an evening prayer service at the Basilica of St. Paul Outside the Walls and celebrating Mass and distributing ashes March 1 in the Basilica of Santa Sabina.

The exceptional liturgies include:

- A Mass for workers March 19, the feast of St. Joseph, in St. Peter's Basilica.

- A March 26 Mass and visit to Rome's Church of God Our Merciful Father, named by Pope John Paul II and built by U.S. architect Richard Meier. The church opened in 2003.

- An April 3 memorial Mass marking the first anniversary of the death of Pope John Paul. In 2006, the anniversary of the pope's death, April 2, falls on a Sunday, when funeral and memorial Masses generally are not celebrated.

According to the schedule, Pope Benedict will hold his Lenten retreat March 5-11. The name of the cleric preaching the retreat was not released.

With the exception of the penance service, the new pope's Holy Week and Easter schedule maintains papal tradition:

- Palm Sunday Mass April 9 in St. Peter's Square.
- The chrism Mass in St. Peter's Basilica on Holy Thursday morning, April 13, and the Mass of the Lord's Supper in the evening at the Basilica of St. John Lateran.
- A Good Friday liturgy in St. Peter's Basilica and the Way of the Cross service at Rome's Colosseum April 14.
- The Easter Vigil April 15 in St. Peter's Basilica.
- Easter morning Mass April 16 in St. Peter's Square followed by the blessing "urbi et orbi," to the city (Rome) and the world.

PEACE

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The pope said the shepherds, "in their poverty and simplicity, obedient to the command of the angels and docile to the will of God," are a model of "the man who lets himself be enlightened by truth, in that way becoming capable of building a world of peace."

"In the face of continuing situations of injustice and violence that continue to oppress different areas of the earth and before those things that present themselves as new and insidious threats to peace — terrorism, nihilism and fanatical fundamentalism — it becomes necessary more than ever to work together for peace," Pope Benedict said.

While all people are called to work for peace, he said, peace-making is a "permanent mandate" for all those who believe in the Gospel of Jesus Christ.

Christians contribute to peace-making when they proclaim that "the recognition of the full truth of God is the first and indispensable condition for the consolidation of the truth of peace," he said.

Pope Benedict said humanity needs a "jump-start of courage and trust in God and in man in order to choose to follow the path of peace."

Continuing his reflection during his midday Angelus address, the pope said Christians are called to meditate on the Bible and allow its truths to challenge situations of sin, violence and injustice present in the modern world.

"When man lets himself be enlightened by the splendor of truth," the pope said, "he becomes a peacemaker with interior courage."

During the Christmas season, "we learn a great lesson: To welcome the gift of peace, we must open ourselves to the truth that is revealed in the person of Jesus, who taught us both the content and means of peace, which is love," the pope said.

By sending his son to become a human and to die for all men and women, God "also showed us the path of peace: dialogue, forgiveness and solidarity. This is the only path to true peace," Pope Benedict said.

STATEMENT FROM THE OFFICE OF COMMUNICATIONS

Televised Mass broadcast difficulties in South Bend

We sincerely regret our inability to share the Christmas Day and Jan. 1 televised Mass with our South Bend viewers. Due to a technical breakdown, the Fort Wayne televised Mass was unable to be transmitted to the South Bend viewing area. We are working to ensure that this failure will not occur in the future. If it diminished your celebration of the holy day, we greatly apologize.

Televised Mass will resume live locally on Sunday, Jan. 8, on WNDU-TV at 10:30 a.m.

Office of Communications, Diocese of Fort Wayne-South Bend

Pope says even embryo is object of God's love, concern

BY CAROL GLATZ

VATICAN CITY (CNS) — On the feast of the Holy Innocents, Pope Benedict XVI dedicated his last general audience of the year to the unborn child, saying even the tiniest embryo is the object of God's loving gaze and concern.

God looks upon all people with "loving eyes," even the "shapeless" human life curled inside a mother's womb, he said in his Dec. 28 general audience in St. Peter's Square.

The pope also paid tribute to the hundreds of thousands of people hit by the Indian Ocean tsunami last year.

He asked for prayers for those struck by the Dec. 26, 2004, disaster and for all those who "have been affected by natural disasters in other parts of the world and are still waiting for our concrete and proactive solidarity."

The pope devoted his Dec. 28 catechesis to the last half of Psalm 139, in which the psalmist thanks God for having "knit me in my mother's womb." He said this

psalm displays God's all-knowing and ever-present nature; even from the moment of conception, he knows a person's past, present and future.

The psalm also shows "the greatness of this small, unborn human creature, created with God's hands and surrounded by his love," the pope said.

The "benevolent and loving gaze of God's eyes already rest upon" the tiny, "shapeless" embryo, he said.

The Old Testament is replete with images of God as an artisan, a potter, even a tailor; he lovingly handcrafts people from "the clay of the ground" and "with bones and sinews knit me together," the pope said, citing verses from the books of Genesis and Job.

He said these images show "what a masterpiece the human person is," even when he or she has been "afflicted and wounded by suffering."

Whatever his or her size or condition, the human being is "a prodigy" of God and represents "the highest and most awesome

reality in the entire universe," said the pope.

The Son of God "became man, rather, became a child, for our salvation," he said.

At the start of his last general audience of the year, the pope rode in the back of his open-air jeep, smiling and waving to some 20,000 pilgrims gathered in St. Peter's Square. Because the morning temperatures were still cold, the pope was wearing a heavy red cape and "camauro," a red velvet cap trimmed with ermine.

He greeted and blessed dozens of handicapped children and adults at the end of his audience as they were wheeled, one by one, up to him.

He had said in his catechesis that even those who are "weak in the faith and in Christian life are a part of the architecture of the church."

"It's true, they are imperfect and small; however, for as much as they are able to understand, they love God and their neighbor, and they don't neglect to do the good they can," he said.



CNS PHOTO FROM REUTERS

Pope Benedict XVI waves to some 20,000 pilgrims gathered in St. Peter's Square for his general audience at the Vatican Dec. 28. In his catechesis, the pope said that even the tiniest embryo is the object of God's loving gaze and concern.

TSUNAMI

CONTINUED FROM PAGE 1

Catholic Relief Services is building homes in Aceh and will be in the province for about five more years, said Ken Hackett, CRS president.

In a Dec. 20 telephone interview with Catholic News Service from CRS headquarters in Baltimore, Hackett said CRS workers have built more than 2,000 permanent and temporary homes for survivors and will complete about 6,000 permanent homes within three to five years. The homes are "earthquake proof" and "raised above the ground to protect against flooding," he said.

Each permanent home, which is made for one family, has two

rooms and a small bathroom with running water, he said, adding that for many of the poor the houses are "much better" than what they had before the tsunami.

"The community decides who are the most needy," and they get the housing first, said Hackett, who traveled to Aceh Dec. 10-18. Even if available land does not have written proof of ownership, the community will recognize if a family had lived there before the tsunami and will consider the property owned by that family, he said.

Franciscan Father Ferdinando Severi of Sacred Heart Parish in Banda Aceh told UCA News Dec. 26 that his parish is "buying lands and building houses on them for Catholics who lost their property." The parish covers all of Aceh, where close to 99 percent of the people are Muslim.

Father Severi said the church would keep working with govern-

ment and local and international nongovernmental organizations to return Aceh to normal. He added that he used a lot of financial aid from Caritas to build houses, roads, orphanages and schools.

"We have built 27,000 houses, but many people still are in tents," he reported. "We need two years more to handle" the large number of people affected, he added.

Father Mikhael To, coordinator of Sibolga Diocese's aid center in Nias, said the local church provided \$400,000 as financial aid in 2005.

"With Caritas, Catholic Relief Services, the government and others, we are building hospitals and renovating Catholic churches in 14 parishes and mission station chapels, besides Protestant churches," he said.

However, he added, "We have not yet rehabilitated all the churches in mission stations; thus, Catholics there still attend Mass in tents."



CNS PHOTO FROM REUTERS

A worker paints a new house beside the ruins of a damaged house in Banda Aceh, Indonesia, Dec. 25.

Remember poor, abandoned, needy, pope says at liturgy

BY JOHN THAVIS

VATICAN CITY (CNS) — Pope Benedict XVI rang out 2005 with prayers of thanks and a call to remember the poor and needy of the world.

The pope, presiding at an annual "Te Deum" liturgy of thanksgiving in St. Peter's Basilica Dec. 31, said the church needs to share the pain of those who suffer.

"I want to remember in a special way those who are in difficulty: the poor and the abandoned, those who have lost hope in finding the sense of their own existence, or those who are unwilling victims of selfish interests," he said.

"We ask the Lord to soothe with his grace the pain provoked by evil," he said.

In his sermon, the pope recalled only one specific event of 2005, his June speech to a Diocese of Rome conference on the family.

He said his predecessor, Pope John Paul II, had rightly made the family a pastoral priority, recognizing that "the crisis of the family does serious harm to civilization itself."

Pope Benedict said it was important for the church to express year-end thanks and remind the faithful that God accompanies humanity through history "without ever abandoning us."

In 2005, he said, it was significant that the Catholic Church kept up its contacts with other Christian churches and other religions. He said it was important to continue respectful dialogue on ecumenical issues and on the wider values shared by all faiths.

"The church always wants to be welcoming, in truth and in charity," he said.

The pope also offered a brief description of the church's mission through the ages. On the task of evangelization he cited the Second Vatican Council, which said the church works so that the world is transformed into the people of God, and Christ is



CNS PHOTO/GIAMPIERO SPOSITO, REUTERS

Pope Benedict XVI prays in front of the Nativity scene in St. Peter's Square at the end of the annual "Te Deum" liturgy of thanksgiving in St. Peter's Basilica at the Vatican Dec. 31.

given honor and glory.

Quoting St. Augustine's "City of God," the pope said the church presses forward with its mission "amid the persecutions of the world and the consolations of God," confident that it can overcome internal and external problems.

After the liturgy, the pope briefly visited the Vatican's Nativity scene in St. Peter's Square and got a close-up look at the Vatican's Christmas tree nearby.

Earlier in the day, in his last audience of 2005, the pope met with members of the Vatican police force and thanked them for their service in a particularly busy year.

"The sickness, death and funeral of the beloved Pope John Paul II, the period of the vacant see and the conclave, and my election as bishop of Rome were all events that made an extraordinary impact on those who live at the Vatican and on the faithful of the entire world," he said.

Officials estimated that more than 3 million people came to the Vatican during the period of papal transition, and record crowds of pilgrims continued to arrive throughout the new pope's first eight months.

The pope thanked the police for handling the extra workload with dedication and a spirit of sacrifice.



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U.S. archbishop settling in to his new Vatican job as doctrinal chief

ROME (CNS) — When the Vatican's new doctrinal chief, U.S. Archbishop William J. Levada, headed the Archdiocese of Portland, Ore., he appointed Mary Jo Tully as his chancellor.

She was one of the first women in the country to be appointed to the church post, and the archbishop was determined she "would not be a high-profiled token," said Tully, who is still chancellor. She and the archbishop wrote her job description together, she added.

"Now that the archbishop has gone on to bigger — if not better — things, I realize how much he taught me. His generous sharing of theological insight and personal faith changed me," she told the *Catholic Sentinel*, Portland's archdiocesan newspaper.

"All of us are richer because of his appointment to the congregation," she said. "I believe he will bring his understanding of the American church to the Vatican. He will not be a 'token' American on the Curia."

The "bigger things" the archbishop has gone on to are his duties as head of the Vatican's Congregation for the Doctrine of the Faith. Pope Benedict XVI named him to the Vatican post May 13.

After serving the church in western Oregon from 1986 to 1995, Archbishop Levada was named to head the San Francisco Archdiocese. He had been there for almost 10 years when the pope appointed him to the doctrinal congregation.

The 69-year-old archbishop arrived in Rome in late August. When he left San Francisco, he was given a warm sendoff with a celebration that brought together politicians from around the state and the Bay Area with the faithful of the archdiocese.

"I firmly believe that what I have experienced in my ministry among God's people here in the Archdiocese of San Francisco has been a great grace for me, and has enriched me for the new service to the universal church to which our Holy Father Pope Benedict has called me now," Archbishop Levada told more than 3,000 people gathered at the Cathedral of St. Mary of the Assumption in San Francisco.

This fall, *Sentinel* editor Bob Pfohman, photographer Gerry Lewin and Oregon Catholic Press publisher John Limb spent a day with him in Rome to see how he was settling in at the Vatican.

The day started with Mass at the congregation, and ended that evening over dinner on the patio at a seafood restaurant in central Rome.

The new prefect seemed to be

adjusting well to his new job and responsibilities. He brought his Bay Area priest-secretary, Father Steven Lopes, with him to the congregation.

Though he speaks fluent Italian — which he learned during his seminary days in Rome and afterward as a staffer at the congregation he now heads — Archbishop Levada has retained a tutor to help him fine-tune his Italian.

The archbishop, whose father was of Portuguese ancestry, also speaks fluent Spanish, French, Latin and some Portuguese.

After his appointment was announced, Archbishop Levada confided to friends that he was worried about whether he could do the job to the satisfaction of his boss, who as Cardinal Joseph Ratzinger preceded him in the job. Those early jitters seemed to have dissipated now that the archbishop is on the scene.

He and the pope meet at least once a week to talk over congregation issues.

Many of the archbishop's friends and fellow prelates back in the U.S. were not surprised by the pope's choice.

Although media reports described the appointment as "somewhat surprising,"

Archbishop John G. Vlazny, current head of the Portland Archdiocese, said "those of us who know Archbishop Levada weren't very surprised." Archbishop Vlazny has known him since 1958, when they met as seminary classmates at the North American College in Rome.

"His intelligence was obvious but his affability and goodness were equally evident. He could even be a bit mischievous at times," the Portland prelate said. "As much as I enjoy his company, I am even more grateful for the good pastoral care he gave this local church. ... He is a loyal churchman, a faithful disciple of the Lord and a man of integrity."

Over dinner with his Portland visitors at a favorite Rome restaurant, Archbishop Levada reminisced about the twists and turns his life has taken, as well as memories of Portland.

The archbishop still laughs when he recalled the time he was out for one of his many walks around Portland and decided to stop by St. Michael Church near Portland State University to see Father Ed Bliven, the pastor.

The archbishop knocked on the rectory door during the time when the parish secretary was handing out sandwiches to the homeless.

She opened the door, handed the archbishop a sandwich and automatically swung the heavy

steel security door closed. The archbishop rang the bell again and told the secretary, "Thank you so much. I'm sure this sandwich is wonderful, but I'm the archbishop and I'm here to see Father Bliven."

After the dinner and a nightcap, and photographs and hugs all round, the new prefect said his goodbyes, put on his new Italian-made beret and walked off to find a cab for the ride home to get a good night's rest before tackling the challenges of his next day on the job.

Archbishop William J. Levada, head of the Congregation for the Doctrine of the Faith, looks over some documents in his office at the Vatican in October. He and Pope Benedict XVI meet at least once a week to talk over congregation issues.



CNS PHOTO BY GERRY LEWIN, CATHOLIC SENTINEL

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Bishop Luers schedules open house

FORT WAYNE — Bishop Luers High School will host its 12th annual open house on Sunday, Jan. 29, from 2-4 p.m. Visitors and their families are invited to spend the afternoon touring the school, visiting classrooms, meeting teachers and students and experiencing Luers Spirit. Also available will be representatives to address financial aid and tuition issues, guidance programs, clubs and athletic activities.

Any family or student interested in learning more about Bishop Luers is invited. For more information, call (260) 456-1261.

Freshmen registration for 2006-2007 school year will be held Tuesday, Feb. 7, and Thursday, Feb. 9, from 6:30-8:30 p.m. at Bishop Luers. The registration fee is \$120. After April 1, the registration fee is \$150.

Office of Youth Ministry announces youth minister training schedule

SOUTH BEND — The Office of Youth Ministry has announced the following training sessions for youth ministers. Most courses are held in the Catholic Education Center in South Bend and at the Archbishop Noll Catholic Center, Fort Wayne. Training is from 7 to 9:30 p.m.

The training is open to all adult ministers and there is no cost involved. Dates, topics and locations are included in the following:

- Jan. 30, Building Retreats, Fort Wayne.
- Feb. 27, Masses With and For Youth, South Bend.

AROUND THE DIOCESE

CATHOLIC RADIO STATION BLESSED BY BISHOP D'ARCY



KAY COZAD

Bishop John M. D'Arcy, center, offered a blessing in the studio of Redeemer Radio, 1450 AM WLXV in Fort Wayne on Tuesday, Jan. 3, during an open house to launch the station. It is the first Catholic radio station in Fort Wayne and is located at 4705 Illinois Rd., Suite 104. Father Joe Rulli, left, a member of the station's board of directors, assisted the bishop with the blessing book. Kris Billingsley, executive director of the radio station, center right, and Chris Langford, president, right, look on during the prayer.

