

# TODAY'S CATHOLIC

## Abortion transcends politics, speaker says at Knights' respect life program



MICHELLE DONAGHEY

Heather and Danniell Cline, parishioners from St. Matthew Cathedral, march with their family, which includes Joseph, 7, Paul, 5, Colette, 3, and Justin, 21 months, at the annual Respect Life Program in South Bend.

BY MICHELLE DONAGHEY

SOUTH BEND — “We can’t let this thing of abortion become a political issue. We need to let people understand it transcends politics,” said Father Glenn Kohrman from the St. Mary of the Lake Catholic Church in Culver to over 150 people gathered together at the Knights of Columbus Hall Santa Maria Council #533 Sunday.

The annual Respect Life Program began with a march from the council, proceeding to St. Joseph Church where Deacon Nate Wills, CSC, gave the homily during a short prayer service, and then back to the hall. Several churches were represented including St. Matthew Cathedral, St. Stanislaus (New Carlisle), St. John the Baptist, Christ the King, St. Augustine, St. John (Goshen) and Holy Family.

The march has been held every year since the mid 1970s. The event, which includes a hot soup, bread and fellowship at the Knights’ hall, has been canceled only once in its history due to a snowstorm.

During his homily, Wills noted that those who came to march and reflect did not do so because “of the numbers,” which add up to around 87 abortions worldwide a minute, but to “pray for the children, for their mothers, for their fathers, for the many who are currently pregnant and facing difficult decisions, for the many who create an unjust environment where women feel forced into abortion, for the people who are not giving out truthful information, and for those who have hardened their heart to the compassion called for.”

Touching upon the reading from St. Paul, Wills said that there is nothing that can separate us from the love of Christ — whether it is sickness or old

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Italian art to be installed at national shrine

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## Women’s Care Center expands in northeast Fort Wayne

BY KAY COZAD

FORT WAYNE — Two years ago, nearly to the day, the 10th Women’s Care Center in northern Indiana opened its doors. This non-profit service agency took up residence in a 100-year-old house donated by a local businessman located in downtown Fort Wayne. The pro-life facility was extensively renovated as a labor of love by several community benefactors.

The center’s mission is to help young women choose life for their unborn babies, have healthier pregnancies and become better parents. Its location at 823 Webster St., many feel, is an ideal spot for the services the center provides as it is adjacent to the local abortion clinic.

Women who enter the home-like environment of the Women’s Care Center are given the opportunity to receive services that include free pregnancy testing, on-site ultrasound tests, medical care and crisis pregnancy counseling. The center also offers prenatal and well-baby care, as well

as parenting classes.

Anne Koehl, resident nurse and director of the center says her staff social worker, bilingual counselor, advocate, coordinator of volunteers and volunteers have served close to 1,300 women since beginning operations in January of 2004. Of those served, 263 have “come in the wrong door.” Koehl reports that many women seeking abortions mistakenly enter the Women’s Care Center and stay to receive services. “When a young woman is seeking an abortion, it is a panicky time. We help them take a breath and look at all their options.”

The clean home-like setting of the center offers an inviting atmosphere with women on staff who are available to talk with each prospective client. Koehl says details from the furniture to lamp lighting to the bathrooms provide a more comfortable environment for the clients. Once inside, the clients are invited to talk about their specific situation and offered an ultrasound test. Of those who receive ultrasounds, 94 percent have

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## MEHMET ALI AGCA SHOWS TIME MAGAZINE COVER



CNS PHOTO/REUTERS

Mehmet Ali Agca, the man who shot Pope John Paul II in 1981, displays an issue of Time magazine as he is led by police officers to a military recruitment center in Istanbul, Turkey, Jan. 12.

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CNS/ALESSANDRO BIANCHI, REUTERS

**Pope Benedict XVI gestures to the crowd gathered in St. Peter's Square during his Angelus blessing Jan. 15. Marking the Vatican's celebration of the World Day for Migrants and Refugees, the pope called on people to recognize the benefits of migration and overcome "every form of discrimination, injustice and disdain for the human person, because each person is an image of God."**

## Pope asks Christians to end discrimination against migrants

BY CINDY WOODEN

VATICAN CITY (CNS) — Pope Benedict XVI called on Christians to shun all forms of discrimination and welcome the migrants in their midst.

Marking the Vatican's celebration of World Day for Migrants and Refugees Jan. 15, the pope called on people to recognize the benefits of migration and overcome "every form of discrimination, injustice and disdain for the human person, because each person is an image of God."

Addressing visitors in St.

Peter's Square after reciting the midday Angelus prayer, the pope said the movement of people is a "sign of the times."

While the movement may be voluntary or forced, legal or clandestine, motivated by work or study, Pope Benedict said, the arrival of newcomers from far away can lead to a knowledge of and respect for ethnic and cultural differences.

Pope Benedict expressed hope that Catholics would help their communities overcome "difficulties of acceptance and integration" as they welcome migrants and refugees.

In his main Angelus talk, Pope Benedict focused on the Sunday Gospel reading in which Jesus invites Andrew and John to follow him, telling them, "Come and see."

The pope said Jesus' words offer guidance for the new year, which should be "a time in which we renew our spiritual journey with Jesus in the joy of seeking him and finding him always."

"The truest joy" people can have comes from meeting, following, knowing and loving Jesus, the pope said.

A constantly renewed effort to know and love Jesus more deeply

is necessary not because Jesus changes — "Christ is the same yesterday, today and always" — but because "we, our world and history are never the same," he said.

Greeting various groups at the end of the Angelus address, Pope Benedict offered words of encouragement to Catholic schools in Rome.

He urged school officials, teachers, parents and students "to continue the commitment to holistic education, which works to unite quality instruction and the Christian understanding of the person and of society."

## Pope's first encyclical nearing release

Corrections, editing and revision of conclusion after preliminary distribution last fall

BY JOHN THAVIS

VATICAN CITY (CNS) — After a number of revisions, Pope Benedict XVI's encyclical on love, charity and Christianity was being prepared for release in mid-January, Vatican officials said.

One source said Jan. 17 that translation work on the encyclical had just been completed that day, because of delays caused by changes in the text.

The encyclical, the first by the new pope, is titled "Deus Caritas Est" ("God is Love"), words taken from the first letter

of St. John.

Vatican sources described the text, about 50 pages in all, as a spiritual reflection on Christian love and erotic love, the church's work of charity and its mission to announce Christ.

The source who spoke Jan. 17 said that an earlier version of the encyclical was circulated to Vatican departments and a small number of theologians last fall, resulting in a significant number of suggested changes. Subsequent editing of the text included wording modifications, new explanatory sections and revision of the conclusion, he said.

According to the Italian news

agency ANSA, the encyclical begins with the words of St. John's letter — "God is love, and whoever remains in love remains in God and God in him" — and says they clearly express the centrality of the Christian faith, the Christian image of God, and the vision of man and his path.

The encyclical, according to ANSA, warns that in contemporary society erotic love is losing the connection to the self-sacrificing spiritual love proposed by Christianity, resulting in sexual degradation.

The complete text of the encyclical was expected to be published as a supplement to

Italy's most popular Catholic magazine, *Famiglia Cristiana*, in its Jan. 25 issue.

On Jan. 23, the Pontifical Council Cor Unum, the Vatican agency that coordinates charity activities, was hosting a major Vatican conference that was expected to examine Catholic charity operations in light of the papal encyclical.

German Archbishop Paul Cordes, president of Cor Unum, was said by sources to have had a key role in preparation of the encyclical.

# Ethical approaches make unity appear distant, says Vatican official

BY CINDY WOODEN

DURHAM, England (CNS) — While many of the doctrinal differences that divided Christians for centuries are close to being resolved, different approaches to modern ethical questions are making Christian unity appear as distant as ever, said Cardinal Walter Kasper.

"I am very sad we are not able to speak with one voice on these issues to a world that needs to hear," the cardinal said Jan. 13 at an international ecumenical conference at Ushaw College, a Catholic seminary in Durham.

The cardinal, president of the Pontifical Council for Promoting Christian Unity, received an honorary doctorate Jan. 12 from the University of Durham and delivered the keynote address Jan. 13 at the opening of an ecumenical conference organized by the university to discuss steps the Catholic Church and its dialogue partners should take at a time when full church unity seems distant.

Cardinal Kasper told conference participants that believing Christians cannot give up hope for Christian unity because church division is "a sin before God and a scandal before the world."

However, he acknowledged a sense that, after 40 years of what appeared to be major progress toward unity, ecumenical dialogue has come up against serious, unforeseen obstacles.

Differences among Catholics, Orthodox, Anglicans and Protestants over issues such as homosexual activity, abortion, euthanasia and other moral questions "are not on the top of the hierarchy of truths" — like the belief in Jesus as savior is — "but they are very emotional and, therefore, very divisive," the cardinal said.

Just five or six years ago, he said, Catholic bishops and leaders of some other churches seemed ready to explore concrete steps their communities could take toward organizational unity.

Since then, however, it has become clear that "both the ecumenical mood and the ecumenical situation worldwide have changed so radically as to virtually run counter to the ecumenical movement toward unity," he said.

In Europe and North America, he said, "the changed situation is evident in a new polarization and fragmentation exemplified by divergent and even conflicting verdicts on ethical problems."

He told a press conference at Ushaw that the differences in how Christian communities are dealing with ethical matters were not automatically church-dividing; "we have to see if they are differences in pastoral approaches or doctrinal differences," he said.



CARDINAL WALTER KASPER

While the differences hinder ecumenical dialogue, he said, the situation is further complicated by the internal divisions the issues create, such as the tensions currently felt within the Anglican Communion over the ordination of openly gay men and the blessing of homosexual unions.

In his speech to the conference, Cardinal Kasper said that at a moment of some confusion and disillusionment over the prospect of Christian unity Christians must ask themselves what the purpose of ecumenism is.

"Ecumenical unity is not to be thought of along the lines of the fusion of worldwide megacorporations," he said. Rather, Christians are called by God to be united in their faith in Jesus, in the sacraments, in the proclamation of the Gospel and in striving for holiness, he said.

By committing themselves to holiness and to unity in the fundamental truths of Christianity, he

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## Cardinal Rigali asks Senate to reject House immigration bill

PHILADELPHIA (CNS) — Cardinal Justin Rigali of Philadelphia has asked the Senate to reject a House-passed immigration bill that stresses law enforcement to prevent illegal immigration.

"A more comprehensive and humane approach to immigration reform" is needed, he said in a Jan. 9 statement.

The Senate should support legislation "that reforms all aspects of our nation's immigration system, not simply law enforcement," he said.

The statement was issued to coincide with National Migration Week, celebrated Jan. 8-14 this year by the U.S. Catholic Church.

The cardinal urged the Senate to consider legislation that would allow the estimated 11 million

illegal immigrants in the U.S. to legalize their status.

This would be an "earned legalization" program that would require immigrants "to work for up to six years before applying for legal permanent residence," he said.

"Earned legalization is not amnesty," he said.

Cardinal Rigali also favored establishing a temporary worker program and reducing the backlog of visas for family members wishing to join relatives in the U.S.

A temporary worker program "would provide legal channels for migrant workers to migrate in a safe, legal and orderly manner," he said.

Current backlogs in family visas are causing family separations "for up to 10 years or

more," he said.

Adopting such proposals would offer stronger security measures because they provide "an incentive for undocumented immigrants and their families to 'come out of the shadows' and identify themselves to government authorities," said Cardinal Rigali.

The House bill passed Dec. 16 stressed tightening the border by building a huge fence along about one-third of the U.S.-Mexican border, increasing the number of Border Patrol agents and increasing penalties against employers who hire illegal immigrants. It also would make illegal entry into the United States a crime, as opposed to the civil offense it is now, and would penalize people who aid illegal immigrants.

STATEMENT FROM BISHOP JOHN M. D'ARCY

## Respect life message

Jan. 22, 2006

This week we observe the anniversary of an event which has divided our beloved country, tarnished our political dialogue, diminished respect for human life and separated woman from man and the mother from her child.

Although it was a decision of extraordinary import in our national life, it was not discussed in legislative assemblies or through the normal channels of representative democracy, as is our national tradition and as our Constitution calls for.

It was a decision of seven men, which one of the two dissenting judges called "Broad Judicial Power." It was opposed to the legislative history of 50 states, which had approved statutes opposing, or at least limiting, the taking of unborn life.

It made the taking of unborn life on demand a constitutional right. It made abortion possible through all three trimesters. It made possible and legally acceptable partial birth abortion, which one United States senator called infanticide. In fact, the decision made it impossible for our elected representatives to outlaw this terrible procedure, at least up to this point.

The decision is an affront to all who live by a moral code and also to those who respect sound judicial reasoning. Above everything else, it has diminished respect for God's great gift of human life.

Is it any wonder that our country is so divided on this issue 33 years later? Thousands of people, including many young people from our diocese, will march in our nation's capitol this week to oppose the decision that made the taking of unborn life a constitutional right.

### Where shall we turn

Let us turn to the young who prize authenticity and instruct them on the beauty of one human life and on the medical facts, which show ever more and more that this is, indeed, a human person.

Let us show them the beauty of the human body, the majesty of the child and beauty of married love. Let us help them to see the beauty of a chaste life before and during marriage. Let us see that our young people hear again the command given to Moses on Mount Sinai, "Thou shalt not kill."

Let us support the extraordinary work being done with young women in crisis pregnancy centers, especially the Women's Care Center with locations throughout our diocese, which saves hundreds of children every year.

Let us stand up everywhere for human life, as Pope John Paul II asked of us in one of his visits to our country. Finally let us pray for our country, and pray for young men and women and for all those drawn to the quick, but damaging, decision of taking a human life.

## Collection assists Catholics in Latin America

My Dear Brothers and Sisters in Christ,

Supporting the work of the church in the poorer areas of the world is a concrete sign of our solidarity with those who share our faith. Next weekend, Jan. 28-29, we will have an opportunity to participate in providing assistance for the pastoral work of the church through the annual Collection for the Church in Latin America. When we consider the fact that half of the world's Catholics live in Latin America and that they are extremely poor, how can we not be moved to do what we can for our brothers and sisters who share our faith south of the border?

The money raised in this collection goes directly to support pastoral projects in Mexico, Central and South America and the Caribbean. Through grants and partnerships, this collection makes possible catechetical and lay leadership programs, youth ministry, evangelization programs and formation programs for seminarians, religious, priests and deacons. In Latin America, where there is an average of only one priest for every 7,000 Catholics, even modest grants can provide things that we might take for granted, such as paper, books or even a meeting place.

Please know of my gratitude for your generosity in this effort as we in this hemisphere strive to live out the demands of solidarity which our late, great Holy Father, John Paul II, once expressed so eloquently: "The greatest gift which America has received from the Lord is the faith which has forged its Christian identity."

Sincerely yours in our Lord,

Most Reverend John M. D'Arcy

# Bishop Gumbleton says priest abused him when he was a teen

BY JERRY FILTEAU

WASHINGTON (CNS) — At a legislative hearing and a press conference Jan. 11 in Columbus, Ohio, Auxiliary Bishop Thomas J. Gumbleton of Detroit said he was sexually abused by a priest when he was a teenage seminarian.

He called for passage of pending legislation in Ohio that would open a one-year window for civil lawsuits against the church for clergy sexual abuse of minors that occurred many years ago.

The bishops of Ohio oppose the one-year window although they support other parts of the bill, including a longer statute of limitations for lawsuits based on claims of childhood sexual abuse.

Bishop Gumbleton, 75, did not name the now-deceased priest who molested him some 60 years ago, when he was a freshman or sophomore at Detroit's Sacred Heart Seminary High School. He called the abuse "very inappropriate" behavior by the priest but said it was "minor" compared with the kind of abuse many other victims have suffered.

He said that on two or three occasions the priest, a faculty member at the seminary, took him and another seminarian to a cabin and would start wrestling matches with them. When he and the priest wrestled, "he would put his hand in my pants," he told the *Detroit Free Press* shortly before he flew to Columbus to testify in favor of the Ohio legislation.

Bishop Gumbleton said he did not feel traumatized or psychologically damaged by the priest's actions. "Mainly, I didn't realize



CNS PHOTO/MEGAN NADOLSKI

**Detroit Auxiliary Bishop Thomas J. Gumbleton reveals he was sexually abused by a priest when he was a teenager and speaks in favor of reforms to state child molestation laws during a Jan. 11 press conference in Columbus, Ohio.**

what was happening. I was very naive at the time," he told the *Free Press*.

The bishop, who is noted for his peace activism and extensive involvement in social justice issues, is believed to be the first bishop to state publicly that he had been abused as a minor by a priest.

In his prepared testimony before the House Judiciary Committee of the Ohio General Assembly, he urged passage of a bill, previously approved by the Senate, that would amend Ohio law on abuse and neglect of minors in several ways.

It would include clerics as mandatory reporters of known or reasonably suspected abuse of a minor. It would extend the statute of limitations for suing over damages caused by childhood sexual abuse, currently two years past the age of 18, to 20 years past the age of 18.

In addition, for one year from its effective date, the new legislation would open a window for lawsuits over past abuse going back as far as 35 years. Claimants would be able to introduce new suits for which no claim was previously made or reintroduce suits previously filed that had been

dismissed because of the current statute of limitations.

In testimony on behalf of the Ohio Catholic Conference last December, Bishop Frederick F. Campbell of Columbus said the bishops supported an earlier version of the bill that did not have the one-year "look-back" window, but they oppose the window provision.

"It undermines the fundamental right to a fair and just defense, it is bad public policy that undermines the stability of law and it does not protect children," he said. The conference represents all the state's bishops.

In his Jan. 11 testimony, a copy of which he provided to Catholic News Service, Bishop Gumbleton told the committee he spoke not in any official capacity but only as a man with 50 years of pastoral and administrative experience as a priest, including 38 years as a bishop.

"I also speak from my experience of listening and attempting to be responsive to the tragic stories of victims of sexual abuse," he said. "Finally, I speak out of my own experience of being exploited as a teenager through inappropriate touching by a priest."

He told the committee that he believes that "some perpetrators have not yet been brought to account. That is why I support the one-year civil window. I do believe that the abusers need to be exposed. I also believe that this can only be assured if the possibility exists to bring these matters into a civil court of law."

He also argued that "by bringing these cases to full exposure and full accountability, we have a better possibility of restoring

credibility in church leaders as moral teachers and guides." He quoted a statement from the 1971 world Synod of Bishops on justice: "Anyone who ventures to speak to people about justice must first be just in their eyes."

He acknowledged that bringing old cases to court "may cause pain, embarrassment and sacrifice for our church" but suggested that settling all such cases is "the only way to protect children and to heal the brokenness within the church."

In a statement responding to Bishop Gumbleton's testimony, the Catholic Conference of Ohio said, "Ohio's bishops continue to staunchly support all provisions of Senate Bill 17 with the exception of the look-back provision, which they believe is retroactive legislation specifically prohibited by the Ohio Constitution."

"Healing is not achieved by lawsuits but by working with those who have suffered abuse, ministering to them pastorally and helping to meet their individual needs," the statement added. "This is what Ohio's dioceses and its bishops are doing and will continue to do."

In Detroit, Cardinal Adam J. Maida said he was especially saddened to learn that Bishop Gumbleton was apparently an abuse victim many years ago. "The Detroit Archdiocese was never made aware of this," he said.

Msgr. Ricardo Bass, Cardinal Maida's delegate for clergy matters, took the occasion to urge any victim of clergy abuse in the Detroit Archdiocese to contact the archdiocesan victim assistance coordinator.



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## UNITY

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said, Christians will come closer to full unity than they ever could hope to do by planning corporate mergers.

"The fact that the unity of the church is grounded in its participation in the holy does indeed have real consequences for the concrete form of the church," he said.

