

# TODAY'S CATHOLIC

## Friends say, 'Eternal rest, good friend' to Msgr. Edward Hession

### Msgr. Edward Hession remembered

BY TIM JOHNSON, KAY COZAD, DON CLEMMER

FORT WAYNE — In the homily of the Mass of Christian Burial, Bishop John M. D'Arcy called Msgr. Edward I. Hession "one of my heroes."

Msgr. Hession, who died Feb. 14 at the age of 90, was a man who embraced the priesthood. The embrace of those who knew him and loved him was celebrated Friday, Feb. 17, at St. Charles Borromeo Church in Fort Wayne, the parish that he founded in 1957 and named after his father, Charles Hession.

In recent years, Msgr. Hession was known as the "Pastor of the Airwaves" and served as the master of ceremonies of the TV Mass broadcast live on Channel 33-WKJG-TV (now WISE-TV) on Sunday mornings. His trademark, "Good morning, good friends," filled the Fort Wayne airwaves with a kind, familiar tone.

Sean McBride, director of the TV Mass, recalled, "He had a way with the folks at home, offering comfort and reassuredness.

"They grew old together," McBride said. "He was a dear, dear man. He always had a smile for the kids, a joke to tell and a quarter to pull out from behind an ear."

Christine Bonnahoom-Nix, former director of communications for the Diocese of Fort Wayne-South Bend, remembered Msgr. Hession as always being enthusiastic and willing to participate in the media. "Whenever I asked him to do anything, he'd say, 'I'd love to!' He spoke on the radio, and when he spoke, it was from the heart. He was a gentle, humble priest who always tried to teach and live the faith ... a gen-

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PROVIDED BY MAUREEN SCHOTT

Msgr. Edward I. Hession, "Pastor of the Airwaves," is shown in this 1996 photo of the TV Mass. Msgr. Hession died Feb. 14 at St. Anne Home in Fort Wayne. The founder of St. Charles Borromeo Church and mentor to many priests in the diocese has a tribute in this week's issue of Today's Catholic.

### CROSS-CULTURE CONFERENCE PARTICIPATION



DON CLEMMER

Students at Bishop Dwenger High School participate in a video conference on the topic of Islam and the U.S., sharing their opinions and perspectives with students from across the country. See story on page 8.

## Fast and abstinence during Lent

Ash Wednesday is March 1

Catholics in the United States are obliged to abstain from the eating of meat on Ash Wednesday and on all Fridays during the season of Lent. They are also obliged to fast on Ash Wednesday and Good Friday. Self-imposed observance of fasting on all weekdays of Lent is strongly recommended (National Conference of Catholic Bishops' pastoral statement of Nov. 18, 1966).

Persons between the ages of 18 and 58 are bound by the law of fasting on Ash Wednesday and Good Friday; persons 59 years of age and older are not bound to the law of fasting on these days. All persons 14 years of age and older are bound to observe the law of abstinence during the Fridays of Lent.

Special Section on Spiritual Growth offers insight to this special season

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The law of fasting, which obliges on Ash Wednesday and Good Friday and is recommended on other weekdays of Lent, allows only one full meal a day, but does not forbid taking some food at the other two meal-times. — "Apostolic Constitution of Poenitemini" 111, 1 and 2.

Bishop John M. D'Arcy has urged that, according to a long-standing tradition, people try to attend daily Mass during Lent. Other traditional practices, such as Stations of the Cross, personal prayer and visits to the Blessed Sacrament, are highly encouraged. Concrete sacrifices, however small, for those in need are strongly encouraged.

All are asked to pray for those among us who are preparing for baptism or reception into the church at Easter time. All are also asked to pray for more young men and women to respond to the call of the priesthood and religious life.



### Entering the season of Lent

Some love it, others hate it. What makes Lent so special?

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### Priest celebrates 100th birthday

70th anniversary to the priesthood also celebrated

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Faith sharing Lenten series begins this week

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Saint Joseph's and Luers' girls compete for semi state title

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Ligonier and New Haven parishes take the spotlight

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## TODAY'S CATHOLIC

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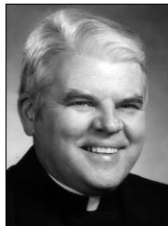
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# Msgr. Edward Hession's life offers inspiration to priesthood



NEWS  
& NOTES

BISHOP JOHN M. D'ARCY

## A moment to cherish

I am sure that when all is over and I am sitting on a back porch thanking God for being pastor here these many years, certain days will stand out. There was such a day last week. The Eucharist was celebrated as part of the Rite of Christian Burial for Msgr. Edward Hession, a priest of this diocese for over 65 years.

What can one say about the intense love between Msgr. Hession and the people of St. Charles Parish? He served in only two parishes: St. Patrick and St. Charles Borromeo, where he was the founding pastor. I recall from my early years here a physician urgently urging in a letter to me that Msgr. Hession not remain too much longer, as his sight was declining, and there was much worry among the people about his health and especially his declining vision and concern about his ability to continue. A group of parishioners came together to buy him a small, but comfortable, condominium adjoining the parish grounds. It proved a pleasant home for him over the years "nearer to the church," he often said, than the rectory.

## The externals

Father Ed was known as a choreographer of words, sometimes called "puns." He had the ability to make everyone laugh. Magic tricks were part of his life. He and his brother Joe were priests of this diocese who grew up in Lafayette, Ind. An outstanding student and athlete at St. Joseph, Rensselaer, he was known for his prowess in baseball and basketball, and as a famed drop-kicker in football. Thus, he appeared 65 years ago at St. Patrick, Fort Wayne. Known immediately for his devotion to the Eucharist and to the sacrament of penance; but also to his devotion to young people, whom he encountered on the playgrounds of St. Patrick. Just before leaving my home to preside at the Rite of Christian Burial, I received a letter, which contained the following words, which I read at Mass. The writer, Rudolf Jansen, is now a judge in Cincinnati.

"I am one of Msgr. Hession's kids, whom he took under his wing while at St. Patrick's in the early 1950s. He bought my first baseball glove; he taught me how to pitch a knuckle ball; he called me deadeye, because he always had trouble beating me on the playground at basketball." The magic tricks, the word games, the approachability, the joyfulness, the warmth, the remembrance of names, these were the things that helped him bring so many people to Christ.

## The internals

I tried to go inside Edward Hession in the homily. It was his extraordinary devo-

tion to the holy Eucharist and his devotion to Our Lady that influenced so many. He offered daily and Sunday Mass at St. Charles through his retirement. He loved to preach. He read that there was a poll taken and the results showed that many people did not believe in the real presence of Christ in the Eucharist. This troubled him greatly, so he wrote a beautiful essay showing his faith in the Eucharist, which I asked him to place in this newspaper. He wrote a poem to Our Lady, who he believed accompanied him through his life.

## The ordination of a priest

In the ordination of a priest, there is a call for sacrifice. The prostration before the altar in the Cathedral of the Immaculate Conception, which John Paul II called "evocative," brought out this point: the total giving of oneself to Christ and his work. The words of the bishop, "Understand what you are doing, imitate what you are handling and model your life on the Lord's cross." Also in the instruction: "Seek the concerns of Christ and not your own." Yet, 50 and 60 years later, all you could see in Msgr. Edward Hession was joy. Joy, St. Paul tells us, is one of the fruits of the Holy Spirit. His life was like a Magnificat: the Song of Mary, which he read each day in Evening Prayer. What is the source of all this? He had been given an extraordinary gift from God. He had a profound understanding of the priesthood and a deep conviction that Christ had called him to this beautiful, but demanding life. His devotion to the priesthood, symbolized when he stretched out on the floor of the cathedral, was total. How could one be anything but happy when he is convinced that he was living the life to which God had called him.

## The priest as spouse

I have always been taken by the words of Pope John Paul II in the document, "Pastores Dabo Vobis," ("I Will Give You Shepherds"). This document was written in the mid-1990s after bishops from all over the world were consulted on the preparation of men for the priesthood and the continuing formation after ordination. In light of what was soon to happen, the great crisis ahead, it turned out to be providential. To those who read it carefully, it gives light for the future. It said clearly who the priest was; and who he was not. I said the following words in the homily I was privileged to give for Msgr. Hession.

"The priest who welcomes the call to ministry is in the position to make this a loving choice, as a result of which the church and souls become his first interest. And with this concrete spirituality, he becomes capable of loving the universal church, and that part of it entrusted to him with the deep love of a husband for his wife."

The priest as spouse, very biblical, he was the spouse of St. Charles and also the father, as well as the shepherd.

So there you have it. I do not know if Ed Hession ever read that document. I suspect not; because in the late years, his eyesight weakened terribly. He did not need to read it. He lived it. And the people responded. With all his spirituality, he was still a practical man. He and the people of St. Charles Borromeo built the first church, and then a second larger church. A large school and a

rectory. More recently, under Msgr. John Suelzer, a large parish center was built, which they called the "Monsignor Hession Center." He felt honored, but felt unworthy of being remembered in such a way, so he said it was named after his grandfather.

## The final days

I visited Msgr. Hession in October at the request of Msgr. Suelzer and some parishioners. He had indicated that he would never leave his small condominium and go to St. Anne's Home unless the bishop told him to. It was the first time I had been there in many years, so when I saw the little place and his comfort, I could not press him on this issue. He thanked me later, and even sent his contribution to the Annual Bishop's Appeal. After Christmas, the calls from parishioners became more urgent. So I went to him — just the priest and his bishop. It had nothing to do with John D'Arcy, but this awareness of his bishop was another instance of his very strong and deep sense of his vocation to the priesthood. He remembered the promise he made years ago, placing his hands in that of Archbishop Noll, "Do you promise respect and obedience to me and my successors?" He said it in Latin, *promitto, I promise*. So he spent the last two weeks at St. Anne's, where he received excellent care.

## Quintessential parish priest

Msgr. Ed Hession was a parish priest. After his ordination, he never did anything else, nor did he ever want to do anything else. His only mission was to serve Christ and to care for souls. No envy of others. To meet him was to meet someone with a pure heart. Blessed are the pure of heart, for they shall see God. It reminded me of the words of Walker Percy in a book called "Sign Posts in a Strange Land": "The parish priest is one of the heroes of this age."

So we then took Ed Hession on the short ride to the Catholic Cemetery in Fort Wayne. Some priests told me there was not a dry eye in the house. Yet it was a day of joy and gratitude that we knew such a priest. I think it was encouraging to our own priests. Like a retreat, in a way, and we all joined together, as we do for every priest, to sing the "Salve Regina," as we did in the seminary, the beautiful hymn to the Mother of God, a prayer for our brother and friend.

I cherish this day spent with the parishioners of St. Charles and my dear brother priests. I thank God for the gift of the priesthood as I begin my 50th year inspired by the life of Msgr. Ed Hession.

Safe home, dear Ed, safe home. May the angels lead you into paradise, may the martyrs receive you at your coming.

I wish to report on a wonderful day at Bishop Luers High School, but must wait until next week. See you all then.



TIM JOHNSON

Priests from across the Diocese of Fort Wayne-South Bend attended and concelebrated the Mass of Christian Burial for Msgr. Edward I. Hession at St. Charles Borromeo Church in Fort Wayne on Feb. 17. A comment by Tom Dixon said, "The greatest thing he did was be a great mentor. He taught by example, and I found 20 active priests in this diocese that were mentored at St. Charles." Father Chris Young said Msgr. Hession was one of his heroes.

## Priests remember Msgr. Hession as mentor

BY DON CLEMMER AND TIM JOHNSON

FORT WAYNE — Although Msgr. Edward I. Hession served in just two parishes, St. Patrick in Fort Wayne and St. Charles Borromeo in Fort Wayne, he made an impact on those who served as assistants under him and those who observed the interaction of Msgr. John Suelzer and Msgr. Hession in later years.

Msgr. Suelzer, pastor of St. Charles Borromeo since Msgr. Hession's retirement in 1986, remembers Msgr. Hession as a gentle and saintly man with a love for the Eucharist, the Blessed Mother and his parish, a man who loved his magic tricks, card tricks, jokes, puns, being around children and celebrating Mass with the people.

"He was a happy person," recalls Msgr. Suelzer, "and he wanted to share that happiness with us all. ... He never seemed down. He was always very positive. ... He would always see the brighter side, and as a result, he would often help me see the brighter side."

Msgr. Hession personally chose Msgr. Suelzer to be his successor at St. Charles, a challenge for any priest.

"He was a very difficult act to follow," notes Msgr. Suelzer, adding that Msgr. Hession was very helpful. "He said, 'Just be yourself, and you'll do well.'"

Msgr. Hession continued to offer all the help he could throughout his retirement years, recalls Msgr. Suelzer, even into his final illness.

"I tried to slow him down, but he didn't want any part of that."

Msgr. Suelzer says that Msgr. Hession will be missed not only by St. Charles parishioners, but all the priests who served at the

parish, under both Hession and Suelzer, saying of his leadership, "He led by example, Christlike example. Actions speak louder than words."

Father Chris Smith, assistant pastor at St. Charles Parish, was in Rome at the time of Msgr. Hession's death and funeral. Msgr. Suelzer reports that Father Smith had a Mass in St. Peter's Square for the intentions of Msgr. Hession.