- June 26, A Place for Youth Ministers in the Church, South Bend.
- Aug. 14, Calendar Planning, Fort Wayne.
- Aug. 28, Communicating with the Pastor, South Bend.
- Sept. 25, Catechesis and Methodology, Fort Wayne.
- Oct. 30, Catechesis and Sources, South Bend.
- Nov. 27, Praying with Youth, Fort Wayne.

For information, contact Chris Culver at cculver@fw.diocese-fwsb.org or call (574) 257-4294 ext 205.

Center for Hospice announces bereavement services for 2006

SOUTH BEND — The Center for Hospice and Palliative Care, Inc. offers a variety of bereavement programs to educate and support people through the process of grief.

The Monthly Grief Support Group addresses immediate and on-going grief issues. This multi-generational group meets from 2 to 3:30 p.m. on the fourth Wednesday of the month at the Life Transition Center, 215 Red Coach Dr., Mishawaka.

The Young Widows and Widowers Support Group offers support to individuals under the age of 55 who are grieving the death of a spouse. The group meets from 7 to 9 p.m. every other Thursday at the South Bend office, 111 Sunnybrook Ct.

The After Suicide Support Group offers support for those who are grieving the death of a friend or relative from suicide. The group meets from 6:30 to 8 p.m. on the second Wednesday of the month at the South Bend office.

Good Grief Guys, an educational group for men dealing with grief and loss as a result of a loved one's death, meets at 8:30 a.m. on the first Friday of the month at Honkers Family Restaurant, 211 East Day Rd., Mishawaka.

After Images: Art Counseling provides a unique opportunity for individuals to explore grief issues through this creative, expressive counseling experience. For information, contact Dave at (574) 850-7257.

- March 27, Boundary Issues, Fort Wayne.
- April 24, Recruiting and Leading Volunteers, South Bend.
- May 22, Ministry in a Media Culture, Fort Wayne.
- May 29, Hispanic Youth Ministry Symposium, Our Lady of Guadalupe in Warsaw.

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Family Faith

LEARNING A NEW LANGUAGE AMONG TOP NEW YEAR'S RESOLUTIONS

Americans who made a New Year's resolution to learn a new language in 2006 are not alone. This year learning a new language ranked fourth on CareerBuilder.com's top 10 list of most prevalent resolutions.

Didiers sing and play with one heart

BY KAY COZAD

FORT WAYNE — The sound of music is almost always heard coming from any Didier family gathering. The natural talent ranges from singing to tickling the ivories, from the very young to the young at heart.

Beginning with Agnes, who was matriarch of this close, loving family of 12 children, passing the gift of music from generation to generation was as natural as breathing. Agnes, whose mother was organist at St. Patrick Parish, was only in first grade when she sang "Brahm's Lullaby" for then Bishop John F. Noll in 1935. Prior to her marriage to Marshall Didier in 1948, she was trained in the classical genre at Saint Francis College. She was known to sing and play piano at home after a busy day attending her brood.

Music was second only to church in the Didier home. There was Mass, family rosary and more. Her husband Marshall still sings in the church choir at the Cathedral of the Immaculate Conception. All 12 of their children received piano lessons and participated in one part of church liturgy or another. And though all 12 sing or play an instrument, three have gone public with their talents.

Jim Didier, the oldest at 56, feels his life has come full circle with his music. He recalls taking piano lessons at the tender age of seven at cathedral school for \$1 per week. "It was a sacrifice for my parents, but they made it work." He, too, studied music at Saint Francis and earned a baccalaureate in music in 1972.

After his marriage to artist Shari Anne, Jim served as music director at St. Andrew Church for 14 years, where the liturgies, he adds, became contemporary. His career has led him to be teacher and music director for St. Paul of the Cross in Columbia City, Most Precious Blood Parish in Fort Wayne and Jesters, a community theater for disabled children, as well as music teacher and director of student affairs for University of



KAY COZAD

Jeanne (Didier) Kawiecki and brother Jim accompany younger brother Tom, standing, at the organ at St. Elizabeth Ann Seton Church. Kawiecki is the music director there.

Saint Francis. He and his wife have four children who are also musically talented.

For years, Jim had composed music, the last 10 focusing on Christian songs. Upon the loss of a job and the death of his mother, he was inspired to produce a CD. So with the help of friends, "Fire on the Water" was produced in six months. Seven years later "Journey of the Heart" came about, where each song is based on a Scripture, and in 2005 "Whispers," Jim's solo piano CD, was born. After retiring from teaching in 2002, Jim now works part time and enjoys his full-time music ministry at Most Precious Blood Church. "I love the liturgy," says Jim. "I feel a call to church music. It's God way of keeping me close at hand."

Jeanne Kawiecki, currently music director of St. Elizabeth Ann Seton Parish in Fort Wayne, began her piano lessons at age 11 and studied voice throughout her academic career while singing in the church choir. Classical music is her passion. "She plays like our mother, with drama!" says brother Jim. After high school Jeanne pursued church music and participated in the diocesan Organist Training Program and studied organ at Indiana-Purdue Universities at Fort

Wayne and Taylor University. She, like her siblings, worked for her dad at Didier Meats while studying music where there was always "whistling and singing."

A 21-year-old Jeanne was encouraged with her first organist job at St. Joseph-Hessen Cassel and says she "accompanied the cathedral choir once in a while." She later joined her brother Jim at St. Andrew's for six years where she played the piano and sang. "I learned so much from Jim, Beverly Rieger and Father Jones," says Jeanne speaking to the musical and liturgical growth she experienced with the "on the job training" there.

Her musical career path has taken her to St. Joseph, Roanoke, Queen of Angels, St. Henry Church and St. John the Baptist Parish in New Haven where she has served as music director.

Following her marriage to supportive husband Donald in 1987, she retired as music director at St. John to raise their three children. But after joining St. Elizabeth Ann

Seton Parish in its infancy stages, then pastor, Father Robert Schulte enticed her into a part-time music director position. And she's been there ever since.

"I've found my niche here," says Jeanne humbly. "St. Elizabeth has a very prayerful liturgy."

Jeanne has continued for many years to give piano lessons to area students, including all the Didier grandchildren. She comments with delight that she and brothers Jim and Tom sing together at weddings, church functions and family events when they can.

Tom Didier, ninth in the line of 12, also began music lessons at age seven. Though he says he can't read music, he believes his voice is a gift from God. Tom sang his first solo at his own first Communion and has been singing ever since. He participated in the cathedral choir and cantered there through high school. His involvement in concert choir in high school and drama led him to performances for the Fort Wayne Civic Theater as an adult. He and his wife, Mary, and their two daughters are currently members of St. Vincent Church, where he cantors. He also sings at area community and sports events and frequently joins Jeanne to sing at parishes around the area.

Though Tom says he tried voice lessons several times, he sings with his own strength and style. "I sing from the heart," says the sensitive Tom. "I don't read music so I sing by ear. I want to touch people's hearts with my singing."

Tom has produced three CDs for just that purpose. His first CD, "What Wondrous Love" offers many songs in Latin. Christmas of 2001 saw the birth of his second CD "O Holy Night" and the most recent endeavor, "Two Hearts Pierced" was produced this past year. Each CD is dedicated to the Sacred Heart of Jesus and the

Immaculate Heart of Mary with a portion of the proceeds going to various charities.

This close-knit, loving musical family will always find time to sing and play together. "We're always singing," says Tom. "Every party ends with Jim playing 'Bumble Boogie' on the piano." Agnes would be proud to hear them say, "When we sing and play together we become one — we're one heart."

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San Francisco priest named to head Reno Diocese

VATICAN CITY (CNS) — Pope Benedict XVI has named Father Randolph R. Calvo, a San Francisco archdiocesan priest, as the new bishop of Reno, Nev. Bishop-designate Calvo, 54, who was born in Guam, was pastor of Our Lady of Mount Carmel Parish in Redwood City, Calif., at the time of his appointment. The appointment was announced Dec. 23 at the Vatican. Bishop-designate Calvo replaces Bishop Phillip F. Straling, who retired in June. His episcopal ordination was set for Feb. 17 in Reno, with recently named Archbishop George H. Niederauer of San Francisco presiding. In a Dec. 23 statement, Bishop-designate Calvo said he felt "somewhat overwhelmed" at the news of his appointment. "In my family, I am the seventh child. Now I will be the seventh bishop of Reno. Perhaps I will be a 'lucky seven' (in Reno). But I rely on more than luck to fulfill my ministry. I rely on God's grace, the guidance of the Holy Spirit, the advice and support of my co-workers and the prayers of all," he said.

Archbishop Burke excommunicates dissident priest, board

ST. LOUIS (CNS) — Archbishop Raymond L. Burke of St. Louis has declared that the six members of a dissident lay board of directors of a Polish Catholic parish and the priest they recently hired from a neighboring diocese are excommunicated. Since the board controls the parish and has chosen to lead its members into schism, "I will be obliged to suppress St. Stanislaus Kostka Parish," he said. He warned that anyone who receives any sacrament from the priest commits a mortal sin unless the person is in danger of death. The archbishop said those who knowingly separate themselves from the church are automatically excommunicated and he was obliged to declare their excommunication after ascertaining that those involved fully understood what they were doing. He explained his decision in his weekly column in the Dec. 16 issue of the *St. Louis Review*, the archdiocesan newspaper.

Government agrees to return property to Catholic Church in China

TAIYUAN, China (CNS) — After a long church property dispute in Tianjin, in northern China, the local government has validated the church's claim to the property and agreed to return it. Tianjin's deputy mayor met five priests from Shanxi province Dec. 24 and told them his municipal government had verified that information the church presented to back its claim "basically matches" the government records, said Father Anthony Han Huide, procurator of Taiyuan Diocese, Dec. 29. Father Han told UCA News, an Asian church news agency based in Thailand, that the deputy mayor

NEWS BRIEFS

WORKER LOWERED BY CRANE AT SITE OF GIANT STATUE



CNS PHOTO/DAVID MAUNG

Jose Solis is lowered by a crane after changing the coupling to a second crane holding a giant statue of Jesus, which was slowly being moved into place on a hilltop overlooking the Pacific Ocean in Rosarito, Mexico, Dec. 29. The 75-foot-high statue, made of thick fiberglass and reinforced with metal, weighs more than 15 tons and took almost six years to build.

promised to settle the property problem as soon as possible and in accordance with the religious policies of the central government. The official also handed over the key of the house to the priests and told them they "could come back to visit and stay there," Father Han said. Father Han said the deputy mayor asked them to first return to Shanxi province and give the government time to prepare documents. Father Han said, however, that "no date and details were given."

Baptists, Lutherans join Catholics in opposing embryonic research

ST. LOUIS (CNS) — As the debate on embryonic stem-cell research and human cloning continues as a hot topic in Missouri, several other Christian denominations in the state are voicing their opinions on the issue. The Missouri Baptist Convention has joined the Catholic bishops of Missouri in challenging an initiative that would amend the state constitution to allow embryonic stem-cell research and human cloning. In addition, the Lutheran Church-Missouri Synod was preparing to release a report in January condemning embryonic stem-cell research and human cloning. The two actions are a sign that Christian denominations are becoming even more vocal in speaking out on an issue that they feel harms the sanctity of human life, said Deacon Larry Weber, executive director of the Missouri Catholic Conference, the public policy arm of the state's bishops.

On Dec. 15 Cole County Judge Byron Kinder approved a motion by Missouri's Catholic bishops and the Missouri Baptist Convention to join a lawsuit challenging an initiative to constitutionally protect embryonic stem-cell research and human cloning.

Catholic-Jewish meeting marks 40 years of changed relations

BALTIMORE (CNS) — At a recent meeting in their twice-yearly consultation, representatives of the U.S. Catholic bishops and of Reform and Conservative Judaism commemorated the 40th anniversary of "Nostra Aetate," the Second Vatican Council declaration on other religions that dramatically changed Catholic understanding of Jews and Judaism. The consultation also discussed current concerns in Catholic-Jewish relations and honored Cardinal William H. Keeler of Baltimore, Catholic co-chairman of the consultation, who recently marked the 50th anniversary of his ordination to the priesthood. The meeting of delegates from the National Council of Synagogues and the U.S. Conference of Catholic Bishops' Committee on Ecumenical and Interreligious Affairs was held Nov. 2 at St. Mary's Seminary and University in Baltimore. The council of synagogues is a coordinating body for the North American rabbinical and lay associations of Reform and Conservative Judaism. The USCCB communications office in Washington issued a news release on the session Dec. 20.

Mexican church, officials denounce U.S. immigration bill

MEXICO CITY — Mexican church officials joined the Mexican government in denouncing an immigration bill passed by the U.S. House of Representatives that approves building a 700-mile fence along the 2,000-mile U.S.-Mexican border. "Migration problems aren't resolved by building walls or barriers, but rather through building bridges with dialogue between Mexico and the United States," Cardinal Norberto Rivera Carrera of Mexico City told reporters Dec. 18. The border fence would be built in parts of California, Arizona, New Mexico and Texas, and would be equipped with lights and motion sensors. The bill would also make illegal presence in the United States a felony. Currently, illegal presence is a civil offense. The bill would also increase the role of the military and local law enforcement in dealing with immigration, and would require employers to check the legal status of workers.

Bishop urges better child protection against domestic violence

LAS CRUCES, N.M. (CNS) — Improving the legal and social status of children so as to prevent domestic violence against them is "a slow and painful process," said Bishop Ricardo Ramirez of Las Cruces. In asking for greater public awareness about the dangers of

violence against children, Bishop Ramirez said most abuse is done by family members. In the territory covered by the Las Cruces Diocese parents were responsible for the deaths of 10 children from 2001 to August 2005, he said in a pastoral letter. "These deaths occurred at the trusted hands of the same mothers and fathers who cried tears of joy in the delivery room," he said. The bishop's 13-page pastoral letter, titled "Speaking for Those Who Have No Voice," was dated Dec. 7 and made public Dec. 16. It was a follow-up to a 2001 pastoral letter on domestic violence against women. The bishop described the new letter as "the next step in the process of eliminating violence in the home."

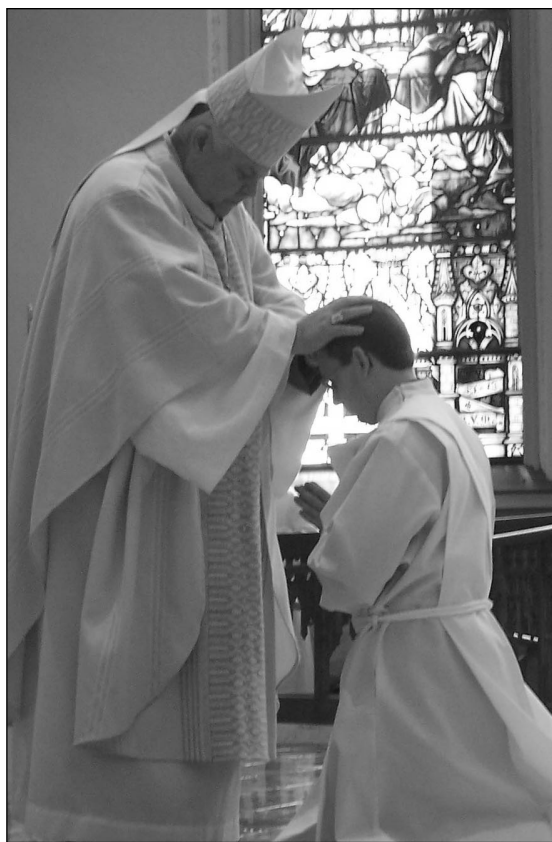
Sacramento Diocese opens canonization cause for late auxiliary bishop

SACRAMENTO, Calif. (CNS) — At a Mass and ceremony in the Cathedral of the Blessed Sacrament in Sacramento, Bishop William K. Weigand began the initial diocesan portion of the process that could lead to the canonization of the late Sacramento Auxiliary Bishop Alphonse Gallegos. The Diocese of Sacramento is beginning the process for Bishop Gallegos at the request of his religious order, the Augustinian Recollects. It is the first time the diocese has begun the process toward sainthood for anyone. Bishop Gallegos' family members and supporters, as well as members of his religious order, were among those attending the Dec. 4 Mass. Bishop Gallegos lived in the Sacramento area from 1979 until his death in an automobile accident near Yuba City Oct. 6, 1991. From 1979 to 1981, he served as the first director of the Division of Hispanic Affairs of the California Catholic Conference. He was ordained an auxiliary bishop to Bishop Francis A. Quinn Nov. 4, 1981, and was the first Hispanic bishop in the California state capital since 1861.