Called to be holy, Cardinal Kasper said, the church also is called to be prophetic, to listen to the world, to understand its hopes and struggles and to offer guidance and hope based on the Gospel.

"The dividing lines which have unfortunately become evident on ethical issues since the latter half of the last century are therefore not secondary or irrelevant for an understanding of the nature of the church," he said.

"In touching on holiness, they touch on the essential nature of the church itself," the cardinal said.

Cardinal Kasper acknowledged that Christian communities that, for example, have ordained women to the priesthood or have decided to bless homosexual unions have done so out of a

belief that they are exercising a prophetic role in society and demonstrating God's love, acceptance and call to all people.

However, he said, Christian communities must act in continuity with the faith of the Gospel and the earliest Christian communities.

"We should not imagine that we possess more of the Holy Spirit today than the church of the early church fathers and the great theologians of the Middle Ages," he said.

Cardinal Kasper also told conference participants — some 140 scholars and bishops from 10 countries invited because of their expertise — that he knows the Roman Catholic Church has many things to learn from other Christian communities.

The Catholic commitment to ecumenism, he said, is not based on wanting to draw all Christians into the Catholic fold, nor does it seek to create a new church, drawing on the best of each of the ecumenical partners.

The goal, he said, is "a spiritually renewed church, in which the church in its concrete form becomes to the fullest degree that which in its undeveloped nature it always has been and always remains: the one, holy church we profess together in the Apostles' Creed."

## Fordham announces decision to close Marymount College in 2007

TARRYTOWN, N.Y. (CNS) — Marymount College in Tarrytown will close in June 2007, nearly five years after consolidating with Fordham University in New York.

"Despite the very best efforts of the faculty, administration and staff, it is no longer academically or financially feasible to continue to operate Marymount College as a separate school within the university," said John N. Tognino, chairman of the Fordham board of trustees, in a statement.

"This was a very difficult decision because we know how deeply our students valued the supportive environment of an all-women's college and how many alumnae have flourished and excelled because of the strengths they developed at Marymount," he added.

The Religious of the Sacred

Heart of Mary, who founded the college in 1907, said they were "deeply saddened" at the decision to close the school.

"At the time of the consolidation with Fordham University, July 1, 2002, we had great hope and trust that Marymount's mission of undergraduate education for women would be strengthened by the alliance with Fordham," the order said in a statement. "We had hoped for a longer commitment to the consolidation efforts."

Most of Marymount's 798 students were expected to finish their education at the 25-acre Tarrytown campus, which is to be permanently known as the Marymount Campus of Fordham University. Fordham programs in liberal studies, business administration, social service and education are to eventually be based at the campus.

## Holy Cross College promotes Patricia Falvey to vice president

NOTRE DAME — Patricia Falvey has been at Holy Cross College for less than two years, but her hard work and successful fundraising have not gone unnoticed.

The college president has promoted Falvey to the vice president for advancement position.

"I am honored, humbled, excited, and ready for the challenge," says Falvey.

Holy Cross College President Brother Richard Gilman, CSC, says, "The first six months of Pat Falvey's leadership of the office has produced significant increases in annual giving to the college and her reorganization of the office has contributed greatly to marketing the college and building its image in the local community. It was time to have all of these efforts represented at the level of vice-presidential leadership."

Falvey came to Holy Cross in July of 2004 to take on the associate director of development position. She was later promoted to director of advancement and is now the vice president for advancement. She will be continu-



Patricia Falvey

ing her work as the college's chief fundraiser, liaison to the board of trustees and leader of the advancement team.

Falvey says working with people who cherish Holy Cross and have benefited from the college, is the best part of her job.

She says, "People recognize the greatness of the institution, and they believe in it. And it's easy to contribute something that could make it even more successful."

## Nation's bishops, Catholic college heads to have local dialogues

BY JERRY FILTEAU

WASHINGTON (CNS) — At a Jan. 10 meeting in Washington, the U.S. bishops' Committee on Education approved a set of questions to guide local dialogues nationwide between diocesan bishops and the presidents of Catholic colleges and universities in their diocese.

The dialogues are to be conducted by May 3, the date on which "The Application of 'Ex Corde Ecclesiae' for the United States" took effect five years ago.

"Ex Corde Ecclesiae," Latin for "from the heart of the church," is Pope John Paul II's 1990 apostolic constitution on Catholic higher education, which set norms to assure the Catholic mission and identity of Catholic colleges and universities worldwide and called on national bishops' conferences to establish implementing norms applying the general norms within the context of their own countries.

Bishop Robert J. McManus of Worcester, Mass., chairman of the education committee, said in an interview after the meeting that the guiding questions were themselves the result of a dialogue process between bishops and Catholic college and university presidents.

"The first question has to do with Catholic identity and character (of the colleges and universities)," he said. "The second has to do with communion with the local church. The third has to do with incorporation of the spirit and norms of 'Ex Corde' and the application.

"The fourth question — I think a very important question — has to do with the continued dialogue," he said. "What are the plans and method for continuing this dialogue that really was engendered by 'Ex Corde Ecclesiae' and the specific American application?"

Auxiliary Bishop Walter J. Edyvean of Boston, who chairs the committee's Subcommittee on Bishops and Catholic College

and University Presidents, said the five-year progress review was called for by the U.S. implementation norms, not the Vatican document.

He said the review process does not address some specific questions that could arise in some of the local dialogues, such as possible revision of some institutions' statutes in light of the new Vatican and U.S. norms. "That question would depend on individual bishops and presidents," he said.

Bishop McManus said the guiding question on incorporation of the spirit and norms of the Vatican and U.S. documents includes a reference to dialogue on the implementation of the ecclesiastical "mandatum," or authorization to teach, that the norms say a Catholic theologian must have to teach in a Catholic institution of higher learning.

For many years the "mandatum" requirement and how it would be implemented were among the most debated issues in the norms.

Another difficult issue for many U.S. Catholic institutions has been a Vatican norm that says the majority of a Catholic institution's teachers should be Catholic.

Bishop McManus said he recently read that some Catholic colleges have said that currently "the majority of the faculty is not Roman Catholic, which is a fact of life.

"But I also read very recently that, as a result of the discussions between diocesan bishops and presidents of Catholic colleges and universities, what has come to the surface is a realization that one significant way to maintain a Catholic identity is what is being called 'mission-oriented hiring.'"

He said this means that in filling a faculty position the institution may hope to hire a qualified Catholic applicant, but if the person being hired is not Catholic, it

will assure that that person "agrees with and says he or she will be supportive of the mission of the Catholic university or college."

The relationship of faculty to Catholic identity and mission is the major theme to be discussed at the Feb. 4-6 annual meeting of the Association of Catholic Colleges and Universities. The ACCU, whose members are the presidents of the country's Catholic higher education institutions, collaborated with the education committee in drafting the guiding questions that will set the framework for the upcoming five-year review dialogues.

Richard Yanikoski, ACCU president, said that from the feedback he receives from bishops and presidents, "in almost all cases the dialogue ... has been positive, helpful, and I think bodes well both for the institutions and the dioceses in fostering a constructive and more full-featured relationship than has been typical in the last several decades."

"The campuses are doing a great deal more to enrich the faith community and the social service and social justice missions of the church than most of the American Catholic public is aware," he said.

Both he and the two bishops cited "Promising Practices," a recently published book in which 40 bishops and presidents talk about their recent experiences in mutual dialogue and collaboration and the assistance the educational institutions give to the life of the local church, as representative of the kind of positive experiences emerging out of bishop-president dialogues around the country.

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## Exhibit of rare icons and texts opens at USF

FORT WAYNE — A major exhibit of rare sacred icons and historic texts will take place at the University of Saint Francis from Jan. 28 through March 5.

The exhibit will give area residents the opportunity to see the private collection of Mr. and Mrs. William McNagny. This collection of Byzantine icons from Russia and Eastern Europe consists of nearly 100 pieces from the 17th through 19th centuries. They will be on display in the Weatherhead Gallery in the Rolland Center off Leesburg Road on the east side of campus.

Also on exhibit will be 50 historically significant books, texts and manuscripts on loan from the Remnant Trust Collection including original examples by Thomas Jefferson, Abraham Lincoln, Thomas Aquinas, Martin Luther, St. Augustine, and many others. Most works will be on display at the Bass Mansion Library from Jan. 30 through April 28, while religious texts and manuscripts will be on view at the Rolland Center until March 5.

This exhibit offers students and the community an opportunity to hold, view and read the original and early edition books. The opening reception for the exhibition is Saturday, Jan. 28, from 6 to 9 p.m. in the Rolland Center and Bass Mansion Library.

A series of lectures highlights the exhibition:

- "The Federalist Papers: A Unique and American Great Book," Lecture by University of Notre Dame professor of political science, Walter J. Nicgorski, Thursday, Feb. 2 from 7 to 8:15 p.m., Rolland Center.

- "Plato's Republic: Virtue as the Foundation of the State," Lecture with discussion by Dr. David Fleischacker, assistant professor, Department of Theology and Philosophy at the University of Saint Francis, Wednesday, Feb. 22, from noon to 12:45 p.m., Bass Mansion dining room.

- "St. Augustine's City of God: Christian Friendship and the Security of the Commonwealth," Lecture with discussion by Dr. John Bequette, chair of the Department of Theology and Philosophy at the University of Saint Francis, Wednesday, March 8, from noon to 12:45 p.m., Bass Mansion dining room.

- "Reflections on Martin Luther's Liberty of a Christian Man," Lecture with discussion by Dr. Steve Crain, assistant professor, Department of Theology and Philosophy at the University of Saint Francis, Wednesday, March 22, from noon to 12:45 p.m., Bass Mansion dining room.

- "Revision and Revolution: Mary Wollstonecraft's Vindication of the Rights of Women," Lecture with discussion by Dr. Matthew Smith, chair, Department of English and Foreign Languages at the University of Saint Francis, Wednesday, April 5, from noon to 12:45 p.m., Bass Mansion dining room.

- "Contending for Ancient Liberties: John Dickinson, Letters from a Farmer," Lecture with dis-

# AROUND THE DIOCESE

## ST. MICHAEL YOUTH GROUP SHOPS FOR TOTS



PROVIDED BY ST. MICHAEL YOUTH GROUP

The St. Michael the Archangel Youth Group in Waterloo purchased \$1,000 of toys in December for the Marine Corps Toys for Tots program. Chris Ellert, a student at Ball State University, organized a Christmas Charity Variety Show with proceeds being used for the purchase of the toys. Ellert worked with youth minister Jenny Buchs and spent five months planning the show, building the set, recruiting talent and designing the program. Youth members also designed and sold a Christmas coloring and activity book. The variety show was held Dec. 21 and with all the projects, \$841 was collected. The youth group added the extra \$159 from another fundraiser to collect \$1,000. Youth group members, Dan Iddins, Chet Blomeke, Chris Ellert and Amber Harrington, shown above, purchased the toys and games on Dec. 22 and delivered the toys to West Edge Mall.

cussion by Dr. Dominic A. Aquila, dean, School of Liberal Arts at the University of Saint Francis, Wednesday, April 19, from noon to 12:45 p.m., Bass Mansion dining room.

For further information, phone (260) 434-7455.

## Hannah's House appoints new board members for 2006

MISHAWAKA — Two new board members have joined the current board of directors for Hannah's House. Hannah's House is a maternity home located in Mishawaka that provides 24-hour, seven-day-a-week comprehensive care for young, unwed pregnant girls and women who have nowhere else to turn for assistance. The Hannah's House board welcomes Matthew Marien of Career Transitions and Brian Gordon of Gordon Insurance Association. They join the 2006 board officers Patti Thielking of Sagamore Health Network, president; Kevin Anthony of Youth for Christ, vice-president; Renee Hayes of Kruggel, Lawton & Company, treasurer; and Sheila Felinski of Gurley Leep Automotive Group, secretary.

Other board members include: Bill Beven of CB Richard Ellis,

David Bruneel of St. Joseph Capital Bank, Monique Deguara of the Sisters of St. Francis, Father Paul Doyle of the University of Notre Dame, Nancy Garman of Garman Electric, Maria Harding of Saint Joseph Regional Medical Center, Pam Jentz of Granger, Bill Killilea of Horizon Bank, Beth McLaughlin of Bethel College, Annetta Place of Place Builders, Mary Roos of Health Management Association, Dr. David Spalding of Mishawaka, Rev. Rickardo Taylor and Patrick Urda of Judge Daniel Manion's office.

For more information on Hannah's House, how to donate or volunteer opportunities, please contact Brandy at (574) 254-5309.

## USF invites public to attend trip to Art Institute of Chicago

FORT WAYNE — The School of Creative Arts at the University of Saint Francis is planning a bus trip to the Art Institute of Chicago on Tuesday, Jan. 31. The bus will leave from the Rolland Center off Leesburg Road at 7:30 a.m. and return at approximately 9:30 p.m. The cost is \$35 to the general public. Tickets may be purchased at the Rolland Center, by calling (260) 434-7716 or by e-mailing [ecamara@sf.edu](mailto:ecamara@sf.edu).

## RSVP seeks coordinator for mentoring program

SOUTH BEND — RSVP of St. Joseph County, the Retired Senior Volunteer Program, recently awarded a federal grant to begin the "RSVP Mentoring Program," is in the process of searching for a new coordinator.

RSVP is seeking to hire a part-time individual passionate about making a change in the lives of at-risk youth in the St. Joseph County community. This individual will work specifically to match senior volunteers in a mentoring relationship with children of incarcerated parents and children in foster care who are re-entering society upon their release from, or in lieu of, juvenile correctional facilities.

RSVP seeks someone specifically with interest and knowledge working with at-risk youth and senior volunteers. This individual will work 18 hours per week, days and evenings, and will work closely with Aftercare for Indiana through Mentoring, and the Youth Justice Project to develop the mentoring program and build the capacity of these community partners. Applications are currently being accepted for the position that has the potential to become

permanent based on first year outcomes. Please send resume to West Region Director, Catholic Charities, 1817 Miami St., South Bend, IN 46613.

## Families' faith enriched at A Home For Christ program

BY LISA KOCHANOWSKI

SOUTH BEND — Nothing starts the new year off better than some education and introspection into your faith, and Susan Carozza of St. Joseph Parish in South Bend found that a great way to start the learning is through some quality family time.

Since 1998, the parish has hosted A Home for Christ: Families and Faith program, open to members of the parish and the community at large. The idea of the program is to bring people together spiritually in time for the feast of the Holy Family, (usually the first Sunday after Christmas) and extends through the week of the Presentation of the Lord (Feb. 2).

"The format varies from year to year," said Susan Carozza, organizer of the event. "It gives the family a time to bond and have a spiritual discussion."

According to Carozza, a variety of activities are planned for the family throughout the month.

Things like preschool story hour where children can come and listen to religious stories with their caregivers and family, a movie night for people of all ages, a parish potluck and rosary where the schoolchildren will be able to directly participate in saying the rosary with the entire congregation and a woman's evening of prayer are all planned free of charge.

"We are also working on a couple's evening of reflection," said Carozza. It will include a Mass with a renewal of vows and a talk from other lay couples. The small fee is asked for this evening.

Carozza finds that this is the perfect time of year to do something that focuses on the family because it is right between fall and spring sports and generally a time when family activities are a little more relaxed.

"The goal is to spark communications in families or households that help us become better domestic churches and better households," said Carozza.

Carozza hopes that everyone who attends the event finds it uplifting and enjoyable.

"For someone — say 12 or under — I hope they leave saying wow that's fun and I love doing things with my church and community," said Carozza. "For families, I hope they find it's a great way to raise my kids in the Catholic, Christian religion."

Anyone wanting more information about the event can call Carozza at (574) 287-7888.

# Young adult groups begin 'Living the Faith' series

BY JENNY MURRAY

FORT WAYNE — A new series, "Living the Faith," will be sponsored by the young adult groups of three Fort Wayne parishes: Cathedral of the Immaculate Conception, St. John the Baptist on Fairfield Ave., and St. Joseph on Brooklyn. Each month, one of these parishes will host a guest speaker who will talk about practical matters of faith. The organizers will strive to find topics of interest for a wide variety of people of all ages.

The young adult groups at these parishes feel that people are searching for ways to deepen their relationship with God and put their faith into practice. Often they don't know how. The "Living the Faith" series will offer practical advice to believers so they can love and serve the Lord seven days a week.

Each topic will be completed in one session lasting one to two hours. They will be offered mostly during the evenings with some weekend sessions. By offering a variety of topics at different times and days, the sponsors hope to reach a wider audience. Also, because the topics only last one session, the sponsors hope to appeal to people who cannot make the time commitment needed for other faith enrichment programs.

Living the Faith will address the need of Catholics to deepen their own faith while learning how to reach out to others as followers of Christ. Every Catholic has a responsibility to live out his or her faith in the world, but figuring out how to do this can be confusing. Every Christian is commanded to follow Christ so closely as to become Christ-like, but we often feel stuck in our own weaknesses. The sponsors will strive to provide topics that will illuminate how to do what we are called to do in the never-ending tasks of our daily living from work and family relations to prayer life, from cleaning up our own lives to finding the right way to evangelize. The mission of this series is to offer practical ways to love and serve the Lord, allowing us to extend the power of the Mass into our daily lives.

The schedule for January-March follows:

- Sunday, Jan. 29 at 6:15 p.m., Cathedral Center on the topic: "When is Enough, Enough?"; speaker Sally Edington.

Sally Edington, a licensed social worker and a frequent presenter at St. John's annual Spirit Fest will discuss the struggles of activity overload. She will discuss the physical, emotional, financial and spiritual consequences and offer solutions to this very common problem. Begin the year with a resolve to make it less stressful by learning how to live at a pace God designed for you.

For those wishing to attend the 5 p.m. Mass at the Cathedral, a light supper will be provided before the presentation begins.

- Monday, Feb. 20, at 7 p.m., St. Joseph on Brooklyn in the church basement on the topic: "Joining Our Suffering to the Cross." The speaker is Mary Glowaski.

Mary Glowaski, a pastoral associate at St. John's, will discuss how to find value in the suffering we cannot avoid. She will discuss practical ways to offer our suffering as a prayer to God. This topic comes right before Lent allowing participants to follow the Cross with Jesus in a more deeply personal way.

- Wednesday, March 15, at 7 p.m., St. John the Baptist on Fairfield in the church basement; on the topic: "Indwelling of the Trinity: A Way to Pray." The speaker is Sister Gloria Ann Fiedler, CDP.

Sister Gloria Ann, who works with the Young Adult Ministry, will help us become more aware of God present within us. Deepen your Lenten experience by learning how to pray more deeply to God who is always present to you.

St. John the Baptist will have Mass at 5:30 p.m. followed by a soup dinner. All are welcome.

All sessions for Living the Faith are free and open to anyone. No registration is necessary.

If you have any questions about the series, contact Mike Gibson at Campus Young Adult Ministry. For more information call (260) 483-3661 ext. 3385 or e-mail: mmjgib@aol.com.



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# Barbie and Ken find a role in St. Pius religious education fair

BY LISA KOCHANOWSKI

GRANGER — It's not every day that you see Barbie, Ken and their friends gathered around a baptismal fountain baptizing their baby, but from the creative minds of the religious education group at St. Pius X Church in Granger, it was one of 47 projects turned in by students grades 1-8 in a recent religion fair.

Students in the religious education program at St. Pius X in Granger were invited to put together a project that would be entered into the religion fair. The projects were judged and awarded first, second or third place. Throughout the week last week, parents, families and parishioners



PHOTOS BY LISA KOCHANOWSKI

It's not often one sees Barbie and Ken at a baptism, but they were one of the 47 projects seen at the first annual religion fair at St. Pius X Church in Granger.

were invited to view the projects along with all the children involved in the religious education program.