"He was always so gracious. I was just always impressed with his graciousness," recalls Father Stephen Colchin, pastor at St. Louis Church, Besancon, who spent both his diaconate and the first years of his priesthood — 1983 to 1988 — at St. Charles. "I was impressed with his deep devotion to the Blessed Mother. Even though I had what I would call a minute relationship, because of what I sensed in him, I think it's much, much stronger. He was definitely a very positive influence."

Father Chris Young, one of the later new priests to start at St. Charles under the tutelage of both Msgr. Hession and Msgr. Suelzer, recalls, "The family of people that he had gathered around him was just so impressive. They say when you begin something, you should begin with the end in mind. I think, as a young priest, to see a priest like Msgr. Hession at the end of his life was very much to say, 'Yes, that's where I want to be.' ... He was effective with people and joyful with all ages. There's nobody like him, though. Like bishop said, we all have heroes, and he's one of them."

Father James Shafer, pastor of St. Elizabeth Ann Seton Parish in Fort Wayne, served his diaconate in 1974 and first five years of his priesthood as assistant pastor at St. Charles. "They were five of

the most wonderful years. I consider myself blessed to have been able to spend my first five years of the priesthood, kind of in his shadow," Father Shafer recalls, saying he heard the jokes many, many times, but that he tells those same jokes "all the time."

"I was always moved by his deep prayer life — always praying," adds Father Shafer.

He would often tell monsignor, "I learned more about being a priest right here with you than I learned in all my years in the seminary."

Father Robert Hoevel knew Msgr. Hession from college days at St. Joseph's College in Rensselaer, which was a minor seminary when they began their studies in 1930 to 1935. He recalls that monsignor was on the varsity basketball team. Their friendship would last a lifetime, Father Hoevel most recently visited monsignor's room at St. Anne's Home.

When monsignor's vision was beginning to fail, Father Hoevel chauffeured monsignor to meetings.

The friends played cards every Sunday night. They also took a couple of trips together and went fishing a couple times. "He wasn't a fisherman," laughs Father Hoevel.

Father Michael Heintz, rector of St. Matthew Cathedral in South Bend, also came to know Msgr. Hession. "I came to St. Charles in 1993, where Msgr. Hession served in his retirement and Msgr. Suelzer served as pastor," Father Heintz recalls. "I was always impressed by the way the two of them related and both were excellent role models, Suelzer because of the gentle and gracious way he treated his predecessor and Hession because of his genuine warmth, good humor and love for the priesthood."

# Msgr. Edward I. Hession dies at 90 in Fort Wayne

FORT WAYNE — Msgr. Edward I. Hession died Tuesday morning, Feb. 14, at St. Anne Home in Fort Wayne. He was 90.

Born Sept. 8, 1915 to Charles and Mary Wiese-Hession in Lafayette, he attended St. Mary School in Lafayette, St. Joseph College in Rensselaer and seminary at St. Gregory Seminary in Cincinnati, Ohio and Mount Saint Mary's, Norwood, Ohio.

Father Hession was ordained to the priesthood on June 7, 1941, at the Cathedral of the Immaculate Conception in Fort Wayne by Bishop John F. Noll.

He was assigned to two parishes, St. Patrick Church, Fort Wayne, from July 3, 1941 as an assistant pastor, and then appointed pastor of the newly established St. Charles Church on June 7, 1957.

On Aug. 25, 1964, he was appointed moderator of the Fort Wayne deanery of the Council of Catholic Women.

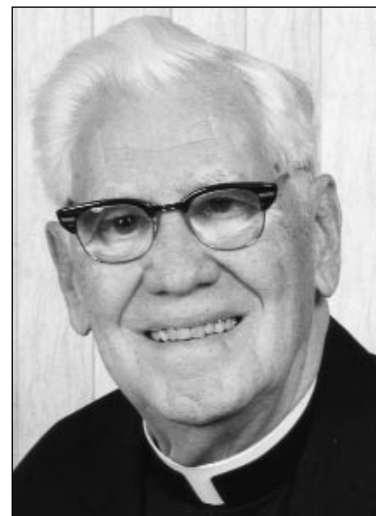
Retiring on July 25, 1986, he became the "Pastor of the Airwaves" and was the master of ceremonies of the TV Mass for Bishop John M. D'Arcy in Fort Wayne.

He celebrated 50 years as a priest on June 7, 1991. On June 15, 1995, he was invested as a monsignor.

Survivors include a sister, Rosalia H. Brandon of Indianapolis, as well as many nieces and nephews.

Msgr. Hession was loved by the St. Charles Borromeo Catholic Church community and, in his retirement, lived in a condominium adjacent to the church, where he continued to be active.

Upon his retirement in 1986, a mailing was sent out to parishioners, asking for a donation to help purchase a unit in the condominium complex. An article in the July 13, 1986 issue of *The Harmonizer* noted, "They raised more than was needed to purchase a unit in Woodmark, across from the church, and the excess funds (were) used to help buy



MSGR. EDWARD I. HESSION

furnishings and basic items needed to set up housekeeping."

Msgr. Hession was very comfortable in his condominium, but with increasing health problems, he moved to St. Anne Home for special care in early February, where he died Feb. 14.

A Mass of Christian Burial was held Friday, Feb. 17, at St. Charles Borromeo Catholic Church in Fort Wayne with Bishop John D'Arcy officiating.

In his homily, Bishop D'Arcy said the story of St. Charles Parish and Msgr. Hession was "a great love story." Msgr. Hession built the first church, school, rectory and then a larger church.

"St. Charles was his spouse. Nothing else could replace it," Bishop D'Arcy said. He told the parishioners that they knew the love of Jesus Christ through Msgr. Hession's zeal, care for the Eucharist and his gentleness. "In my book he was one of the heroes," the bishop said.

Bishop D'Arcy also related the love of the priesthood is marked by joy. Msgr. Hession made his life a gift, a thanksgiving.

Msgr. Hession held a great devotion to the Eucharist and to Our Lady. "We honor him most if we take these two things from him," Bishop D'Arcy said.



DON CLEMMER

Per tradition, priests gather at the end of Mass of Christian Burial of Msgr. Edward I. Hession and sing the Salve Regina. The Knights color guard stand nearby.

# Holy Cross priest Father Walter McInerney turns 100

BY SISTER MARGIE LAVONIS, CSC

NOTRE DAME — One cannot help but be uplifted by the sparkling eyes and Irish wit of Father Walter McInerney who celebrated his 100th birthday on Feb. 23. It is very obvious that he has enjoyed his life and his 80 years as a member of the Congregation of Holy Cross.

Born in Brighton, Mass., McInerney was the youngest — the “baby” as he says — of eight children. After graduating from Boston University, where he studied business administration and played hockey, he took a job with Lever Brothers Co.

While working in Dayton, Ohio, one day he began to seriously look at his life. “I was thinking things over. What is this world about?”

Soon after that, he attended a parish mission given by a Father Kearney, CSC, with whom he shared his desire to be a priest. “One thing led to another, and I soon found myself at Notre Dame.” He entered the “Little Seminary,” as it was called, in 1926 where he spent two years learning Greek and Latin before going to the novitiate.

Ordained in 1936, he has enjoyed a full life as a priest. Besides his birthday, this year he is also celebrating his 70th jubilee of priesthood. When Debra Niedbalski, special coordinator of events for the Indiana Province, reminded him of this, he said, “I can’t believe it!”

McInerney has ministered in many places and a variety of things. “I worked in Montreal,



Father Mike Matthews, CSC, greets Father Walt at a reception at Holy Cross House in honor of his 100th birthday. Both have served at Holy Cross Parish in South Bend.

PHOTOS BY SISTER MARGIE LAVONIS, CSC

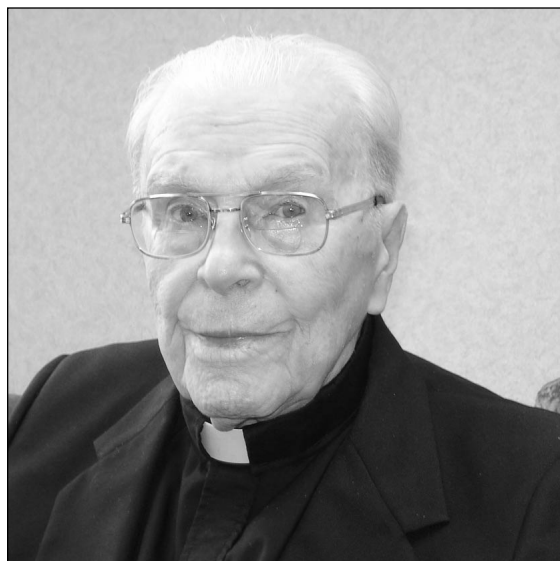
Canada, and been in every state except for South Dakota,” he said. He has served as a parish priest, professor, retreat director and on the Mission Band. Locally, he was at Holy Cross Parish in South Bend for 10 years, where he helped oversee the building of the church. “I did a lot because the pastor, Father Schulte, CSC, was dying of cancer.”

About Holy Cross, he commented, “Isn’t that the most beau-

tiful church you have ever seen?”

He also taught dogmatic and moral theology for four years at the University of Notre Dame from 1940 to 1944.

Although he is quick to say that he loved every one of his assignments, McInerney brightened up considerably when he spoke about his retreat work. “I gave retreats to people of all ages.” He especially liked working with the youth. “I liked youngsters and wanted to help



Father Walter McInerney, CSC, celebrated his 100th birthday on Feb. 23. He will also celebrate his 70th anniversary as a priest this year. Father McInerney resides at Holy Cross House.

them.”

On the topic of vocations, he hopes that these interviews and articles about him will influence young men to join Holy Cross. He remarks, “I hope some say, ‘If that old guy can do it, so can I.’”

His philosophy of life is to be kind and have an attitude of gratitude. “My mother taught us to always be grateful and appreciative.” She also taught her children to help others. “She was charity itself! His father taught them to be honest.”

Friendship is also very important to him. “My friends know I am faithful,” he says. One close friend is Father Theodore Hesburgh. “He is a saint and very humble,” he says of him. McInerney is an avid reader and presently is reading Hesburgh’s autobiography.

McInerney is quick to mention that he has a strong devotion to St. Joseph and says his litany every day. “I would tell the young women to pray to St. Joseph for a good man. And it worked.”

When asked what he thinks about all the parties, he says he is grateful. He is also grateful for Holy Cross House. “It is a hospital and a home. Where else can you get that?” he said. It also has ice cream and root beer, which he loves.

Asked what he says to young men interested in Holy Cross, “You couldn’t choose a better place. There are so many opportunities.”

Finally, in these last years of his life Father McInerney says that he is concentrating on “helping the poor.”

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# TRIBUTE

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uine person." Nix attended the funeral rite on Friday for the monsignor with her children in tow. "He loved kids," she said. "He would have wanted them there."

Monsignor was a bit of an entertainer. He enjoyed magic tricks, puns and jokes. He also wrote poetry such as "Why Do I Watch the Cubs," a baseball team he dearly loved. But he also composed more serious poems including many about the Blessed Mother, for whom he shared a deep devotion. He even made rosaries.

Msgr. Hession loved to sing. His family noted song fests at family gatherings. He especially loved singing "O Danny Boy," on St. Patrick's Day in honor of his grandfather who came from County Mayo.

He also wrote the "Holy Family Song" and a hymn to St. Charles, both which St. Charles music director Karen Hope said the parish still utilizes. He had a special love for the children and enjoyed singing with them on Christmas Eve.

Judge Rudolf Jansen, who is now a federal administrative law judge for the U.S. Department of Labor in Cincinnati, grew up at St. Patrick Parish in Fort Wayne. His letter, read by Bishop D'Arcy at the funeral homily, recalled how Jansen was one of monsignor's kids. Monsignor gave Jansen his first baseball glove. Jansen also served as a golf caddy. Jansen recommended that Bishop D'Arcy nominate monsignor for the St. Joseph College Hall of Fame, just as Jansen was inducted into the Marian College wall of fame.

After the Mass, Jansen and his sister Rita King told *Today's Catholic* that it was not unusual to see Msgr. Hession and the other St. Patrick Parish priests on the playground at recess playing and talking with the students.

Long-time friend Don Luther considered Msgr. Hession a "one of a kind" priest. He recalls being in sixth or seventh grade when he first met the newly-ordained Father Hession at St. Patrick Church. "I consider him my friend. He taught me how to play gin. I didn't beat him often!" said Luther, who is now a St. Charles parishioner. Msgr. Hession also enjoyed pinocle.

Monsignor was a passionate Cubs fan. He played tennis and baseball, and at St. Joseph College in Rennsalaer, Msgr. Hession played college basketball and football. It was in college that monsignor became friends with Father Robert Hoewel. A lifelong friendship developed.

Don Luther and monsignor shared a love for the Cubs. "Everyone knew him. One time we went to Chicago to watch the Cubs. As we went across the street to get something to eat, there were people, not from Fort Wayne, who recognized him and stopped to talk," Luther said.

Mark Tillapaugh, parishioner at St. Charles Parish, was influential in Msgr. Hession's evening care for the past seven years after accepting the mission temporarily from a vacationing member. "I knew Msgr. Hession from daily Mass



TIM JOHNSON

**Bishop John M. D'Arcy was the homilist at Msgr. Edward I. Hession's Mass of Christian Burial at St. Charles Church on Friday, Feb. 17.**

before I took over. I felt guided by the Lord to do it and when (the vacationer) returned, I wouldn't give the monsignor back."