Vatican tells movement to change some Mass, Communion practices

ROME (CNS) — The Vatican has told communities of the Neocatechumenal Way to join their entire parish at least once a month for Mass and to phase out their practice of receiving Communion seated around a table. The instructions were contained in a Dec. 1 letter from Cardinal Francis Arinze, prefect of the Congregation for Divine Worship and the Sacraments, published in late December by an Italian newspaper and an Italian magazine. Officials of the congregation and the Neocatechumenal Way were not available for comment Dec. 28. The letter said Cardinal Arinze met Nov. 11 with the leaders of the international parish-based faith formation program — Kiko Arguello and Carmen Hernandez, who founded the Way, and Father Mario Pezzi — to discuss the liturgy. According to the letter, Pope Benedict XVI requested that the changes be made.

INTO YOUR HANDS ...



KAY COZAD

Father David Ruppert was ordained Oct. 29, 2005, at the Cathedral of the Immaculate Conception in Fort Wayne. In this photo, Bishop John M. D'Arcy lays hands on Father Ruppert as part of the ordination Mass.



TIM JOHNSON

After the ordination Mass, Father David Ruppert blesses seminarian Kevin Bauman. Bauman was a Spanish literature professor at the University of Notre Dame before joining the seminary. He studies theology at Pontifical College Josephinum in Columbus, Ohio.



KAY COZAD

Father David Ruppert, at his first Mass at St. Elizabeth Ann Seton Church on Oct. 30, 2005, where he is now associate pastor and where he served his diaconate, is joined by deacon and seminarian Tony Steinacker who will be ordained to the priesthood this year. St. Elizabeth Ann Seton Parish set a precedent of offering a weeklong novena and prayer for Ruppert before his ordination Oct. 29, 2005.

This week begins a look at vocations

My Dear Brothers and Sisters in Christ,

Today we begin a week dedicated to placing before us the sacredness of the call, which Christ is always giving to certain young people in our diocese. I refer to the call to the priesthood and the consecrated life.

Our newspaper today is filled with reflections that will bring before our people these two roads that have blessed the church from the beginning and have been essential to the growth of faith in our diocese for the past 150 years. Because of the change in the calendar this year and no Sunday deliberately set aside to focus on the question of vocations to these two states of life — a question that, indeed, may be the most serious pastoral question before us — I have decided that I will hold my letter until next week and will suggest to our priests that, rather than the feast of the Epiphany, the following Sunday, Jan. 15, the second Sunday of the year, be the day when we will focus on the important pastoral matter of fostering vocations.

There is a reason for this. The Sunday readings on those particular days are linked to the theology of vocations, the fundamental call of every person to be a follower of Christ. We see the call of the apostles, and the invitation has come down through the centuries, "What are you looking for?" or another translation, "Whom are you seeking?"

Next week, I will place a longer letter on vocations in this newspaper and will also send it to our parishes, asking that, if possible, it be placed in their bulletins for all to read since we need the response of the whole parish, of the whole diocese, to this critical pastoral concern.

With every prayer and blessing for a new year marked by holiness, I remain

Sincerely yours in our Lord,

Most Reverend John M. D'Arcy

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SEMINARIANS GATHER FOR GROUP PHOTO AT LUNCHEON



DON CLEMMER

Diocesan seminarians pose for a group picture after the annual Christmas luncheon honoring them. At the luncheon, sponsored by the Serra Club, Father Bernard Galic introduced the seminarians, who in turn introduced their parents and pastors. Bishop D'Arcy also spoke at the luncheon.

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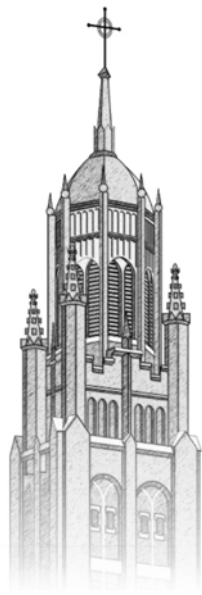
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Thirty-third annual Mud Bowl held at the Josephinum

Fun times part of life for diocesan seminarians

BY ANDREW CANO

COLUMBUS, Ohio — "You can have Don Larsen's perfect game or the 1980 Olympic triumph of the American hockey team over the Soviets. As far as I'm concerned, the quintessential example of sports at its finest is the 2005 Mud Bowl. That is what sports was intended to be, and what it is at its best."

To the typical sports fan, the above statement from Dr. David DeLeonardis, associate academic dean and chair of the philosophy department at the Pontifical College Josephinum, seems preposterous. But to anyone associated with the Mud Bowl — whether as spectator or participant — he's merely stating the obvious. It's far more than a simple ball game.

The Josephinum is home to 11 seminarians from the Diocese of Fort Wayne-South Bend: Kevin Bauman, Andrew Budzinski, Matthew Coonan, Andrew Curry, Jason Freiburger, Gabriel Hernandez, Fernando Jimenez, Christopher Knabenshue, Bobby Lengerich, Jacob Runyon and Anthony Steinacker. The Mud Bowl is the annual flag football game between the Josephinum's College of Liberal Arts and the School of Theology. Founded in 1972, the match-up quickly became a tradition, and both faculty and seminarians look forward to it each year.

Originally played on All Saint's Day (Nov. 1), the game has since been transferred to the first Saturday of November. Despite its combative nature, it provides an opportunity for both houses of formation to unite as one community. "The Josephinum breathes with two lungs, the college and theologate, but they rarely get a chance to interact with another," says Msgr. Paul Langsfeld, rector of the Josephinum. "Prayer and study are at the heart of the community, but there is no community without 'team spirit,' and intramural sports go a long way to building that spirit."

For the players involved, the unifying benefits of the game are often not reaped until the post-game celebration party, hosted by the winning team. In the weeks leading up to the game, seminarians spend much time in practice in the hopes of bringing the glory of victory to their respective house. During this time, conversations in the refectory and classrooms are often tinged with good-natured bantering. This competitive fire, though always present, has been especially prevalent in the so-called "modern era" of the Mud Bowl, embodied by the coveted Mud Bowl Trophy (where the name of the winning team and final score has been engraved since 1991). The theologate has dominated this era, winning 11 out of the 14 games played.

The 2005 Mud Bowl, held on Saturday, Nov. 5, was an especially intense one. Coming off the

heels of their first victory in six years, the college team was looking to accomplish what no other college team had achieved in the "modern era": consecutive wins. Almost from the beginning of the semester, the college held hour-long practices several times a week.

Junior Cody McDonald from Phoenix, who played NCAA Division I-A football at Arizona State University, worked very hard to instill a high level of discipline in the team. "Anyone can get worked up and run around, but it takes discipline to control that intensity throughout the entire game," he remarks.

The theologate, likewise, was looking to recover from the stinging 7-6 overtime loss at the 2004 Mud Bowl. Although the team was mostly comprised of new seminarians, the players prepared with unprecedented focus. Theologate coach-quarterback (and Wichita seminarian) Aaron Spexarth notes, "It was the first year in a while that much of the theologate team showed up for practice on a regular basis. I believed that this showed the heart of the team from early on."

This intense preparation paid off, as the game was one of the most competitive in recent memory. "I was amazed at the level of football that was played," observed Scripture Professor John Clabeaux, a first-year professor at the Josephinum who watched similar games while at St. John's Seminary in Brighton, Mass. "It was especially noticeable to me that the level of players available for the game was much higher than I was used to seeing, and the teams were better trained and prepared."

The college made an immediate defensive impact in the game, taking advantage of several botched snaps by the theologate and returning an interception for a touchdown within the first few minutes of the game. Nevertheless, the theologate was not to be deterred and fought back from a 12-0 deficit in the first half to lead 19-18 with just over three minutes left in the game. Its hopes of victory, however, were dashed when junior quarterback James Weeder of Omaha led a spectacular drive, capped by athletic director Tom Stefaniuk's three-yard winning rush with only 26 seconds remaining. Despite the loss, Spexarth remained positive, "The guys truly played their hearts out, and after the game were both physically and emotionally drained. What a great game! We can't wait until next year!"

For some players, however, "next year" will never come. "I'm regretful that we didn't pull off the victory this time," laments departing special teams specialist Deacon Joshua Janko of Lafayette. And he adds with a smile: "I'm confident that next year's team will bring the trophy back to its rightful home."

Science teacher loves her educational ministry

Sees helpfulness as part of mission

BY MAY LEE JOHNSON

SOUTH BEND — Sister Clare Marie Klein, 22, knew at a early age she wanted to be a nun.

By age 17, she had read and learned enough about the Felician Franciscan Sisters that she was ready to join.

She was drawn by the sisters' love for Jesus in the Eucharist, their dedication to service of the church, their devotion to the Blessed Mother, the centrality of Scripture, and the fact that the religious habit is still a reality in the community.

"I know I made the right decision," Sister Clare said. "Because I fell in love with Jesus. When this happened, everything changed, and I wanted my whole life to be about Jesus.

"I am not saying that at that moment I became perfect. It's just that at a certain point, I realized that nothing matters without him. There is no meaning, no purpose in life without God."

Sister Clare grew up on a farm in Mendon, Mich. She had nine brothers and sisters and was home-schooled. She graduated from high school early and entered Madonna University in Livonia, Mich.

She thought about nursing but found teaching to be something she really enjoys.

This is her first year in South Bend, where she teaches science to the seventh and eighth grade at Holy Family Catholic School.

"I love to teach the students about the awesomeness of God's creation," she said.

"That's the beauty of science.

While attempting to answer some of these questions, it teaches one to interrogate, to explore and to take nothing for granted.

"It prepares one to make a great



MAY LEE JOHNSON

Sister Clare Marie Klein is surrounded by her seventh grade science students and their classroom pets. This is her first year teaching at Holy Family School in South Bend.

contribution to society as inquisitors, as seekers of the truth and as sharers of new discoveries that benefit and improve society.

"I like to see students think and explore, and I especially like to see the respective results."

The students seem to like having a young sister as their teacher.

"The thing I like about Sister Clare is she really likes animals because she lived on a farm," said Alina Skwarcan, 12. "Another thing is she gives us fun projects, and she's outgoing and fun."

According to 13-year-old Benjamin Paczkowski, Sister Clare is very willing to help.

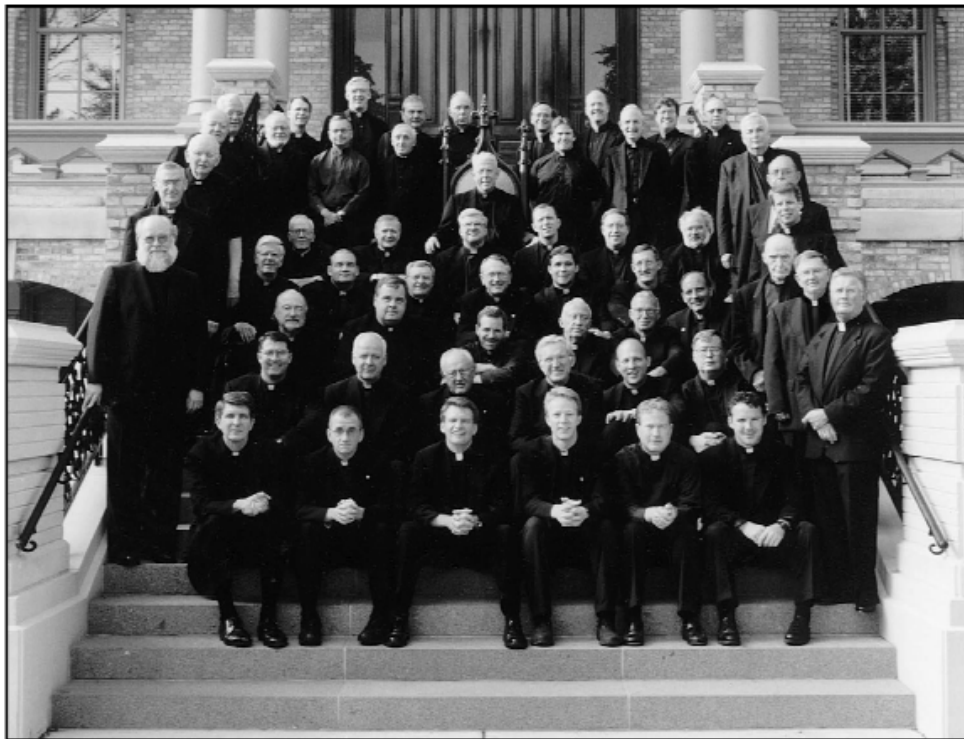
"She will drop everything to help me, and that's really nice," he said.

She sees helpfulness as part of her mission.

"I hope and pray that my students will benefit from what I have to give them," she said.

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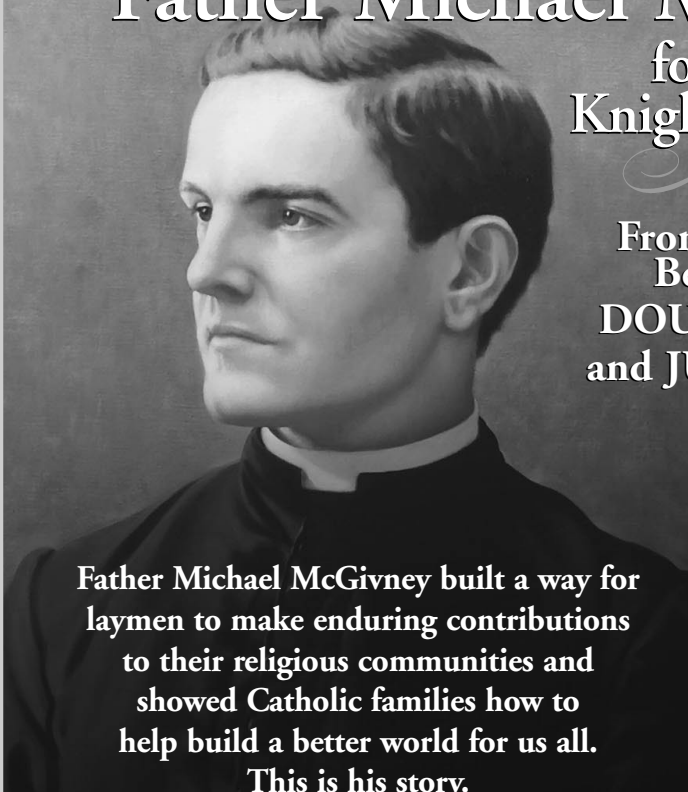
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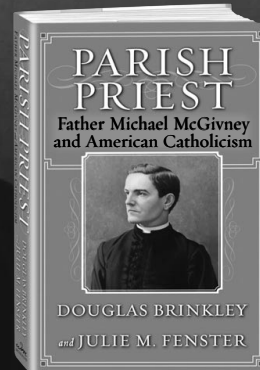
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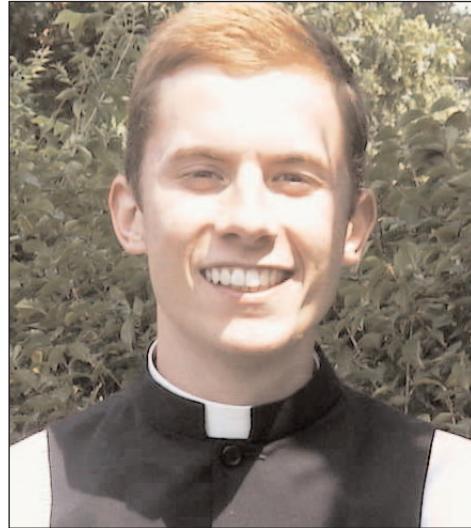
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Meet the diocesan seminarians

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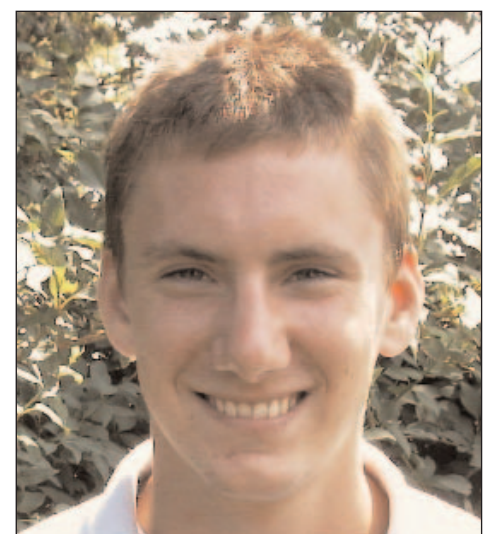
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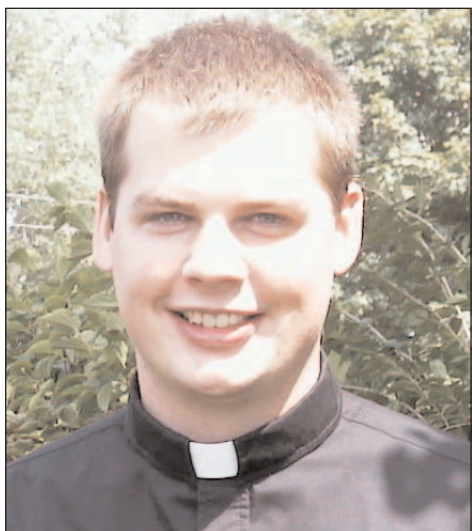
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Wondering about the life of a religious sister?