"The church I went to before did it, and my children learned a lot from the projects," said Eva Howard, organizer of the event about how the idea came into focus. "I told them about it here a couple of years ago, and it took us time to find room and get it organized."

Religious education director Michele Artusi and Eva Howard thought it would be great if they could get at least 30 projects for the first time and were amazed at the 47 projects they received for their first stab at the program.

"I see this as an extension of what the kids are learning at school and at home," said Artusi of this event. "We had such a great response. It shows the parents are really getting behind the kids. Those that participated were just so genuinely excited."

According to Howard, they introduced the projects to the stu-

dents around the end of September and beginning of October and gave them a deadline. Throughout the weeks, children could research their projects and put together their projects with the help of family and friends. Some classes decided to do group projects and some families decided to make them a family-wide project.

When the child dropped off the project, they did an interview that required them to answer where they got the idea, what they were hoping to learn by doing this project, what materials were used to do the project, how long it took to finish and who helped them finish the project. They also had to state what they learned from creating this project on their entrance sheet that accompanied the project while it was on display.

There was a wide selection of projects at the event. Some children chose to highlight the life of their favorite saints like St. Theresa, St. Cecelia, St. Francis of Assisi, St. Jerome, St. Patrick, St. Sarah or St. Bridgette. Others got very creative with ideas like a replica of the proposed addition to St. Pius X, recreation of the Last Supper, a Catholic Faith Puzzle Book, the Ten Commandments made out of paper mache, a quilt designed like the grotto and a special Old Testament standing book that was a game where a person had to match the individual on one page with a description of famous people on the other page (a light would go off when a match was made on the pages of the book).

Twelve judges awarded points for clarity of the project, how the project was created and the general creativity of the project, how the project educated others and how much help the student received.

Howard was very happy with the turnout and hopes this is the beginning of a long history of this special program.

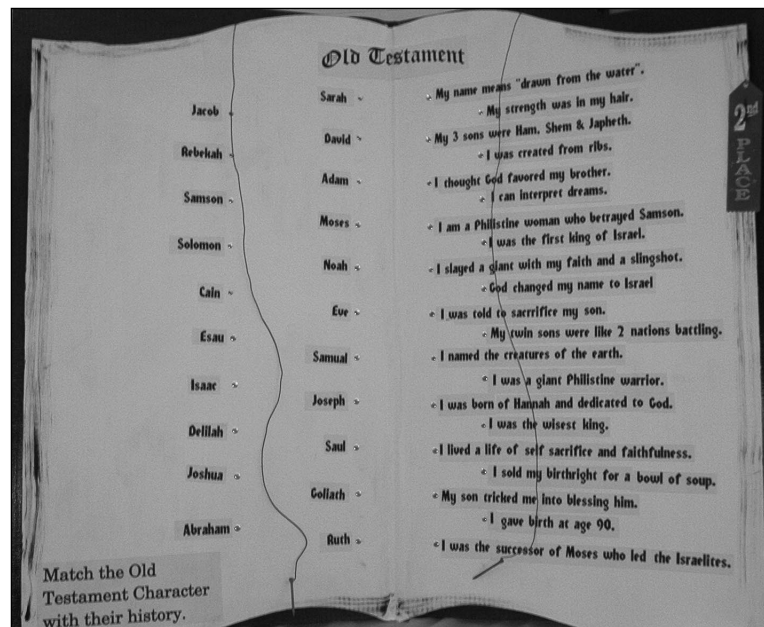
"I hope they would learn more about their religion or faith; learn about something to focus on," said Howard of her goal of the project. "I hope that it inspired them to learn more about their faith and religion."

**The winners of St. Pius X's first annual religion fair include the following:**

- First through third grades — first place, Addison Schena; second place, Caroline Peterson; and third place, Jacob Turner
- Fourth through sixth grades — first place, Alexandra Redden; second place, Chris Wagner's sixth grade CCD class; and third place, Olivia Carlton
- Seventh through eighth grades — first place, Jenae LaCosse; second place, John Akre; and third place, Steve Plaia's seventh grade CCD class.



Pictured is a handmade quilt of the grotto at the first annual religion fair at St. Pius X Church in Granger.



This Old Testament standing book was a game where a person had to match the individual on one page with a brief description of a person on the other page and a light would go off when a match was made on the pages of the book.

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# Driving privileges legislation for immigrants addressed this year

BY BRIGID CURTIS AYER

INDIANAPOLIS — As immigrants pour into Indiana to fill the labor shortfall, the Indiana General Assembly will consider legislation granting the undocumented immigrants driving privileges — legislation the Indiana Catholic Conference has marked as a priority issue this year.

Rep. John Aguilera (D-East Chicago) author of one of the driving privileges proposals said, "The purpose of House Bill 1357 is to create a new category of driving privileges in our state called a driver's certificate. It is primarily for those who are undocumented, without a social security number, but who live and work in our state," he said. "It does not allow them to board a plane. It does not further their immigration status," said Rep. Aguilera.

"The reality of this issue is we have an immigrant community living, working and paying taxes in our state. This bill simply gives them a valid way to move around the state. We're really trying to take care of a public safety issue," said Rep. Aguilera.

House Bill 1357 is modeled after Utah's driving privileges law and, if granted, the driving privilege would only be valid in the state of Indiana. "It became clear when the federal government enacted the Real ID Act that immigrants would not be able to get a driver's license without a social security number." The Real ID Act set guidelines for undocumented immigrants regarding driving privileges.

When asked about opposition to this legislation, Rep. Aguilera said, "Those who are anti-immigration see this as a step furthering immigration status, but that's a federal issue, not a state issue. While I support tightening of immigration controls, Indiana's not a border state," he said. "We're just dealing with reality and trying to tackle a state issue by giving those already living here a valid way to drive." Rep. Aguilera attends St. Stanislaus Parish in East Chicago.

Rep. Mike Murphy (R-Indianapolis) who has authored a similar driving privileges proposal, House Bill 1310 said, "The bill attempts to do two things. First, to recognize the reality of the many immigrants we have here working in our community, but who do not have the legal documentation to obtain driver's license to drive to work. Secondly, it is to solve a problem by providing an opportunity to qualify for a driving certificate as long as they first take a written and driving test and have valid insurance," said Rep. Murphy.

Regarding opposition to the driving privileges concept, Rep. Murphy said, "You're always going to have opposition to a group of people (who) look different or speak a different language. This is a classic example of the 'Know Nothing' thinking of the 1850s," he said. "There will always be a remnant of this 'Know Nothing' mentality. Even though we are a country of immigrants, there will always be a group of people who will do anything to make the immigrants not welcome." Rep. Murphy attends St. Jude Parish in Indianapolis.

House Bills 1310 and 1357 have been assigned to the House Committee on Public Safety and Homeland Security. Rep. Bill Ruppel (R-North Manchester) chairs the committee. Murphy said he is hopeful the bill will be successful this year.

Benedictine Sister Karen Durliat, of the Guadalupe Center in Huntingburg, a ministry of the Evansville Diocese serving the Hispanic community, said, "I know there are a lot of people who can't get a driver's license because they are not legal. Because Indiana has no public transportation system, the driver's certificate program would be a great help to those who need to drive to work, to English-as-a-second-language class, or to take their children to school."

A February 2005 report to the Indiana Commission on Hispanic/Latino Affairs (ICHLA) submitted by The Subcommittee on the Driver's License Issue noted, "Problems resulting from not licensing drivers include increased insurance rates, greater risk of accidents and higher costs

of policing roads and highways, negatively impacting all."

The subcommittee concluded in their report that access to driving privileges "... will make Indiana a safer, more attractive state for growth of business, tourism and families."

Manual Gonzales, of the Indiana State Hispanic Chamber of Commerce, said, "This legislation is very important to Indiana

and to our new population. Every wave of immigrants to our country has provided an important work force," he said. "We need workers in Indiana. We also need people to drive safely. This legislation has nothing to do with granting or furthering immigration status," said Gonzales.

"We're not even attempting to do that," he said. "We're just doing what makes reasonable

sense for our community needs." The Hispanic/Latino population in Indiana is currently estimated at 245,500. The 2000 U.S. census counted over 214,000, and that year the Immigration and Naturalization Service (INS), now called the Bureau of Citizenship and Immigration Services (BCIS) estimated 45,000 undocumented immigrant Hoosiers.

"We're really trying to take care of a public safety issue."

REP. JOHN AGUILERA

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## Midwest Catholics, Muslims talk about shared values

WASHINGTON (CNS) — Twenty Catholic and Muslim leaders discussed shared religious and moral values and issues facing people of faith in a multicultural secular nation during a meeting of the Midwest Regional Dialogue of Catholics and Muslims, held Dec. 13-14 at the headquarters of the Islamic Society of North America in Plainfield, Ind. Among papers discussed was one by Louay Safi, the society's leadership training director, on different models for reconciling secular and religious perspectives in public life. He said a political system of rule of law in a democratic society requires some of the same virtues and values espoused by revealed religions: morality, honesty, justice, human dignity. The dialogue, one of three regional Catholic-Muslim dialogues in the country, is co-sponsored by the Islamic Society of North America and the Catholic bishops' Committee on Ecumenical and Interreligious Affairs. The bishops' Department of Communications issued a news release on the proceedings in January.

## 'Celibate gay priest' resigns as chaplain at Catholic university

COLLEGEVILLE, Minn. (CNS) — In response to a recent Vatican instruction on homosexuality and priesthood, a Benedictine priest who describes himself as a "celibate gay priest" resigned as chaplain and director of campus ministry at St. John's University, effective Jan. 15. In a Dec. 14 e-mail to administrators and students explaining his decision, Benedictine Father Robert Pierson told them about his sexual orientation and said he does not accept several of the Vatican document's assertions. The Vatican's Congregation for Catholic Education, which oversees seminaries around the world, issued a nine-page instruction Nov. 29 that said candidates should not be accepted for priesthood if they have "deep-seated homosexual tendencies," live a gay lifestyle or have been sexually active. "I do not believe my own sexuality is 'objectively disordered,' or that it puts me 'in a situation that seriously obstructs (me) from properly relating to men and women,'" Father Pierson said, quoting language used in the instruction. "I cannot remain silent about my disagreement in conscience with this document, or the church's teaching on homosexuality," he wrote.

## New York law making religious employers cover contraceptives upheld

ALBANY, N.Y. (CNS) — A New York appeals court Jan. 12 upheld a state law requiring religious employers to cover contraceptives in prescription insurance plans. A spokesman for the church-owned organizations that sued to block the law said they would appeal. In a lawsuit filed by Catholic Charities of Albany and other

## PEOPLE WAIT TO RECEIVE FOOD IN PAKISTAN



CNS/STEFANO RELLANDINI, REUTERS

People wait to receive food in a refugee camp in the earthquake-devastated city of Muzaffarabad, Pakistan, Jan. 12. More than 2 million people have been living in tents or crude shelters patched together from ruined homes since the Oct. 8 earthquake that killed more than 80,000 people.

church-based medical and social service agencies, the appellate division of the state Supreme Court ruled 3-2 that the 2002 law is constitutional. The church groups had argued that the requirement to provide contraceptives for employees violates the tenets of their faith. "This case is not about the right to contraception," said a statement from the New York State Catholic Conference. "We have never challenged employees' right to use contraception. We have simply maintained that our religious beliefs prevent us from paying for something we teach is sinful."

## USCCB official calls bill against human trafficking good, but lacking

WASHINGTON (CNS) — A bill signed by President George W. Bush Jan. 10 to combat human trafficking was a step in the right direction, but not enough to help children, according to a representative of the U.S. Conference of Catholic Bishops. "In general, I think the revisions are solid and necessary and the allocation of money is good," said Sister Mary Ellen Dougherty of the bishops' Migration and Refugee Services. Sister Dougherty, a member of the School Sisters of Notre Dame and manager for outreach, education and technical assistance in MRS' human trafficking program, said the final version of the bill "didn't go far enough for us as far as children are concerned." She said the legislation, called the Trafficking Victims Protection Reauthorization

Act, fails to empower Department of Health and Human Services officials to make decisions about the eligibility of children (to receive refugee benefits) "without having to wait an unreasonable amount of time." She also wanted to see more steps taken to make sure that immediate guardians are appointed to children who have been trafficking victims.

## Canadian bishops call for end of refugee agreement with U.S.

OTTAWA (CNS) — Canadian Catholic bishops called for the repeal of the Safe Third Country Agreement between Canada and the United States and the end of racial profiling of Arab and Muslim communities. The recommendations were contained in a pastoral letter, "We Are Aliens and Transients Before the Lord Our God," published by the bishops' social affairs commission. Refugees must not be scapegoats because of heightened security concerns following the Sept. 11, 2001, terrorist attacks, said Archbishop Roger Ebacher of Gatineau, Quebec, at a Jan. 10 news conference on Parliament Hill to release the letter. He said most terrorists would probably not go to the trouble of trying to enter the country as refugees. He urged Canadians not to become prejudiced toward refugees and migrants, who face poverty, separation from families and persecution in their home countries. "It is a fundamental inversion of values when laws and politics place national interests before human

dignity," said Archbishop Ebacher, who chairs the social affairs commission.

## Pope appoints new archbishop for Winnipeg Ukrainian Catholic Church

OTTAWA (CNS) — Pope Benedict XVI has appointed a new archbishop for the Ukrainian Catholic Archdiocese of Winnipeg, Manitoba. Ukrainian Bishop Lawrence Huculak of Edmonton, Alberta, has been appointed the Ukrainian archbishop of Winnipeg. "I'm quite honored to have been chosen for this," Archbishop Huculak said in a telephone interview from Edmonton Jan. 9. His installation will take place Feb. 11 at Sts. Volodymyr and Olga Cathedral in Winnipeg. The worldwide head of the Ukrainian Catholic Church, Cardinal Lubomyr Husar of Kiev-Halych, Ukraine, will officiate. Archbishop Huculak will replace Ukrainian Archbishop Michael Bzdel, who formally requested retirement following his 75th birthday July 21.

## San Antonio Catholics lead retreat for peers in Honduran archdiocese

SAN ANTONIO (CNS) — The San Antonio Archdiocese has been providing spiritual, social and material help to the people of its sister Archdiocese of Tegucigalpa, Honduras, since Hurricane Mitch dealt a blow to

the Central American nation in 1998. Each January, the U.S. archdiocese takes up an annual collection in January to benefit its Honduran counterpart. The multi-purpose Centro San Antonio there includes a day care and nutrition center, runs a variety of programs and offers courses in job skills for adults and children. But a new chapter in the San Antonians' outreach was started this past fall when 26 of them, including Auxiliary Bishop Patrick J. Zurek, led a special retreat for 45 Honduran men. Called an ACTS retreat — an acronym for adoration, community, theology and service — it is directed primarily to those within a parish to help them enter into a new or deeper relationship with God and fellow parishioners. Founded in San Antonio in 1987, the retreat sprang from the Cursillo movement, which seeks to promote individual and organized apostolic action.

## Bishop McAuliffe, retired bishop of Jefferson City, dies at 85

KANSAS CITY, Mo. (CNS) — Retired Bishop Michael F. McAuliffe of Jefferson City died in his sleep Jan. 9 in the Jeanne Jugan Home of the Little Sisters of the Poor in Kansas City. He was 85. His successor, Bishop John R. Gaydos, described Bishop McAuliffe as "a gentle man of God" and said "it was in keeping that he gently slipped the traces of this earthly existence." His funeral Mass was scheduled for Jan. 14 at the Cathedral of St. Joseph in Jefferson City, followed by burial in Resurrection Cemetery, also in Jefferson City. A priest of the Diocese of Kansas City, later renamed the Kansas City-St. Joseph Diocese, Bishop McAuliffe headed the Jefferson City Diocese from 1969 until his retirement in 1997. Although he headed a relatively small diocese, with about 90,000 Catholics, Bishop McAuliffe became nationally known when he chaired the U.S. bishops' Ad Hoc Committee on Women in Church and Society from 1974 to 1982.

## Bishop Wuerl elected chairman of NCEA board of directors

WASHINGTON (CNS) — Bishop Donald W. Wuerl of Pittsburgh has been elected to a three-year term as chairman of the board of directors of the National Catholic Educational Association. When he begins his term in April, he will succeed Bishop Gregory M. Aymond of Austin, Texas, who had held the post since 2002. In a statement, Bishop Wuerl said Catholic education "has played a significant role in the United States, exercising an extraordinary impact on the life of individuals, the church and our society." He said it would be "a privilege and joy to serve as NCEA's board chairman and work with all to continue the important contributions that the NCEA makes to so many."

# Dr. Alveda C. King, pastoral associate at Priests for Life, to speak at Fort Wayne rally

FORT WAYNE — The featured speaker at the Fort Wayne pro-life rally will be Dr. Alveda King, director of African American Outreach and a pastoral associate at Priests for Life. The annual rally and march to be held on Jan. 28 will begin at noon in the Scottish Rite Auditorium, located at 431 W. Berry St., Fort Wayne.

King founded King for America, Inc. “to assist people in enriching their lives spiritually, personally, mentally and economically.” She is the daughter of the late slain civil rights activist Rev. A. D. King and his wife Naomi Barber King. King is the mother of six children and a grandmother.

During the more than half century of her life, King has worked towards her purpose of glorifying God on earth by accomplishing many goals. Currently, King is a minister of the Gospel of Jesus Christ, serving as director of African American Outreach for Gospel of Life, headed up by Father Frank Pavone of Priests for Life. She also consults with the Africa Humanitarian Christian Fellowship, founded by her mentor, Pastor Allen McNair of Believers’ Bible Christian Church in Atlanta, Ga.

She is a former college professor, holding a masters degree in business management from Central Michigan University. Her undergraduate studies in journalism and sociology helped her to become a published author, the most popular works being her best-selling books “Sons Of Thunder: The King Family Legacy,” and “I Don’t Want Your Man, I Want My Own.” This inspirational collection of Christian testimonies is used at conferences and workshops around the world.

King’s doctorate of law was conferred by St. Anslem College. She has served as a senior fellow of the Alexis de Tocqueville Institute. She has also served on the boards and committees of numerous organizations, including the Silent No More Awareness Campaign, Coalition Of African American Pastors, and the Judeo-Christian Coalition For Constitutional Restoration. She also served in the Georgia State House of Representatives, and is an accomplished actress and songwriter.

During the years of the Civil Rights Movement, led by her uncle, Dr. Martin Luther King, Jr., King’s family home was bombed in Birmingham, Ala. in the heat of the struggle. “Daddy’s house was bombed, then in Louisville, Ky., his church office was bombed. I was also jailed during the open housing movement,” she recalls.

King has continued her long-term work as a civil rights activist, speaking out on issues that face society today. “I believe that school choice is a pressing civil rights issue. Perhaps the most compelling issue of all is the life of the unborn,” King says. “Faith in God, and the commitment to fulfill his will for our lives — not faith in government bureaucracy — is the key to positive action. Have faith in God!” This is the message that King carries to the world.

## PRO-LIFE ACTIVITIES HELD THROUGHOUT THE DIOCESE

### Life chain event planned in Goshen

GOSHEN — A life chain sponsored by Holy Innocents Pro-Life Action Group will be held around the public sidewalks of the Goshen Court House on Saturday, Jan. 21, from 11 a.m. to noon. Placards will be provided. Family participation is encouraged. Contact Karen Banta at (574) 295-8551 for information.

### Masses for life scheduled in Fort Wayne and South Bend

Masses for Life are scheduled Sunday, Jan. 22, at the cathedrals in both Fort Wayne and South Bend. The Masses take place on the actual anniversary of Roe v. Wade. Bishop John M. D’Arcy will be celebrating the 5:30 p.m. Mass at St. Matthew Cathedral in South Bend. Father Robert Schulte will celebrate the 5 p.m. Mass at the Cathedral of the Immaculate Conception in Fort Wayne. An hour of adoration follows the Mass with benediction at 7 p.m. in Fort Wayne and 7:30 p.m. in South Bend.