Even in retirement, Msgr. Hession celebrated 25 Masses each month where Tillapaugh would

assist by driving, setting the altar for Mass and supporting him as he attempted the altar stairs.

"Mass was his life," Tillapaugh said. "And he never turned anyone down for confession."

In the hour and a half he spent

each evening with the monsignor, Tillapaugh grew to love the man with whom he shared Mass, a sandwich and a bedtime ritual in the past few years, always concluding with their customary exchange of "Have a good sleep."

Tom Dixon, long-time friend of Msgr. Hession, fondly recalls "he was great fun with a great sense of humor." Msgr. Hession once accompanied the Dixon family to a Rose Bowl game the year Dixon's son played for Michigan. "But the greatest thing he did was be a great mentor. He taught by example, and I found 20 active priests in this diocese that were mentored at St. Charles," said Dixon.

"Monsignor was a lifelong friend of our family. I was actually a member of the first class at St. Charles School," recalled Dr. Diane Lynch Hopen, a medical doctor. Dr. Lynch Hopen, who still has a rosary she received from Msgr. Hession in third grade, and her hus-

band, Bruce, also a doctor, were active in Msgr. Hession's care, especially toward the end of his life. "He was a kind and saintly man," she noted. "He never had an unkind word to say about anybody."

Dr. Hopen's brother, Dr. Tim Lynch, spoke at the Mass of Christian Burial. He recalled how, growing up in the parish, the child of a single parent on a single income and six children, that the doorbell rang. When the family answered the door, three sacks of groceries were there. Dr. Lynch said he saw monsignor getting into the car. He envisioned that monsignor is now seeing things in heaven with clear vision and finding a new audience for his jokes.

Dr. Lynch concluded, "I know there aren't a lot of Father Hessions in this world, but we can all thank our lucky stars that we met this one."

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## Girls and Boys Town staff to present teens, tweens, workshop

WARSAW — Growing Healthy Tweens and Teens, a free workshop for parents and catechists will be presented Saturday, March 11, from 9 a.m. to 1 p.m. at Our Lady of Guadalupe Parish, Warsaw. Sponsored by the Office of Catechesis, the workshop will be presented by staff members of Girls & Boys Town Center for Adolescent and Family Spirituality, Omaha, Neb.

Topics include:

- What happens in a teenage brain
- Helping tweens and teens build good relationships
- Strategies that work for you, your family and others

Please register by March 6 with the number of attendees and how many need Spanish translation. Registrations are accepted by e-mail to Janice Martin: [jmartin@fw.diocesefwsb.org](mailto:jmartin@fw.diocesefwsb.org) or call her at (260) 399-1411. In the South Bend area, call Sue Gerard at (574) 259-9994, ext. 230.

Our Lady of Guadalupe is located on Gillian Dr., just west of Rt. 15 South off U.S. 30.

## Bishop Luers students place in music competitions

FORT WAYNE — Bishop Luers High School students recently placed in the Indiana State Solo and Ensemble Regional Competition and in the Indiana State School Music Association (ISSMA) District Solo and Ensemble contests.

The following Bishop Luers High School students placed first at the Indiana State Solo and Ensemble Regional Music Competition at Wayne High School and were eligible to go on to state on Feb. 25:

- Stephen Mitchell — voice
  - Jimmy Mitchell — voice
  - Krista Swaidner — voice
  - Madeline Helser — voice.
- Helser received a perfect score.
- Rory Rodriguez — piano
  - Sonia Rodriguez and Elliot Barger received a silver rating.

Several Bishop Luers students participated at the ISSMA District Solo and Ensemble contest for winds, strings and percussion, hosted by Wayne High School on Jan. 28.

- Jessica Georgi received a gold rating on a group-2 trumpet solo.

- Mandi Lazzaro received a gold rating on a group-2 xylophone solo.

- Veronica Baker received a gold rating on a group-1 violin solo, and competed at the ISSMA State Solo and Ensemble contest in Indianapolis on Feb. 25.

Also, the Bishop Luers Percussion Ensemble earned the opportunity to participate at the state contest level by receiving a gold rating on a group-1 piece. The members of the ensemble are Greg Bauman, Kevin Jeong, Mandi Lazzaro, Chris Teeters,

# AROUND THE DIOCESE

## BISHOP VISITS LUERS' THEOLOGY CLASS



PROVIDED BY BISHOP LUERS HIGH SCHOOL

Bishop John M. D'Arcy visited the Old Testament theology class of Marilyn Fech on his visit to Bishop Luers High School on Monday, Feb. 13.

B.J. Rorick and Pat Kruze.

## Midwest states Serrans to gather at Notre Dame

NOTRE DAME — There will be plenty of prayer at the Midwest States Serra Club convention taking place in America's heartland this fall. Scheduled for Oct. 27-29, the conference will be held at the University of Notre Dame and Saint Mary's College.

The weekend will include Masses at the Church of Our Lady of Loretto and Sacred Heart Basilica and praying the rosary at the Lourdes Grotto and also along the St. Joseph River at Saint Mary's.

The purpose of the Serra Club is to foster vocations to the religious life, especially the priesthood. The club takes its name from the tireless Spanish evangelist, Blessed Fray Junipero Serra, who in the late 1700s founded 21 mission churches along the coast of what would later become the state of California. Today the names of the coastal cities of California sound like a litany of saints.

In 1935, four laymen from Seattle established the first club in Washington state and the organization has since grown into a global apostolate.

At a time when there is a vocations shortage in this part of the world, the work of the Serrans is especially critical for the future of the church.

The conference has two themes: "Searching for

Knowledge, Truth, Charity and Christ" and "Heaven is Intergenerational and Multicultural."

Bishop John M. D'Arcy of the Diocese of Fort Wayne-South Bend and Father Bernard Galic, the diocesan director of vocations, have highly endorsed the conference.

The list of speakers promises to impart lots of wisdom, experience and practical know-how in the ministry of fostering vocations. Talks and workshops will be given by Father Theodore Hesburgh, CSC, President Emeritus of Notre Dame; Father Glenn Kohrman, chaplain of the Fort Wayne Serra Club and diocesan assistant director for vocations; Dr. Charles Rice, distinguished Notre Dame law professor; and Fred and Lisa Everett, co-directors of the Family Life Office of the Diocese of Fort Wayne-South Bend.

Father Daniel Scheidt of St. Pius X Parish, Granger, who also ministers to young people, will celebrate the Friday evening Mass. Another highlight for the participants will be a social hour and dinner at the nearby Windsor Park Conference Center on Friday and Saturday evenings.

Persons interested in attending, or perhaps joining the Serra Club, should contact their local Serra Club or Serra Club of South Bend President Dick Dornbos, 52488 Glenmore Ct., Granger, Ind., 46530-7856; (574) 271-2853 or through e-mail to president-elect Deacon Ronald Moser at [deck20jnj@aol.com](mailto:deck20jnj@aol.com).

## St. Jude speller is county runner-up

FORT WAYNE — Emma Collis, a seventh grader from St. Jude in Fort Wayne, and Zach Castleman, a fifth grader from St. Louis Academy, New Haven, were among the 17 of the 77 students left standing after three rounds of the 52nd annual *Journal Gazette*-sponsored spelling bee.

The contest was held at South Side High School on Saturday, Feb. 11.

Castleman, 11, correctly spelled words like infinity, circuit and adonis, but missed bolsheviz in the fourth round. In that same round, 12 more spellers were eliminated.

However, 12-year-old Collis correctly spelled liturgy and lasted five more rounds to become the runner-up for all of Allen County. She is the daughter of Cindy and Joe Collis.

Andy Franklin of Woodside Middle School correctly spelled collaborator to become the eventual champion. He will advance to the next level on March 11, with a chance to participate in Washington, D.C., at the national finals this spring.

Other school champions participating from our Catholic Schools included: Dylan Simpson, Queen of Angels; Loren Anderson, St. Joseph-Hessen Cassel; DyNisha Miller, Benoit Academy; Max Roesler, St. Vincent de Paul; Andrew Jehl, St. Charles Borromeo; Jennifer Moehlenkamp, St. John the

Baptist, New Haven; Daniel Rodenbeck, St. Aloysius, Yoder; Andre Irvine, Most Precious Blood; Abby Heimann, St. Joseph, Monroeville; Mona Del Priore, St. John the Baptist, Fort Wayne; and Cecelia Millhouse, St. Therese. — MC

## Hibernians toast St. Patrick's Day at dinner, dance

SOUTH BEND — The South Bend chapter of the Ancient Order of Hibernians of America will offer a toast to its legendary past in the city, as well as the future, at its annual St. Patrick's Day dinner Saturday, March 11 in the St. Anthony School auditorium.

Proceeds of its program will go to its scholarship program. The South Bend chapter traces its establishment to the early 1920s when the immigrant Irish filled the pews of St. Patrick Church on South Taylor Street and St. Joseph Church on Hill Street, both located near the downtown.

The traditional dinner of corned beef and cabbage will be supplemented with chicken and side Irish dishes. The social hour will begin at 5:30 p.m. Irish dancers will perform at 7:30 p.m. and the dance program will begin at 8 p.m. to the music of the Pat Heiden Quartet.

Reservations can be made with Maury Hoban, president, at (574) 232-7832, Ben Cashman at (574) 287-6414, or Marty Bergeson at (574) 271-7089.

Tickets are \$20 per person and \$8 for children ages 7-12. No tickets will be sold at the door. — EJD

## Cathedral of the Immaculate Conception hosts mission March 12-15

FORT WAYNE — The Cathedral of the Immaculate Conception will hold its parish mission, themed "Come to the Table — One Bread, One Body, One Spirit in Love," from Sunday, March 12, to Wednesday, March 15. Evening sessions will be 7 to 8 p.m.

On March 12, Father Bill Kummer, pastor at St. Michael in Plymouth, will speak on "Table of Real Presence." On March 13, Marilyn Fech, religion teacher at Bishop Luers High School, will speak on "Table of Unity and Love." On March 14, Father Gary Sigler, pastor of Queen of Angels in Fort Wayne, will speak on "Table of Forgiveness" with a reconciliation service. On March 15, Bishop John M. D'Arcy will speak on "Table of Sacrifice and Love" and preside at the closing Mass.

The mission will also include morning sessions offered by Sister Jolene Heiden, SSND, on Monday, Tuesday and Wednesday at 9 a.m. in the Cathedral Center.

Child care will be provided for evening services in the Cathedral Center. Refreshments will be served each evening except Tuesday in the Cathedral Center Hall.

For more information, contact Deb Bendall at (260) 414-2854 or (260) 625-3326.

# Chili Cookoff warms the palettes and hearts at Little Flower

BY MICHELLE DONAGHEY

SOUTH BEND — Little Flower Parish loves chili. Whether it is hot, full of veggies or cheese, it doesn't matter. Chili warms up everyone who eats it at their annual Chili Cookoff. At the same time, it helps raise funds for a good cause.

"The main purpose of our cookoff is to raise awareness for the American Cancer Society and the upcoming Relay for Life," said Tammy Golubski, who helps with the registration of the many kinds of chili. "It has turned out to be a fantastic social event because of the interaction and fellowship. Because people taste a little bit of a lot of different chilis, there is a lot of discussion, comparing and fun competition, much different than a sit-down dinner."

And are there lots of samplings. There have been entries such as regular chili, white chili, vegetarian chili, Hawaiian chili, firehouse chili, full of veggies chili, cheese chili and venison chili to name a few. The only limit to the recipe is the imagination at this cookoff.

Each person who submits an entry puts his or her name on the back of a card "so that no one knows whose chili is whose" said Golubski. Entrants also add the spiciness rating such as mild, hot or very hot. Next to the card and pot of chili is a large empty cup, which is there for change donations that are counted as votes for the chili displayed. Smaller styro-foam cups are also near each pot for small samples of each chili type.

Every year, Little Flower has not had trouble coming up with participants and entrants for the event.

"We have had at least 100 with up to 150 people coming. There have been up to 35 different entries and I think even more this year. There are always unique entries, white, sweet and sour, vegetarian, hunter's chili with deer meat and beanless chili," said Golubski.

One of the most popular entries in past chili events was a chili labeled, "Don't eat it unless you are prepared to die." Golubski notes that the chili was made by Father Cornelius Ryan. "He won that year," laughed Golubski.

For kids (or adults) who don't like chili, peanut butter and jelly is also served.

For the chili competition, there are no rules or restrictions for the event. "It's all in fun competition," said Golubski. "No one has tried to slip in Wendy's chili or anything else like that," said Paula Giver, parish director.

While no entrants have cheated with restaurant chili, one year organizers say they were surprised that Wendy's of South Bend, who supports the Relay team, brought a donation of a pot of their chili for everyone to eat and enjoy.

There's more than eating at the cookoff too.



Bill Gough tries a sample of "A Man's Chili" at the Little Flower Chili Cookoff held at the parish hall.

"There is bingo with prizes and a game room with ping pong, pool and other games. Little kids can go to the nursery which also includes toys and movies for parents to play with them," says Golubski who notes that parents must provide supervision in this area. This year the social life committee offered to also run bingo games for the whole family.