BY SISTER MARGIE LAVONIS, CSC

NOTRE DAME — I often get questions about my life. “What is it like to be a sister? What is your day like?” Or a better one is “What do you do all day?” Twenty-five years ago, the answers would be relatively easy.

A typical schedule for most sisters back then would be as follows: In my congregation, and many others, we got up at 5 a.m., got dressed and prayed our individual prayers. At 6:30, we prayed Lauds (Morning Prayer of the Liturgy of the Hours), went to Mass, usually celebrated in the convent and then had breakfast before we went to work. Since most of us usually had positions in the same school or hospital, we ate lunch around the same time, usually in the convent. After work, we prayed Vespers (Evening Prayer) together and then had supper. The time after supper was called common recreation when we would do various activities together in our community room. Some played cards, others did handiwork or corrected papers, and some watched television, etc. Afterwards, most would prepare for the next day’s work.

We did most things together, except for weekends, which were generally freer and less structured. At one time, every convent in my congregation, the Sisters of the Holy Cross, followed the same schedule with little variation. We even looked alike, dressed in the same garb.

The Second Vatican Council, which took place in the 1960s, and the renewal in the church changed all of that. Today, the life of a member of most religious congregations of women is much different. Of course, praying together as a community is still very important, but schedules vary according to the ministries of the sisters who live together.

The Sisters of the Holy Cross, like most apostolic communities, have gone into many different ministries. Because of this, it is rare that everyone in a local community (convent) does the same

job or even works in the same school, parish, hospital, etc. One time at Our Lady of Hungary Convent, where I live, we had sisters who worked at Saint Mary’s College, Saint Joseph Regional Medical Center, the diocese and at the Congregation Finance Office.

Most congregations do not assign sisters to their jobs, as in the past. One reason for that is that very few congregations that still have places where the superiors have the authority to “assign” the members to their jobs, except perhaps at their own motherhouses. Today, most sisters look for positions that most fit their personal gifts as well as the overall mission of their particular congregation. Another consideration is often to find a ministry in areas where other members of their congregations are located. Also, most have to apply for their positions, just like everyone else. Rarely do you get a job just because you are a sister.

Because of this, ministry schedules vary from convent to convent. The members of the particular

house usually sit down in the beginning of the year and come up with a common time for prayer that meets the work schedules of the majority of the sisters. Attendance at Mass also

depends on the individual sister’s work schedule. No longer do most of us go to Mass as a group. For example, Mass at Saint Mary’s is celebrated at both 7 a.m. and 11:15 a.m. Some go to Mass in a neighborhood parish. When I worked for the diocese as a campus and young adult minister, I went to Mass in a different parish practically every day.

Also, unless one lives in a big institution like a motherhouse (headquarters) of a congregation, most sisters take turns cooking, shopping, cleaning and planning prayer, etc. We enjoy fun times with other community members and with friends and family. We celebrate birthdays and other special occasions like everyone else. We are similar to a family, though unrelated.

Meals together also depend on the ministries of the sisters.

All congregations of religious women value prayer and community.



MIKE STACK

Sister Margie Lavonis, CSC, is shown on assignment for Today’s Catholic interviewing Nancy Hellyer, chief executive officer of Saint Joseph Regional Medical Center, Inc. in South Bend. Sister Margie, in addition to her ministry as a sister, contributes stories and “The Cutting Edge” commentary for young adults for Today’s Catholic.

Breakfast and lunch are usually up to the sister. Even the main meal depends on the person’s ministry. Many sisters have jobs that involve night meetings, perhaps in parishes. Some convents designate certain evenings when everyone makes it a point to be home for supper. We call them community nights. We also designate times to discuss community affairs.

All congregations of religious women value prayer and community. The way those values are lived depends on the circumstances. Monastic and contemplative communities have a more structured life of prayer. Apostolic congregations were founded for service to the church. Prayer and our life together support our service.

All sisters consecrate their lives to God through the vows of poverty, chastity and obedience. These vows are lived out in a particular congregation. The most important thing is we dedicate our lives to God and God’s people. The way we do this depends on the circumstances.

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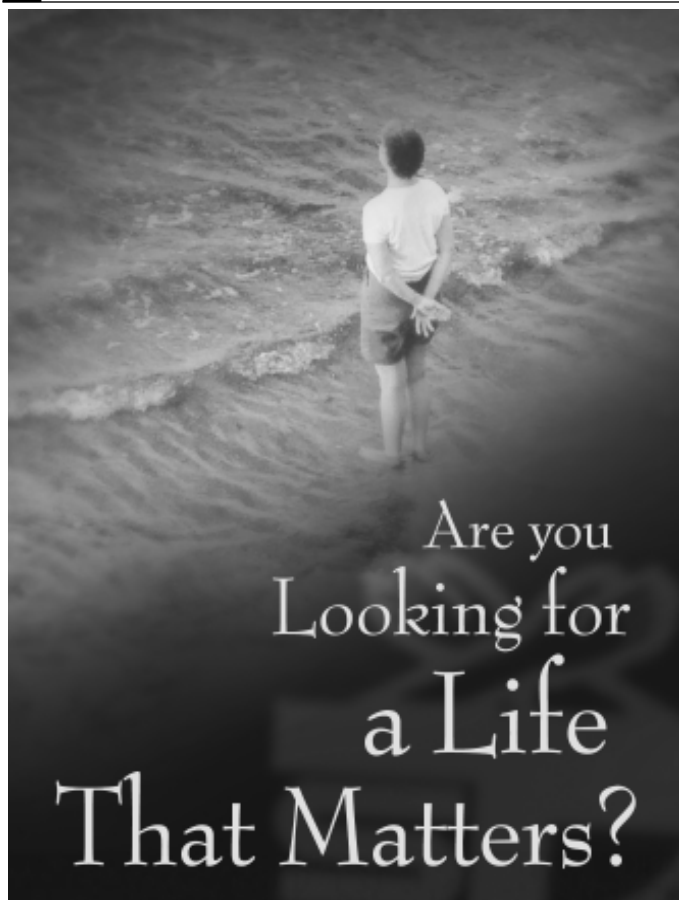
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Optimism remains for the unheralded brothers of God

BY MAY LEE JOHNSON

NOTRE DAME — The brothers' vocation is one of the best kept secrets in the church.

The new leaderships of the Brothers, Robert Fillmore, Philip Smith and Roy Smith, are out to help people understand who they are.

According to Brother Robert Fillmore, provincial superior of the Brothers of Holy Cross, the challenge is great but the team is ready.

"We are men with hope to bring," Brother Fillmore said.

"We believe that we can make a difference in the lives of the people we come into contact with in our different ministries, just by walking side by side with them through their daily lives."

The Brothers of Holy Cross came into existence in 1822 under the name of the Brothers of St. Joseph. Founded by the Rev. Jacques Dujarie, they became members of the Congregation of Holy Cross in 1837 when the Rev. Basil Anthony Mary Moreau founded the congregation, which included priests and brothers.

The congregation's local presence can be traced to 1842, when Holy Cross brothers arrived on the shores of Saint Mary's Lake with the Father Edward Sorin to help create Notre Dame.

"There were four Holy Cross brothers who helped build Notre Dame," said Brother Philip Smith, director of the order's vocations.

"So, as you can see, we have been around over 160 years."

But who are the brothers?

"The brothers work in traditional jobs of service, like teaching, social work, farming and retreat ministry," Brother Roy Smith, development director said. "Priests perform priestly functions or sacerdotal like baptism and saying of the Mass," he said. "But we are all vowed and professed, it is just a different calling, a different gift."

The differences between a brother and a priest are often not understood.

One misconception is that a brother is someone who wasn't quite holy enough or smart enough to become a priest.

The priest has distinctive sacra-

mental roles — celebrating the Eucharist, baptism and penance. He may work in other areas as well, but sacramental life is his special ministry.

Brothers take the same vows of poverty, celibacy and obedience. Instead of working at the head of the church, they work more among the people.

The team has been working together, on and off, since they met 40 years ago.

Roy and Philip Smith, who are not related, were teachers in the 1960s at Saint Joseph's High School in South Bend.

Brother Bob, originally from Ohio, joined the Smiths in Chicago at Holy Trinity High School, where they became good friends.

At times, Philip was president of Holy Trinity High School, Bob was the chairman of the religion department, and Roy worked as the school counselor.

When Fillmore was elected provincial of the brothers last year, he called on his longtime friends to join him at The Brothers Center on the Notre Dame campus.

All three are in their early 60s, and their goal is to take the order in a new direction.

"First and foremost," Fillmore said, "we need to do all we can do to strengthen our bonds of brotherhood among ourselves. Secondly, we need to tell our story. New efforts are being made to tell our story by means of our Web site, DVDs and brochures."

There's a need, too, to provide a place for potential brothers to consider their calling.

"We have established Bessette House on the Notre Dame campus, which is a discernment house for men to discover if they are called to be a brother," he said.

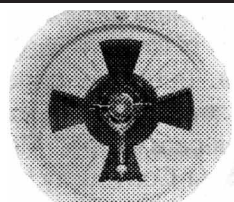
"And retreats are being conducted to encourage men to look into the brothers' vocation."

Brother Philip Smith, director of new membership, is available to give talks and participate in retreats.

In addition, the brothers are providing prayer support for lay people who wish to live the values and mission.

Ultimately, the task is to bring hope to the hopeful.

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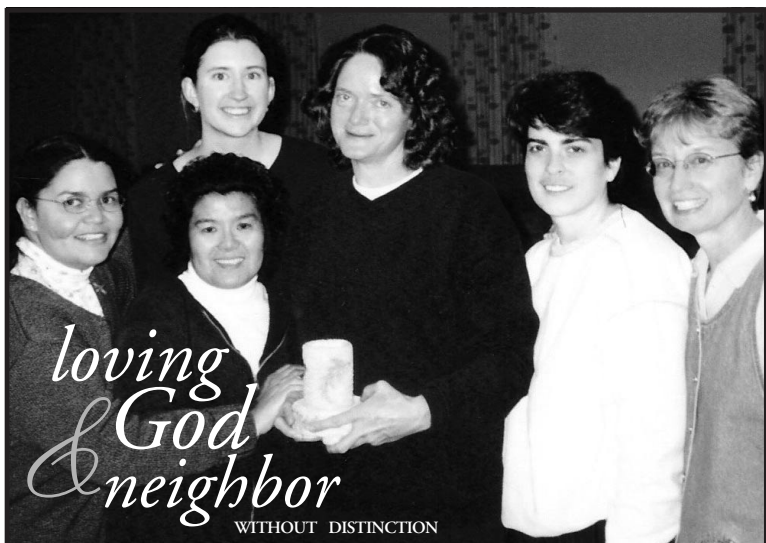


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MAY LEE JOHNSON

Brothers of Holy Cross Philip Smith, left, Roy Smith and Robert Fillmore share a laugh over dinner at their friend's house.



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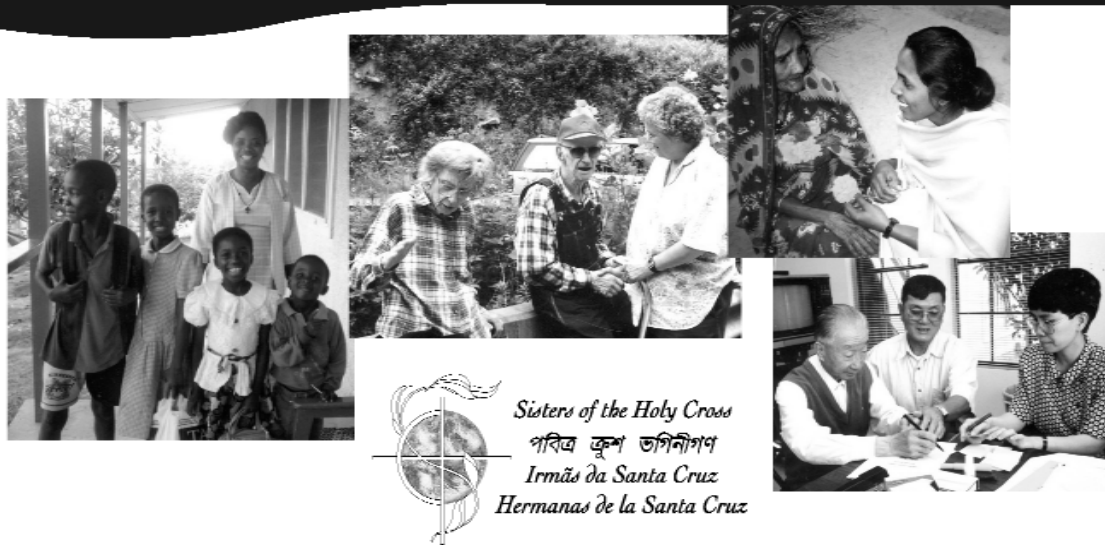
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EDITORIAL

Vocation, our gift to God

Next week begins National Vocation Awareness Week. This is the yearly reminder from the U.S. bishops of our need and constant duty to pray for and to promote vocations.

Vocations are God's way of asking us to give our lives as a gift to him and to the service of others. More simply put, Pope John Paul II stated that our vocations are God's way of teaching us how to love. For some, this means a call to priesthood. For others, this means being called to religious life. Of course, many others are called to married life, and some are called to dedicate themselves to God through the single life.

In our society, when many discern what they want to do with their lives, their search involves questions such as: How can I make the most money? What will give me the most prestige in society? In short, what can I do for me? But these are the wrong questions. They are hollow questions. If one seeks a vocation in life based on the pursuit of the answers to these questions, then one is in for an empty, shallow life. This is because happiness cannot be found in self-satisfaction. Self-satisfaction is an illusion, which ultimately leaves one unfulfilled and miserable.

Part of the task of promoting vocations is to prompt our young people to ask better questions in their pursuit of a vocation, questions such as: What does God want me to do with my life? What gifts has God given me that I can use in service to him and to others? How am I being called to give myself as a gift to God and to others? What makes my heart fill with joy?

By helping young people to ask these kinds of questions, several things are accomplished. First, these questions prompt an understanding that God has a plan for each one of us. He has a vocation tailor-made for each person, a vocation that will teach each person how to love in an authentic way, a vocation that will lead one to ultimate happiness in heaven.

Second, these questions prompt openness to God and his will. They move a person to trust more fully in God's love and providence and move one away from an unhealthy self-reliance and self-determination. The fear for our young people is that by giving God such permission over our lives, he will take away our freedom to do what we want. However, our Holy Father, Pope Benedict, reminded young people shortly after his election that when we give ourselves completely to God "we lose nothing, absolutely nothing, of what makes life free, beautiful and great." Our model for this openness is Mary, who responded to God's plan with complete docility: "Let it be done to me according to your word."

Finally, these questions are the beginnings of prayer. They can easily lead young people to speak to the Lord from their hearts about their lives, their futures, their dreams, their fears and their hopes. They can easily lead a young person to see the face of Jesus in their heart and ask, "Lord, what do you want me to do with my life?"

Parents, teachers, priests and all others who work with young people should be always ready gently to move the young to ask these kinds of questions and to teach them how to pray about their vocations. Jesus will not disappoint those who seek him with a sincere heart. Let us all remind our young people to seek God's will for their lives following the example of Mary and to trust that God's plan for their lives is greater than anything they could ever imagine for themselves.

Let the Spirit empower you

With the new year upon us, it might be a good time to examine our parish communities and our own personal roles within the parish. Just as we examine our talents to pursue a vocation, we should all examine what we bring to our parish? For instance, are you involved? Do you actively participate in the Mass, or do you sit in the back of church with a mentality of "let's get this over with" out of the sense of obligation?

Let's make 2006 a year to allow the Holy Spirit to prompt us into playing a valuable role in our parish communities. Our parishes are like a family. Do we, in our families, allow just mom or dad to prepare the meals we eat, clean the house, take care of the lawn and garden? As our families grow, often the children assist with some of these roles.