### Bells toll in Huntington

HUNTINGTON — The Huntington County Right to Life asks all churches to toll their bells for five minutes at noon on Jan. 22. They ask for a silent prayer from all people who hear them. The committee also sponsors a two-page newspaper advertisement with names of donors and an educational message.

### Pro-life march and rally held in Fort Wayne on Jan. 28

FORT WAYNE — In commemoration of the 33rd anniversary of the Roe v. Wade decision, the March for Life Committee of the Allen County Right to Life is planning their annual rally and march to be held on Jan. 28.

The rally will begin at noon in the Scottish Rite Auditorium, located at 431 W. Berry St., Fort Wayne. The featured speaker at the rally will be Dr. Alveda King, director of African American Outreach and a pastoral associate at Priests for Life.

The march will begin promptly at 1 p.m. The procession is peaceful and prayerful with a police escort from the Scottish Rite to the Federal Building on Harrison St. Call (260) 471-1849 for more information.

Immediately following the march for life, there will be a “Silent No More” gathering. Testamonies of those who have been affected by the abortion decision will be presented. Also, a clergy breakfast will be held Jan. 28 at 8:30 a.m. All pastors are invited. Call (260) 471-1849 to make a reservation.

## KNIGHTS PRESENT CHECK TO WOMEN’S CARE CENTER



DON CLEMMER

Pro-life chairman John Becker and Grand Knight Jim Brassell of the Knights of Columbus Council 451 present a check for \$1,478, the proceeds of the annual pro-life fund drive, to Anne Koehl, director of the Fort Wayne Women’s Care Center. The Knights sent a duplicate amount to the state council of the Knight of Columbus for their pro-life activities.




Our parish is dedicated to  
*The Mother of Our Saviour*  
*The Star of Hope*  
*The Comfort of the Afflicted*

And the one chosen to guide us through  
 the sorrows of life, including the agony  
 brought about by abortion.

*Queen of Peace, be with us.*

**SAINT MARY PARISH - HUNTINGTON**

*Little Flower Parish  
 South Bend*




“America you are beautiful ... and blessed ... The ultimate test of your greatness is the way you treat every human being, but especially the weakest and most defenseless. If you want equal justice for all and true freedom and lasting peace, then America, defend life.”

*Pope John Paul 11*

THE CATHOLIC COMMUNITY OF  
 SAINTS PATRICK & HEDWIG IN SOUTH BEND

STATE OUR BELIEF IN THE SANCTITY  
 AND INFINITE VALUE OF ALL HUMAN LIFE  
 FROM CONCEPTION TO DEATH.




Life is...  
 a precious gift from God.  
 Treasure and respect it!


St. Anthony de Padua  
 SOUTH BEND

**without  
 LIFE  
 other  
 human rights  
 are meaningless.**

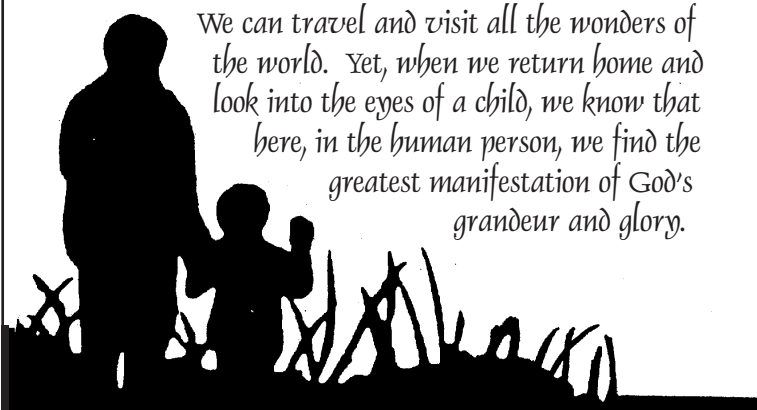
St. Monica Church  
 MISHAWAKA



*Why can't we love them all?*



St. Joseph - St. Catherine Parishes  
 Roanoke • Nix Settlement



We can travel and visit all the wonders of the world. Yet, when we return home and look into the eyes of a child, we know that here, in the human person, we find the greatest manifestation of God's grandeur and glory.


**Sacred Heart Church • Warsaw**



**protect, respect, love...  
 Every Human Life**

STS. PETER & PAUL PARISH  
 HUNTINGTON


Support the Dignity of Human Life




*Life is  
 a Miracle*

◆

St. Charles  
 Borromeo Church  
 FORT WAYNE



Blessed are you, Lord, Creator God who inspires all my deeds and thoughts. I praise you for the gift of my life. Hear my prayers for your beloved children untimely deprived of existence through abortion. Open the eyes of those who are blind to the vision of your love. I ask this through Christ our Lord. Amen.



**Queen of Angels Parish • Fort Wayne**



MICHELLE DONAGHEY

The Fourth Degree Color Corps of the Knights of Columbus Father J.A. Nieuwland Assembly 242 of South Bend carried the colors during the annual Respect Life Program March in South Bend, which took place Sunday starting at the Santa Maria Council 553. Those who marched traveled from the post to St. Joseph Church for a prayer service led by Deacon Nate Wills, CSC, after which they marched back to the council for a program with guest speaker, Father Glenn Kohrman and a light lunch of soup and bread.

## MARCH

CONTINUED FROM PAGE 1

age, conviction of a crime or being unwanted. "No, nothing can separate us from the love of Christ! And by your presence here today, you stand witness to that fact. By our stance on abortion, (embryonic) stem-cell research, euthanasia, capital punishment and abortion, we proclaim a seamless garment of respect for life in all its stages, in all of its moments," Deacon Wills said.

"Let's keep working and praying for an end to abortion and a deeper conviction that nothing can separate us from the love of God in Christ Jesus our Lord," said Wills in closing the homily.

"There is no magnitude of the evil," said Father Kohrman in his talk at the hall. He noted that if abortion numbers were marked on a map of the United States "you could block out populations of 17 states."

"People don't understand the magnitude of this darkness," he said. The Catechism of the Catholic Church defines sin as something against reason, truth and right judgment. "The only reason God made it sinful is that it is bad for us; it destroys us."

Life, whatever age, unborn, young, middle aged or elderly, is precious.

"Our future lies in the youth and young people and older people who are not making a call to Jack Kevorkian," said Father Kohrman, whose own mother went through suffering for months before she passed away. "Suffering brings out nobility in the human person," he said, and "we are the mystical body of Christ who can hopefully help the world recognize this dignity. May

we do what we can to help others foster and deepen the love of the human soul."

Bob Zielinski, master of ceremonies, said that understanding of any issue "comes out of dialogue, which is only effective if all parties are listening to each other." He added that young people "are

our future. They will be the ones who will bring about change."

Zielinski urged those who came to the event to keep their enthusiasm alive when they left the hall.

"Take it beyond this room, beyond this march and live it in your lives," he suggested.



MICHELLE DONAGHEY

Around 150 people came to take part in the Knights of Columbus Annual Respect Life Program which included a March from Council 553 to St. Joseph Church for a prayer service and back to the council for a program. The event has been held annually since the 1970s. Hot soup and bread were served at the council building where everyone listened to guest speaker, Father Glenn Kohrman from St. Mary of the Lake, Culver. Proceeds from collection baskets at the event will be donated to the Women's Care Center and Hannah's House.



Human life is not a political football; it is the very image of our God. Let us work together to cherish and protect that gift.



St. Michael Parish  
PLYMOUTH



*All things  
bright and beautiful  
all things  
great and small,  
all things  
wise and wonderful,  
the Lord God  
made them all.*

St. Adalbert Parish  
St. Casimir Parish  
South Bend



*"...from the moment of  
its conception, life must be  
guarded with the greatest care,  
while abortion and infanticide  
are unspeakable crimes."*

Pastoral Constitution on the  
Church in the Modern World, 51

ST. DOMINIC PARISH  
BREMEN

**"It is a very great poverty  
to decide that a child must die  
that you might live as you wish."**

Mother Teresa of Calcutta

**Divine Mercy Gifts**

South Bend



277-1400



*If one heartbeat  
means life,  
what do two  
heartbeats mean?*

St. Louis Besancon  New Haven

# WCC

CONTINUED FROM PAGE 1

chosen birth.

Koehl, who performs the tests, says, "It's not natural for a mother to harm her child. Once they see the image of their baby and hear its heartbeat, they choose life."

Parenting classes held four times a week are on site and taught by four volunteer teachers. Fathers are encouraged to attend. Most classes, hosting 11,475 visits to date, are offered in the evening with an additional English class held on Thursday morning and a Spanish class on Friday morning. Issues surrounding discipline, toy safety, financial management and more are discussed. Childcare is provided.

Mothers and fathers-to-be can

earn "coupons" by attending classes and participating in prenatal and well-baby care to be used to purchase baby items at the on-site store. The store, aptly named the "Crib Club Room" is sponsored and supplied by the Christ Child Society's Fort Wayne chapter. Items found there include maturity and baby clothes, furniture, car seats, diapers and a host of other baby items and supplies.

In addition to parenting skills, guidance is provided for those wishing to graduate from high school or earn a GED. The center also provides referrals to various community services as needed.

As the number of women served by the center continued to increase over the last two years it recently became evident that a second site was needed in the area. After some time a section of a multi-tenant office building was acquired on the east side of Fort

Wayne and has undergone renovation since May of 2005. Koehl, who is overseeing the second location as well, says the renovations producing the same home-like atmosphere with comfortable couches, lamp lighting and decorative accents will be a welcoming sight for those who seek their services. The new location will also have an ultrasound machine and offer the same counseling, prenatal and well-baby services found at the Webster Street center as well as a fully stocked "Crib Club Room" of its own. Evening parenting classes will eventually be held at the new facility, which offers more parking opportunities.

Signs directing the public to the new facility went up the last week of 2005. The new center opened its doors on Jan. 8.

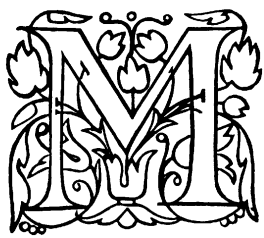
"We served 15 clients at Webster St. and two at the new center that first day," said Koehl enthusiastically. "In time, this site will prove to be as crucial as Webster."

The new Women's Care Center is located at 2112 Inwood Dr. in northeast Fort Wayne and can be reached by calling (260) 471-1282.



DON CLEMMER

The new Women's Care Center at 2112 Inwood Dr. opened its doors Jan. 8. Like its counterpart on Webster St., this location also has an ultrasound machine and offers counseling, prenatal and well-baby services.



**Model of mothers**

**Comforter of the afflicted**

*deliver your gentle guidance to anyone considering participation in an abortion.*

St. Mary Parish • St. Peter Parish  
FORT WAYNE

*Acknowledge God's Sovereignty  
Over All Life--  
Respect and Defend Life!*



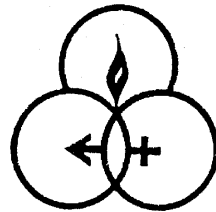
St Martin de Porres Church  
Syracuse, Indiana

**"THE COMMANDMENT**  
**'You shall not kill!'**  
*always requires respecting and promoting human life, from its beginning to its natural end."*

John Paul II



ST. VINCENT DE PAUL CHURCH  
FORT WAYNE



**HUMAN LIFE IS SACRED**

*"God created man in his image,  
in the divine image he created him;  
male and female he created them."*

Genesis 1:27



Holy Cross and  
St. Stanislaus Parish  
SOUTH BEND



**Today's Holy Innocents**

They'll never feel the summer rain  
Nor hear the river's roar.  
Their birthday cakes will go unbaked  
And their snowmen will be unbuilt.  
They will never sit on a grandparent's lap  
Or on a pony's back.  
They will never hear, or sing, or write a song.  
Nor will their hands ever heal a wound.  
Although they'll never taste a lover's kiss,  
They will know what it is to be missed.  
For them, the last has come first...  
For they have been denied the gift of life.

Mark Weber

Saint Francis Xavier • Pierceton



## Black Catholic pro-life apostolate announces 'Rosary Across America'

NEW YORK (CNS) — The New York-based National Black Catholic Apostolate for Life will hold its second annual "Black Catholic Rosary Across America for Life" Jan. 23 to mark the 33rd year since the Supreme Court legalized abortion virtually on demand.

Black Catholics and people of life are invited to pray the rosary for life on that day to end abortion and all acts of violence against human life, said Franciscan Father James Goode, the apostolate's founder and president.

"By praying the 'Black Catholic Rosary Across America for Life,' we as black Catholics are committed through the intercession of Mary, the mother of life to impact our community with the message of life and change lives and attitudes," the priest said in a news release.

The apostolate's team coordinators for the rosary will be Supreme Knight Arthur C. McFarland of the Knights of Peter Claver and Supreme Lady Mary L. Briers of the Knights' Ladies Auxiliary.

"This is not the time to give up on life. This is the time for us as black Catholics to defend and hold up life in our community and throughout this nation," Father Goode said.

He said that last year more than 19,000 people participated in the "Rosary Across America" and that the apostolate hopes to double that number this year.

The apostolate is a ministry "committed to witness the gift of life in the black community" and "committed unconditionally to defending human life from the moment of conception to natural death," according to its mission statement.

# Abortion 'not the American way,' March for Life organizer says

BY NANCY FRAZIER O'BRIEN

WASHINGTON (CNS) — As a World War II veteran, Nellie Gray thinks abortion is "just not the American way."

In the war against Nazi Germany, "my beloved America went over there and stopped the same kind of killing, and then we sat in judgment of them for that at Nuremberg," she told Catholic News Service Jan. 10, referring to the 1946-47 war crimes trials at which German physicians were accused of euthanizing people considered "unworthy of life."

"And now my country is doing the same thing," said Gray, president of the March for Life Education & Defense Fund. "Millions of children continue to be killed. It just continues on and on and on."

That's why the theme for the 33rd annual March for Life Jan. 23 in Washington is "Roe v. Wade Violates the American Way."

The 2006 march will take place the day after the anniversary of the U.S. Supreme Court decision that lifted most state restrictions on abortion, since Jan. 22 falls on a Sunday this year. The march always takes place on a weekday to permit marchers to visit the offices of their representatives in Congress afterward.

"Marchers for life educate Washington officialdom at all three branches of our government that a preborn human person, with an unalienable right to life, exists at fertilization, and that abortion kills a preborn human, traumatizes mothers and fathers, and assaults all members of our society, including feminists/abortionists," according to materials distributed by the March for Life.

Because of construction, this year's march has a different starting point — Seventh Street and the National Mall, the long park west of the Capitol. The March for Life usually begins at the Ellipse, located between the White House and the Washington Monument.

But the 2006 march, which begins at noon Jan. 23, will be surrounded by the usual complement of pro-life events and activities.

The National Prayer Vigil for Life opens Jan. 22 at the Basilica of the National Shrine of the Immaculate Conception in Washington with an 8 p.m. Mass celebrated by Cardinal William H. Keeler of Baltimore.

The vigil — sponsored by the basilica, the U.S. bishops' Secretariat for Pro-Life Activities

and The Catholic University of America — also includes a rosary for life, night prayer, Holy Hours, morning prayer and the opportunity for confession. It ends at 7:30 a.m. Jan. 23 with a Mass of penance and prayer.

Special events for young pro-lifers include the American Collegians for Life student leadership conference Jan. 21 on the Catholic University campus and a rally for life and youth Mass on the morning of Jan. 23 at Washington's MCI Sports Arena.

The March for Life Education & Defense Fund also is sponsoring an educational convention Jan. 21-22 at the Hyatt Regency Washington Hotel on Capitol Hill. Scheduled events include talks by Archbishop Raymond L. Burke of St. Louis and Bobby Schindler, the brother of Terri Schiavo; screenings of films on ultrasound images and partial-birth abortion; and individual testimonies by men and women who have suffered varied abortion experiences.

Raymond L. Flynn, national chairman of Catholic Citizenship and former U.S. ambassador to the Vatican, will be honored at the fund's 24th annual Rose Dinner scheduled for the evening of Jan. 23 at the Hyatt Regency.

In addition to the anti-Roe events traditionally staged in the nation's capital, two major marches are also planned for the West Coast.

In San Francisco, thousands are expected to take part in the second annual Walk for Life West Coast Jan. 21.

The 2005 event was the first large-scale Roe v. Wade anniversary demonstration to be held in the Bay Area. It drew 7,000 pro-lifers. As they walked along the

city's waterfront, the marchers at times were met with jeers and crude signs from many of the 3,000 abortion supporters who staged a counterdemonstration.

In a statement on the Web site for this year's march, organizers told pro-life participants to expect the same reaction but to remember their own event is to remain peaceful.

"The 2005 Walk for Life West Coast saw many vociferous pro-abortion demonstrators. We expect a similar or increased counter-demonstration for the 2006 Walk for Life. Please come prepared to be 100 percent peaceful. Our witness to peace in the face of such vile hostility is our greatest contribution to the pro-life movement," the statement said.

In Los Angeles, the archdiocesan Commission for Catholic Life Issues and Hispanics for Life are sponsoring a March for Life/Life Chain Jan. 22.

Participants, also expected to be in the thousands, will meet at Our Lady of the Angels Cathedral and then process with pro-life signs through the streets of downtown Los Angeles.

The event "will be a reflection of the cultural diversity of the Catholic Church, which is uniting in prayer to end the 33-year slaughter of our unborn brothers and sisters. Hispanics in particular are overwhelmingly pro-life," said Astrid Bennett Gutierrez, board member of Hispanics for Life.

In endorsing the event, Cardinal Roger M. Mahony of Los Angeles said the "Life Chain is a way to make the proclamation (that) to be human is to be called to protect life and to promote human dignity."



CNS PHOTO/GREGORY A. SHEMITZ, LONG ISLAND CATHOLIC

Young people lead pro-life activists as they make their way toward the Supreme Court building during the annual March for Life in Washington Jan. 24, 2005.

America:

*"All of the great causes that are yours today will have meaning only to the extent that you guarantee the right to life."*



Pope John Paul II

St. Mary of the Assumption & St. Jude Parish  
SOUTH BEND

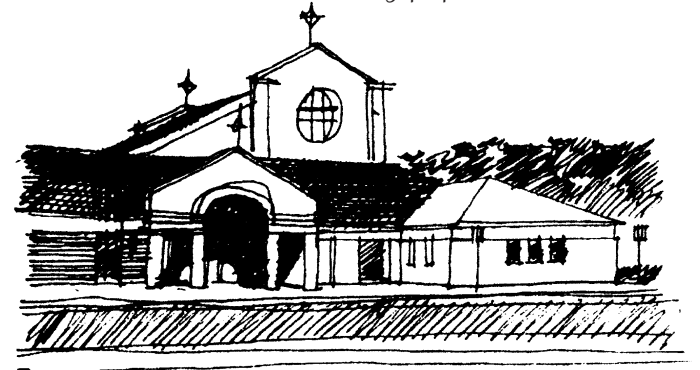


When people want to build a world ignoring God and his law, they are in fact giving rise to a situation of more and more suffering and injustice.