Every year, a total of around a couple hundred dollars is raised for ACS. "The main goal is to have information for the upcoming Relay for Life available," said Golubski who had undergone cancer treatment in 1998 and is strongly in favor of having such fund-raising events.

"If we work together, we will find a cure," said Golubski.

# Hoosier lawmakers debate enforcement, driving privileges for undocumented immigrants

BY BRIGID CURTIS AYER

INDIANAPOLIS — Immigration reform has many different connotations. For some it means tightening up America's borders and enforcing deportation of illegal aliens. For others it means dealing with the reality of 11 million undocumented immigrants who are living, working and paying taxes in the United States — 45,000 reside in Indiana.

The Indiana General Assembly considered and defeated two immigration reform measures this year. House Bill 1383, a bill dealing with the enforcement aspect of immigration reform, would have prohibited an undocumented immigrant from receiving public assistance, benefits for publicly funded health care, or health care services from publicly funded hospitals or health facilities. Schools would have been required to check a student's immigration status before admitting them and to deny school admittance to those children who were not American citizens.

Glenn Tebbe, executive director for the Indiana Catholic Conference, said, "The bill was flawed from its premise and especially in its effects. While part of its purpose was to limit access to assistance, undocumented immigrants already are not eligible. A more problematic provision was the effort to have law enforcement target suspected illegal immigrants for deportation. Many lawmakers realized the harmful and discriminatory effects of the bill and it was soundly defeated by a 19-74 vote in the Indiana House of Representatives."

Rep. Mike Murphy (R-Indianapolis) led an effort and floor debate to defeat HB 1383, which is one reason the measure was defeated by such a large margin. During the House floor debate, Rep. Murphy reminded other lawmakers of their own families' heritage and histories. Rep. Murphy said to fellow lawmakers, "Many of our own ancestors did not come here legally. Some crossed the border from Canada to the United States," he said. "If we think all of our ancestors came here legally, we are remembering fairytales. Thousands came here illegally."

In reflecting on the reasons why HB 1383 failed, Rep. Murphy, who attends St. Jude Parish in Indianapolis, said, "I think HB 1383 failed because people were finally made to understand and relate to their own history."

Another proposal dealing with immigration reform in Indiana, HB 1310 would have allowed undocumented immigrants obtain a drivers certificate to drive in Indiana. "The reality of the situation is that undocumented immigrants are living, working and paying taxes in Indiana, but the Real ID Act, a federal law, prohibits undocumented immigrants from obtaining a drivers license without a social security number," said Rep. Murphy, who authored HB 1310. Rep. Murphy explained that HB 1310 was defeated in the House Committee on Public Safety and Homeland Security by a 6-6 vote mainly because of fear. "There is a general fear of a large group of Spanish speaking persons. This fear is then masked under the veil of terrorism. Rep. Murphy said that opponents to HB

1310 claimed that terrorists would use such certificates to gain access to places where they could then attempt to harm others.

The Indiana Catholic Conference supported HB 1310. Rep. John Aguilera (D-East Chicago) who authored a similar driving privilege bill said, he thought HB 1310 failed because "the opportunity to have a proper discussion" on the issue never happened. "The discussion on immigration reform is being controlled by extreme groups who only want to talk about enforcement," said Rep. Aguilera.

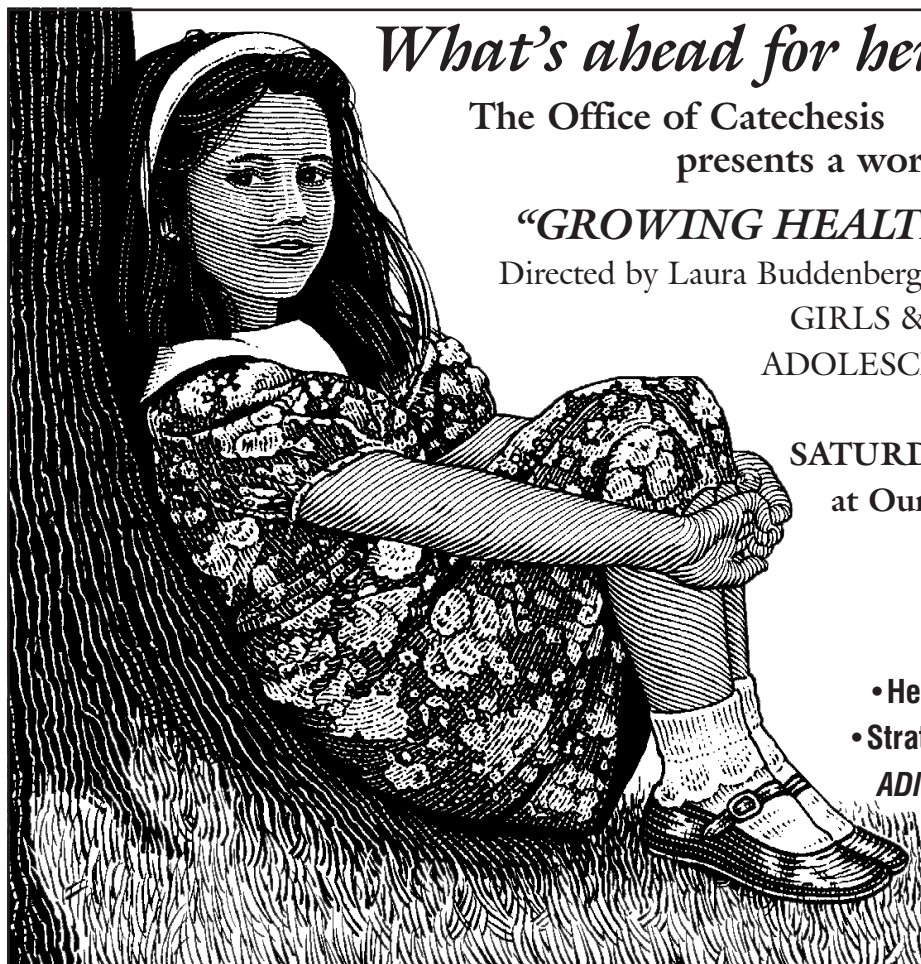
Rep. Suzanne Crouch (R-Evansville) a member of the House Committee on Public Safety and Homeland Security who voted for HB 1383 in committee with "serious reservations" later voted against it on third reading on the House floor.

Rep. Crouch opposed HB 1310, the driver's certificate bill, because she thought it "rewarded illegal behavior."

"I don't think we should reward illegal behavior, which is what I thought HB 1310 would have done if it passed," said Rep. Crouch.

"We have to figure out a way for undocumented immigrants to become legal," said Rep. Crouch. "This is where we should be focusing our attention."

Rep. Crouch, who attends St. John's the Evangelist in Daylight, said, "Perhaps the state should consider something like the Governor's Tax Amnesty program for the Hispanic Community as a way to help undocumented immigrants become legal without fear of being deported or fined."



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OUR LADY OF GUADALUPE IN WARSAW, TAKE ROUTE 15 SOUTH OFF U.S. 30

## Bishop Dwenger students gain insights into Muslim world

BY DON CLEMMER

FORT WAYNE — Over two mornings in mid February, two religion classes at Bishop Dwenger High School took in-class discussion far beyond the physical confines of their building when they participated in a two-part video conference, "Islam and the U.S.," hosted by the Global Nomads Group.

The Global Nomads Group (GNG) is a nonprofit organization dedicated to heightening students' understanding for the world and its people. The GNG draws on interactive technology, such as video conferencing, to bring young people together and allow them to discuss issues that affect them. This particular conference linked up the Dwenger students with a handful of middle and high school classes from around the nation.

Jim Sarasien, technology director at Bishop Dwenger, who was responsible for arranging the school's involvement in the conference, immediately saw the worth of a video conference on Islam.

"I knew it was a current event issue," noted Sarasien. "I knew our theology students were learning about that subject. So I sent it out to the teachers, and two of them replied back that they would like to do that."

Students from religion classes taught by Tom Kenny and Melissa Wheeler gathered in the Dwenger library to represent their school in the conference. They participated via on-table microphones and a

projection screen.

On day one of the conference, GNG facilitator David Macquart asked students from the various schools about their views on topics including Islam, stereotyping and the ability of different cultures to live in harmony.

"They don't see us as tolerant of them when we're over there, trying to impose our way," said one Dwenger student of Muslims in the Middle East.

Day two of the conference consisted primarily of a question-and-answer session with Ahmed Younis of the Muslim Public Affairs Council. Younis spoke strongly against current stereotypes of Muslims, pointing out that — according to the precepts of Islam as stated in the Qur'an, any violence is uncivilized and un-Islamic.

Religion teacher Melissa Wheeler, who brought her sophomore church history class to the conference, said that she felt the experience greatly helped her students deepen their understanding of Islam.

"My students knew the basics," she noted, "but still had some misconceptions about what it means to be Muslim because of what they have seen in the media for the last few years. I hope that students were able to have some of those myths dispelled. I think they did. The comments that I got in return to the questions I asked at the end showed that some students did see something they had never seen before. They were able to see that not all Muslims are warmongers or terrorists."

## College students reunite with former high school students at national March

BY ROYCE V. GREGERSON

WASHINGTON — Standing up for the Catholic faith and its teachings is not always the easiest thing to do in our highly secular world, especially for college students attending secular colleges. However, students from the Diocese of Fort Wayne-South Bend are doing their part to make doing this easier at Wabash College in Crawfordsville. Thanks to funding from the diocese and other organizations, six Catholic students at Wabash, four from the Fort Wayne-South Bend area, traveled to Washington, D.C., for the annual Right to Life March.

In Washington, the group met up with high school students from Bishop Dwenger, Bishop Luers and Marian High Schools. The college participants had attended the diocesan schools and participated in the national march. John Paul Manalo and David Peden graduated from Bishop Dwenger in 2003 and 2005, respectively; Samuel Borrelli graduated from Marian in 2003; and Royce Gregerson graduated from Bishop Luers in 2005.

The group spent the night at Our Lady of Lourdes Parish in Bethesda, Md., along with the high school group.

"It was neat getting to meet up with our old high schools," Manalo said. "It showed the real continuity of faith that we brought from Catholic schools."

Monday brought the Rally for Life at the MCI Center in Washington. Opportunities for reconciliation and an inspirational



PROVIDED BY DAVID PEDEN

Wabash College students, who were partially funded by the Diocese of Fort Wayne-South Bend, attend the national March for Life in Washington, D.C., in January, included Travis McLaughlin, David Peden, Sam Borrelli, J.P. Manalo, Royce Gregerson and Francisco Zamora.

Mass made visible the spiritual aspect of the group's trip. Cardinal Theodore E. McCarrick, Archbishop of Washington, told all present to remember that they were on a spiritual pilgrimage.

"I think the rally provided us with a lot of focus," Peden said. "We weren't there for fun, we weren't there for us; we were there because we are called by God to send his message to our country."

It was nearly two hours following the end of the rally and the beginning of the march on the Capitol and the Supreme Court. A seemingly innumerable amount of people compacted into a rather small space provided for much tension, and everyone was glad when the march finally began. However, even if it created stress,

the sheer amount of people in attendance was inspirational.

"Seeing the passion of young Catholics and non-Catholics alike made me certain that abortion will be banned within my lifetime," Borrelli said.

The group left Washington with a renewed sense of purpose and energy in the pro-life cause, and looking forward to a very different march in another year. The group remains very thankful for the support of the diocese and their other supporters.

"We wouldn't have been able to do the trip without the support of the diocese and our other supporters," Peden said. "It meant a lot to us to be able to demonstrate our solidarity and support of the pro-life movement."

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## Evangelizing action challenge

**For interior renewal:** The state of life you are living is a call. How are you nourishing it so that you have the energy, the inner strength and the courage to fulfill your responsibilities?

Take time to read the life of some outstanding person: Father Oscar Romero, Gandhi, Mother Teresa of Calcutta. How did they view the world through the eyes of faith?

**For reaching out to others:** Our baptismal call to discipleship is the call to reach out to others. Talk with your parents or children about the various vocations in life. Find opportunities that will challenge you as a family to respond to this call. Be aware of your attitude. Is it done out of love?

In your small faith-sharing group, share about the various calls each has responded to in his or her life. As a group, to what do you sense you are being called this day, this week or this month? Try to be specific.

**For transforming society:** Call or write one of your congressmen, senators or the governor to express your concerns over a current issue or to find out their particular stance on a current issue, e.g. violence in our city, the life-death issues, etc.

## Closing prayer

(On one of my many visits to parishes, I found this beautiful prayer, written by Mychal Judge, OFM, on the front of a bulletin. I think of it as a disciple's prayer and it has become one of my favorites.)

Lord, take me where you want me to go.

Let me meet whom you want me to meet.

Tell me what you want me to say,

And keep me out of your way. Amen.