The same with our parish. Do we sit back and let a few people take care of the parish duties and activities? We all have gifts, and if each of us would use that gift to do one thing at our parish, we would truly become family. What's your gift? How will you use it this year to build family in your parish community? That may be one of the best resolutions to make..

Today's Catholic editorial board consists of Bishop John M. D'Arcy, Ann Carey, Don Clemmer, Father Mark Gurtner, Father Michael Heintz, Tim Johnson, Vince LaBarbera and Msgr. J. William Lester.

COMMENTARY

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Reader protests the sister's protest

I just finished reading the article on the Victory Noll Sister who participated in the November protest at the Western Hemispheric Institute for Security Cooperation at Fort Benning, Ga. The article stated that 16,000 veterans, students, teachers, priests and religious attended this event. According to news reports, provided by the leaders of this protest, most of the participants were from organizations such as United Leftist Front, Amnesty International, Pax Christi, Call to Action, Young Democratic Socialists, environmentalists, radical feminists, Hollywood celebrities and numerous other political activists.

The workshop entitled, "Undoing Imperialism from Within," attended by Sister Angeline, was presented by a woman named Sara Koopman, a Spanish-English translator with an educational background in sociol-

gy and women's studies. Her community involvement includes organizing and participating in campaigns and events of Latino gay and lesbian organizations and assisting the Community Alliance for Global Justice. You can read this and more at, www.spanishforsocialchange.com.

At this same protest on Nov. 18 there was an "inclusive liturgy" sponsored by the Progressive Catholic Coalition at this "School of the America's Watch." The groups who participated in this liturgy included Call to Action, Future Church, Women's Ordination Conference, Corpus and Roll Away the Stone. The two "concelebrants" were a married priest named David Corcoran and an "ordained" woman named Janice Sevre-Duszynska. Sevre-Duszynska is known for trying to interrupt the November meeting of the National Conference of Catholic Bishops.

I would hope that the good sisters, who may travel around the country to be a part of these types of protests, would investigate the

organizers and the programs beforehand. Our country is in a historic and dangerous struggle at this time to protect and preserve the freedom and security that many Americans are now taking for granted. We should pray daily for the protection of our young men and women fighting in foreign lands. Let them know that you appreciate the sacrifices that they make to keep us safe.

I am reminded of the young military officer who was severely injured when his company was blown up in a roadside bomb in Iraq. He had gone back inside the burning tank to help his men escape. His only concern in the emergency room was to know if "his men" were okay. He never asked about his own injuries. The doctor explained that this unselfish dedication to others is most commonplace in his line of duty. This young officer died the next day. We all pray for peace on earth. But, without freedom, there is no true peace.

Anita McMahon
Fort Wayne

Christ our Light guides us through the storms of life

BY JULIE MCCARTY

I lit a candle today, a simple cream-colored pillar resting in a humble glass base. I was feeling annoyed, hurt and confused about a certain situation. This situation shocked and horrified me, but it was something over which I have little or no control. When I tried to pray about it, my emotional circuit overloaded — I just couldn't find the words to express myself to God. So, I lit a candle.

Lighting a candle is something I learned from my Irish grandmother. As a preschool-age child, I was fascinated with grandma's fancy prayer candle that glowed in the dark of her bedroom when I spent the night at her house. It was a little votive light inside a red glass container. The glass rested in an elaborate golden-colored metal frame studded with sparkling jewels. I assumed this was real gold and jewels, like those worn by kings and queens in my fairy tale books. Standing in grandma's darkened room at night, the patterns of red and gold light dancing on the walls and illuminating the statue of Mary, I felt the same awe I had when my dad turned on the Christmas tree lights.

One time when I visited grandma during the daytime, the wind suddenly picked up and the sky grew dark. A thunderstorm was approaching, something my relatives took fairly seriously in those days. Their homes were

exposed on rural hillsides that made them a good target. Besides the danger to humans, there was the unspoken fear that livestock and stored crops, on which one's livelihood depended, might perish in a fire started by lightning.

Before the storm reached us, grandma brought her prayer candle into the living room. As she lit it, she explained to me that one should always pray for people who are caught outside during bad weather. There were farmers working in the fields who might not be able to get inside in time. People who were out driving in cars might be facing slick roads. (There were no cell phones back then to check on family members — only prayers!) After pausing quietly for a few moments, grandma returned to her ordinary tasks of the day, but the flame of the candle continued to burn, reminding us of our prayer intention.

Forty years later, I no longer think to light a candle in a storm. I grab a flashlight instead, not with the noble pursuit of praying for others, but in case I lose that treasured possession called electricity. But grandma's example was not in vain. I still light a candle when I have something special on my mind to place before the Lord.

Prayer candles remind us that Jesus said, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." — Jn 8:12. Christ is so essential that he is like the sun that brings life to all creation. Without the sun, our

THE PRAYERFUL HEART

BY JULIE MCCARTY

entire global ecosystem would collapse overnight. For the Christian, Christ is crucial.

It is God's plan that we, too, become bearers of this light of Christ. "You are the light of the world," says Jesus. — Mt 5:14. Our baptismal candles, lit from the Easter candle, signify that we are to be filled with the light of Christ. We are called to empty ourselves of all greed, envy, lust, hatred and the ruthless drive for power, so that our hearts may be open, like a votive candle holder, to receive more fully the flame of God's Spirit.

Christ's light continues to burn throughout all centuries, a flame of love that, like the burning bush, is not consumed. God's love is ever-faithful, ever-true. Christ is the light who brings wisdom and prudence in dealing with all the challenges we face. Christ is always waiting for us, a candle burning bright amidst the storms of life.

Julie McCarty is a freelance writer from Eagan, Minn., with a master's degree in Catholic theology.

New study describes teenagers' beliefs and practices

Sociologist Christian Smith's new book "Soul Searching" describes the religious beliefs and practices of over 3,000 American teenagers. Smith shows that "the vast majority of U.S. teenagers embrace some religious identity, the majority are affiliated with a religious organization, and a sizable minority are regular participants in local communities of faith." Parents are "the single most important social influences on the religious and spiritual lives of adolescents." Also, "religious faith and practice ... exert significant, positive, direct and indirect influences on the lives of teenagers helping to foster healthier, more engaged adolescents who live more constructive and promising lives." However, Smith also concludes that "most U.S. teens have a difficult to impossible time explaining what they believe, what it means and what the implications of their beliefs are for their lives." He claims that "Moral Therapeutic Deism" is "the de facto dominant religion among contemporary U.S. teenagers."

Using the new Catechism of the Catholic Church as his standard, he says that Catholic teenagers are "living far outside of official



RESEARCH FOR THE CHURCH

JAMES D. DAVIDSON

church norms defining true Catholic faithfulness." He adds that, when compared to Mormons, conservative Protestants and black Protestants, Catholic teens are "religiously and spiritually indifferent, uninformed and disengaged."

"Soul Searching" is an important book. It is based on solid research and provides an excellent descriptive overview of teenagers' religious orientations. However, Smith's interpretations of Catholicism and Catholic teenagers are problematic in at least two areas.

First, Smith acknowledges that "interreligious comparisons ... are notoriously tricky and perilous to make ... (they) inevitably involve theological judgments beyond the competence of sociology to engage." But, he makes them anyway. Moreover, his approach favors what sociologist Max

Weber called "sects" (such as Mormons and conservative Protestants) over "denominations" (such as mainline Protestants) and "churches" (such as Catholics). As sects do, Smith assumes that religious groups should allocate the largest share of their resources to member-oriented programs, that members should spend as much time as possible in religious activities, and that members should stress the personal and vertical dimensions of faith. Thus, it is not surprising that Mormons and conservative Protestants score higher than Catholics and mainline Protestants on Smith's measures of belief and practice. But, I would not conclude, as Smith does, that the Catholic Church is deficient because it does not function the way sects do and that Catholic

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Visitors offered gifts due a king



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Sunday, Feast of the Epiphany of the Lord

This weekend the church celebrates the feast of the Epiphany of the Lord. "Epiphany" derives from a Greek word meaning the visible manifestation of God. It is an ancient and very important feast for Catholics. In some cultures, it surpasses Christmas in meaning and observance.

The third section of Isaiah supplies the first reading for this feast. When it was written, the Jews were in a miserable situation. Their land had been overwhelmed, and many survivors were taken by conquerors to Babylon. For four generations, these survivors or their descendants languished in Babylon. At long last, the Jews held in Babylon were able to return to their homeland.

Prophets had told the people that their release from Babylon was a gift from God. Then the gift turned sour. The land was desolate and unproductive.

The author of 3rd Isaiah insisted that God was loving and true to the covenant to protect the Chosen People. God will never fail to safeguard and guide them, even after the people are disloyal.

The second reading is from the Epistle to the Galatians. It stresses

that salvation also is for the gentiles. Its context is easily understood. Many of the persons intrigued by Christianity, or entering the Christian community as believers, in the last third of the first century A.D. were gentiles. It was necessary to tell these gentiles of the history of salvation, as unfolded in the history of the Hebrew people, but also to convince that they too were in the divine plan for eternal life.

St. Matthew's Gospel furnishes the last reading. None of the other Gospels records this visit of Magi, or wise men, to Bethlehem to adore the newborn Savior.

Important symbols, their meaning all too often lost by uninformed, albeit devout, readers, fill this passage.

The visitors, the number of which is never given, three is merely a tradition, were "strangers." The Gospel makes clear that these visitors were not from familiar places. Indeed, it states that they were from "the East." In common speech at the time, "the East" was a term used to describe a distant and unknown place beyond the horizon.

The chief priests and scribes inform the jealous King Herod that the Savior, so long promised, will be born in Bethlehem. This identifies Jesus. It also shows that God's will cannot be diverted. God's loving care will prevail.

Overhead was an unusual star, not seen before this time by men who studied the sky. It came in God's power, another sign of Christ's divinity. However, the baby was with Mary. She was human. The child was human as well as divine.

Finally, these visitors offered gifts due a king, or a divinity, namely incense and gold. Also, oddly,

they offer myrrh, an embalming substance. The infant eventually will indeed die, but death will be a gateway to everlasting life.

Reflection

As already noted, a major concern for evangelization in the first century was to persuade gentiles that God intended salvation for them. It is easy to put this interest in universal salvation in an ethnic, or national, context. People make themselves foreign to God by sin.

Sin leads to death. Sinfulness leads to doom. Humans cannot rid themselves of the effects of sin unaided. However, God's almighty power and mercy free humans individually from sin if they truly repent.

This saving gift of God is available to all, even those who have allowed sin to estrange themselves from God by sinning.

God comes to us in Jesus, actually born as a human, born as the baby of Mary, but also the Son of God. In the divine plan, Jesus came, and comes, to give us life. No earthly power, not even that of Herod, can thwart God's plan.

READINGS

First week of Ordinary Time

Monday: Is 42:1-4, 6-7 Ps 29:1a, 2, 3b, 9b-10 Mk 1:7-11

Tuesday: 1 Sm 1:9-20 (Ps) 1 Sm 2:1, 4-8 Mk 1:21b-28

Wednesday: 1 Sm 3:1-10, 19-20 Ps 40:2-5, 7-10 Mk 1:29-39

Thursday: 1 Sm 4:1-11 Ps 44:10-11, 14-15, 25-26 Mk 1:40-45

Friday: 1 Sm 8:4-7, 10-22a Ps 89:16-19 Mk 2:1-12

Saturday: 1 Sm 9:1-4, 17-19; 10:1a Ps 19:8-10, 15 Mk 2:13-17

CATEQUIZ'EM

By Dominic Campilsson

On Jan. 7, the church remembers St. Raymond of Penyafort. He had a great influence on church law and is the patron of lawyers and canonists; this quiz looks at law.

- In the Old Testament, what is generally meant by "The Law"?**
 - Roman Law
 - The Law of Moses (regulations of Jewish Life)
 - The rule of the essence community
- The origin of the Law for the Jews was**
 - the priesthood
 - the Sumerians
 - God
- These laws were summed up in "the decalogue." What do we usually call them?**
 - The 10 lost tribes
 - The 10 of hearts
 - The Ten Commandments
- The early Christians also referred to elements of the Law. But what was their view of the decalogue?**
 - Jesus had brought its fulfillment.
 - Jesus had abolished it.
 - Jesus had not meant it for gentiles.
- The church recognizes different types of law. This is the regulatory law of the church:**
 - Divine law
 - Canon law
 - Natural law
- This is the law derived directly from God himself:**
 - Divine law
 - Canon law
 - Natural law
- The reason morality applies to all, not just Catholics, is that law is (should be) ultimately derived from**
 - Divine law
 - Canon law
 - Natural law
- An example of divine law is:**
 - The requirement to return books borrowed from a library on time (social justice)
 - The need to keep holy the Sabbath
 - The federal minimum wage (economic justice)
- In the Catechism of The Catholic Church, there is much discussion of law and legal issues. In which part is this most prevalent?**
 - Part I, the sacraments and the hierarchy
 - The epilogue, the "basicum moralibus"
 - Part III, Life in Christ
- The church's basic attitude to society's law is that**
 - societies should be able to legislate anything that is supported by a majority.
 - all societies should follow basic norms derived from natural law.
 - it has none, because of the separation of church and state.
- So the basic guideline for Catholics is:**
 - They should submit to legitimate authorities.
 - They should ignore legislation they do not favor.
 - They should always obey any law that has been enacted in their society.
- The church promotes some concepts, which apply to governmental legislation. One is the principle of "subsidiarity." What is perhaps the easiest way to understand that?**
 - All decisions should be made by one fully informed leader (example, the head of state level).
 - Governmental decisions are "of the world" and not important (example, the rapture rules).
 - Decisions should be made at the lowest possible level or social unit (example government does not need to legislate family size).
- According to Catholic thought, all laws should have this as their goal:**
 - They should stifle opposition since that creates a fractious society.
 - They should support mankind's "higher nature."
 - They should allow for the freedom to do anything we like as that is the highest value.
- When governments do pass legislation that is clearly immoral, what is the position of a Catholic citizen?**
 - A Catholic is not obliged to accept the rules or commands of authorities when they are illegitimate and immoral.
 - A Catholic must always obey civil authority.
 - A Catholic must disobey any law that is not supported by a majority of his community.

ANSWERS

1.b, 2.c, 3.c, 4.a, 5.b, 6.a, 7.c, 8.b, 9.c, 10.b, 11.a, 12.c, 13.b, 14.a

Human nature, all creation points toward God's existence

How do we help people of no religion to believe in God? N. M., South Bend

Dear N. M.,

In dealing with people of no religion, we first start with our reason alone to arrive at a knowledge of the existence of God. After that, we then ask the question: has this God spoken to the human race? This is the question of divine revelation.

Most people arrive at a knowledge of God by looking at the world or creation itself. Thus Psalm 18 sings: "The heavens proclaim the glory of God." When a person admires the countless galaxies, the expanse of the universe, the manifold species of animals, the distinct quality of every insect, snail or fingerprint, the minute intricacy in the nucleus of each cell, the birth of a child, the fragility of life, the beauty of human self-consciousness and the human capacity for love, the depth of a person's soul cries out: "I believe in God." Thus the very

harmony in creation, seen in the planets revolving around the sun, speak of a spiritual and eternal intelligence responsible for all that we see. For example, President Bush speaks of an "intelligent design" manifest in the world about us.

Some writers say that the human person has an inherent sense of God. St. Cyril of Alexandria (d. 444) speaks of an innate and necessary law, a spontaneous knowledge, that excites the human person to believe in God. The philosopher Gabriel Marcel speaks of one's immediate intuition of God.

Psychologically, we can look at the purpose of life. Why am I here? Why is there an ambition of the human person to develop his or her personality, to soar from the cave to the skyscraper, to the moon? Why does the human person have an insatiable thirst for unceasing happiness, for the infinite? Why do sane people every-



FATHER RICHARD HIRE

where have a conscience demanding the good be followed and the evil put aside? These questions call then for the existence of an absolute being we call God.

Belief in God actually gives a purpose to human life in the sense that we are meant to be here by God. Without a belief in God, the human race can be viewed as an accident in the evolutionary scheme of things, not really meant to be here, of no lasting value and something that may just die out like the dinosaurs of old.

Another way we come to see there is a God is to look at reality

ASK FATHER

itself from the view of the philosopher. Everything around us is not really necessary. Mountains and rivers do not have to exist. The human person does not have to exist. The world itself, the sun and the stars, do not have to exist. Everything is able to be or not to be. If we cannot find anything that must be, then ultimately there could have been nothing at all. But if, in the beginning, there was nothing, how did something come to be? We certainly cannot derive something from nothing. There must be something that is necessary, something that has to exist, something that exists all by itself that is responsible for what we see. This necessary, self-existing being is God. Cardinal John Henry Newman (d. 1890) says: "I mean by the Supreme Being one who is simply self-dependent, and the only being who is such; moreover, that he is without beginning or eternal, and the only eternal." The First Vatican Council

(1869-1870) says that our reason can know God with certainty through the things that have been made. Pope Pius X says that, for a person trained in sound philosophy, the existence of God can be demonstrated. St. Clement of Alexandria (d. 220) even says if anyone knows himself, he will know God.