-Pope John Paul II  
Jubilee for children

St. Mary of the Lake Parish - Culver

*Respect life for what it is,  
a gift from The Creator.*



SAINT PIUS X PARISH • GRANGER, INDIANA

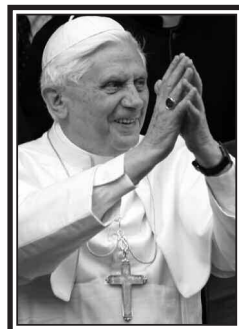
Supporting a culture of life

Sacred Heart Parish

Notre Dame

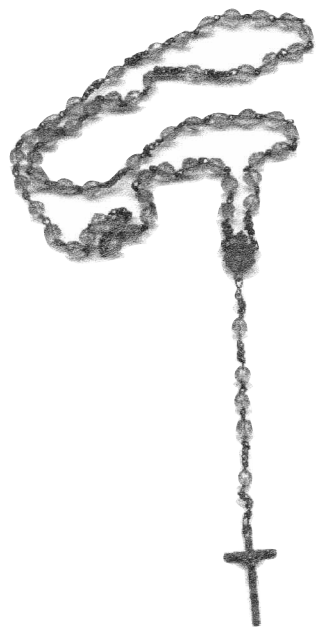
*The sacred rights of mankind are not to be rummaged for among old parchments or musty records. They are written, as with a sunbeam, in the whole volume of human nature by the hand of divinity itself and can never be erased or obscured by a mortal power.* -Alexander Hamilton

SAINT ROSE OF LIMA - MONROEVILLE



Along with our Holy Father  
**Pope Benedict XVI**  
the people of  
**Queen of Peace Parish in Mishawaka**  
pray that all will respect life.

We are not some casual  
or meaningless product of evolution.  
Each of us is the result of a thought of God.



Each of us is willed.

Each of us is loved.

Each of us is necessary.

Pope Benedict XVI



*Respect Life Rosary*

Mondays, 7:30 PM

North Chapel

Christ The King Parish

52473 State Road • South Bend

**Judges 16:17**

*"...for I have been  
consecrated to God  
from my mother's womb."*

St. Therese Catholic Church - Fort Wayne

Our Name...  
**Holy Family  
Parish**



*expresses a reverence for life  
which speaks of our prayers,  
activities and intentions dedicated to  
the support of all Pro-Life endeavors.*

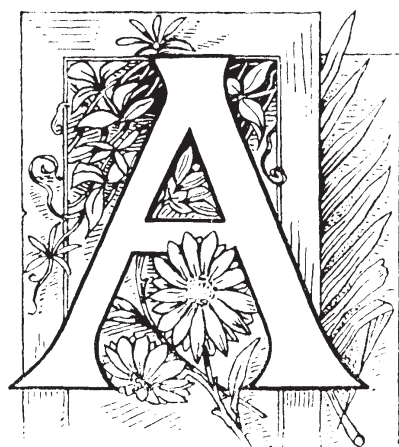
56405 MAYFLOWER ROAD • SOUTH BEND

**RESPECT LIFE**

*"The gospel of life is at the heart  
of Jesus' message...it is to be  
preached with dauntless fidelity;  
as 'good news' to the people  
of every age and culture."*

*-Pope John Paul II*

St. Patrick Church  
ARCOLA



**s believers,**  
how can we fail to see  
that abortion,  
euthanasia, and  
assisted suicide are a  
terrible rejection of  
God's gift of life and

love? And as believers, how can we fail  
to feel the duty to surround the sick and  
those in distress with the warmth of our  
affection and the support that will help  
them always to embrace life.

*--Pope John Paul II,  
Homily at Trans-World Dome,  
St. Louis, January 27, 1999*

**St. John the Evangelist Parish - Goshen**

Rev. John H. Delaney, Pastor

**St. Mary of the Annunciation Parish - Bristol**

Rev. Robert Van Kempen, Pastor

**St. Thomas the Apostle Parish - Elkhart**

Rev. William Sullivan, Pastor

**St. Vincent de Paul Parish - Elkhart**

Rev. Philip DeVolder, Pastor

**Mother surely speaks for all  
God's People with this plea:**

*"Please don't kill the child. I want the child.  
Please give me the child. I am willing to  
accept any child who would be aborted, and  
to give that child to a married couple who  
will love the child, and be loved by the child."*

*-Mother Teresa,  
The National Prayer Breakfast  
Washington, D.C., February 5, 1994*



St. Patrick Church and School  
801 Tyler Street, Walkerton, Indiana

**"The choice in favor of life  
is not a private option  
but a basic demand of  
a just and moral society."**

*-Message from Pope John Paul II to Cardinal William Keeler*

Father King and the Parishioners of  
**SACRED HEART of JESUS CHURCH**  
63538 U. S. 31 South • South Bend



**Choose Life!**



**“Let it be done to me as you say.”**  
Luke 1:38



**St. Henry Parish  
 Sacred Heart Parish  
 FORT WAYNE**



**God's Greatest Gift of All**

**St. Bavo Parish  
 Mishawaka**

**Life is too precious,  
 do not destroy it.  
 Life is life...  
 fight for it!**  
Mother Teresa



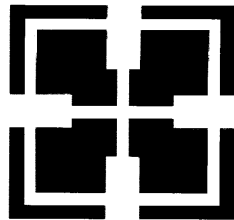
**St. John  
 the Baptist  
 New Haven**



**Pray for  
 a True Respect  
 for All Life**

**ST. MICHAEL  
 THE ARCHANGEL  
 PARISH  
 Waterloo**

*The community and clergy  
 of St. Joseph Church, South Bend,  
 support life in all its stages,  
 from conception through natural death.*



St. Joseph Church 226 North Hill Street South Bend

*“...God, the Lord of life has conferred on men and women the surpassing ministry of safeguarding life - a ministry which must be fulfilled in a manner which is worthy of them.”*

Pastoral Constitution on the Church in Modern World, 51.

**St. Joseph Parish  
 225 South Mill Street - Mishawaka**

On this anniversary of the Supreme Court decision, *Roe vs. Wade* (1973), we are reminded that “As God recognized each of us before we were born, and called us by name, so too may we recognize the value of each human life and pledge ourselves to continue to defend and nurture God’s greatest gift to us”  
(1992 *Respect Life Manual*, NCCB)

**BASILICA OF THE SACRED HEART  
 UNIVERSITY OF NOTRE DAME**



*The Parishioners of Saint Matthew Cathedral support the clear and consistent teaching of the Judaeo-Christian Tradition regarding the sanctity of human life and the obligation of believers to defend the most vulnerable members of society.*



*“Cease to do evil, learn to do good: seek justice, rescue the oppressed, defend the orphan, speak out on behalf of the widow.”*

Isaiah 1.17

*“You shall not practice abortion nor harm the infant...nor plot to deceive your neighbor. You shall hate no one. You will correct some, pray for others, and some you will love more than your own life.”*



*Fr. Michael Heintz  
 Fr. John A. Cramer  
 Rev. Mr. Emilio Gizzi  
 Sr. Agnes Marie Regan, OSF  
 Miss Mary Ann Retseck, Principal  
 Mrs. Teddi Murray, CCD Director  
 Mrs. Lisa Marino, RCIA Director*



*It was you who created  
 My inmost self, and put  
 Me together in my  
 Mother's womb; for all  
 These mysteries I thank you;  
 For the wonder of myself, for  
 The wonder of your works.  
 Psalm 139, 13-14*

**CORPUS CHRISTI CHURCH  
 SOUTH BEND**



As a people of God, may we pray for an end to abortion.

*“Before I formed you in the womb, I knew you.”*

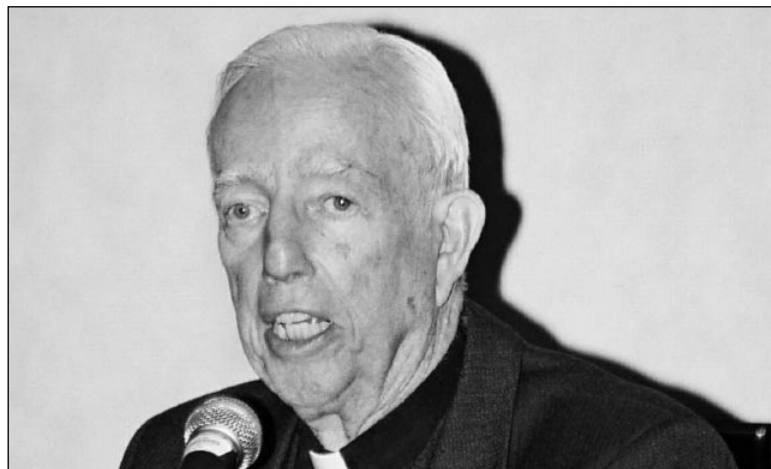
**OUR LADY OF GOOD HOPE PARISH  
 Fort Wayne  
 Joins with the Church throughout the world in praying for the good and life of the unborn.**

**T**he nearer a soul is truly united to God, the more its sensibilities are increased to every being of His Creation; much more to those whom it is bound to love by the tenderest and most endearing ties.

St. Elizabeth Ann Seton

**ST. ELIZABETH ANN SETON CHURCH**  
FORT WAYNE

## HOLY CROSS PRIEST SPEAKS ABOUT DEATH PENALTY



PROVIDED BY THE INDIANA CATHOLIC CONFERENCE

Father Tom McNally, CSC, was one of three presenters on the Catholic position on the death penalty at a Jan. 12 luncheon sponsored in Indianapolis by the Indiana Catholic Conference. Father McNally, a Holy Cross priest, is volunteer chaplain at the State Penitentiary in Michigan City. He has extensive personal and pastoral experience with inmates on Indiana's death row.

**W**ithout life, other civil rights are meaningless.

**MOST PRECIOUS BLOOD PARISH**  
FORT WAYNE

32nd Annual  
**MARCH FOR LIFE**  
January 28, 2006  
Noon at Scottish Rite  
(DOWNTOWN FORT WAYNE)

No Admission Charge



Keynote Speaker

**Dr. Alveda King**

Director of African American Outreach  
Priests for Life



A Silent No More event will immediately follow the March at the Federal Building.



The National Silent No More Awareness campaign is an effort to make the public aware of the devastation abortion brings to women, men, and their families. The emotional and physical pain of abortion will no longer be shrouded in secrecy and silence, but rather exposed and healed. This effort is a key to make abortion unthinkable and persuade society that women deserve better than abortion. For more information about Silent No More visit their website at [www.silentnomoreawareness.org](http://www.silentnomoreawareness.org).

For more information, call the Allen County Right to Life office at (260) 471-1849 or visit [www.iChooselife.org](http://www.iChooselife.org)

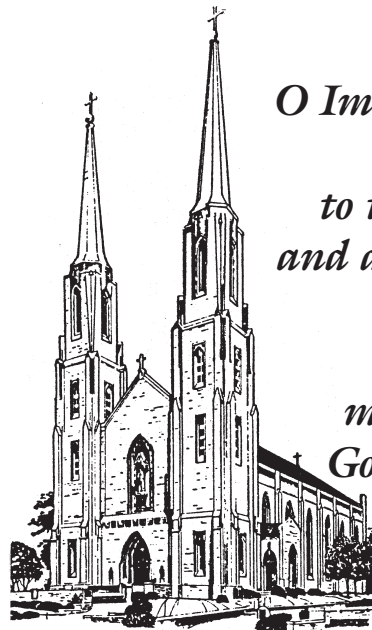


**"...the greatest destroyer of love and peace is abortion."**

Mother Teresa  
St. Patrick Parish • Fort Wayne

**"...El gran destructor del amor y de la paz es el aborto."**

Madre Teresa  
Parroquia de San Patricio  
Fort Wayne



*O Immaculate Mary, who was so open to the birth of Jesus and doing God's will, pray for us and for all people, may we be open to God's generous gift of human life.*

Cathedral of the Immaculate Conception  
FORT WAYNE

# Learning from Our Lady of Guadalupe

BY LISA EVERETT

In 1999, on his third pastoral visit to Mexico, Pope John Paul II declared Our Lady of Guadalupe patroness of the continent of America and entrusted the cause of life to her protection. What can we learn from Our Lady's visits to a poor, humble Indian in 1531, and how can her example help us to win hearts for the Gospel of Life today?

She appeared as a beautiful, young Indian woman, wearing a sash that signified pregnancy in the Aztec culture, and spoke tenderly to Juan Diego in his native Nahuatl tongue.

On a hill named Tepeyac outside of Mexico City, which had once been a shrine to the Aztec mother goddess, Our Lady revealed herself as the merciful mother of the true God, assuring Juan Diego of her love, compassion, help and protection for him, for all the inhabitants of his land and for all the rest of humanity who loved her, invoked her and confided in her.

This tenderness and compassion shown by the Mother of God to Juan Diego and his people are particularly striking when we recall that, for centuries, the Aztecs had practiced a ruthless religion in which human sacrifice played a central part. Tens of thousands of men, women and children were sacrificed annually

to the Aztec gods, one of whom was represented by a serpent. An early Mexican historian estimated that one out of every five children in Mexico was sacrificed until Hernan Cortes and the Spanish missionaries who followed him put a stop to it, only 10 years before the Blessed Mother appeared.

The fact that the image of a serpent figured so largely in the Aztec religion helps to explain the likely origin of the title "Guadalupe." It is believed that during one of her apparitions, Our Lady used an Aztec phrase, which is pronounced "quatlasupe" and sounds remarkably like the Spanish village "Guadalupe." This Aztec phrase means "who crushes the serpent," so it is likely that Our Lady called herself the one "who crushes the serpent."

Crush the serpent she did, because what is even more miraculous than the incredible, indelible image of herself that Our Lady left on Juan Diego's tilma, is the fact that nine million Indians converted to Christianity during the 10 years that followed her apparitions, forever putting an end to human sacrifice in Mexico. Our Lady's tenderness and compassion convinced the Aztecs that the true God was



not thirsty for their blood; on the contrary, he had shed his blood for them.

In her book, "One-of-a-Kind Friends: Saints and Heroes for Kids," Ethel Pochocki comments

poignantly on this mass conversion of the Aztecs: "Perhaps the simplest miracle, that which impressed the native Indians and converted them wholeheartedly to Christianity, was the idea of a God whose mother showed such gracious courtesy in coming to them and speaking to them as one of their own. How could they not believe in a God with such a caring mother?"

In a culture like ours, in which one out of every four pregnancies ends in abortion, we practice our own form of human sacrifice — more sanitized, perhaps, than that of the ancient Aztecs, but no less ruthless. And our annual death toll in the United States alone far exceeds that of their entire empire. Our false gods are not figures of serpents, perhaps, but they are made in the image of that ancient serpent who seduced our first parents into distrusting God, who had only their good at heart. To restore trust in God and his goodness to hearts hardened, perhaps, by suffering and sin, and tempted to take the lives of the innocent, we once again need the tender touch of a mother.

Pope John Paul II believed that the motherly love of the church consists in being close to people

and all that happens to them. Like Mary at the wedding at Cana, the church loves like a mother when she reaches out to people in difficult circumstances and seeks to bring their human needs within the scope of Christ's saving power.

Isn't it precisely this kind of motherly love, this closeness and compassion that Our Lady of Guadalupe manifested to the Aztec people, which makes pro-life ministries like Catholic Charities and the Women's Care Center so effective in our own time and place?

We need to change the laws of our country, to overturn Roe v. Wade, to put an end, as did the Spaniards, to the killing. But we also need to change the hearts of the people of our country by being there for those who experience crisis pregnancies, offering concrete help and emotional support.

More than ever we need to invoke Our Lady of Guadalupe as patroness of the pro-life movement, imploring her intercession to convert hearts to the cause of life. And more than ever we in the pro-life movement need to imitate her motherly love, whose tenderness and compassion is capable of putting an end, once and for all, to the slaughter of the innocents in America.

Lisa Everett is the codirector of the Office of Family Life.

# Pope condemns efforts to offer abortion pill, urges family protection

BY JOHN THAVIS

VATICAN CITY (CNS) — In a talk that touched on controversial election-year issues in Italy, Pope Benedict XVI condemned efforts to introduce the abortion pill and urged steps to protect the traditional family based on marriage.

The pope made the remarks Jan. 12 in a speech to civil officials of the Rome region. His comments prompted an immediate flurry of reactions across the political spectrum in Italy, where general elections will take place in April.

The pope began by thanking the officials and the population of Rome for the strong religious sentiments they showed during the death and funeral of Pope John Paul II last year. That kind of spiritual intensity, he said, should bear fruit in the civil arena, especially on family issues.

In particular, he said, young couples and their families need

support — for example, in paying for housing, nursery schools and kindergartens.

Such assistance for the traditional family should not be seen as a concession to Catholic morality, but as respect for "elementary truths regarding our common humanity," he said.

"It is a grave error to obscure the value and functions of the legitimate family founded on marriage, attributing to other forms of union an improper legal recognition for which, in reality, there is no real social need," he said.

Romano Prodi, head of Italy's center-left coalition, recently came out in support of legal rights for long-term unwed couples, provoking a storm of objections by the Vatican and Italian church

leaders. Italy has resisted legal recognition of homosexual marriage, which has been adopted in some European countries.

Prodi, who will oppose Prime Minister Silvio Berlusconi's ruling

center-right coalition in the April elections, said the issue was not gay marriage as such, but the more than 500,000 Italian couples who have lived together for years without social benefits.

In his address to the political leaders, the pope called for protection of the unborn. He said it was especially important for the state to provide concrete forms of assistance to pregnant women who face financial and other difficulties.

Furthermore, he said, the state should avoid introducing "drugs that hide in some way the serious nature of abortion" as a "choice against life." The pope was referring to attempts in Italy to introduce the RU-486 abortion pill in some regions on an experimental basis, which has also surfaced as an election issue.

The pope's comments brought praise from Italian Health Minister Francesco Storace, who last year blocked some regions from experimenting with the RU-486 drug and who wants pro-life groups to be allowed to counsel women seeking abortions.

Leaders of Italy's Communist Refoundation Party said the pope was interfering in political questions.

"No one wants to question the value of the family. Instead, the legal recognition of civil unions aims to respect the family in all its forms," said Ivano Peduzzi, a leading official of the party in Rome.

**"It is a grave error to obscure the value and functions of the legitimate family founded on marriage ..."**

POPE BENEDICT XVI



CNS PHOTO/TONY GENTILE, REUTERS

Pope Benedict XVI looks on during a meeting with political leaders of the Rome region at the Vatican Jan. 12. The pope spoke out against abortion and urged steps to protect the traditional family based on marriage.

## EDITORIAL

## The shifting grounds of the pro-life movement

As another anniversary of *Roe v. Wade* rolls around and all things pro-life come to the fore, the ground is clearly moving and changing beneath two major pro-life issues in the U.S.

First comes abortion. The likely confirmation of Judge Samuel Alito to the U.S. Supreme Court has received much attention, mostly because Alito, by most accounts, won't view the precedent of *Roe v. Wade* as absolutely binding. This means that, for the first time ever, the court could conceivably overturn *Roe*.

However, while overturning of *Roe v. Wade* has long been the glorified, ultimate goal of the pro-life movement, it should be mentioned that such an occurrence will not be the end of the issue. If abortion is illegalized, the pro-life movement should really be gearing up to fight it on a much more difficult and elusive level — underground. Chances are, trying to prevent illicit abortions will make fighting legal abortions look easy. This will require unprecedented efforts of social outreach, spelling out sharply that there is a big difference between abortion's illegality and its end.

The other life issue that has really been in motion lately, thanks largely to efforts by U.S. bishops and various Catholic political action groups, is capital punishment. Catholic opposition to capital punishment has never been the juggernaut that accompanies the abortion issue, which is almost strange given the fact that riding our society of capital punishment could be a relatively simple task if enough people supported it. Basically, once capital punishment is illegalized — either via legislation or a high court decision — we have the guarantee that it will stop completely, a guarantee that, as mentioned earlier, does not accompany an issue like abortion.

While the movement against capital punishment gains momentum, Catholics should take the opportunity to make one huge unified push to have its practice ended in the U.S., freeing us up to pursue other life issues, which promise to get more complicated.