# Living Christ today: The call to discipleship

BY SISTER JOLENE HEIDEN, SSND

## Opening prayer

Gracious God, we come as we are today to give you praise. We know you are present to us and with us wherever we are. Help us to be open to your calls, challenges, and promises and to be more than we could ever imagine because of your Holy Spirit, who lives and reigns with you forever and ever. Amen

Scripture — Mk 1:16-20

## Commentary

I wonder, as I prayed this passage, how, or even if, people would respond to Jesus' call. "Come, follow me" if they heard it today? It is such a simple call, but our culture is always on the move, more for noise and instant gratification. Ah, "there is the rub," Shakespeare once said. It would seem from that reading that Simon and Andrew's hearts were touched by who Jesus was and maybe they felt they had to respond. Reading further, Scripture says that James and John left their father in the boat with the hired men. I wonder what their father thought. What was it in Jesus that allowed these men to leave their fishing trade, their livelihood, their friends and family and follow this man? What attracted them?

Throughout our own lives, we have all had different experiences of being called — a new job that necessitates moving to another city or perhaps being without any job at all for a while — a reality for a number of people today. A call from your doctor's office saying "We need to see you." The teacher calls about one of your children who needs help. Or your pastor calls asking you to serve on a parish committee. Calls like these

are not always the easiest to answer — often one needs to think about the implications, the consequences, the pros and the cons. Some of these calls may mean taking some time to think carefully before responding. And it probably won't be that same kind of free response the apostles gave to Jesus.

What about the spiritual and moral calls in our lives? We need to strengthen our faith life through prayer, the sacraments, fasting and almsgiving. Is our response, "I don't have time," or "I'll start tomorrow?" And the many moral issues facing us today — the life and death issues from abortion to capital punishment to stem-cell research. Do we take the time to ponder these, talk to others, read for further understanding and pray for wisdom to make good decisions? What kind of priority do we give to these calls?

One of the earliest calls for many of us was our baptismal call: to be a new creation, dead to sin but alive in Christ. Do we probe the depth and meaning of this in our adult life? All too often we may think about it on Holy Saturday night when we participate in the Easter Vigil services and renew our baptismal promises with the rest of the congregation or maybe again on the feast of the Baptism of Jesus after Christmas.

We have received the same Holy Spirit that Jesus did when he stood in the Jordan River and was baptized by John. And Jesus came alive to the Spirit within him, impelled to bring the good news to the poor, to proclaim release to the captives, recovery of sight to the blind and freedom to the oppressed. His whole life was lived by the Spirit fulfilling this prophecy of Isaiah.

We have that same Holy Spirit within us. We need only to look at the life of Jesus, see how he lived, see what he did and follow.

Because Jesus understood and

loved the ordinary, he chose simple folk who were neither learned nor wealthy. They were fishermen, just ordinary people. Notice what these men were doing when Jesus called them. They were involved in their work, catching fish and mending nets. As William Barclay states, "The call of God can come to a person, not only in the house of God, not only in the secret place, but in the middle of the day's work."

Living out our baptism is living as a disciple. We can no longer stand still looking up at the sky, trying to find Jesus. Jesus, our teacher, has empowered us to carry on his work. "You will receive power from the Holy Spirit, and you will be my witness throughout the earth." God's Spirit is alive in us. We are challenged in Paul's Letter to the Ephesians (Eph. 4:2-7) how to live out this call. It is "to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the Spirit through the bond of peace: one body and one spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and father of all, who is over all and through all and in all."

The Second Vatican Council reawakened us to the presence of the Spirit in our lives. In our time the spirit of Jesus has led the church to take its place in the world as the defender of the poor and oppressed. And the spirit of Jesus also led Blessed Teresa of Calcutta, an ordinary woman whose life stood for simplicity, poverty and self-sacrifice, to have a radical and deep compassion for the poor. Since then others have been led by the Spirit to continue her service to the poor because of who she was, an ordinary woman in love with her God.

We may not be called to work

with the very poor as a Mother Teresa, but we are called — at the very least — to recognize the presence of Jesus in everyone, to show respect for each person we meet because each one is created in God's image and likeness. To love our enemies and forgive those who hate us. "Will you take up your cross and follow me?" These are some of the daily calls we are asked to live.

A disciple is a learner. A disciple is open to the Spirit's nudges. A disciple is a person of faith. A disciple is willing to be of service. And sometimes a disciple is asked to walk to Jerusalem just as Jesus did. The journey of a disciple can be unknown and unsure, but Jesus is always there, waiting. Jesus is the way. Jesus is the truth. Jesus is the life. May you have the courage to answer his call to "Come, follow me".

## Reflection and connection

- Take some time to think about the many calls (children, telephone, friends, neighbors, coworkers) you experience during a day. Do you react, or do you respond? How? Do you need an attitude adjustment?

- How do you look upon interruptions? Henri Nouwen calls them God's way of getting our attention.

- As a baptized Catholic, what calls are you living out? Do you know the date of your baptism? Have you ever talked with your godparents about their role in your life? Think about the meaning of your own baptism in the light of Paul's Letter to the Ephesians?

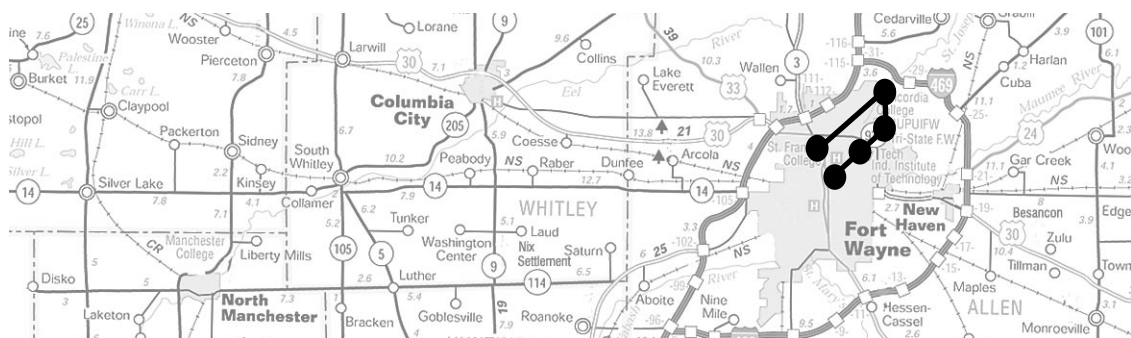
## JUBILEE PILGRIM CROSS TRANSFERS TO ST. THERESE PARISH



DON CLEMMER

Students at Bishop Luers High School and Father Joe Rulli of St. Therese Parish, Fort Wayne, process with the Jubilee Pilgrim Cross from Luers to St. Therese. The cross spent one day at Bishop Luers, its first stop at a diocesan high school.

# Jubilee Pilgrim Cross



March 3-10	St. Mary	Fort Wayne
March 10-17	St. Jude /St. Anne's Home	Fort Wayne
March 17-24	St. Charles Borromeo/IPFW	Fort Wayne
March 24-31	Our Lady of Good Hope	Fort Wayne
March 31-April 7	University of St. Francis/TV Mass	Fort Wayne

## Vatican says number of priests increases, but varies by continent

VATICAN CITY (CNS) — The number of priests and seminarians in the world continues to increase, but the situation varies widely from continent to continent, the Vatican said. The most positive signs come from Asia and Africa, while Europe has shown a marked decline in priestly vocations, according to a Feb. 18 statement from the Vatican press office. The statistics were released in connection with the presentation of the 2006 edition of the Vatican yearbook, known as the *Annuario Pontificio*, which catalogs the church's pastoral presence diocese-by-diocese. Pope Benedict XVI met with editors of the volume and praised them for their work. It was the first edition of the yearbook issued under his pontificate. In its statement, the press office referred to data on church population, priests and seminarians through 2004, the last year for which statistics are available. It said the number of priests in the world was 405,891 at the end of 2004, an increase of 441 from 2003. About two-thirds were diocesan priests and one-third members of religious orders.

## More than 100,000 gather at Fatima for reburial of Sister Lucia

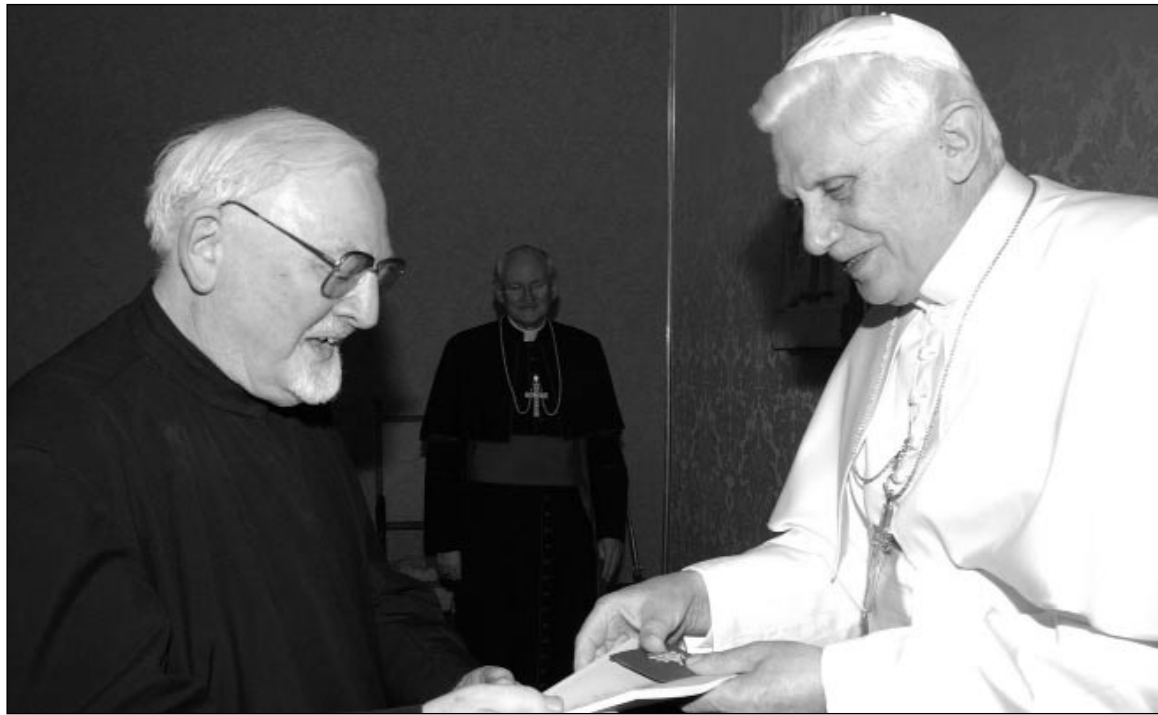
FATIMA, Portugal (CNS) — Despite a persistent rain, more than 100,000 people gathered at the Shrine of Our Lady of Fatima to pray and witness the reburial of Carmelite Sister Lucia dos Santos, the last of three Fatima visionaries. Sister Lucia died Feb. 13, 2005, in her cloistered convent in Coimbra, Portugal, at the age of 97. She had been buried temporarily at the Carmelite convent while preparations were made for final burial alongside her two cousins, Blesseds Francisco and Jacinta Marto, at the Shrine of Our Lady of Fatima. On May 13, 1917 — when Lucia was 10 years old, Francisco was 9 and Jacinta was 7 — the children claimed to have seen the Blessed Virgin Mary at Fatima, near their home. The apparitions continued once a month until October 1917 and later were declared worthy of belief by the Catholic Church. In 2000 Pope John Paul II beatified Sister Lucia's cousins, who died as children.

## Inequities in health care system challenge Catholic leaders, Congress

WASHINGTON (CNS) — An Illinois man takes pliers to his own teeth to "treat" an abscess. A college graduate with a full-time job in Kentucky dies from complications of an easily treatable disease because she has no health insurance. A Florida woman pays an extra \$1,650 a year above her medical costs to get more personalized treatment and phone calls directly from her doctor. What's wrong with this picture? The issue of justice in health care probably has been discussed since before the Hippocratic oath was written. But as American medicine becomes more technologi-

# NEWS BRIEFS

## SUPERIOR OF JESUITS MEETS POPE AT VATICAN



CNS PHOTO/L'OSSERVATORE ROMANO

Father Peter-Hans Kolvenbach, superior of the Jesuits, is seen with Pope Benedict XVI during the pontiff's meeting with editors and staff of the Jesuit-run magazine *La Civiltà Cattolica* at the Vatican Feb. 17. The pope said the magazine helps the church in its dialogue with the modern world.

ically complex, the gap between the haves and the have-nots is getting larger. Colleen L. Kannaday, president of St. Francis Hospital and Health Center in Blue Island, Ill., is one of the people working to narrow that gap. Appointed by the president of the Illinois Senate to the state's Adequate Health Care Task Force, she and 28 other task force members are charged with coming up with a plan that will give all residents of the state "access to a full range of preventive, acute and long-term health care services," without sacrificing quality or increasing costs.

## Church cautious about plan to examine possible remains of Joan of Arc

WARSAW, Poland (CNS) — A French church spokesman expressed caution about a forensic scientist's announcement that he would analyze what might be the remains of St. Joan of Arc. "The precise origin of these objects isn't known — all we have are some fragments of cloth and human rib," said Bertrand Vincent, spokesman for France's Tours Archdiocese. "Even if these are confirmed as belonging to a young woman of the period, who was burned to death, this won't prove it's Joan of Arc. For now, the church is showing maximum prudence and reserve." Philippe Charlier, professor at Raymond Poincaré Hospital, west of Paris, announced that he would analyze the fragments allegedly retrieved from below the stake in Rouen, France, where St. Joan was executed in 1431 at age 19. In a telephone interview with Catholic News Service Feb. 17, Vincent praised Charlier's "professional

expertise and good intentions" and said that Tours would "take note" if the project were "conducted seriously, with proper results."