Of course, we can also come to believe in God through a personal experience of God or through God's own revelation to us. Thus Pope Paul VI says that God alone can give us right and full knowledge of himself by revealing himself as Father, Son and Holy Spirit, the mystery we call the Trinity.

If you have a question for Father Hire, send your question to *Today's Catholic* • P.O. Box 11169 • Fort Wayne, IN • 46856-1169. Unsigned questions will not be considered. Anonymity will be preserved upon request.

A new year, new day, reconciliation — finding a fresh start

I love early morning. I love the way the sun streams through my living room window, revealing tiny dust specks dancing in the air. I love the quiet of the house before the children awake and the bustle of the new day begins. I love the sip of that first cup of hot coffee and, when weather permits, taking that cup onto the porch and watching, from my wicker rocker, my neighborhood awaken while I pray and ponder. I love the way the day looms ahead, like an open book, ready for me to write on its pages.

What I do not love in the morning, however, is when I come downstairs to a dirty kitchen because someone has not done his job there the night before.

Nothing sours the hope of a new day like a sink full of plates with hardened lasagna clinging to their edges to greet me as I enter the room in my slippers and bathrobe. What might have been a 15-minute job last night turns into a 30-minute one in the morning. I scrub the stubborn residue from the plates, and thoughts of prayer and pondering quickly dissipate.

Instead of peace, annoyance arises in my heart. It occurred to me this morning as I stood scrub-

bing and grumbling to myself about the children who had overlooked their jobs the night before — and shame on me for not checking the state of the kitchen before heading off to bed — that this cleansing of supper ware is much like going to confession.

How much easier it is to tidy up both our souls and our dishes when we do so on a regular basis and while stains are fresh and easily removable. It is amazing what can accumulate if we let it.

It's easy to imagine what would happen to my dishes if I left them in the sink for a week or more. They would start to smell, and it would take even longer to remove the dirt from their surface. Insects would begin to buzz around. Bacteria would soon take over, and if I left the mess long enough, maybe bring disease to my home and family.

If we care enough to clean our dishes daily, how much more care should we afford our souls? The days can be dirty and full of grime. A thoughtless comment here. A bit of gossip there. A little white lie meant to harm no one. Little sins can easily be eradicated through the grace of the confessional if only we will visit on a regular basis.

Those larger stains may never come to be if only we take care

of the smaller ones before they get out of hand. We need to catch and clean before the sins become embedded in our souls. And we need to model that to our children.

Some parents I know write a "confession date" on their calendar once a month. The family, teens through toddlers, attends Saturday night confession and Mass, then go out to dinner afterwards. Another family I know couples the sacrament, scheduled when needed, with a family trip for ice cream. "We clean our souls then treat ourselves," the mother once told me. How could anyone protest? And part of the discipline plan in another family's home is a trip to the reconciliation room. "When one of the kids has committed a serious offense like lying," comments the mother, "after the discipline, I strongly suggest confession."

An examination of conscience every night might just do to my soul what a quick view of the kitchen before retiring for the evening might do for my dishes. And if I follow through on both regards, with an act of contrition each evening, and calling back a child to finish his work, talk about waking up feeling refreshed.

I resolved this morning to



EVERYDAY CATHOLIC

THERESA A. THOMAS

schedule reconciliation as a family and to check the kitchen each and every night. I am prepared to call someone back if the dishes are stacked in the sink instead of

being done. Now there can be more peace in our home and in our souls. And every morning can be something else I truly love, a fresh start.

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for January 8, 2006

Matthew 2:1-12

Following is a word search based on the Gospel reading for Epiphany, Cycle A, B and C: the visit of the Magi to Bethlehem and Jerusalem. The words can be found in all directions in the puzzle.

BETHLEHEM	MAGI	THE EAST
WHERE IS	JUDAH	BY NO MEANS
A RULER	MY PEOPLE	ISRAEL
SECRETLY	STOPPED	OVERJOYED
HIS MOTHER	OPENED	TREASURES
GIFTS	GOLD	MYRRH
WARNED	A DREAM	COUNTRY

RULERS OF JUDAH

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

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DAVIDSON

CONTINUED FROM PAGE 17

teenagers are deficient because they do not think and act the way Mormon and conservative Protestant teenagers do.

Smith then tries to explain Catholics' relatively low levels of religiosity. He argues that changes in parochial school staffing from priests and sisters to laypeople have been accompanied by declining levels of theological sophistication among teachers. But Smith

cannot demonstrate that teens who were taught by priests and sisters in the 1950s were any more religious or religiously literate than today's teens whose teachers are mostly laypeople.

In addition, he totally overlooks the formidable body of research documenting the positive effects that Catholic schools and CCD programs have on students. Thus, he has little or no basis for concluding that Catholic teenagers score low because most "now pass through a church system that has not fully come to terms with its own institutional deficit and structural vacuum with regard to pro-

viding substantial and distinctive Catholic socialization, education and pastoral ministry for its teenagers."

"Soul Searching" contains many valuable insights about today's teens, and it certainly is not anti-Catholic. However, some of Smith's interpretations of Catholicism and Catholic teenagers miss the mark.

James D. Davidson is professor of sociology at Purdue University in West Lafayette.

Rabbi reflects on the election of Pope Benedict XVI

The following was written by Rabbi Michael Signer on April 22, 2005, upon the election of Pope Benedict XVI:

When the white smoke appeared and the bells rang yesterday afternoon at 6 p.m., I was listening to a lecture about suffering and hope in the theology of Chiara Lubich given by a Protestant theologian from Germany. My colleague at the Gregorian University, Father Dan Madigan, was sitting opposite me and picked up his telephone. He announced to the audience, scholars from Hebrew University in Jerusalem and the Pontifical Gregorian University, "Habemus Papam." Without pausing I asked, "Qui est?" Of course, he did not know because it takes some time until the new pope appears on the balcony in St. Peter's Square. When we walked out to the entrance of the Gregorian University and looked at the Piazza Pillotta they were hanging papal banners from the windows. We asked a young man on a bicycle, "Who is it?" He smiled and said, "Rahhhtzeeengeer."

My own views about Joseph Cardinal Ratzinger are quite mixed. He has written some positive essays about Judaism. His theological lineage descends from Augustine through Bonaventure. That means that he believes in the integrity of the Old and New Testaments. The "full" meaning of any passage in the Old

Testament is stated with clarity in the New, but the Old Testament is never devoid of meaning.

His introduction to the document written by the Pontifical Biblical Commission, "The Scripture of the Jewish People in the Scripture of the Church" indicates his firm conviction that the church continues to draw upon the Hebrew Scriptures and it may learn from both the Jewish tradition and the continuing Jewish witness to that tradition. Unlike his predecessor in Munich, Cardinal Faulhaber, Ratzinger would never argue that God "divorced" the Jewish people after they failed to recognize Jesus as the promised messiah.

On the other hand, Cardinal Ratzinger is responsible for the Catechism of the Catholic Church. That massive document does emphasize the importance of the Jewish ancestry of Jesus and that Jesus lived as a faithful Jew. It denounces anti-Semitism. However, it lacks the clarity of the many statements of Pope John Paul II about the relationship between Christianity and Judaism. Catholic readers and teachers of the catechism are then left with a certain ambiguity about how to approach the teaching about contemporary Jews and their Judaism. Do the Jews possess a "covenant that has never been revoked" as Pope John Paul II often asserted? Or should Jews be part of a continuing mission by Catholics, which will bring them to Jesus as the promised

messiah?

Cardinal Ratzinger did not negotiate theological truths in the document, "Dominus Jesus," which cast doubt upon the truth claims of other religious communities — including those of churches that are not in communion with Rome. However, in December 2000, he wrote an essay in the Vatican newspaper where he argued: "Perhaps it is precisely because of this latest tragedy that a new vision of the relationship between the church and Israel has been born: a sincere willingness to overcome every kind of anti-Judaism, and to initiate a constructive dialogue based on knowledge of each other and on reconciliation. If such a dialogue is to be fruitful, it must begin with a prayer to our God, first of all that he might grant to us Christians a greater esteem and love for that people, the people of Israel, to whom belong 'the adoption as sons, the glory, the covenants, the giving of the law, the worship and the promises; theirs are the patriarchs, and from them comes Christ according to the flesh, he who is over all, God, blessed forever. Amen.' — Rom 9:4-5 — and this not only in the past, but still today, 'for the gifts and the call of God are irrevocable.'" — Rom 11:29.

These words provide us with insight into his method. It takes the Shoah very seriously as an event that calls upon Christians to envision a new relationship. They are to work to overcome "every



ALL WHO WORSHIP

NANCY CAVADINI

kind of anti-Judaism" and "initiate a constructive dialogue based on knowledge of each other." The initiative begins from the side of Christians. That is important. It is also very significant that he concludes with the very same texts that form the foundation of "Nostra Aetate." — Rom 9-11.

But Cardinal Ratzinger also challenges his Jewish interlocutors and requests the following: "In the same way, let us pray that he may grant also to the children of Israel a deeper knowledge of Jesus of Nazareth, who is their son, and the gift they have made to us. Since we are both awaiting the final redemption, let us pray that the paths we follow may converge."

There are similar passages in the writings of Pope John Paul II, especially in his book "Crossing the Threshold of Hope." How are Jews to hear Cardinal Ratzinger's simultaneous affirmation of Jewish fidelity to their tradition, which is founded on the "no" to Jesus as the promised Messiah and savior of humanity and his request that we come to a "deeper knowledge" of Jesus of Nazareth? Surely, this paragraph can be the beginning of a dialogue about the boundaries that divide us and

bring us together.

How will Benedict XVI teach his church these lessons? In what ways will he demonstrate these abstract ideas by concrete gestures as he instructs not only by "word" but by "example?"

It is clear that I have raised more questions here than provided answers. The office of the papacy will surely offer Benedict XVI many opportunities to demonstrate styles of leadership and teaching that he has not revealed in the past. I cannot help but muse on the wonderful possibility for continuity between John Paul II and Benedict XVI. Pope John Paul II called upon Jews and Christians to "become a blessing to one another and a blessing to the world."

Joseph Cardinal Ratzinger has chosen the name "Benedictus," (blessing). May he grow into the reality of his name.

Rabbi Dr. Michael A. Signer is the Abrams Professor of Jewish Thought and Culture at the University of Notre Dame.

Looking to Jesus

Here's what the tradition tells us about Jesus' conception and birth. When a pregnant Mary went out into the countryside to visit her cousin, Elizabeth, she received Elizabeth's blessing. That is, Elizabeth recognized Mary for who she is, the God-bearer, and she recognized Mary's baby as the promised one of Israel. Elizabeth cried out: "Most blessed are you among women, and blessed is the fruit of your womb."

Mary responded to Elizabeth's blessing with her own praise of God: "My soul proclaims the greatness of the Lord. My spirit rejoices in God my savior ... holy is his name."

Jesus was conceived and delivered and raised in a culture of blessing and praise. He learned his first prayers as most of us did, taught by his parents. He was circumcised, according to Jewish law. He was taken to the Temple and presented to the Lord. He went with his parents to Jerusalem each year for the Passover festival.

In fact, from the few biographical facts we know about Jesus' life, one is certain: Jesus prayed. Jesus prayed alone and with his followers. He prayed in the temple. He prayed at table with his friends. He took bread, blessing and breaking it before feeding the multitudes. He prayed before he spoke to the crowds and after he preached. He prayed before his passion and death. He walked and talked with God the Father, moment by

moment, remembering by whom and for whom he was called.

If we were to ask the popular evangelical question posed on t-shirts and posters, "WWJD" or, "What would Jesus do?" we could honestly answer, "Pray."

Scholars argue whether the Last Supper was a Passover meal and whether our Eucharistic Prayer derives directly from first century Jewish table blessings, but no one disputes that the Jewish tradition of blessing and thanksgiving prayers at the beginning and end of Jewish meals are the foundation of the Eucharistic Prayer. Listen to this modern Jewish grace after meals:

*"Blessed be the name of the Lord from now forevermore.
Let us bless him of whose bounty we have partaken
Blessed be he of whose bounty we have partaken
And through whose goodness we live.
Blessed be he, blessed be his name."*

This hymn of praise to God, though Jewish, is familiar to Catholic ears. It would have been familiar to Jesus of Nazareth 2,000 years ago.

These are prayers Jesus knew by heart, from the simple blessing of the daily meal, to the expanded Passover prayers of thanks and praise for Israel's delivery in the Exodus. It was within the context of the Jewish table blessings that Jesus spoke at the Last Supper.

Jesus inserted his own words and actions, transforming the prayer into the culmination of his teaching, a teaching fully revealed and understood only in his death and in his rising from the dead.

But Jesus didn't only pray at the Last Supper. He presided at a meal. He ate with his followers, and commanded all of his followers, down throughout time, to share the same prayers and the same holy meal.

"When supper was ended, he took the cup.

Again he gave you thanks and praise.

Gave the cup to his disciples, and said:

"Take this, all of you, and drink from it; this is the cup of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me."

We are to take of the body of Christ that we might go out and be the body of Christ for the world. We are to do what Jesus did: Hand over our bodies, shed our very blood, for the reconciliation of a broken world.

Prayer and praise was the way Jesus lived and died in the world. Prayer and praise is the way we are to live and die in the world.

Liturgical prayer is the public worship of the church, as when we gather for Mass. It is the time when all the personal moments, the daily moments of prayer and praise, are gathered into one. We

hear the word of God proclaimed and preached and we come to understand that our story is part of the long, ancient story of God and of God's people. We hear stories of betrayal and conflict and loss. We hear of the deaths of the righteous and the innocent. We hear in these stories the echoes of our own lives. And through it all, we hear of the faithfulness of God, the one who neither slumbers nor sleeps, but who keeps eternal watch. We lose our way, but God is the good shepherd who will not suffer a single lamb to be lost. We turn away from God, but God is the loving father, searching the road for his wandering child, ready to welcome him home.

In liturgical prayer we remember: Who God is — "... holy indeed, the fountain of all holiness" — and who we are before and within the heart of God. This remembering compels us to bless, to thank and to praise the one who calls us by name: beloved daughter, beloved son.

We are daughters and sons in triumph and in failure, in life and in death. Growing into that pattern — the pattern of Jesus' prayer and praise — brings us, through grace, to accept God's will even in our own Gardens of Gethsemane. Growing into the pattern of Jesus' prayer and praise will bring us to be what Jesus is in and for the world: One who proclaims and enfleshes glad tidings for the poor, freedom for the captive, joy for

THE EUCHARISTIC PRAYER

A GUIDE TO PARTICIPATION

those who mourn and light for those who dwell in darkness.

"From age to age you gather a people to yourself,

*So that from east to west
A perfect offering may be made
To the glory of your name."*

We are the people of whom the Eucharistic Prayer says:

"From age to age you gather a people to yourself,

*So that from east to west
A perfect offering may be made
To the glory of your name."*

During the Year of the Eucharist, the Office of Worship is sponsoring a five-part series of articles distributed by the Federation of Diocesan Liturgical Commissions (FDLC). Comments or questions can be e-mailed to brieger@fw.diocesefwsb.org FDLC #44680, Part 2 of 5. Authors: Andrew Cifemi and Melissa Musick Nussbaum Art: Jane Pitz @ FDLC. 415 Michigan Ave. N.E., Washington DC 20017. www.fdlc.org

Sports

VIOLI EARNS THE TITLE OF 'DEAN OF THE ICCL COACHES' Anthony "Tony" Violi is now in his seventh year as president of the Inter-City Catholic League. He is also the basketball coach of Mishawaka Catholic, a unified team made up of St. Monica, St. Joseph and St. Bavo. This will be his 22nd year as a basketball coach of a Mishawaka unit giving him the distinction as "Dean of the ICCL Coaches." Only one other coach shared that distinction, Arthur Perry of Corpus Christi Parish. "I have always enjoyed my association in coaching these youngsters," said Violi. "It keeps me young at heart." — *EJD*

Holiday tournament features 'sound and very competitive basketball'

BY JOAN BOBAY

FORT WAYNE — One final event of the year was the 2005 Hoopfest, an annual junior high double elimination basketball tournament, which gives players extra playing time and benefits the Fort Wayne Fever women's fast pitch softball team. The event, under the organizational expertise of Dennis Jamison, was held over four days, Dec. 27-30, and featured 33 teams in four different brackets.