### Attitude matters with Christian unity

Also at the end of January is a week dedicated to prayer for Christian unity. Sometimes it feels like praying is the most the average Christian can do to further this cause. It's a fuzzy issue, one in which no one knows for certain how the end product will look. Therefore, we must pray and have faith that God will guide us to the best conclusion.

But outside of prayer, in the practical, hands-on level of the real world, how much good we can do for Christian unity is largely a question of attitude.

First, we must learn to treat non-Catholic Christians with true and deep respect. For some reason, this can be a challenge. Catholic author Flannery O'Connor once said that the greatest Catholic sin was smugness, and she was probably right. Forty years after Vatican II, we still tend to cloister ourselves and regard other Christians more like the "heretics and schismatics" of yesterday than the "separated brethren" Pope John XXIII hoped to reach out to with the council. This attitude can be toxic when trying to make strides toward Christian unity.

To overcome this arrogance toward other Christians, Catholics can look to St. Paul's writing about how Christ's body is one, though it has many parts. Once we see each other as different parts of the same body, several attitude adjustments are likely to occur. For one, we try to behave as one body, cooperating with each other and working toward common goals. And since we are all different parts, we seek to understand each other more completely. This is where dialogue comes in.

Dialogue is talking with someone who is different, not with a goal of convincing him that he is wrong, but with an attitude of openness and honesty, of wanting to learn more about the other out of a sense of love. This attitude carries with it no hidden traps or agendas, only the desire to draw different Christians — and all people — closer together.

It is then, in dialogue, that we learn the deeper truths about each other and discover new ways to work out differences, ways that were not apparent with an attitude of mistrust and superiority.

When we overcome differences with this new attitude, we are much closer to bringing about Christian unity, something prayed for by Christ himself at the Last Supper. One would think that, since Christ himself prayed for it and we have the power to do something about it, Christian unity would be a much higher priority for a good many people.

**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

TODAY'S CATHOLIC welcomes letters from readers. All letters must be signed and include a phone number and address for verification. Today's Catholic reserves the right to edit for clarity and length. Address letters to: Today's Catholic • P.O. Box 11169 • Fort Wayne, IN • 46856-1169 or e-mail to: editor@fw.diocesefwsb.org

## Maintain democratic principles while living in accordance to Christian values

It is unfortunate that Anita McMahon, in her letter of Jan. 8, did not direct her readers to the Victory Noll Sisters' Web site ([www.olvm.org](http://www.olvm.org)) where they would have learned the sisters' mission "to break the images of poverty and oppression by promoting justice and empowering women." In this context, they would have understood Sister Angeline's presence at the protest against the Western Hemisphere Institute for Security Cooperation, in Benning, Ga., which was held Nov. 18-20, 2005.

Those who do not have knowledge of the Western Hemisphere Institute for Security Cooperation but who are familiar with the U.S. Army School of the Americas may be surprised to learn that they are one and the same. The School of the Americas, which had its genesis in Panama in 1946, with the purported mission "to provide education and training (while) promoting democratic values, respect for human rights and knowledge and understanding of United States customs and traditions" closed its doors on Dec. 15, 2000, and under its new name the Western Hemisphere Institute for Security Cooperation opened shop at Fort Benning in 2001.

It should be no surprise to learn that the School of the Americas became known as the "School of Assassins" considering the participation of its graduates in the following: the March 1980 assassination of Archbishop Romero, in El Salvador; the December 1980 rape, torture and murder of four U.S. Maryknoll women missionaries in El Salvador; the 1989 murder of six Salvadorian Jesuit priests, their housekeeper and her teenage daughter; and the systematic theft of babies from Argentina's "disappeared" prisoners — all at the expense of U.S. taxpayers.

Unfortunately, this is only the tip of the iceberg regarding the activities of graduates of this school of assassins.

Should American taxpayers — especially those who call themselves Christians — ignore the activities of this organization or others who ignore our democratic principles and Christian values?

Are protesters against such inhumanity cavorting with "sinners" if they participate in these protests with individuals or organizations who have a philosophy different from theirs?

As American citizens, we should be appalled at our government's part in advocating and supporting the torture of fellow human beings and the destruction of their homelands under the pretense that it benefits "our national interests." Our primary "national interest" should be to maintain our democratic principles and our civil liberties while living according to our Christian

values.

Consequently, any attempt to suggest that those who participate in peaceful protests against such entities as the Western Institute of Security Cooperation are disloyal to the troops fighting in Iraq is ludicrous. This is the type of tactic that has as its objective to divide, the hallmark of a "divide and conquer" philosophy, which too many of our country's leaders have adopted.

If we encourage this philosophy, we are guilty of encouraging and maintaining the fog of corruption which has settled over our government institutions in Washington, D.C.

Lawrence H. Rehill  
Decatur

## You don't create peace by ignoring the wayward

I want to remind Anita McMahon (*Today's Catholic*, Jan. 8) and others who follow her line of thinking that you don't create peace by ignoring the wayward.

Jesus challenged the Scribes and Pharisees and called them to task when they protected their own security and laid heavier burdens on the poor and needy.

Does the excessive spending for the war in Iraq make us more secure? Is it fair to put the lives of our young soldiers at risk by fighting a questionable war, one that Pope John Paul II opposed?

McMahon labels as "sinners" some of those who participated in the protest against the "School of the Americas." Jesus, too, associated with people whom others labeled as "sinners." I am de facto put into that category. Thank you, Anita, for this compliment.

I invite Anita to join me in the call of Pope John Paul II and of Jesus.

Sister Angeline Walczyk, OLVM  
Huntington

## Asking is all the difference

This letter has, in my opinion, one of the most necessary ingredients of Christian understanding. I have heard hundreds of priests, pastors and teachers of religion preach very elegant sermons on many topics, but the "how to carry out" is often not explained.

Jesus said, "Without me you can do nothing." What part of "nothing" don't we understand? "Ask" is the main ingredient. "Ask and you shall receive, seek and you shall find, knock and it shall be opened to you." "Ask the Father anything in my name, and it shall be given you." In this lifetime, we are given the privilege of asking. In heaven, we will have no need to ask. We will have everything.

Asking is actually another form of prayer. Pray every morning, "Lord Jesus,

please, please help me make this day pleasing in your sight!" This is the only way we can pray without ceasing — the whole day then becomes a prayer through Jesus.

If we need to know Jesus ... ask.  
If we need to forgive someone ... ask.

If we need our sins forgiven ... ask.

If we need to stop smoking ... ask.  
If we need to know God better ... ask.

If this letter is to be effective ... ask.

The list goes on and on ... ask.

Some of these things we may not want, but we need to ... ask.

Our lifetime is the first moment of eternity, use it wisely for Jesus ... ask.

Dick Miller  
Fort Wayne

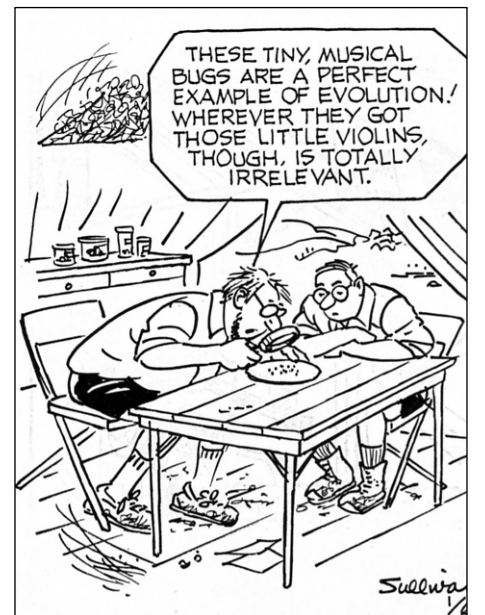
## Second chances abound in wake of disasters

Looking back over the past year, we feel like we have been through perhaps one of the most difficult periods in our history. Starting with the tsunami that struck the people of Sri Lanka and India, we were stunned by the loss of lives of hundreds of thousands of people.

Then, soon afterwards, the world experienced one catastrophe after another — hurricanes with their floodings, tornadoes and earthquakes — it was beyond our comprehension. What was happening to us? When would it come to an end and return to normal again?

So many of the casualties seemed to be humble people with few or little possessions, but even these had been taken from them. Where was the justice in this? Perhaps these people in their simple lifestyles were more prepared to give an accounting of their lives as they went to meet their Creator than you or I would have been. How would you or I have measured up if we were one of them? But God in his mercy has given us another chance to get our lives in order. How will we respond?

Rita Sweeney  
Wabash



# Trends are adaptations, not the decline and fall of the church

In recent years, a number of writers have lamented the decline and fall of the Catholic Church in the last 40 to 50 years. One such writer is Joseph Varacalli, author of "Bright Promise, Failed Community." Another is David Carlin, who has written "The Decline and Fall of the Catholic Church in America."

To document the vitality of the church of the 1950s, Varacalli quotes sociologist Will Herberg: "the Catholic Church in America operate(d) a vast network of institutions of almost every type and variety. ... This immense system constitute(d) at one and the same time a self-contained Catholic world with its own complex interior economy and American Catholicism's resources for participation in the larger American community." Varacalli also cites Msgr. George Kelly, who contends that this immense network of Catholic institutions produced high levels of religious practice, fostered Americanization and upward social mobility, promoted extraordinary amounts of loyalty among the laity, made parishes the cornerstone of local Catholic



## RESEARCH FOR THE CHURCH

JAMES D. DAVIDSON

communities and gave rise to a entire class of Catholic leaders. In Varacalli's words, this Catholic subculture functioned very well through the 1950s, but was "severely weakened ... in the post-Vatican II period." — page 56.

Carlin presents essentially the same image of a vigorous church in the 1950s. Like Varacalli, he also regrets its decline. According to Carlin, "What happened to American Catholicism in the 1960s was nothing less than a tragedy in the history of American culture. ... Just at the moment when American Catholicism was nearing intellectual maturity, when it was on the verge of being able to appropriate its own cultural treasures and pass them on to other Americans — at precisely this moment, it began a process of disintegra-

tion." — Page 283.

There is no doubt that many trends in the institutional life of the church point downward since the high-water marks established in the 1950s and early 1960s. There have been marked declines in the number of priests and sisters, the number of seminaries and seminarians, the number of Catholic schools and students enrolled in them, and the percentage of Catholics participating in the sacraments.

But the high-water marks of the 1950s and early '60s were achieved under very specific conditions. One "external" condition was intense anti-Catholicism, which contributed to Catholics' need for a safe harbor — a place where they go and not be despised or discriminated against

DAVIDSON, PAGE 22

# Conversion: the best choice



## THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### Third Sunday in Ordinary Time Mk 1:14-20

The first reading for this weekend is from the Book of Jonah, an Old Testament writing seldom presented in the liturgy. Jonah is the central figure in this book. He was not the author. The author is unknown. Scholars believe that the Book of Jonah was written sometime after the Babylonian exile of the Jews.

The reading speaks of Jonah's visit to Nineveh, the capital of the Assyrian empire, located roughly in the region of modern Syria. He went there, at God's command, to preach conversion.

Preaching conversion in Nineveh was a tall order, and the Jews who first heard this reading knew exactly how difficult the assignment was. No city on earth had the image of evil and vice that surrounded Nineveh.

Nineveh, after all, was the capital of Assyria. Over the centuries, many neighboring powers invaded, and overwhelmed, the Holy Land. However, none of the invaders matched the Assyrians for blood-thirstiness and brutality. Yet, the climax of the story is the conversion of the city.

For its second reading this

weekend, the church offers us a passage from the First Epistle to the Corinthians. Paul had a challenge in leading the Corinthian Christians to a fully devout Christian life. The city was in reality what Nineveh was symbolically to the ancient Jews. Corinth was known around the Roman imperial world as a center of vice and licentiousness. It was a noteworthy distinction, since vice and lewdity prevailed throughout the empire.

The apostle calls upon the Christians of Corinth to remember that time passes quickly and that life is short. They have before them two options. The first is life in Jesus, a life that is everlasting, but it requires fidelity to the Gospel and the Gospel's values. The other option is eternal death, awaiting those who spurn the Gospel.

St. Paul obviously urges the Corinthians to be holy.

The Gospel of Mark provides the last reading. It is the story of the Lord's calling of Andrew, Simon Peter, James and John to be apostles. This story has a parallel in Matthew.

All the early Christians found stories of the Twelve especially important. It was from the apostles that the Gospel of Jesus came, going far and wide. The apostles were the links with Jesus. Therefore, it was vital to assure, and present, their credentials. The credentials, of course, were that they had been called by Christ, had heard the message of Christ and had remained loyal to Christ.

The condition of the call is interesting. The apostles mentioned in this rereading were unprepared. The call was sudden. Yet it touched them so deeply that they instantly, and fervently, responded in the affirmative.

## Reflection

The church called us to celebrate the birth of Christ. Two weeks later it led us to the celebration of the feast of the Epiphany of the Lord. A day later, it offered us the feast of the Lord's baptism by John in the Jordan River.

All these celebrations, among the greatest of the church's year of worship, taught critical lessons about Jesus. He is human, the son of Mary. He is the Son of God. He is the Savior, assuming our sins even though Jesus was without sin.

Now the church moves into the process of asking us to respond. It tells us that Jesus called certain persons for particular roles. He calls us. Whatever the role, the keystone must be faithfulness to the Gospel.

No one is too sinful to be beyond redemption, if merely they sincerely choose to be redeemed. To an extent, we all live in Nineveh. Yet the Lord reaches to us in mercy and love.

It is to our advantage to respond affirmatively. Death is the other option. The choice belongs to us.

## READINGS

Third week of Ordinary Time

**Monday:** 2 Sm 5:1-7, 10 Ps 89:20-22, 25-26 Mk 3:22-30

**Tuesday:** 2 Sm 6:12b-15, 17-19 Ps 24:7-10 Mk 3:31-35

**Wednesday:** Acts 22:3-16 Ps 117:1-2 Mk 16:15-18

**Thursday:** 2 Tm 1:1-8 Ps 96:1-3, 7 8a, 10 Mk 4:21-25

**Friday:** 2 Sm 11:1-4a, 5-10a, 13-17 Ps 51:3-7, 10-11 Mk 4:26-34

**Saturday:** 2 Sm 12:1-7a, 10-17 Ps 51:12-17 Mk 4:35-41

## CATEQUIZ'EM

By Dominic Camplisson

In January we remember Sts. Timothy and Titus. We learn quite a bit about the early church from these two men.

- Who was Timothy?**
  - a. a Jew
  - b. a gentile
  - c. son of a Jewish mother and a pagan father
- Titus was**
  - a. a Jew
  - b. a gentile
  - c. son of a Jewish mother and a pagan father
- Which apostle considered both Titus and Timothy as companion and assistants?**
  - a. Peter
  - b. Paul
  - c. Thomas
- He sent these two on a variety of missions; where was Timothy sent?**
  - a. Yorba Linda and Chico
  - b. Corinth and Thessalonica
  - c. Rome and Cairo
- Titus, on the other hand, accompanied Paul to this important council:**
  - a. Constantinople
  - b. Lateran
  - c. Jerusalem
- Timothy and Titus are both believed to have risen to this office:**
  - a. Bishop
  - b. Senator
  - c. Presbyter
- Where did they exercise this office?**
  - a. Timothy of Ephesus and Titus of Crete
  - b. Timothy of Rome and Titus of Antioch
  - c. Timothy of Capri and Titus of Malta
- Timothy was thought to have been martyred for:**
  - a. Opposing Peter and Paul's authority
  - b. Objecting to pagan festivals
  - c. Supporting the Persians against Rome
- The three letters to Timothy and Titus are generally referred to as "pastoral letters." What give them this characteristic?**
  - a. They are addressed only to shepherds.
  - b. They are addressed to bakers (from Latin "pasta-oralists").
  - c. They are addressed to pastors, those who care for the Christian community, rather than all the faithful.
- The first letter to Timothy warns against:**
  - a. False teachers
  - b. The Jews
  - c. The Romans
- It also included this information, which demonstrates that the church did not at that time have a celibate episcopacy:**
  - a. Bishops must be married.
  - b. Bishops must be married only once and keep their children under control.
  - c. The office of the bishop must be given to a bishop's son.
- Similarly in relation to another rank of clergy, the members must be "dignified, not deceitful, not addicted to drink, not greedy" ... Which rank?**
  - a. Deacons
  - b. Priests
  - c. Monks
- In the second, more prosaic, letter to Timothy, Paul has this to say about a garment:**
  - a. He (Paul) wants Timothy to bring his cloak to him.
  - b. The robe (of Jesus) is to be set up as a relic.
  - c. The shroud (of Jesus) is to be housed in Turin.
- In the letter to Titus, Paul notes that the people Titus ministered to were accused of being liars, beasts and gluttons. What does Paul say about that?**
  - a. It is unchristian to say such negative things about people.
  - b. It is all true, so Titus better take them in hand.
  - c. Calumny is a greater sin than laziness.
- In a piece of practical advice, how does Paul suggest dealing with a heretic?**
  - a. Have them burned, or at least toasted, at the stake.
  - b. Give in to them, as heresy will always be with us.
  - c. After warning them twice, break off contact with a heretic.

### ANSWERS:

1. c, 2.b, 3.b, 4.b, 5.c, 6.a, 7.a, 8.b, 9.c, 10.a, 11.b, 12.a, 13.a, 14.b, 15.c

# Offertory has roots in Jewish custom, earliest Masses

## What is the purpose of the offertory in the Catholic Mass?, M. O., South Bend

The offertory or the preparation of the gifts and the altar has been part of the Catholic Mass since its beginning. The first Mass was the Last Supper, and the apostles had to prepare for this meal by getting the necessary things ready. Since the Mass involves the elements of bread and wine, these need to be brought to the altar so that they can eventually be changed into the body and blood of Christ and then be consumed by the priest and the people during the Communion rite.

St. Justin Martyr (c. A.D. 158) describes the early Christian Mass at Rome and speaks of the offertory. He says "bread, wine and water are brought up" to the altar. After this offertory rite, the priest prays and gives thanks while consecrating the bread and wine, and then the holy Eucharist is distributed to all, and the deacons take the Eucharist to those who are absent.

During the fourth to the sixth centuries of the church, in the offertory procession, not only were the bread and wine brought up to the altar, but other gifts and food were presented to help support the clergy and the poor.

At the offertory, the gifts of bread and wine are presented to the priest. They are not changed into the body and blood of Christ until the Eucharistic Prayer or the consecration of the Mass. So during the offertory rite the elements are merely normal bread and wine.

In the offertory ceremony today, the priest slightly elevates or lifts up the bread and prays: "Blessed are you, Lord God of all creation. Through your goodness we have received this bread to offer, which earth has given and human hands have made. It will become for us the Bread of Life."

Father Roguet mentions that this prayer originated from the Jewish liturgy of repasts, especially of solemn banquets of confraternities, and of the paschal supper. This

## THAT'S A GOOD QUESTION

reminds us of the fact that the Christian supper was grafted on the Jewish liturgy of repasts, which Jesus celebrated with his disciples on Holy Thursday evening. It is a "berakah" or benediction or blessing. In biblical language, the blessing does not descend, but it ascends. It is addressed to God to thank him for his holiness, his greatness and his gifts.

Wine is also poured into the chalice and a few drops of water are added. This is the "krisis." This is an ancient custom, since wine used to be very heavy and heady and required some diluting. The mingling of the water and

wine signifies the union of the divine and human natures in Christ. The priest prays: "May we come to share in the divinity of Christ, who humbled himself to share in our humanity."

The chalice is slightly elevated. The priest thanks God for the "fruit of the vine," which will become our "spiritual drink." The priest bows and says the prayer by Azariah during the Babylonian captivity who was unable to worship in the destroyed temple at Jerusalem: "We ask you to receive us and be pleased with the sacrifice we offer you with humble and contrite hearts." This prayer comes from the Old Testament book of Daniel.