## Archbishop Niederauer installed in San Francisco

SAN FRANCISCO (CNS) — At his Feb. 15 installation Mass as head of the San Francisco Archdiocese, Archbishop George H. Niederauer urged more than 2,500 people who filled the Cathedral of St. Mary of the Assumption to reflect God's love, serve others and not be afraid to defend church teaching. He praised the work of his two predecessors, Archbishops John R. Quinn and William J. Levada, saying, "because of their gifts, their zeal and their labors, and now because of their welcome and their encouragement, I dare to hope that, with God's grace, the task before me can be accomplished." Archbishop Quinn, who is now retired, was San Francisco's archbishop from 1977 to 1995. Archbishop Levada, who now heads the Vatican Congregation for the Doctrine of the Faith, led the archdiocese 1995-2005.

## Prominent Israeli priest named new Melkite archbishop in Israel

JERUSALEM (CNS) — For the first time, the Vatican and the Melkite Catholic Synod of Bishops have agreed on an Israeli citizen to be archbishop of Akko, Israel. Father Elias Chacour, parish priest of the northern Galilee village of Ibillin and founder and director of Mar Elias College there, said his

appointment was submitted by the Vatican and endorsed by the Melkite Synod of Bishops in Lebanon Feb. 8. Normally, the bishops submit a list of names, and the pope appoints Eastern Catholic bishops. As of Feb. 15, the Vatican had not announced the appointment, but it was announced in Israel after the synod met. The archbishop-elect has been active in reconciliation and interfaith dialogue in Israel and was awarded the 2001 Niwano Peace Prize. He has been nominated for the Nobel Peace Prize three times.

## Meeting focuses on challenges to priests heading more than one parish

CHICAGO (CNS) — For five years, Father Pat Lee has served as pastor of both St. Joseph and Immaculate Conception parishes on Chicago's near North Side. The two churches are six blocks apart, but that doesn't mean the two communities are — or want to be — the same. "The biggest challenge is to lead people to a broader vision of what church is," said Father Lee, who participated in a Feb. 7-9 symposium on Multiple Parish Pastoring at the University of St. Mary of the Lake in Mundelein. "I do bring the resources of two places to the broader mission of the church. That should be an advantage." Father Lee joined pastors, pastoral leaders, researchers and planners from about 20 dioceses across the United States at the symposium. The group of about 50 priests, religious and lay men and women discussed developing training resources, guidelines and recommendations for having a priest pastor more than one parish.

## Italian bishops asked to suggest candidates for conference president

ROME (CNS) — Unlike bishops in most countries, the bishops of Italy do not elect the president of their bishops' conference, but this year they are being asked to suggest appropriate candidates. The Italian news agency ANSA reported Feb. 13 that Archbishop Paolo Romeo, the Vatican nuncio to Italy, sent a letter Jan. 26 to the heads of Italy's more than 200 dioceses asking them to suggest candidates for the office of president of the conference. The Vatican announced Feb. 14 that Pope Benedict XVI had asked Cardinal Camillo Ruini of Rome, conference president for the past 15 years, to continue in office until other provisions are made. According to the statutes of the Italian bishops' conference, "In consideration of the particular ties of the Italian episcopacy with the pope, bishop of Rome, the naming of the president of the conference is reserved to the supreme pontiff."

## Pope, curial officials discuss proposal to reconcile with Lefebvrites

VATICAN CITY (CNS) — Pope Benedict XVI presided over his first major meeting with top Roman Curia officials, an encounter that sources said focused on a proposal to reconcile with followers of the late French Archbishop Marcel Lefebvre. More than 20 heads of congregations and pontifical councils attended the Feb. 13 meeting, which was to be followed up by a similar session in late March. No details of the February meeting were made available by the Vatican press office. A Vatican source said the pope and other department heads listened as Cardinal Dario Castrillon Hoyos outlined a possible solution to the 18-year-long impasse with the Society of St. Pius X, a self-styled traditionalist order founded by Archbishop Lefebvre. Its members reject modern liturgical practices and several teachings of the Second Vatican Council. One possible step being discussed at the Vatican was establishing an apostolic administration, a special juridical structure that would allow the Lefebvrites to offer pastoral care to their followers around the world.

## Retired Vatican official faces more sexual abuse charges in Canada

OTTAWA (CNS) — A retired Vatican official who returned to Canada to face two charges of sexual abuse faces 14 additional sex abuse charges. The 16 charges against Msgr. Bernard Prince, an official of the Society for the Propagation of the Faith from 1991 to 2004, involve seven individuals and alleged incidents dating back more than 30 years. Sgt. Kristine Rae-Chollette, spokeswoman for the Ontario Provincial Police, said Feb. 17 there were "more investigations on the go."

# Lent

it's a good thing ...

## Perspective on a gift

BY DON CLEMMER

In the hectic routine of our daily lives, so often spent in the pursuit of our dreams and goals, we frequently miss the gifts that are already in our midst. Oftentimes, we have to slow down for a little while in order to notice them. As Catholics, this time of stepping back and catching our breath is built into the liturgical year as the season of Lent, and one of the gifts in our lives that we might otherwise miss if not for this season is the sacrament of reconciliation.

Reconciliation, of course, has been a neglected sacrament in the decades since the Second Vatican Council, to the point where if there were an "endangered sacrament" list, reconciliation would probably be at the top.

While there is no such list, there are such priests who feel a special connection to reconciliation as a part

"A lot of times, people don't go to confession because they really don't know what to confess. As kids, we confess, 'I disobeyed mommy and daddy. I didn't do my homework' but ... if you didn't learn how to examine your conscience and understand the nature of sin beyond those kinds of lists, then you don't know how to go to confession. I have a lot of older people who come to me and say, 'I don't know what to confess.'"

In these cases, Father Sigler recommends that people focus their attention on what they have neglected to do rather than what they have done.

"As we grow older, I think it's more often than not in what we fail to do — that's where our sinfulness lies."

He also recommends that the Ten Commandments

Catholics achieving a better understanding and appreciation of reconciliation is a simple matter of perspective.

"We tend to see confession as something that we have to do. And we need to look at it not as something that we have to do, but something we get to do.

Confession is given to us as a gift, not a burden. And so this sacrament is just one of many ways that God, in his mercy, wants to reach out to us and help us. ... It's something we get to do, not something we have to do."

And since reconciliation is a gift, it carries with it some real benefits for those who use it.

"There is something so therapeutic about admitting it," notes Father Sigler, "about getting it out, getting it off your chest, bringing it to the light. When it stays inside, it churns away, and it just destroys you. ... One of the greatest problems that I think people have in their struggles and weaknesses is that they feel all alone. And when you can talk to somebody about a problem, one, you usually discover that you're not alone, that there are a lot of people out there with the same kind of problems; two, (you discover) that there is help available, and sometimes that help comes from just talking about it."

Father Sigler smiles as he adds that these benefits are so great that the sacrament has even cropped up in secular form.

"The 12 Steps of Alcoholics Anonymous are wonderful," he points out. "In the 12 Steps, the fourth and the fifth step are very much like our sacrament of reconciliation. The fourth step is to do a fearless moral inventory. ... They call it a fearless moral inventory. We call it an examination of conscience. The fifth step is admitting to myself, to God and to another human being the exact nature of my wrong. Confession. What they have discovered is essential to the recovery of an alcoholic or a drug addict is something the church has

# Reconciliation

of their ministry and feel strongly that more Catholics need to more fully understand and appreciate it and, therefore, practice it more frequently.

Father Gary Sigler, pastor at Queen of Angels Church in Fort Wayne, is one such priest.

"It's such a ministry of healing," Father Sigler says of his love for the sacrament. "It touches people in a way that we very often can't do in the normal course of events. People are extremely vulnerable, open and sometimes hurting and struggling. So they're very open to whatever help you can give them."

As for why the sacrament is neglected, Father Sigler notes several reasons. One is that people today are very busy, and church in general often gets shoved to the margins. Another is that, in the years since Vatican II, when the church shifted its focus from the judgment of God to the mercy of God, many lost their motivation to seek out the sacrament.

"We lost that fear," notes Father Sigler, "which is both a good and a bad thing. The sacrament is a sacrament of mercy, but people just don't feel a need for it."

Father Sigler also notes that, along with a fear of God's judgment, many Catholics also lost a sense of sin, which provides him with one very simple reason people do not go to confession.

not be the model for one's examination of conscience, noting "You can go down that one pretty easily and say, 'Well, I haven't killed anyone, I haven't stolen anything, I haven't committed adultery, I haven't borne false witness, I haven't coveted my neighbor's good — I haven't done anything.' So I tell them to focus their examination of conscience on the two great commandments — love the Lord, your God, with all your heart and soul and strength, and love your neighbor as yourself. We can always see how we're falling short on that, how we don't make God first and foremost in our lives."

As for loving one's neighbor as oneself, Father Sigler finds that a review of specific relationships with

various people in one's daily life usually brings the problem areas to the surface, saying "There's where we find the temptations, the intolerance, the anger, the resentment and the failure to cooperate, the failure to reach out and help, the hurtful words, the gossiping."

Another point that Father Sigler feels is central to

known all along."

So, since Catholics are fortunate enough to have this sort of spiritual counsel already at their disposal, this Lent might be a good time to detach from the distractions of daily life and come to better appreciate the healing gift in our midst.

# sacrament of mercy

gift

# Catechesis of the Good Shepherd helps build a relationship with God, children

BY JENNIFER OCHSTEIN

SOUTH BEND — They move silently about their tasks, which any parent knows is somewhat unusual for kindergartners.

South Bend and Granger children are learning about having a relationship with the Good Shepherd, who knows and calls them each by name.

In a room known as the atrium, specially designed for this purpose, the children are guided by their catechists, who present activities to them that will help focus them on a relationship with their Lord and to understand their faith. Different stations are set up so the children can move around the atrium to “work” on a particular task. The teaching method, called Catechesis of the Good Shepherd, gives kids a hands-on approach to learning the Catholic faith.

“The ultimate goal is spiritual formation, using the Montessori Method as a way to convey truth,” said Joanie Rymza, a catechist for children at Christ the King Catholic School in South Bend, where Catechesis of the Good Shepherd has been implemented.

The children can polish wood and brass, designed to teach them how to focus for long periods of time, according to Rymza. They can use this skill for prayer and meditation. It also teaches fine motor skills.

Their catechists individually

read them the Pearl of Great Price — Mt 13:45-46. During the reading, a child plays out the passage with a small wooden figure.

Rymza said the children can ponder the mysteries of the parable in their own way by doing this.

The children can also match sets of locks with keys, which develops fine motor skills, Rymza said. But, at the same time, it introduces them to the tabernacle, which they will later learn to unlock so they can contemplate Jesus’ presence there.

Other activities are set up as a way to help the children understand the sacraments according to Teresa Oross, coordinator of sacramental preparation at Christ the King. Through Catechesis of the Good Shepherd, the children learn Scripture, symbolism and signs in Mass and learn to encounter the Good Shepherd in their prayers.

After an instructional presentation in the atrium, the children are able to work at different tasks peacefully, according to Amy Schlatterbeck, pastoral associate at St. Pius X Catholic Church in Granger, where Catechesis of the Good Shepherd has also been introduced.

“They’re very meditative,” Schlatterbeck said of the children. She said we often don’t think of three to six-year-olds being meditative.

“Children don’t often have the opportunity to be quiet,” Schlatterbeck said. “That’s a grace



PHOTOS BY JENNIFER OCHSTEIN

**Anna Mendoza, a kindergartner in Kate Murphy’s class at Christ the King School in South Bend, considers the Parable of the Pearl of Great Price as Murphy reads the Scripture to her. Anna plays the passage out with a small homemade wooden figure, which allows her to deepen her understanding of the mystery of the kingdom of God, according to catechist Joanie Rymza.**

in itself.”

There are three levels of Catechesis of the Good Shepherd: level one for three to six-year-olds; level two for six to nine-year-olds; and level three for nine to 12-year-olds.

Each of the levels build on each other, Oross said, so that when they are finished with level one, they are at an age when they can think more analytically and abstractly. Then they can ponder deeper mysteries in level two than they could in level one. The same is true at level three, she said.

“It’s based on child development,” Oross said, so that each level is age-appropriate.

She said the same presentations could be given to kids in level one as in level three. But the kids in level three can think more deeply about their activities, while the kids in level one are just being introduced to the precepts.

According to Schlatterbeck, the themes are revisited and repeated each year in the program. And, she said, the teaching is liturgically-based so that the catechist and the children can feel the rhythm of the

liturgy throughout the year. And the children will be able to understand what is happening during Mass.

Oross said the catechists go through an intensive study — over 100 hours of training for level one catechists alone — and, at Christ the King, they are all volunteers.

Schlatterbeck, who is a trained catechist for children at St. Pius, said she has learned more about her own faith by teaching Catechesis of the Good Shepherd to the children.

“We, together, are learning with the children,” Schlatterbeck said.

Being a catechist for the children “requires the person’s whole self,” Schlatterbeck said.