Three sites were used — Queen of Angels, USF (University of Saint Francis) and Bishop Luers High School — with Tim Pedro, assistant girls basketball coach at Luers, and Luke Jamison, who assisted Dennis Jamison. Champions were named in the following brackets: grade 7 boys, grade 7 girls, grade 8 boys, grade 8 girls, with plaques awarded to the top three teams in the grade 7 brackets and to the top four teams in the large grade 8 brackets.

Because a double elimination tournament presents the possibility of two final games in any bracket, the finals were held over two evenings. Jamison said, "We schedule for two games each night, but the finalists could wind up playing in extra games, and if both teams do that, then we would have four games to determine two champions. Obviously we can't keep the players there that long, so we have finals on two different evenings."

Grade 8 boys

There were 12 teams in this group, and the title game Friday, Dec. 30, pitted the Prince Chapman winners vs. St. Vincent, winners of the lower bracket. Chapman won 48-46 in a fast-paced, physical game. St. Vincent took second place, with Zion Lutheran of Decatur third, and Memorial Park fourth.

Jamison said Zion has only 96 students in the entire school, "But they really know basketball there and come up with competitive teams."

Grade 8 girls

The eight-team group played an extra game to determine the champion. Leo came from the losers bracket and won the title by defeating Memorial Park 50-44 and 43-29. Memorial was second, Queen of Angels third, and St. Jude fourth.

Grade 7 boys

It also took two final games in this six-team bracket to name a champion. St. Vincent 7 won 40-19 and 33-25 over St. Jude, who finished second. In third place was Memorial Park. "These games showed good teamwork, sound basketball and excellent coaching," Jamison said.

Grade 7 girls

The final game in this seven-team bracket was the opposite of

the boys title game. St. Jude won the title 36-14, leaving St. Vincent as runner up. Memorial Park was third. It is to be noted that each of the four Memorial Park teams won a plaque.

Wrap up

Jamison said that there always are points of interest in any tournament. One was that St. Vincent's grade 8 boys made a huge comeback in the final with Prince Chapman. St. Vincent pulled within two at the final buzzer. In a game Wednesday, St. Vincent player Wade Markley twisted an ankle, but on Friday he made a significant contribution in the comeback while playing on a sore and heavily taped ankle. "The whole team, in fact, played with heart," Jamison said.

He thanked his helpers and particularly singled out Bishop Luers athletic director Matt Lindsay who arranged for the use of the school's gym when a conflict in scheduling arose with the USF. Pedro and Luke Jamison, tournament assistants, earned plaudits as did Jeff Meeks who was responsible for scheduling the officials for the multiple games. "Once again fans were treated to sound and very competitive basketball by these young players," Jamison said.

For the first time, fans could follow the progress of tournament teams on the Web and could check who was advancing after each day's games.

Twenty teams play in tournament

BY JOAN BOBAY

FORT WAYNE — Junior high basketball exploded onto the scene Nov. 25-27 when 20 teams played in the annual pre-season Queen of Angels Holiday Tournament. The double-elimination event began at 8 a.m. on Friday and ended Sunday afternoon. Most games were played at the University of Saint Francis, and all of the finals were held there.

Of the 20 teams invited to play, 18 were from the CYO (Catholic Youth Organization) while two were from Memorial Park school, a longtime participant in the event.

Teams are guaranteed that they will play at least two games over the three days because teams that lose a game are moved into the losers bracket where they get at least one more chance to win a game. To be eliminated, a team must lose two games. Teams made up of all seventh grade players, all eighth grade players and some with both grades represented had equal chances at the titles. The championship game always pits the undefeated winners bracket team against the winner of the losers bracket.

Results this year were:

Girls — champion Memorial Park grade 8 coached by Larry Cox; runner up St. Therese mixed grades; third place Queen of Angels 8; fourth place, St. Charles 7.

Boys — champion St. Vincent 7 coached by Greg Markley; runner up St. Joseph/Elizabeth grade 8; third place Queen of Angels 8; fourth place St. Joseph Hessen Cassel mixed grades.

Tournament director Dennis Jamison said that in his 14 years as tournament director this year was only "the third or fourth time that the team from the loser's bracket has won the first championship game, thus forcing an extra final game." That happened in the boys bracket when Sts. Joseph/Elizabeth won the first game, which caused each team to be 1-1 and a second

game was needed to determine the winner, which was St. Vincent 7.

Jamison also said Wendy Flotaw, vice president of the Queen of Angels Athletic Association, was "extremely helpful" as she organized the concessions and volunteer workers at each session.

Participating schools were:

Boys — Sts. Joseph/Elizabeth 8, St. Joseph Hessen Cassel, St. Vincent 7, Sts. Rose/Louis, Queen of Angels 8, St. Therese, St. Jude 7, St. Charles 7, Most Precious Blood, and Queen of Angels 7.

Girls — Memorial Park 7, Queen of Angels 8, Queen of Angels 7, Most Precious Blood, St. Vincent 7, St. Charles 7, St. Therese, Memorial Park 8, St. Vincent 8, and St. John Fort Wayne 7.

Schools with no number behind their name fielded mixed grade teams.

The following comments came from one of the winning coaches.

Greg Markley, coach of the St. Vincent 7 Panthers, said his 12 players make up "a good offensive team. This year we have big players with one already at 6 feet, 3 inches. We have a true point guard, a driver, and a post player who are learning, along with the other players, to complement each other."

Even with all that going for the Panthers the Sts. Joseph/Elizabeth 8 team came from the losers bracket and won the first game of the championship, forcing an extra final which St. Vincent 7 won 36-23.

St. Vincent's plays weekday non-conference games between weekly practices to give the players a chance to "learn more about defense," Markley added.

Assistant coaches for the Panthers are Todd Martin (grade 8 St. Vincent head coach) and collegian Ryan Dwyer.

The other winning coach, Larry Cox, of the Memorial Park grade eight championship girls' team was unavailable.

High school athletes fare well in swimming, wrestling and basketball

FORT WAYNE — High school athletes took to the pool, wrestling mat and basketball court during December and the Christmas break. Some of their accomplishments include the following.

Swimming

Bishop Dwenger's swim teams placed second in both the boys and girls competitions at the Carroll Chargers swim invitational. The Dwenger boys overall finish was 469, behind Carroll's winning 481. Dwenger's girls team had a second place 358 score while Carroll won first with 500 points. Mishawaka Marian was third in both the boys and girls events in the late December event.

Dwenger's Bridget Niezer joined a Carroll swimmer as double event winners. Niezer won the

200 individual medley and the 100 breast stroke.

Wrestling

In the recent Summit Athletic Conference (SAC) Super Duals wrestling, Bishop Dwenger defeated Snider for the first time in 19 years (in the 1985-86 season). Saints coach John Bennett was quoted in the press as crediting his team with "working hard" to improve. The win in the first SAC Super Duals meet assures the Saints of at least a half share of the championship. The other half will be decided at the Individual Tournament at Snider Jan. 21.

Basketball

The SportOne SAC Holiday basketball tournament title was

won Dec. 30 by the Bishop Luers girls as they defeated cross-town rivals, the Bishop Dwenger Saints, 40-30, in the final game. The low scoring was due in part to the Knights ability to shut down the Saints inside scoring. Dwenger scored only two field goals in the second half with none in the fourth quarter. Yet Erin Jacobson was in double figures for the Saints with 11 points.

Luers coach Teri Rosinski praised her team for its "solid defense" led by Amanda Pedro, who had seven rebounds in the final quarter and never let up on pressure the entire game. Two Knights who scored eight points each on offense were Lavinia Dawson and MarKee Martin.

The Knights now have the most SAC tournament titles, nine, with five in the last seven years.

New Haven tournament a success

BY JOAN BOBAY

NEW HAVEN — While Hoopfest was going on in Fort Wayne, another four-day basketball tournament was held at St. John New Haven in which 14 teams participated. The event was coordinated by tournament director Brad

Bodette who also is St. John's parish representative to the CYO (Catholic Youth Organization.)

Seventh grade teams played in a "round robin" format in which all teams played each other with the top two winners in a playoff for the title. There were only three

Will you answer God's call?



THE CUTTING EDGE

SISTER MARGIE LAVONIS, CSC

One of the major tasks of young adulthood is to figure out God's call. It is a good topic to consider during January when many dioceses in the United States celebrate Vocation Awareness Month.

The fact of the matter is that each of us has a call only we can answer. It is not easy like picking up the phone. It takes hard work to discover how God wants us to live our faith. One must take time for prayer and reflection that includes serious discernment.

When I did campus and young adult ministry and when I served as vocation director for the Sisters of the Holy Cross, I was often asked the question, "How do I know God's call? How do I know God's will and God's plan for my life?"

First and foremost it is important to remember that God calls everyone. Everyone has a vocation. Each of us received our most important call at baptism. In that primary sacrament of our faith, we became members of Christ's body, the church, and are called to help

build the reign of God in this world. It is not just the role of religious brothers and sisters or of ordained ministers. Through baptism, each Christian shares in the priesthood of Jesus Christ and in his mission to reveal God's love to the world. The challenge is to discern, to figure out, how God wants us to best share this mission.

The majority of Christians live God's call as married people. Others are called by God to live the single, ordained or consecrated life as a religious brother or sister. Most people discover their call by listening to the deepest desire of their hearts. Others just know within that they are called to share life with one special person and to raise a family in the sacrament of marriage. Others feel a passion to give their entire lives to the Lord through prayer, community and service to the people of God. Some are conflicted between the two.

It is important to be aware of the many ways God reveals our call to us. We do this by taking time for quiet, reflective prayer, and by seriously considering what others say to us about our lives like, "Did you ever think of being a priest, a sister, a brother ...?" "You would make a wonderful mother or husband. ..."

When I was in high school, one of my teachers — a sister — asked me what my plans were after graduation. She said she thought I should consider religious life. At first it was a shock, but then I began to seriously reflect and pray about that possibility and here I am many years later.

Another thing is that discernment of God's will is not easy because it is usually a choice between two or more good options. It would be much easier if one were good and the other evil. For instance, valuing marriage and loving children doesn't automatically count one out of religious life or priesthood. The ministers of God's church must be warm and loving, as was Jesus. And many lay people have a deep spirituality and do much service for the church and the world. That doesn't necessarily mean they are called to religious life or priesthood.

As my students and others have asked, how do you know then? A good way to start is to list and pray about the pros and cons of each option and try listening to the way you are drawn. What feels right? What gives you peace? I remember one of my professors during graduate school at Boston College, a wonderful priest, saying that the deepest desire of our hearts is usually God's will for our lives. Where does your desire lie?

Finally, recently, I was viewing videotape about community life, and the presenter said it another way. She said the key to discovering one's vocation in life is to discern which lifestyle will make us happy, healthy and holy. To be happy really means having inner joy and loving my life (most of the time). A healthy life is one that enables me to use my gifts and grow into the person God wants me to be. A holy life is one that gives God an important place in my life and I spend time



YOUNG ADULT PERSPECTIVES

growing in relationship with God.

My prayer for each of us during this new year is that we will strive to be holy, happy and healthy witnesses of God's unquenchable love for all people and we will strive to eliminate violence in our own lives and become peacemakers. This is certainly what the world needs now.

As disciples of Christ we all have the same mission. The key is to discover the best way for us to carry it out.

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

CYO

CONTINUED FROM PAGE 20

boys and three girls teams in this division and results were:

Boys — Woodlan Middle School, first; St. John NH, second; Central Lutheran, third.

Girls — Woodlan, first; St. John, second; New Haven Middle School, third.

The eighth grade teams had a blind draw and then played a modified elimination format. Eight teams were in this division with four boys and four girls teams. Results were:

Boys — Central Lutheran, first; Woodlan Middle School, second; St. Peter Lutheran, third; St. John New Haven, fourth.

Girls — Zion Lutheran of Decatur, first; Central Lutheran, second; Woodlan Middle, third; St. John fourth.

Bodette was pleased with the turnout and said, "For 80 percent of the games, we had standing room only, but as the teams finished a game, the crowd changed, of course. I'd estimate for most games there were over 250 people attending and maybe up to 300 for the bigger games." There were four games daily Dec. 28 through 31.

Helpers included Jerry Litchfield, who is St. John's president of the athletic board, Joe Wharton and Deb Painter, who coordinated all of the other helpers. Tradition has it that the fifth and sixth grade teams, their parents and the coaches, work in the concession stand for set periods. "This gets the players excited about playing in the tournament when they are in junior high," Bodette said.

Volunteer coaches mentor athletes in the ICCL basketball divisions

BY ELMER J. DANCH

SOUTH BEND — An enthusiastic array of 16 volunteer coaches in the Inter-City Catholic League (ICCL) are primed for action as the hardwood circuit moves into the second half of its season this weekend at Saint Joseph's and Marian high school gymnasiums.

The 16 coaches make up the second largest group of mentors since the league began in the winter of 1945, according to William Sorukas who directs the basketball program and has been an ICCL executive for more than 30 years.

"In the first few years of the ICCL, we had 19 teams and even a few more coaches since some teams had two or more mentors handling the young basketballers," said Sorukas. "Then, through attrition of some of the schools, the number of teams and coaches naturally declines. When Marian High School came into the picture, the ICCL was divided into two divisions. They were the John Bosco Division, which was closely allied with Saint Joseph's High School, and the Martin de Porres Division, which was allied closely with Marian High School.

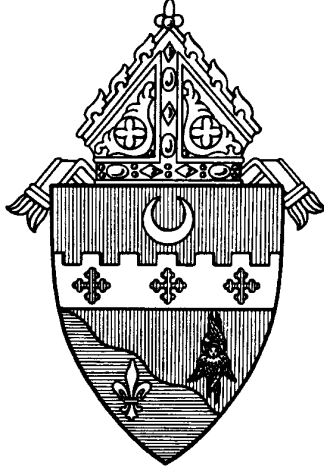
"Four years ago, these two divi-

sions were also divided into east and west divisions to provide more spirited action, but the ICCL continued to include division playoffs and a post season tournament. The Knights of Columbus also continued to provide trophies to the winners," Sorukas said.

The current roster of coaches and teams include the following:

- John Bosco Division East**
- Steve Kubsch, St. Anthony
 - Randy Peppers, St. Joseph, South Bend
 - Keith Weidner, St. Matthew
 - Eric Koch, St. Thomas, Elkhart
- John Bosco Division West**
- Rick Bliha, Christ the King

- Brad Klimek, Corpus Christi
 - Bill Davis, Holy Cross
 - Pat Catganzarite, Holy Family
- Martin de Porres Division East**
- Brian Arterbery, St. Bavo, Mishawaka
 - Les Dan, St. Joseph, Mishawaka
 - Phil Bergt, St. Monica, Mishawaka
- Martin de Porres Division West**
- Ric Mauch, St. Pius, Granger
 - Luke Maher, St. Adalbert
 - John Kuczanski, St. John the Baptist
 - Pat Dowling, St. Jude
 - Brian Blake, St. Michael, Plymouth



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A journey of finding God on the way to New York

REVIEWED BY YORK YOUNG

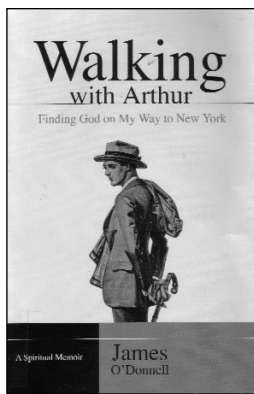
Memoirs have turned in to an interesting category in the publishing industry over the last several years. A recent trend seems to often include a woe-is-me tone and authors of a young age. Now, there's nothing wrong with writing a nonfiction book on one's life, but calling books by 20-somethings memoirs seems a bit over the top. And, these accounts of short-lived lives often include a lot of what everybody else did wrong, and only sometimes includes what the author may have contributed to the situation at the time.

Nevertheless, I picked up a recent memoir, actually tabbed "a spiritual memoir," based on the advice of a reader (anonymous to me) of this paper. "Walking with Arthur" recounts the journey of a now-local man who, to paraphrase his subtitle, found God on his way to New York. James O'Donnell is an associate professor and execu-

tive-in-residence at Huntington University, in Huntington, after years of working as a senior executive for couple of huge investment firms/banks in New York and Boston. (Disclosure moment: I use the physical education complex for exercise at Huntington College regularly, but have never met O'Donnell.)

As I've no doubt said in this review column before, spiritual books can be hit or miss for readers, because where each of us is in our stage of life varies so much. What works for one person, who may be suffering a serious illness, can be dramatically different for another, who may recently have lost a job or may be displaced due to a house fire or other calamity, or even someone else who just may be feeling spiritually dry.