The priest may then incense the gifts of bread and wine. This designates the spiritual aspect of the sacrifice. The smoke of the incense rising upward shows the acceptance of the offering by God.

The priest then washes his hands at the Lavabo ceremony. Practically, his hands could be dirty from handling the incense. But the

church adds a spiritual meaning to this action, for it symbolizes the need for holy ministers. The priest quotes Psalm 51: "Lord, wash away my iniquity; cleanse me of my sin." The priest and the people then pray the "Orate Fratres," that asks God to accept the sacrifice, and the offertory rite concludes with the prayer over the gifts.

**Today's Catholic** welcomes questions from readers to pose to Father Richard Hire, Father Michael Heintz, Father Mark Gurtner and the Liturgical Commission of the Office of Worship. Please e-mail your questions to editor@fw.diocese-fwsb.org or mail them to Today's Catholic, That's A Good Question, PO Box 11169, Fort Wayne, IN 46856. Please include your name and city and an e-mail address or telephone number that we can contact you if necessary. Anonymity will be preserved upon request.

## Bullets

"And they shall turn their swords into plowshares"

Gun shy people need not apply. That was my recurring thought as I traveled through a remote portion of South Sudan with Bishop Paride Taban of Torit.

The war was still going on at the time, and we could visit the bishop's beleaguered flock only with the help of the Sudan People Liberation Army (SPLA). That meant traveling with them, sharing food and lodging with them, being with fully armed men 24/7.

One memorable evening in an SPLA base, a local woman prepared a delicious supper (actually the day's only meal) of goat meat, millet mush, beans and peanut sauce for the two of us and the top officers. She even produced an embroidered table cloth. The "table" was a crate of RPGs; the "chairs" were smaller crates of hand grenades and AK47 bullets. Nobody smoked during that meal.

The next day, we went to a liberated area where we were received by an enthusiastic crowd of Christians who hadn't seen a visitor, let alone their bishop, in some years. The local catechists had done the ground work. There were babies and catechumens to be baptized, adults to be confirmed, marriages to be blessed. Mass was said under the old kito-ba tree.

At the offertory, we sat down, and people, according to local custom, filed up individually to place their offering in a large bas-

ket that had been set before the altar. It surprised me that just about everyone came up to drop something in the basket. I didn't think people in that remote area could have that much money.

Well, the mystery was solved at the offertory procession. When the basket was placed on the altar, we realized that it was not full of money, but of bullets of every imaginable caliber. The bishop, who had just finished preaching on peace and reconciliation, was not very happy with the collection, but bravely carried on with the Mass. Later he complained loudly to the catechists about the idea of offering to the God of Love such instruments of death. It was then that we found out that people hadn't had access to currency in years and bullets were the only "currency" they had in common.

When evening came, it was time for singing, dancing and ... fireworks. Fireworks? Well, close to it. The faithful, catechists included, brought out their guns and began to shoot in the air with mindless abandon. "Aren't you wasting precious currency?" asked the bishop. "Not really — a catechist volunteered — we are shooting your offertory collection to ensure that what we gave to God won't kill anyone."

On the way back to the base the next day, we saw three little shepherds watching over their goats and sheep. They were standing in the sun, naked as God made them. The older two, not much over 10 or 11 years old, were teaching the youngest how



FATHER JOE BRAGOTTI, MCCJ

## THE GLOBAL CHRISTIAN

to hold, aim and shoot an AK47.

As I look at the world today, especially during this month of January, which starts with a World Day for Peace and ends with eight days dedicated to Christian unity, I ask myself: have we learned anything yet? Will we ever stop "playing with bullets?"

Why do half of the nations of the world manufacture, advertise and sell weapons? Why does the other half buy, and use these weapons? Why can't we shoot the entire lot into the air and give peace a chance?

If you are still struggling with your New Year resolutions, let me make a suggestion. Forget about dieting. You know it won't work. Look around your parish, your town and find some group that works for peace. Join it or at least support it.

**Father Joe Bragotti, MCCJ**, is mission director of the North American Province of the Comboni Missionaries, a worldwide religious institute founded by St. Daniel Comboni to carry the Gospel to "the poorest and most abandoned" people on earth.

## SCRIPTURE SEARCH

By Patricia Kasten

Gospel for January 22, 2006

Mark 1:14-20

Following is a word search based on the Gospel reading for the Third Sunday in Ordinary Time, Cycle B: the meeting of Jesus with his first disciples. The words can be found in all directions in the puzzle.

ARRESTED	JESUS	GALILEE
KINGDOM	REPENT	PASSED
THE SEA	SIMON	HIS BROTHER
ANDREW	FISHERMEN	THEIR NETS
FOLLOWED	A LITTLE	HE SAW
JAMES	ZEBEDEE	BOAT
MENDING	LEFT	HIRED MEN

### HIS NET

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

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## DAVIDSON

CONTINUED FROM PAGE 21

simply because of their religion. An "internal" condition was fear: fear of God and fear of going to hell, both of which fostered high

levels of participation in sacraments, as laypeople did whatever they could to increase their chances of going to heaven.

These conditions have declined in the last several decades. As anti-Catholicism has waned and Catholics' opportunities to participate in society have expanded, the need for a safe har-

bor has diminished. And, as God the punitive judge has been replaced by a God of unconditional love, fear no longer motivates participation in the sacraments. Thus, it is not surprising that fewer Catholics are seeking religious life, sending their children to Catholic schools and participating in the sacraments on a

regular basis.

When I have asked Catholics if they would like to see a resurgence of anti-Catholicism and fear so we could restore the Catholic subculture of 1950s, most people say "no." They prefer today's society, in which their Catholicism no longer is the liability it once was. And, they pre-

fer today's loving God to yesterday's judgmental God.

Therefore, rather than seeing recent trends as the decline and fall of the church, it makes more sense to see them as very reasonable and quite predictable adaptations to a more open society and a more merciful image of God.

# A spectacular stem-cell scandal

A remarkable story of scientific fraud, scandal and deceit has recently attracted international headlines. The scandal has its origins in South Korea, in the laboratory of Dr. Woo-suk Hwang of Seoul National University. Many promoters of human embryonic stem-cell research have been watching the saga unfold with a kind of “collective mesmerized despair,” as one commentator put it.

Back in March of 2004, Dr. Hwang published a paper claiming to be the first person to produce cloned human embryos. About a year later, he published a second paper where he claimed to have produced stem-cell lines, which were tailor-matched to patients with specific diseases, again by using cloned embryos. The work was widely hailed as a groundbreaking achievement, perhaps even of such caliber as to draw the attention of the Nobel Prize Committee in Stockholm, Sweden. Dr. Hwang was on the fast-track to superstar-status in his native South Korea.

The first bump in the road came in November when allegations resurfaced that some of the eggs that he had used for his cloning experiments came from women who worked in his laboratory, including a female graduate student. Dr. Hwang had always denied these persistent rumors, but eventually acknowledged not only that two junior researchers on his team had donated ova, but also that other women had received payments for ova used in his research.

This was followed by another stunning disclosure by one of Dr. Hwang's collaborators. He opened the floodgates when he announced that the celebrated patient-specific stem cells were fraudulent. Dr. Hwang had massaged the data — nine of the cell lines referenced in the paper were apparently faked, and the authenticity of the remaining two was also doubtful. Soon other serious problems came to light regarding his publications. Seoul National University quickly launched an investigative probe because of the snowballing concerns over Dr. Hwang's work. Virtually all of his groundbreaking successes are now suspect, including his claim to be the first person to ever clone a dog, an Afghan hound named Snuppy. The full extent of the fraud committed by Dr. Hwang may take months, or even years, to sort out.

How could such serious ethical violations occur, and on such a massive scale? There were dozens of people in Dr. Hwang's laboratory, and his most recent published paper had 25 contributing authors listed. How could they all have missed so much fraud and deceit? What really happened?

The backdrop against which this scientific work took

place, a backdrop of ongoing hype about the medical potential of cloning, provides an important clue to answering that question. Dr. Hwang, and indeed nearly all advocates of cloning human embryos, have a long history of fibbing about miracle cures from their research.

Ailments ranging from paralysis to Alzheimer's could be cured, they assure us, if the government would only give us more funds and loosen a few ethical restraints. Given the enormous pot of glory perceived by scientists at the end of that rainbow, researchers in their frantic rush have hardly paused to catch their breath and consider the deeper questions raised by this technology.

Dr. Hwang himself appears to have fallen prey to a grievous, but fairly common, ethical mistake: somewhere along the line, he concluded that good ends can justify evil means. He realized that a little data cooking could have good effects; it would be good for Korea; it would be good for the university; it would be good for funding his work, and it would be good for promoting belief in embryonic stem cells as a way to help sick people. He reasoned that as long as the ends were good, any ethical issues that might come up in the course of his research could be conveniently minimized and ignored.

That approach to ethical thinking, of course, happens to be precisely the same approach taken by most human embryonic stem-cell researchers when they try to justify the troubling research they do. They stress how their research may one day have good effects — possible cures for suffering patients — so any ethical issues that might come up regarding the destruction of embryonic human life can be minimized and ignored.

Stem-cell researchers today routinely violate the most basic ethical norms regarding the protection of human subjects every time they make cell lines out of human embryos. Is it really such a surprise that some of these same researchers turn out to be involved in the greatest ethical scandal to befall science in decades? If Dr. Hwang and other researchers like him are willing to do something as ethically troubling as creating human life merely to extinguish it for its stem cells, why would they be particularly disturbed about cutting other ethical corners, like turning to vulnerable graduate students for their eggs, or fabricating data?

Many researchers speak fondly of “codes of self-regulation” and “mechanisms of ethical oversight by scientists themselves.” The serious transgressions of this scandal remind us how these vaunted codes and mechanisms amount



## MAKING SENSE OF BIOETHICS

BY FATHER TAD PACHOLCZYK

to little more than smoke and mirrors when the researchers themselves take custody of the hen house.

The spectacle of the South Korean stem-cell scandal strengthens the view that some stem-cell scientists are not averse to playing fast and loose with the truth. The revolutionary medical advances they try to read in the tea leaves end up requiring serious ethical violations, both in the exploitation of vulnerable women, and especially in the sacrifice of innocent human life.

It is not just Dr. Hwang's dishonesty and sleight of hand that gives a black eye to the field of human embryonic stem-cell science. It is also the many other promoters of this renegade research, who have long been skirting or ignoring the moral concerns raised by their work.

As Americans ponder this scandal, hopefully we will become more measured and less starry-eyed in our future assessments of human embryonic stem-cell research. Especially when we come to be asked in state legislatures around the country to pour millions of dollars into an unproven and unethical science, one hopes that better judgment and stronger ethics will prevail.

Perhaps we will finally have the courage to draw some long overdue ethical lines and choose to safeguard the youngest and most vulnerable members of our own human family by promoting the moral and scientific high ground.

That high ground offers us a uniquely appealing path into the future, paved with new and exciting breakthroughs that are occurring, almost on a weekly basis, from morally praiseworthy forms of medicine such as adult and umbilical cord stem cell research.

**Father Tadeusz Pacholczyk, Ph.D.** earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, Mass. and serves as the director of education at The National Catholic Bioethics Center in Philadelphia.

## Praying or making lists?

Multi-tasking is one of the words that define our age.

It is a valued skill. The person who can take a phone call while checking e-mail and signing letters is top management material.

The woman who can dice vegetables while holding an infant and doing a series of stomach tightening exercises is considered a supermom. We admire the jogger who times his walk so that he can listen to NPR as he burns up calories. The old notion of “killing two birds with one stone” now seems quaint. We're after the whole flock.

There are a few activities that resist multi-tasking. Shoving a meal down one's throat kills table conversation and brings on heartburn and indigestion. Listening to a child's tearful tale of humiliation on the playground while surfing the Internet lessens the chance he will ever tell you anything of consequence again. And babies being fed stare into the mother's or father's eyes with such intensity and curiosity as to demand a long, care-filled look in return.

Consider our gathering for Mass. We come to hear the stories of God's faithfulness told again and again. We come to share a feast laid before us by God. We come to eat and drink of the very flesh — the body and the blood — of Christ. These are moments that require attention. To do it right, to do it well, we have to be there. Not there and somewhere else, as multi-tasking requires, but there,

fully present, fully active, fully conscious.

It is one thing to speak of the Eucharistic Prayer as the canon, the “standard” or “rule” of our prayer and faith. It is quite another to live with the Eucharistic Prayer as the canon of our lives. But it is precisely that eucharistic way of life to which we are called. Such a life takes practice, and that is, in part, what we do every time we gather for Mass: we practice living the life of a baptized Christian. Part of the practice involves being present: turning off the cell phone, leaving the morning paper behind, putting away the list of to-do's, entering one of the few spaces as yet untouched by television, radio or the computer and turning one's whole self to the work at hand.

We sing together; we pray together; together we confess our sins. We sit quietly and listen to the long, long story of our faith. We bring our gifts to the altar. It all prepares the assembly for this momentous exchange.

The priest exhorts us, “Lift up your hearts.”

It is not a suggestion, nor is it a request. We are told, commanded, to lift up our hearts. And this is no easy or light command. In a world in which children die and spouses leave and cells turn malignant, we are told to lift up our hearts. If nothing else, such a call should command our complete attention. Lift up our hearts. Why? Because our eyes opened on this day.

Because we are welcome here, in this church, at this altar. Many of us can lift our hearts for gifts beyond number: Health and friends, husbands and wives, children, good work, peace, homes and gardens. But we can also consciously lift up every loss, every longing, every burden, every pain. Why? Because God is. Mountains crumble, seas dry, we wither and die, but God, the faithful shepherd, is. We are never abandoned. And it is right, always and everywhere, to give God thanks and praise.

So we respond, often through tears, “We lift them up to the Lord.”

This act of attending in thankfulness at the beginning of the Eucharistic Prayer is essential to our attention throughout.

The priest's words are an invitation to follow, and in following, in saying, “Here is my heart, Lord,” we enter a doorway that leads us ever deeper into the rest of the prayer. It leads us into the holy work of remembering: Who God is, what God does. This, in turn, leads us into the holy work of praise. Like a symphony or a play, one movement, one act leads to the next. So the hymn to God calls for us to sing a hymn in reply. Like the angels who gathered above Bethlehem on the night Jesus was born, we sing:

*Holy, holy, holy Lord,  
God of power and might,  
Heaven and earth are full of  
your glory,*

*Hosanna in the highest.*

The acclamation after the consecration is another call to attentiveness. We are bidden to offer our gifts to God. What gifts? Only those God has first given us, and they can only be given, lifted up, to God, in union with this memorial of Christ's death, and through Christ, who sits now at God's right hand. We are to become “an everlasting gift to you (God),” but only God can make it so.

Multi-tasking is the work of breaking every act down into manageable bits: I'll check on my e-mail while I take this call; stir this pot with one hand while I scrub the burner with the other. But the Eucharistic Prayer so bids us to presence that we can begin to see what many cannot: the cloud of witnesses who surround us. We do not make this prayer alone. We do not make this prayer only with those we can touch. We make this prayer with the whole church, both living and dead, God's “pilgrim church,” all God's children “wherever they may be.” We make this prayer with the dead whose faith is known to us and “those whose faith is known to God alone.” We make this prayer with

*“Mary, the virgin Mother of God; with the apostles, the martyrs, and all your saints, on whose constant intercession we rely for help.”*

Some parishes have taken the clocks from the walls, banned missalettes and even declined to

## THE EUCHARISTIC PRAYER

A GUIDE TO PARTICIPATION

hand out bulletins until after Mass. Why? Because it's hard for Americans to be still, to be present to one moment and one moment only. We are like parents hurrying a two-year old along on a walk. For the adult who will stop, and see every shiny rock on the path and every flower pushing its way up through the asphalt, treasures await. Indeed, treasures abound. We just have to be there when it happens.

**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](mailto:brieger@fw.diocesefwsb.org) FDLC #44680, Part 4 of 5. Authors: Andrew Cifemi and Melissa Musick Nussbaum Art: Jane Pitz @ FDLC. 415 Michigan Ave. N.E., Washington DC 20017. [www.fdlc.org](http://www.fdlc.org)

# Sports

**DONLEY NAMED NAIA SCHUTT SPORTS COACH OF THE YEAR** University of Saint Francis head football coach Kevin Donley has been selected 2005 NAIA Coach of the Year by Schutt Sports and announced in American Football Monthly, the No. 1 resource for football coaches. Donley received the award in ceremonies while attending the American Football Coaches Association convention. Donley, who established the USF football program in 1997 and recently completed his eighth season as coach of the Cougars, guided his team to its fourth consecutive undefeated regular season and second consecutive NAIA Football Championship Series national title game before falling to Carroll College.

## Corpus Christi, St. Jude lead ICCL basketball with winning streaks

BY ELMER J. DANCH

**SOUTH BEND** — Corpus Christi Cougars of the John Bosco West and the St. Jude Falcons of the Martin de Porres West continue to top the basketball teams in the Inter-City Catholic League (ICCL) as the undefeated leaders after five weeks of action.

The Cougars defeated St. Joseph, South Bend, in stellar fashion, 50-26, as Andy Klimek pumped in 11 points for the victors. St. Jude had to go overtime to beat St. Bavo of Mishawaka, 40-35, behind the duo scoring of Justin Prister and Trace Dowling who combined their efforts for 23 points.

Nick Moskolis, however, was the top individual scorer with 16 points for the Mishawakans.

Christ the King held on to a second place seat in John Bosco West by beating St. Anthony 43-16, with Tim Bishop collecting 14 points for the winners.

In other division games, Holy

Family swamped St. Matthew, 54-28. Jordan Carillo had 12 points for Holy Family, while Blake Talos had 10 points for St. Matthew. St. Thomas of Elkhart trounced Holy Cross, 45-10. Zach Favs led St. Thomas with 14 points.

St. John the Baptist rushed past St. Pius of Granger 42-12, to hold on to second place in the Martin de Porres West. St. Michael of Plymouth downed St. Monica of Mishawaka, 44-13, and St. Joseph of Mishawaka defeated St. Adalbert, 41-23.

In the Colors Division, Christ the King White beat St. Anthony Maroon, 38-26, behind the combined 21-point barrage of Jacob Speybroeck with 10 points and A.J. Fitzpatrick with 11 points. Anthony Strom tossed in 11 points for St. Anthony.

Other results were Holy Family Blue defeated Corpus Christi Red 23-18, St. Matthew Black nipped St. Thomas White, 29-22, Christ the King Blue edged St. Joseph Blue, South Bend, 27-21, and St. Jude Green eked out a 30-28 win over St.

Thomas Maroon.

Standings as of Jan. 15

**John Bosco Division (East)**

TEAM	DIVISION	OVERALL
St. Thomas	4-0	5-1
St. Joseph (SB)	2-1	2-3
St. Anthony	1-2	1-4
St. Matthew	0-4	1-5

**St. John Bosco (West)**

Corpus Christi	3-0	5-0
Christ the King	2-1	4-1
Holy Family	1-2	3-2
Holy Cross	0-3	0-5

**St. Martin de Porres (East)**

St. Bavo	3-0	4-1
St. Joseph, (Mish)	2-1	3-2
St. Pius	1-2	1-4
St. Monica	0-3	0-5

**St. Martin de Porres (West)**

St. Jude	3-0	5-0
St. John the Baptist	2-1	4-1
St. Michael	1-2	3-2
St. Adalbert	0-3	0-5

## ST. LOUIS BESANCON STUDENT HEADS TO STATE COMPETITION



PROVIDED BY MICHELLE CASTLEMAN

St. Louis Academy third grader Jake Castleman will compete at the state level of the Elks Hoop-Shoot free throw contest on Saturday, Feb. 25, in Lebanon. Castleman represented the Fort Wayne lodge in the district competition held at Spiece Fieldhouse on Jan. 7. Other participants represented the lodges of Columbia City, Angola, Auburn, Huntington, Kendallville, Bluffton and Decatur. Of the eight finalists, Castleman ranked on top after sinking 20 of 25 free throws for the boys of the 8-9-year-old group.