Further, it engages the entire parish community because each of the objects the children work with are homemade. The items are given to the children for use in the atrium by members of the community who make them, Schlatterbeck explained. She said doing it that way promotes anti-consumerism among the children and the parish community, while at the same time involving everyone

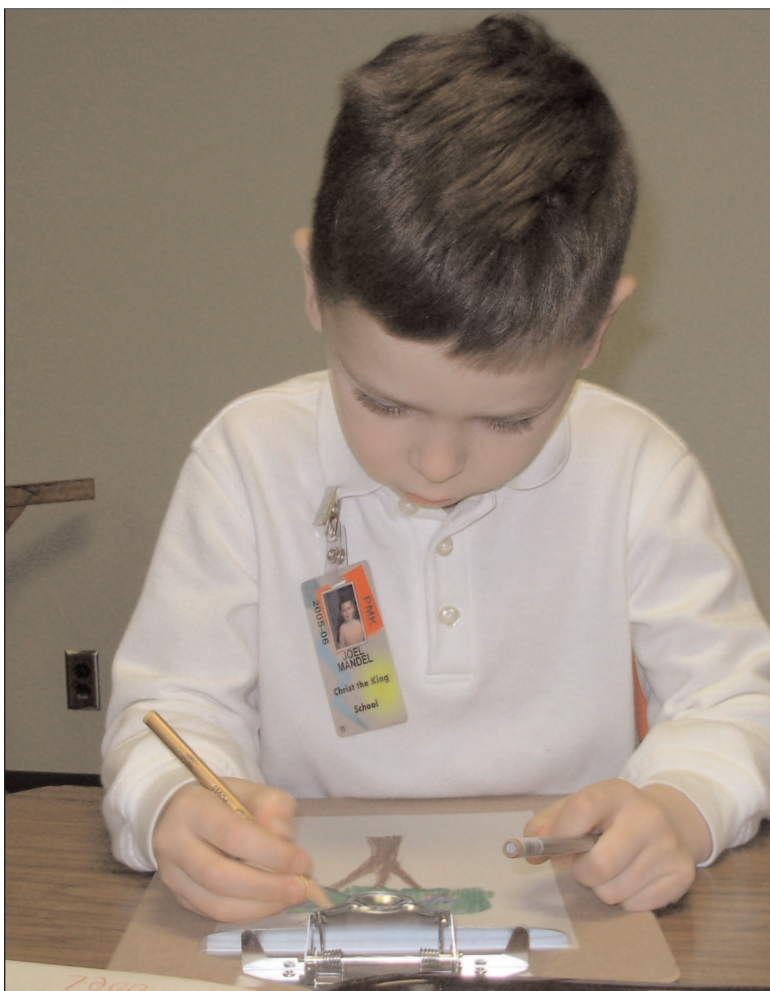
in the spiritual formation of the children.

Catechesis of the Good Shepherd was developed by a Scripture scholar and a native of Rome about 50 years ago.

Sofia Cavalletti, a close friend of Pope John Paul II, built the catechesis using teaching methods birthed by Maria Montessori. The teaching method stresses the child’s abilities and initiative so they can learn without criticisms, reward or punishment. The children learn at their own pace with this method.

Catechesis of the Good Shepherd is a revolutionary way to teach children about their Catholic faith, Schlatterbeck said.

“The traditional way to learn is by memorization,” Schlatterbeck said. “This approach is more relational, more experiential.”



**Joel Mandel, a kindergartner in Kate Murphy’s class at Christ the King School in South Bend, traces and colors a picture of the mustard bush that Jesus talks about in the Parable of the Mustard Seed, according to catechist Joanie Rymza. She said, “The art area provides pasting works, tracing works and an opportunity for freehand art related to atrium topics.” She said this allows them to process learning in other areas such as Incarnation area, geography area and prayer corner.**

## STATIONS OF THE CROSS

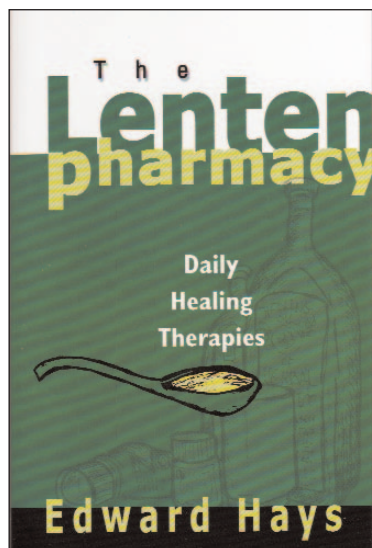
FRIDAYS OF LENT 7:15 P.M.

Basilica of the Sacred Heart  
Notre Dame



# Curl up with some great Lenten reading ...

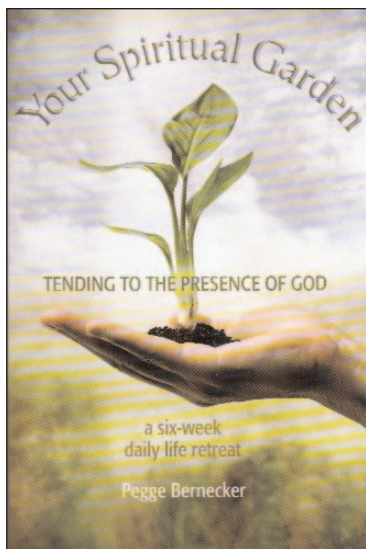
Today's Catholic receives many books throughout the year on spiritual growth. Lent offers an opportunity to sit back, relax and enrich your prayer life.



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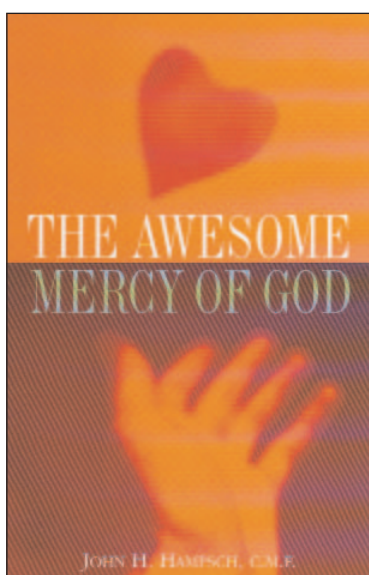
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**Your Spiritual Garden: Tending to the Presence of God**  
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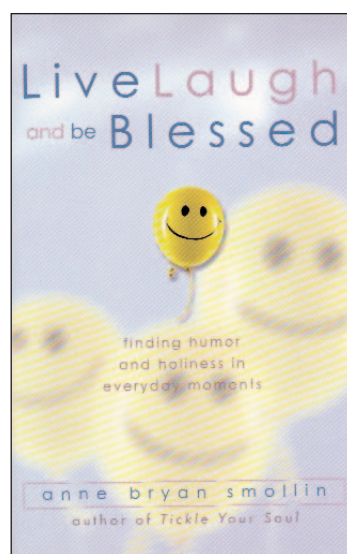
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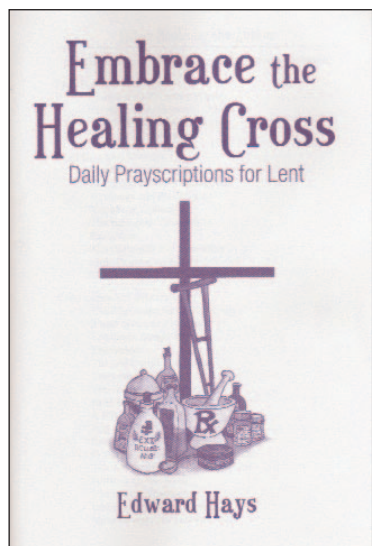
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**Live, Laugh, and Be Blessed: Finding Humor and Holiness in Everyday Moments**  
By Anne Bryan Smollin

Anne Bryan Smollin, CSJ, has been blessed with the gift of humor and she shares those blessings in each page of "Live, Laugh and Be Blessed." Smollin tickles the funny bone with a comical yet thoughtful venture into finding the many positives in a world full of negatives. Smollin weaves her life experience with stories, Scripture, proverbs and parables that leave readers with a refreshed outlook on life's daily choices and challenges.

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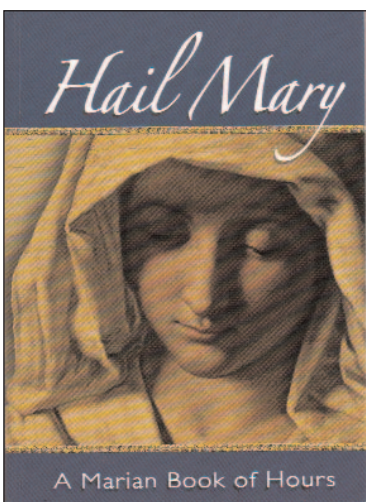


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Edward Hays

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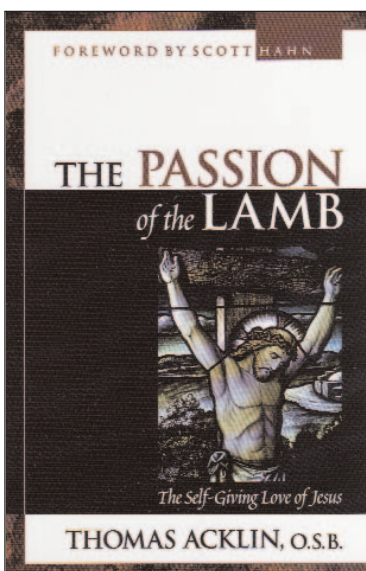
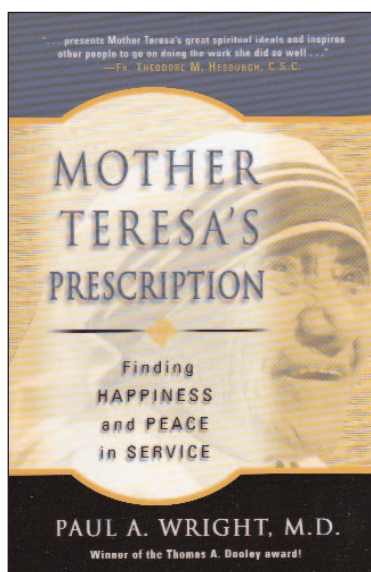
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**Mother Teresa's Prescription, Finding Happiness and Peace in Service**  
Paul A. Wright, M.D.

Dr. Paul Wright is a successful cardiologist in Ohio who seemingly had the perfect life at his fingertips, yet something was missing and always just out of his reach. During his quest for the answers to some of life's most complex questions, he sought out a guide for his journey — he found Mother Teresa.

Wright says following Mother Teresa's prescription means adopting a life of service and commitment to 10 spiritual attitudes: compassion and love, contentment and gratitude, honesty, patience, tolerance, forgiveness, humility, community, faith and reverence for human life.

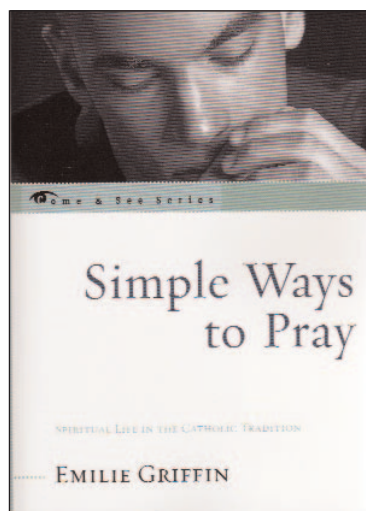
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**Simple Ways to Pray**  
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ISBN-0-7425-5084-2

## Operation Rice Bowl Lenten program begins

BALTIMORE, Md. — Through Operation Rice Bowl, participants reach out to assist their brothers and sisters around the world through traditional Lenten practices, by offering prayers, fasting, learning and giving.

Since its beginning, Operation Rice Bowl has raised more than

\$155 million to fund development projects that impact a community's ability to access food around the world and in local diocesan communities in the United States. Today, more than 15,000 faith communities across the U.S. participate in Operation Rice Bowl as a way to promote human dignity and foster solidarity with the poor around the world.

For Lent 2006, the Operation Rice Bowl Web site provides new

meatless recipes, virtual tours and introduces a new interactive global map that will allow Web site visitors to locate the 2006 countries of focus and learn about Operation Rice Bowl funded programs run in these and other developing countries. This map also provides examples of how 25 percent of the donations collected in the diocese are used to sponsor projects in your own community.

# Lenten Reflections

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Father Dominic Mary Garner, MFVA  
PARISH MISSION DIRECTOR

Father Garner belongs to the religious community called The Franciscan Missionaries of the Eternal Word.

He was ordained in June 2004.

Father Dominic currently enjoys being the assistant chaplain at the Shrine of the Most Blessed Sacrament in Hanceville, Alabama, home of

Mother Angelica and the

Poor Clare Nuns of Perpetual Adoration. During our mission,

Father Dominic will make morning presentations at 9:30 a.m.