Here, O'Donnell recounts his own inner failings — ranging from



an obsession with money to disrespect and unkindness toward his wife. But then he meets Arthur, an individual who fortuitously walked into his life at a moment that may have saved O'Donnell's marriage and, at the least, gave him a chance to be saved, period.

Listening — or reading — details of a person's life that bares their faults can be unsettling, especially when some of the flaws ring true in our own selves. Meanwhile, when sharing details of one's deficiencies with another, the risk is high that the recipient may not be sensitive or even want to hear what you have to say. In Arthur, O'Donnell found someone who embraced the goodness that is in all of us and helped, perhaps without even knowing it, him see ways to reform.

O'Donnell talks about his transformation making great progress after participating in a Tres Dias, a

three-day retreat weekend that has its roots in the Cursillo movement. However, I got the feeling that that weekend was icing on the cake, or the push over the top, that O'Donnell needed. The groundwork of his transformation was the witness of Arthur.

Two other interesting notes about "Walking with Arthur." First, though O'Donnell had it all in the way U.S. culture says we should — good job, lots of money — he clearly realized that he would never be fulfilled in that path. Instead, his path included taking care of an ailing wife, Lizzie, who had cancer (is still living at the publication of the book) and dramatically stepping down in salary for his current career choice.

Second, a four-page epilogue by Arthur is astounding. This man seeks no credit and claims to have learned as much, or more, from James, as he could possibly have given. Such people are rare in this world. Here's hoping we all find an "Arthur" in our lives.



NEW YORK (CNS) — Following is a recent capsule review issued by the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

"Match Point" (DreamWorks)

Hypnotic London-based morality tale of lower-class morality instructor (Jonathan Rhys Meyers) who marries a young woman (Emily Mortimer) from an affluent family and commences an affair with his brother-in-law's ex-fiancee (Scarlett Johansson). Writer-director Woody Allen is at the top of his serious, as opposed to humorous, form in a superbly acted psychological drama that makes its cautionary point even though, like its protagonist, the film delineates a universe governed not by God, but by pure luck. Several discreetly filmed sexual encounters but no overt nudity, some innuendo, adultery theme, scattered profanity and crass words, a couple of violent episodes discreetly filmed, abortion discussion and nihilistic worldview. The USCCB Office for Film & Broadcasting classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

"The New World" (New Line)

Visually exquisite, but listless and long-winded telling of the semi-legendary love affair between English explorer Captain John Smith (Colin Farrell) and his Native American paramour, Pocahontas (Q'orianka Kilcher), who saves his life in 1607 Virginia, with their star-crossed romance playing out against mounting tensions between their two peoples. Directed by Terrence Malick, the textured film is basically a series of tableaux — meticulous in their attention to period detail — held together by the largely embellished love story, which is saddled with pretentious voiceover narration and underdeveloped characters. Intense battle violence. The USCCB Office for Film & Broadcasting classification is A-III — adults. The Motion Picture Association of America rating is PG-13.

Book offers a study in making time to pray

REVIEWED BY YORK YOUNG

How should we pray? How can we improve our spiritual life? How can we improve our relationship with our Lord?

These are perennial questions. Saints of yesteryear and spiritual directors of today have addressed these questions again and again. Here are a few themes that appear in recommendations through the centuries.

Try: Too many people don't think they can develop their prayer life because it's just too big a task to take on. There is no one way to pray that is right for everyone. Try something — Scripture reading,

reciting the standards (Our Father, Hail Mary), spontaneous talking to God, just sitting in a quiet place. If your attempt does not seem to be working, try something else.

Time: Set aside time to make your attempts. As with so many of our unfinished projects, if we don't schedule them, we won't do them.

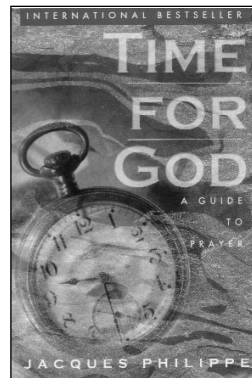
Patience: If your attempts at prayer don't seem to be working, don't throw up your hands in exasperation. Patience is a virtue for a reason; it's not always easy to employ. Don't try so hard. Open yourself to God's word instead of covering up your time with him by thinking only you have something to say.

Love: The love flowing between you and God is prayer. When we

do something out of love, it tends to touch our souls deeper. God is aware of this, as he is aware of everything, and will appreciate your prayer (love) in any form it comes.

To further study on the ways of prayer, there are many contemporary books on the market, including "Time for God" (Pauline Books & Media, \$10.95), by Father Jacques Philippe, available in English for the first time. The book has been published in 17 languages.

Father Philippe, who works with priests and seminarians and is a member of the Community of the Beatitudes, provides the reader with the typical topics focusing on "Making Times for Prayer Meaningful," "The Evolution of the Life of Prayer" and "Some Methods of Prayer." All of this is nicely condensed into a digestible and practical-sounding format. But the strength of "Time for God" is



Father Philippe's meditation on what prayer is: "The life of prayer ... is not the result of a technique; it is a gift we receive." It is grace personified.

He admits he's not the first to say this — pulling on the words of St. Jane Frances de Chantal, St. Teresa of Avila, St. John of the Cross, and others — but it needs to be

heard by contemporary ears from the mouths of contemporary Christians.

And his contemporary words can resound with us. For example: "If we (today's faithful) concern ourselves with God, God concerns himself with our affairs — and in a far better way than we ever could." And again: "Prayer is a school of love because all the virtues we exercise in its practice allow love to grow in our hearts."

Meditating on those comments might be a starting point for your prayer life.

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DEVOTION

Christmas music concert

South Bend — The St. Adalbert St. Cecelia Choir, together with the Chopin Choir of St. Mary Polish National Catholic Church, will present a concert of Christmas music on Sunday, Jan. 8, at 4 p.m. at St. Adalbert. Free admission.

MISC. HAPPENINGS

Spaghetti dinner

South Bend — The Knights of Columbus Council #5570 will have an all-you-can-eat spaghetti dinner, Thursday, Jan. 12, from 4 to 6 p.m. Adults \$6, children ages 5 to 12 \$2.50. The Council is located at 5202 Linden Ave., one block east of Mayflower Road.

St. Patrick School plans benefit dinner

Walkerton — A dinner to benefit the St. Patrick tuition assistance fund will be Saturday, Jan. 28, from 4 to 7 p.m. at the American Legion. Tickets are \$10 and include dinner, one drink and dessert and drawing for cash prizes. Music will be by Jerry Houston. A silent auction, tip-boards and raffles will also be available.

First annual religion fair

Granger — St. Pius X will have a religion fair Monday, Jan. 9, through Thursday, Jan. 12 from 9 a.m. to 9 p.m. in the gymnasium. Students in grades 1-8 will display projects having to do with religion and faith. Prizes will be awarded to the top three projects in three grade groups. For information call (574) 277-5760 or (574) 272-8462.

Bishop Luers to host annual Spirit Breakfast Jan. 20

Fort Wayne — Bishop Luers High School will host its fifth annual Spirit Breakfast, "Living the Gospel," on Friday, Jan. 20. The guest speaker will be Nancy Schenkel, administrator, Matthew 25 Health and Dental Clinic. The Spirit Breakfast will be at Lester's Banquet Hall, 1502 Bluffton Rd., from 7-8:30 a.m. Tickets are \$15 per person sold in advance. Call the school office at (260) 456-1261 for tickets or information.

Notre Dame fundraiser planned by the St. Vincent de Paul Men's Club

Fort Wayne — The St. Vincent Notre Dame athletics fundraiser and casino night will be held Saturday, Jan. 28, from 6 to 11

p.m. at the St. Vincent de Paul Parish hall. Admission includes food by Casa. Tickets are \$20 single, \$30 couple at the door or \$15 single, \$25 couple in advance. Refreshments available. Must be 21. Contact svnd@saintv.org for information or tickets.

Knights plan fish fry

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish fry on Friday, Jan. 6, from 5 to 7 p.m. The cost is \$7 for adults, \$3 for children 5-12. Dinner includes baked potato or French fries, cole slaw, bread and coffee. Also available are portions of chicken strips for \$7 and shrimp for \$8. Carry-out available.

Bishop Dwenger High School announces winter events

Fort Wayne — The music boosters will host "Winter Fantasy" on Saturday, Jan. 28, from 10 a.m. to 5 p.m. in the gymnasium. The winter guard show will feature schools from throughout Indiana. Tickets are \$5 at the door. Registration dates for incoming freshman are Jan. 23-25 from 6:30 to 8:30 p.m. and on Saturday, Feb. 4, from 9 to 11

REST IN PEACE

Besancon

Donald E. Mourey, 70, St. Louis

Jerry A. Gerardot, 55, St. Louis

Earl J. Gerardot, 92, St. Louis

Culver

Mildred M. Barshes, 88, St. Mary of the Lake

Fort Wayne

Jennie M. Huber, 84, Cathedral of the Immaculate Conception

Melissa Ann Koors, 27, St. Charles Borromeo

M. Juanita Alt, 97, St. Charles Borromeo

Gloria L. Kelker, 64, St. Elizabeth Ann Seton

Mary Alice Kleber, 76, St. Charles Borromeo

T.J. Liberato, 63, St. Therese

Mary Carlin Brogan, 78, St. Mary

Nancy Jo Hoy, 42, Cathedral of the Immaculate Conception

Carl J. Metzker, 91, St. Therese

Gerald R. Patterson, 64, St. Charles Borromeo

Gerhard F. Yonkman, Cathedral of the Immaculate Conception

Garrett

Marlene R. Siples, 72, St. Joseph

Huntington

Paul R. Godfroy, 76, St. Mary

Mishawaka

Alice M. Jastrzembski, 90, St. Bavo

Attela A. Dunfee, 99, St. Monica

Mary G. Brockhoff, 86, St. Joseph

Geneva Van Howe, 100, St. Bavo

Camiel J. De Keglaer, 81, Queen of Peace

Doris J. Musary, 69, St. Monica

New Haven

Ernest F. Neuhaus, 59, St. John the Baptist

Notre Dame

Lawrence N. Danik, 82, Sacred Heart

Plymouth

Patricia A. Huff, 77, St. Michael

South Bend

Joseph Rudas, 86, St. Matthew Cathedral

Ruth C. Hahaj, 82, St. John the Baptist

Robert A. Van Wanzeele, 81, St. John the Baptist

Felicia S. Noetzel, 85, Holy Cross

Victoria Louise Kelly Bauer, 85, Little Flower

Gladys V. Szklarek, 81, Corpus Christi

Leo J. Sobieralski Sr., 64, St. Jude

Mary W. Waechter, 88, St. Anthony de Padua

Wabash

Helen Lukar, 88, St. Bernard

a.m. For information on any of these events call (260) 496-4700.

Knights plan fish fry

Fort Wayne — The Knights of Columbus Council 451, 601 Reed Rd., will have a fish fry on Friday, Jan. 6, from 5 to 7:30 p.m. The cost is \$6 for adults, \$3 for children 12 and under. Fish, two sides and beverage are included.

Luers Knights give award swords

Fort Wayne — The public relations committee at Bishop Luers High School will give away 125 foam swords to students in grades 5-8 who attend the boys varsity basketball game on Jan. 13. They will give away 125 more swords to students in grades 5-8 who attend the girls varsity basketball game on Jan. 20.



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THE Young Voice

ST. JOSEPH-ST. ELIZABETH ANN SETON SCHOOL is located in Fort Wayne. The school has 462 students in grades kindergarten through eight. The St. Elizabeth Ann Seton campus serves students in grades kindergarten through second, and the St. Joseph campus serves students in grades three through eight. Lois Widner is the principal. For additional information contact the school at (260) 432-4000 or e-mail lwidner@stjstefwin.org.

St. Joseph-St. Elizabeth strives to serve

BY MADELINE SCOTT, ALEX YANEY, LOIS WIDNER AND CAROLE YANEY

FORT WAYNE — A strong academic curriculum is the foundation of St. Joseph-St. Elizabeth Ann Seton School (SJSE). Accredited by the Indiana Department of Education and North Central Accreditation, all of our teachers are licensed to developing the whole child. The curriculum is based on the standards from the Indiana Department of Education as well as the Diocese of Fort Wayne-South Bend.

In addition to the daily curriculum, extra curricular activities are also offered. Girl Scouts and Boy Scouts, athletics, choir and student council are ways that students can be active in our school. The school also has a journalism club that publishes quarterly newspapers.

SJSE is a family of faith that encourages all to live as Jesus Christ taught us. Christian service projects are a part of the curriculum and stewardship activities are encouraged.

Students attend Mass as well and foster their knowledge of Sunday Scripture through BOTW (Breaking Open the Word). Friendships are developed between both campuses through a program called "Spirit Pals." Even though there are two campuses, SJSE is truly one united school.

A wide variety of cultures and backgrounds are explored at SJSE School. Resource teachers are on staff to assist students academically. An enrichment teacher also works with all students to broaden their educational perspectives. A school counselor with a licensed therapy dog is also on staff at both campuses. The school also promotes conflict resolution by sponsoring a program called Project Peace. This is a program where peer mediators help students resolve conflict.



PROVIDED BY ST. JOSEPH-ST. ELIZABETH ANN SETON SCHOOL

On Wednesday, Oct. 5, the SJSE eighth graders went to Scott's Grocery Store and supported Cancer Day. Students worked for two hours bagging groceries, putting shopping carts away and handing out balloons to children. "It was a lot of fun!" said Allie Bley. A percentage of Scott's sales from the day was donated to cancer research. Many people were shopping at Scott's to show their support for cancer research, so the students were kept busy all day.

The fine arts are a strength of the SJSE community. Art classes are offered every week to all students. One morning each week, St. Elizabeth campus students are brought to the St. Joseph campus for art, computer, library and gym. The choir and band programs are highlights of the year for students and parents alike. The school offers technology classes to all students. Computers are also in every classroom. Students work on keyboarding skills as well as the integration of technology into the curriculum.

SJSE Panthers are a strong force when it comes to athletics. Athletic programs for boys and girls in grades 5 through 8 bring students and families

together. Sports offered at SJSE include: football, volleyball, basketball, soccer, track and cheerleading. A running club is also available for our students.

The Home and School Association (HASA) is an active and important part of the school. HASA is dedicated to promoting and supporting the students, staff and curriculum of SJSE. HASA also helps parents become involved in their children's education.

As you can see SJSE is a strong, vibrant Catholic school that offers an outstanding curriculum and has a Christ-centered environment where students can develop their minds, hearts, and souls.

Haiku

Hoops

Basketball is life
Day and night we move the ball
Through the net we *swish*
By Alexander C. P.M.G. Yaney

Winter Fun

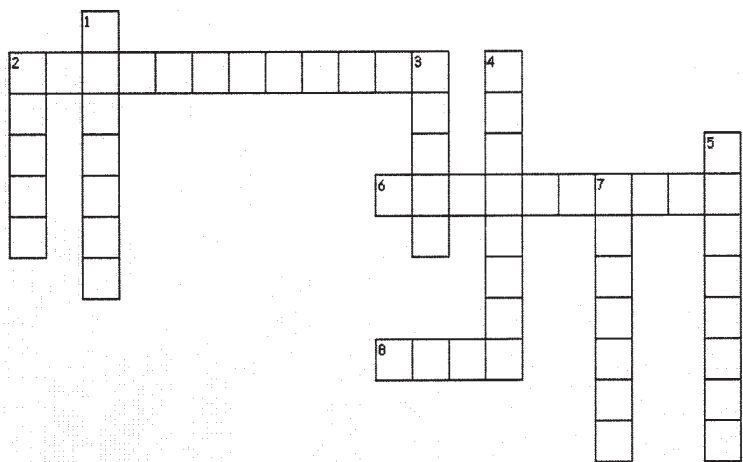
Trudging through the snow
Making snowmen with our friends
Sledding down each hill
By Madeline C. Scott



Sixth grade student raises money for Katrina victims

Moved by the recent Katrina hurricane disaster, SJSE student, Samantha Rahrig, developed an idea to raise funds for the victims. Her idea was to have students participate in a Christmas card coloring contest. Six students' artwork was selected. School families were able to order Christmas cards with their favorite artwork design. All proceeds went to the American Red Cross.

Things to do on a Snow Day



Across

- 2. Instead of sledding go _____.
- 6. Watch _____ all day long!
- 8. Read a good _____.

Down

- 1. Bake _____.
- 2. Stay in bed and _____.
- 3. Play _____ with my family.
- 4. Catch up on all my _____ from school.
- 5. Talk to my friends on the _____.
- 7. Build a _____.



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