## CYO at mid point of season

BY JOAN BOBAY

**FORT WAYNE** — This week, week five, was the mid point of the nine-week CYO (Catholic Youth Organization) junior high basketball regular season. Two games were "barnburners" with a one point margin.

**Girls — Grade 8: Blue league**

The Queen of Angels Royals lost by one point to the St. Therese Crusaders, in a 25-24 contest. Marty Secrest, the Royals coach, said the eight girls on the team are "tenacious, don't ever quit, and like to win." They are 2-2 in CYO and 10-9 overall.

"They listen well, are always ready to practice and want to learn." Three of the players are new to the game and one other is a seventh grader. "I'm really well pleased with them, especially their effort to improve free throws, going from 20 percent early on to 60 percent now,"

Secrest added.

Two players are tall, Katie Secrest, center, and Molly Chalk, power forward, "is our rebound guru," the coach said. The three forwards are Emma Derheimer, Alex Salas and Karisma Patel. The guards are Cassie Kreiger, Cierra Vasquez and Laura Merz, "our defensive ball hawk," Secrest said, adding that, "maybe half want to play in high school."

Assistant coaches are Jim Mickilini, Maggie Kimes and Scott Kreiger.

**Girls — Grade 7: White league**

This score, too, was close with the Royals losing to Sts. Joseph-Elizabeth's Panthers 20-19. Coach Kim Yarman said there are 11 on the team with one a sixth grader. They are 2-4 in tournament play and have won one CYO game to date. "They are learning that CYO games are more competitive than grades 5-6 ones and, since several want to play in high school, we try to

prepare them for that."

She also said Ave Stout, grade six, "keeps up and plays well" and Alena Richardson has "stepped up and improved her overall game." She added that the team "has a strong forward lineup and plays a 1-2-2 zone well." They are learning the harder 3-2 zone defense this year and are working hard on it.

Assistants are Valentine Velasquez and Kelly Flotow.

**Boys — Grade 8: Blue League**

The boys eighth grade Royals team defeated the St. Therese 8 Crusaders by about 20 points in their game Saturday. Coach Joe Ryan said his squad of 12 players can be described as "a hard-nosed, physical group with a 3-1 record in CYO." They also play practice games and the school hosts a holiday tournament annually.

Since some players will want to try playing in high school, and perhaps in college, Ryan said

coaches must find out what speed and quickness drills are used at nearby schools and what is the preferred style of play. He likes his team to use a man-to-man defense and lets the players try to shoot three pointers.

"It's a good group of kids and the team is fun to coach. They won a tournament when they were on a grade 5-6 team and they're doing okay this year so far," Ryan said.

The assistant coach is his brother, Bill Ryan.

**Boys — Grade 7: White league**

There are 11 players on this team who are working hard to win a game. They lost 33-12 to Sts. Joseph-Elizabeth's Panthers, but coach George Wright said,

"They have been competitive in some games and that is what the goal is."

He also gets everyone in the games, and urges them to set goals to progress. "CYO is about having good practices and a good time and developing a work ethic. The game really is about the kids, teaching them life lessons and how to be responsible citizens," he said. He added that the team is a "kind hearted, close group that is eager to learn basic concepts which are important in life. Since they haven't experienced playing organized ball, they are learning teamwork, too."

Assistant coaches are Matthew Wright, Mary Waikel and Jerry Nix.



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# 'Bernardo' is testament that God works in mysterious ways

REVIEWED BY YORK YOUNG

The cold calculation that publishers employ when evaluating books nowadays is way too much about money and often only negligibly considers the quality of the writing. That may be even truer when it comes to fiction. And the way in which the book industry handles new writers without that guaranteed best-seller marginalizes both writers and readers. Therefore, anytime a minimally marketed book turns out to be a gem, or perhaps a book from a small publishing house (which has its own limitations), it's basically left to the readers to spread the word.

Northwestern University Press — outside the mainstream of fiction publishing — has launched a new series, *Latino Voices*, featuring fiction as well as some literary nonfiction, all written in English. Its most recent release is the novel "Bernardo and the Virgin" (\$26.95), by Silvio Sirias, which is a fictional account of goings-on around the real life Bernardo Martinez, who was visited by the Virgin Mary in 1980 on several occasions.

Sirias is straightforward and honest with the readers on his intentions by putting this story in fictional form: "In striving to accurately describe the sublime nature of Bernardo's experience (in biographical form), I would have inevitably overreached and toppled into the absurd." Despite embracing the novel as his medium, many of the incidents described occurred, albeit colored with Sirias' deft touch of emotion and importance.

The beauty of "Bernardo and the Virgin" is Sirias' seriousness in his approach to the subject matter. He takes the apparitions and surrounding tales — including miracles reported — at face value. And he imbues these tales with the faith and love one would expect from a visionary without degenerating into pietistic platitudes.

How Bernardo lives his faith and affects the faith of those around him is awe-inspiring and unsettling at the same time for those of us trying to live

Christlike lives in the First World lap of luxury. As Nicaragua deteriorates into civil war and the conflict between Sandanistas and their opponents create havoc all around them — and friends and acquaintances of Bernardo become involved in chaos in a variety of ways — the saintly tailor keeps the focus on exactly what the Virgin has relayed to him: love others, pray for the conversion of souls, follow her Son.

Yes, the happenings at Cuapa seem, at times, questionable — Bernardo seeks answers from the Blessed Mother on particular seemingly trivial requests that some of his friends and others have prompted him to ask, and she answers — but the reported miracles and conversions may be evidence of veracity. The Nicaraguan Catholic Church has named the cow pasture where the apparitions took place a holy site. (Caveat: Catholics are not required to believe, as a matter of faith, in apparitions, even those officially approved by the church.)

This novel is enjoyable for its unsensational presentation of the faith, an enlightening look at how Latinos revere the Virgin and the Catholic faith, and its welcome lack of bad language and sex scenes that are too often overplayed in contemporary fiction.

God works in mysterious ways. Bernardo, in real life or fiction, is testament to that.



## MOVIE CAPSULES

**NEW YORK (CNS)** — Following are recent capsule reviews of movies issued by the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

### "Grandma's Boy" (20th Century Fox)

Unspeakingly bad comedy about a video-game tester (Allen Covert) who moves in with his grandmother (Doris Roberts) and her geriatric roommates (Shirley Jones and Shirley Knight) after he's evicted for nonpayment of rent, his growing attraction to the

efficiency expert at the office (Linda Cardellini), and his interaction with a coterie of goofy friends (including Nick Swardson). Nonstop gross-out humor and rough and crude language, sexual situations and innuendo, upper female and rear male nudity, heavy drug use, hedonistic worldview. The USCCB Office for Film & Broadcasting classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted. Under 17 requires accompanying parent or adult guardian.

### "Last Holiday" (Paramount)

Touching if improbable tale of dowdy spinster (Queen Latifah), who upon learning she has only a few weeks to live takes her life savings and goes to Europe where she gets a makeover and learns to live life more fully, changing the lives of a corrupt

businessman (Timothy Hutton) and less-than-altruistic politicians. Wayne Wang's remake of a 1950 Alec Guinness movie which had a script by august English writer J.B. Priestley is marred by some silly slapstick, but mostly, though predictable and contrived, it's a feel-good film with the marvelously empathetic Latifah and a positive message about recognizing life's possibilities and having the courage to follow through on them. A few instances of crude language, some frank sexual talk and innuendo, and an adulterous situation in an otherwise admirably wholesome film. The USCCB Office for Film & Broadcasting classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

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# WHAT'S HAPPENING?

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

## MISC. HAPPENINGS

### Life Chain event planned

Goshen — A Life Chain sponsored by Holy Innocents Pro-Life Action Group will be held around the public sidewalks of the Goshen Court House on Saturday, Jan. 21, from 11 a.m. to noon. Placards provided. Family participation encouraged. Contact Karen at (574) 295-8551 for information.

### DCCW to meet

Fort Wayne — The Fort Wayne Diocesan Council of Catholic Women will meet on Tuesday, Jan. 24, at 10 a.m. in the lower level of St. Joseph Hospital. This month's speaker will be Bruce Summerfield, a local artist from Hoagland. All Catholic women of the diocese are members and welcome. Men and other guests are also welcome to attend.

### Beginning Experience announces retreat for widowed, divorced

Donaldson — A Beginning Experience weekend will be held Feb. 17-19 at Lindenwood Retreat Center. The weekend fee is \$175. Call (574) 233-2132 for information.

## FUNDRAISERS

### Sausage and pancake breakfast

Fort Wayne — Most Precious Blood School, 1529 Barthold St., will host a sausage and pancake breakfast on Sunday, Jan. 29, from 9 a.m. to noon. Tickets are \$5 adults, \$2.50 kids under 10 and \$15 per family. Contact Kelly Shanks at (260) 466-5941 for information.

### Knights plan spaghetti dinner

Fort Wayne — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have an all-you-can-eat spaghetti dinner on Friday, Jan. 20, from 5-7 p.m. Adults \$6, children (5-12) \$3. Dinner includes spaghetti, salad, garlic toast and coffee. Carry-out available.

### Holy Name hosts Polish dinner buffet

South Bend — The St. Hedwig Holy Name Society will have a Polish style dinner buffet on Sunday, Jan. 22, from noon to 2 p.m. with music by Soundsations from 1 to 5 p.m. in the Hedwig Memorial Center. Tickets are \$10 per person. Children 12 and under are free. Reservations are needed by Jan. 16 to (574) 232-6546 or (574) 287-4821.

### Fish and tenderloin dinner supports St. Joseph School

Monroeville — A fish and tenderloin dinner prepared by Ed Fox will be Friday, Jan. 27, from 4 to 7 p.m. at the Monroeville Park Pavillion. Tickets are \$7 for

adults and \$5 for children 6-11. All proceeds benefit the seventh and eighth grade class trip.

### St. Joseph School hosts pancake and sausage breakfast

Decatur — The annual pancake and sausage breakfast at St. Joseph School, Decatur, will be held on Sunday, Jan. 29, from 7:30 a.m. to 1 p.m. at the school auditorium. Eighth grade students, with the help of their parents, will serve the breakfast. Proceeds will help pay for their class trip to Washington, D.C. Tickets are available from any St. Joseph eighth grade student, or by calling the school at (260) 724-2765.

### Knights plan drive-through fish dinner

Fort Wayne — The St. Joseph Hessen Cassel Knights of Columbus will have a drive-through fish dinner by Country Chef on Friday, Feb. 10, from 4 to 7 p.m. at the church hall. Cost is \$6.50.

### Scouts plan breakfast

Fort Wayne — St. John the Baptist's Boy Scout Troup is hosting a pancake and sausage breakfast on Sunday, Feb. 19, from 8 a.m. to 1 p.m. at St. John's PAC. The funds raised will be used to buy a new Scout trailer for Troup 19.

### 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.

### 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.

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

### Trivia night supports Corpus Christi School

South Bend — Corpus Christi HASA is sponsoring a trivia night on Saturday, Jan. 21. Tailgating begins at 6 p.m. and gameplay begins at 7 p.m. Tables of up to 10 players — \$10 per person. Silent auction, door prizes, prizes for winning table and cash bar. For information call Christine Zmyslo at (574) 273-2931.

### St. John the Baptist School plans open house

New Haven — St. John the Baptist School will have an open house on Sunday, Jan. 29, from 10:30 a.m. to noon. Tour the school and meet faculty and staff. Pre-kindergarten and kindergarten orientation will be held at 11:30 a.m. in the library. For information, call (260) 749-9903.

### St. Joseph Athletic Association plans athletic smoker

Mishawaka — An athletic smoker will be held Friday, Feb. 10, from 7 p.m. to midnight in the school gymnasium, Third and Spring Street. First prize - \$100, second prize — \$50, third prize — \$25. Tickets \$1 in advance or 6 for \$5. \$2 at the door. Reverse draw tickets are \$20 each. Only 300 tickets available. Reverse draw ticket includes admission, refreshments and food.

### Marian baseball trivia night

Mishawaka — Marian baseball will have a baseball trivia night on Saturday, Feb. 18. First prize is \$200. Call Tere at (574) 360-3786 or Linda at (574) 255-5512 to book a table. \$100 per table of 10 or \$10 per person. Arrival time is 6:30 p.m., start time is 7 p.m. Bring any tailgate foods for your table to share but purchase drinks from the volunteers. Pop, water and Gatorade will be available.

### Kid and kin sock hop supports Camp Fire Girls

Mishawaka — Queen of Peace School gym will host a Camp Fire USA sock hop on Sunday, Feb. 19, from 2:30 to 4:30 p.m. Tickets are \$3 in advance from the Camp Fire office or \$3.50 at the door. Tickets include a drink, snack and dancing to Paul Chamberlin of the Music Machine. Best dressed in costume wins a prize. Call (574)

## REST IN PEACE

### Bluffton

Blanche L. Blaising, 86, St. Joseph

### Decatur

Anne Mendez Tyler, 69, St. Mary of the Assumption

### Fort Wayne

Helen Hartman, 96, St. Jude

Richard E. Lanie, 82, St. Charles Borromeo

Donald W. Minich, 75, St. Peter

Mary Jane Lauer Biggins Berghoff, 81, Queen of Angels

Ruth J. Walsh, 81, St. Therese

Maxine Singleton, 87, St. Charles Borromeo

Lawrence D. Walsh, 89, St. Jude

### Granger

Mary A. Kertes, 87, St. Pius X

### Mishawaka

Geraldine E. Hennion, 88, St. Joseph

Bruce M. Dwyer, 68, St. Joseph

### South Bend

Edward A. Plamowski, 82, St. Stanislaus

Irene E. Kimmel, 88, St. Matthew Cathedral

Robert F. Waldvogel, 85, Our Lady of Hungary

Eleanor E. Langel, 81, Christ the King

Bernard F. Hacker, 77, St. Anthony de Padua

Julia A. Nyerges, 99, St. Anthony de Padua

Clara H. Podemski, 81, St. Adalbert

Irene Michalski, 80, St. Casimir

Mildred E. Bielejewski, 95, Holy Cross

Jane E. Syburg, 78, Little Flower

Catherine A. McIntyre, 95, St. Joseph

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James D. Swanson, 57, St. Casimir

Joseph S. Sobczyk, 84, St. Adalbert

Mary D. Lucas, 87, St. Patrick

Marilyn A. Woods, 65, Christ the King

Ruth A. Andert, 74, St. Matthew Cathedral

Bernard Lichnerowicz, 69, St. Casimir

Chester F. Kazmierczak, 90, St. Matthew Cathedral

John J. Nosko, 83, Christ the King

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### Sister Rose Angele Spalding, 92, Church of the Immaculate Conception, St. Mary-of-the-Woods, Ind.

Sister served at St. John the Baptist, Fort Wayne.

### Sister Mary Hickey, 96, Church of the Immaculate Conception, St. Mary-of-the-Woods, Ind.

Sister served at St. John the Baptist, Fort Wayne.

234-4145 for information.

### Fish fry planned at St. Jude

Fort Wayne — An all-you-can-eat Ed Fox fish fry will be held Friday, March 3, from 5 to 8 p.m. at St. Jude, across from Parkview Hospital. Adults \$6, children (6-8) \$5, children 5 and under free.

### Bishop Luers basketball sponsors casino 'knight'

Fort Wayne — The Bishop Luers Boys' Basketball Program is sponsoring Casino Knight, an evening of great adult entertainment in the Bishop Luers Cafe on Friday, Feb. 10, from 8 p.m.-midnight. Tickets are \$20 a person, which includes two-drink tickets, hors d'oeuvres and admission to the event. The services of "Aces Up," a Las Vegas style gaming company have been secured for the event. Some games include Texas Hold'em,

Seven Card Stud, Five Card Stud and Black Jack. For tickets or questions, contact Dave and Joni Kuhn at (260) 456-2670, Dan and Anita Correll at (260) 747-7572 or Bishop Luers High School at (260) 456-1261.

### Center for Hospice Offers Grief Services

Elkhart — The Center for Hospice and Palliative Care, Inc. (CHAPC) will begin a Living With Loss group on Monday, Jan. 23, from 1:30 to 3:30 p.m. at the Elkhart General Health Education Center — Goshen Campus, 2222 Rieth Blvd. This small group, which will meet for eight weeks, provides grief education and caring support to adults dealing with the death of a loved one. Bereavement services, provided by licensed counselors, are open to the general public and are free of charge. For registration or to learn more, call CHAPC at (574) 264-3321 or (866) 264-3321.



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# New mosaics, made in Italy, to be installed at national shrine

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — The Basilica of the National Shrine of the Immaculate Conception is always busy during the weeks leading up to Christmas in preparation for liturgies and decorating for the season. But this year, the church was even busier than usual as workers readied the church for installation of a new ceiling mosaic in one of the domes above the congregation seating area.

Although the actual installation is not to begin for several months, the first step in the project and the reason for the missing pews and roped-off area in the middle of the church was the construction of a work area for the dome, just under 100 feet above the floor at its highest point.

In order for the mosaic work to proceed while not obstructing Massgoers' views of the altar for several months, workers have been installing an initial suspended scaffolding 57 feet above the ground and will add another scaffolding above that which will reach 82 feet.

The scaffolding is an "engineering marvel itself," according to Peter Sonski, communications director for the shrine.

Msgr. Walter Rossi, the shrine's rector since April 2005, told Catholic News Service Dec. 15 that the mosaic domes were not new ideas but instead part of "a completion project" that is "faithful to the original intent and design" outlined during the

shrine's construction in the 1950s.

When the project is completed, three ceiling domes will be filled with mosaic artwork. The theme of the first dome is redemption, featuring Christ's temptation in the desert, crucifixion, descent into hell and resurrection. The other two domes, to be completed at a later date, will depict the Incarnation and the Trinity.

The mosaic for the first dome was designed by Leandro Miguel Velasco of the Rambusch Decorating Company in Italy based on the original 1958 design of John de Rosen. The mosaic work, with 12-foot figures, is being constructed at the Rambusch studio north of Venice and will be shipped to the United States when all the panels are complete. So far, two of the dome panels — depicting the Resurrection and the descent into hell — are done.

Installation is set to begin in early April and will take a few months to complete.

Msgr. Rossi said the preparation for the project, funded with money that had been put aside for it, began more than two years ago as artwork was approved and members of the shrine's board met with artists and contractors.

The shrine's rector, who has been getting plenty of on-the-job training in contracting and art history, has been to the Rambusch studio in Italy and returned with a renewed appreciation for the patience and attention to detail these workers possess.



He also sees the dome artwork as more than just filling in empty spaces in the largest Catholic church in the United States.

"Art in churches is meant to move people to reflection and prayer," he said. "And in years gone by, it was also meant to educate people by providing a concrete visual" of biblical images.

He expects nothing less of the soon-to-be-installed mosaic.

CNS PHOTO COURTESY THE BASILICA OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

The resurrected Christ is depicted in this unfinished detail of a new large mosaic to be installed in a dome of the Basilica of the National Shrine of the Immaculate Conception in Washington. The mosaic was fabricated in northern Italy and is to be placed in the shrine beginning in April.



CNS PHOTO COURTESY THE BASILICA OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

A detail of the Redemption Dome mosaic is shown as a work-in-progress at the workshop of Trivisanutto Mosaics in northern Italy. The finished piece is to be installed in a dome of the Basilica of the National Shrine of the Immaculate Conception in Washington. It features representations of Christ's salvific actions.

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