## EUCCHARIST IS LIVING

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*Sunday, March 5 "Sacrifice and Meal"*  
1:30-4:30 PM—Adoration of the Blessed Sacrament  
7 PM—Evening Prayer and talk

◆  
*Monday, March 6 "Eucharist and Forgiveness"*  
9 AM-Noon—Adoration of the Blessed Sacrament  
7 PM—Penance Service and talk

◆  
*Tuesday, March 7 — "Eucharist is Living"*  
9 AM-Noon—Adoration of the Blessed Sacrament  
7 PM—Closing Mass

**All events will be in Christ the King Church**  
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## Brothers of Holy Cross to offer Lenten reflections series

NOTRE DAME — The Brothers of Holy Cross will again present a Lenten reflection series each Wednesday evening during the season of Lent. The series, beginning on March 1, Ash Wednesday, will be held in the Dujarie House lounge at Holy Cross Village at Notre Dame from 7-8 p.m. each Wednesday in Lent. The reflection will be followed by light refreshments. Please enter through the main door of Dujarie House.

The six presenters are:

• March 1 — Brother Raymond Papenfuss, CSC, Living the Incarnation

Brother Raymond will focus his expertise in Incarnational theology by offering a practical guide to becoming a contemporary Christ for Michiana.

• March 8 — Brother Philip Smith, CSC, When Will Tomorrow Begin?

Lent is that time when we are advised to change our hearts. In as much that we sincerely want to do, we often say, "I'll begin tomorrow." When will that be? This session offers some musings about actual beginning in a timely fashion to remake our hearts.

• March 15 — Montel Menting, The Elevator Stops at the Penthouse

Grace is an invitation of love from God. It is to offer a gift to be shared with oneself first and then

with others. Montel will explore different responses possible in today's world as we hope to finally arrive at "eternal life in unrestricted endless fullness" led by the "Light of the World."

• March 22 — Brother William Mewes, CSC, The Beatitudes: Prescription for Happiness in Living

Brother William will lead us to a better understanding of the beatitudes, especially as they pertain to our life of elder hood, now and in the future.

• March 29 — Brother Joseph McTaggart, CSC, The Letting Go That Heals: When to Hold 'em and when to Play 'em

Brother Joseph will examine the paradigm of the cross and what it can mean for day-to-day living. He will help us look at the trials of life and focus on those ups and downs. How does the traditional notion of "carrying the cross" help or hinder them?

• April 5 — Brother Philip Armstrong, CSC, We're the Flock: Are we Afraid?

Jesus advises us not to fear, yet fear has been from the time of Adam and Eve, an essential element in our relationship God. Brother Philip examines the scriptural uses of fear and shows how we can let God turn a wholly positive asset in our spiritual life.

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# Students find the Gospel a real 'zinger'

BY KAY COZAD

FORT WAYNE — Passing a real understanding of the Catholic faith to the next generation is a challenge as old as the Gospel itself. Catholic schools have long tried to meet that challenge by implementing curriculums rich in faith training and moral character development. Recently, one elementary school in Fort Wayne has added a new dimension to its religion studies.

St. Joseph-St. Elizabeth School is in its second year of spreading the Gospel with the "Breaking Open the Word" program. BOWT, as it is enthusiastically referred to by its students, is a supplementary religion program, which includes activities surrounding the Gospel found in the subsequent Sunday's Mass.

Fourth-grade teacher Stephanie Boss, brought the program to Fort Wayne, following her move here from Denver six years ago. "This way of teaching is from lectionary-based catechism. It is an outgrowth of the program used in the Archdiocese of Denver. I've come to love it," says Boss, who teaches at the St. Joseph campus.

After receiving permission from Principal Lois Widner, Boss began to teach the program in her fourth-grade class. As word spread of the students' enthusiastic response more teachers became interested in the program and Boss was asked to speak at teachers' staff meetings as well as a HASA

meeting for St. Joseph-St. Elizabeth School. Soon every teacher on both campuses was ready to join the bandwagon. The following year, the school purchased the entire program for use in kindergarten through eighth grades.

In planning each church season's lessons, the school uses one teacher's edition of each of the weekly grade-specific program magazines to gather ideas at each quarterly collaboration meeting.

"Using one teacher's edition creates interaction between the teachers," says Widner. "They get ideas but witness their own faith through their creative activities." Each lesson created offers students reading of the next Sunday's Gospel, discussion and corresponding activity. The teachers choose a prominent verse or phrase from each Gospel as the focus for discussion and have been inspired to refer to it as "the zinger." Not surprisingly, the students have taken the zingers as their own.

Assistant principal of the St. Elizabeth School campus, Dorothy Korte, says the second graders she teaches look forward to doing the craft and talking about the Gospel. "It's a wonderful program," she says. "It's easy to do and the kids love it. They write the zinger right on their craft."

Once a week, all classes spend 15 to 45 minutes on the Gospel lesson, which includes a discussion on the zinger idea. These discussions lead students to discover

how to bring the Gospel's meaning to their lives and how to reflect it in their behavior as Catholics.

Students in Boss's fourth-grade class look forward to the lessons and report they are now more attentive to the Gospel during Sunday Mass.

One student said the lessons have helped him see the Gospel in a different way while another reports that he nudges his parents when he hears the zinger. Still another enjoys sharing her zinger craft at home while teaching her family the lesson. Boss adds, "We have a lot of positive response from the parents from this. They tell us it's making a difference."

Zinger activities, which reinforce the meaning of the Gospel, range from simple art projects such as a manger scene of yarn for the younger grades to poetry, crossword puzzles and journaling for the middle school students. Each grade level works on its own project and one student each week is chosen to have his or her work proudly displayed on the BOTW wall within their classroom. Boss hangs the crafts around a large liturgical year calendar in hopes of inspiring her students to "come away with a feel for the liturgical year."

The students are then asked to take their projects home each week for a family discussion. Many have collected their crafts and displayed them on a wall or refrigerator at home while others store them in a notebook or photo album.

Father Tim Wrozek, pastor of



KAY COZAD

Stephanie Boss's fourth-grade students gather around the "BOTW wall" displaying the year's crafts and liturgical calendar on the St. Joseph campus of St. Joseph-St. Elizabeth Ann Seton School. BOTW, which stands for Breaking Open the Word, is a supplemental religion program that teaches the Gospels prior to the Sunday reading.

St. Joseph Church, appreciates celebrating Mass with students who are prepared with an understanding of the Gospel. "The kids get a chance to talk in depth about the Gospel. When I ask them questions during Mass now they always raise their hands to answer. I'm exceptionally in wonderment of it," he says.

St. Elizabeth Ann Seton pastor Father Jim Shafer agrees, saying, "I'm happy the kids come better prepared for Mass. They pay better attention because they know the Gospel." He recalls immediately

receiving positive comments from parents as the program got under way. "The parents said their kids were coming home and talking about the Gospel."

Breaking Open the Word has provided a new and exciting opportunity for the students of St. Joseph-St. Elizabeth School to understand their faith and participate more fully in the Mass. As one fourth grader put it, "When we hear the Gospel before the Sunday Mass we understand it more and learn more about Jesus." That's a real zinger.

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## EDITORIAL

## Spiritual growth during Lent, even beyond

The Synoptic Gospels tell us it was the spirit of God that "led," in fact, "drove" Jesus into the desert to undertake 40 days of prayer and fasting. As we again approach the season of Lent, we, too, require God's holy wind at our backs if we truly are to experience a productive Lenten season.

Those who set out on the journey on Ash Wednesday (March 1) without first praying for God's wind to fill their sails may be destined to stall or run aground. We ought to petition the Holy Spirit in prayer in advance of Lent to inspire us to renewal and reform on the way to Easter and even beyond.

Spiritual growth, however, is not something we do for special occasions, such as Sunday morning or during Lent. The spiritual life and the practical life are one, and the wise person removes the line between them. Spirituality simply is another name for living life according to our beliefs. The vision of reality we project to our world of family, friends, associates and neighbors is that which is illuminated from within, either by the presence of God or the absence of his Holy Spirit.

The purpose of Lenten practices, prayers, fasts, rituals and other religious exercises is to discover what may be hiding in the recesses of our hearts. The real purpose of Lent is to "rend our hearts," to rip open and increase the heart's capacity to love.

Abstaining from food is an ancient practice of many religions as an act of purification and penance. Years ago, adult Catholics were required to observe a daily Lenten fast. The church still encourages fasting throughout the 40 days of Lent in addition to the mandatory requirement on Ash Wednesday and Good Friday and abstinence from meat on the Fridays of Lent. While fasting from food has value as an act of discipline, especially for so many overweight Americans, there are other fasts we could begin to practice not only during Lent, but for continued growth spiritually throughout our lives.

### Another dimension of abstaining

As food for thought, instead of only abstaining from what goes into our mouths during Lent, perhaps we should consider the challenge of controlling what comes out. "But the things that come out of the mouth come from the heart, and they defile." — Mt 15:18.

Abstaining from foul language, malicious speech or gossip is much more difficult than fasting from food or drink.

Instead of denying ourselves certain favorite foods or beverages, we might consider eating our unkind words before they are spoken even though such words may be difficult to swallow. In place of savoring those sweet-tasting words of sarcasm, criticism and complaint, we should "stifle" them, as Archie Bunker used to say.

And if we do manage to abstain from unkind words exiting our mouths, we may continue to relish negative thoughts of others from time to time. We might even pride ourselves that we keep such thoughts to ourselves, where they can do no harm. But it is so easy for this kind of negativity — unspoken harsh words, judgmental attitudes — to poison the atmosphere of our hearts.

When we hold resentments against someone else, those judgments can provide the devil with a foothold. He is called "the accuser of our brothers" — Rev 12:10 — because he is most at home in an atmosphere of suspicion and condemnation.

In a spirit of negativity, Satan can sow seeds of discord and draw our hearts away from Jesus' commandment to love others as he has loved us. In a very real sense, harboring spiteful thoughts is more harmful to our own spiritual well-being than such thoughts are to others.

Jesus knows what goes on in our hearts, and that is why he challenges us to change. Obviously, there are occasions when our opinions contradict the actions of others. But as much as we may feel justified in holding on to prejudicial attitudes and negative thoughts, it is so much better to bless than to curse, even silently.

Lost in the multiplicity of daily anxieties and realities, we need to discover ourselves through reflection, meditation, prayer, an examination of conscience and reconciliation. A goal of Lent might be a personal meeting with God and with our inner self. It is a time to begin looking deeply into our hearts for those things that "defile," such that the Holy Spirit can create a movement of the soul on its journey not only to Easter, but ultimately to God.

**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

## Intelligent design is science

An article in *Today's Catholic* (Feb. 12) was titled "Intelligent design belittles God, says Vatican observatory director." It reported that Jesuit Father George Coyne spoke Jan. 1 at Palm Beach Atlantic University. He criticized intelligent design supporters, saying they make God too small and paltry. He said intelligent design is not science.

I am a chemist (retired) with training in biochemistry. Intelligent design certainly is science.

Intelligent design is a legitimate theory, better known as irreducible complexity, proposed by molecular biologists, describing biological phenomenon such as sight, immunity, digestion, reproduction, etc. having their origin in (irreducibly) complex molecular processes. The theory is supported by analytical evidence that students in chemistry and biology will understand.

Scientific studies offer proof that biological process consist of sequential steps (14 in the study of sight) involving specific chemical compounds. Sequential means each of many steps necessary, i.e. ordered, for the next step to occur. Specific means the purpose of each chemical has been demonstrated in the laboratory. Miss one step, and the process ends. End one process and the creature will not reproduce, digest, see, etc.

Eight years ago, Father Coyne spoke to 200 scientists at Purdue University. Mary Mancha wrote a report for *Today's Catholic* (April 19, 1998) summarizing his talk from the perspective of the science of astronomy. The following quotes are from her report: "A unique happening in the evolution of the universe was the development of beings who could reflect on themselves and their universe. ... In order to get the chemistry to make us, the universe had to expand, and it took 12 billion years before there were enough chemicals to make the first biological materials. ... Yet, if the constants of nature differed in any infinitesimal way, life could not exist. ... If the universe had expanded by one part in a million faster or slower we would not be here."

Father Coyne obviously believes in God; and just as obvious (from probability calculations), is the fact that such "timing" was not random. The other option is the timing was intended.

Charles Darwin reportedly said this about natural selection (his theory of evolution): "If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, random, successive slight modifications, my theory would absolutely break down."

Random is key to understanding why those who hold the secular view of reality (judges, reporters, politicians, etc.) refuse to allow the theory of irreducible complexity (intelligent design) to be taught to public school students in opposition to natural selection. Darwin made it possible to be an intellectually fulfilled secularist

since, if random modifications of complex creatures are enough to produce life, Darwin's theory leaves no room for a Creator.

Robert Jefferson  
Goshen

## ND community needs more "Paddy Flints"

The bishop's regrets at Notre Dame's sponsorship of "The Vagina Monologues" has been getting longer and more detailed these past five years, now running to about four full columns. Next year there may be six full columns that the Notre Dame community could consider as they have in the past without any decisive action from anyone in the Notre Dame community. I propose that we consider a hypothetical situation.

Suppose that an esteemed athletic coach at a university having some similar problem would say to the president and board of directors that he or she could no longer assure the parents of young athletes considering entering the athletic program of the university that the student wouldn't be exposed or subjected to dangers to the spiritual health of their son or daughter from programs sponsored by the university. As a result the coach was tendering his or her resignation. I don't know whose resignation would be accepted, but I do know that if I were young again, I would follow that coach anywhere because of the leadership exhibited.

I knew of such a principled person 60-odd years ago. He was Col. Harry (Paddy) Flint, regimental commander of the 39th Regiment of the Ninth Infantry Division. He had his Texas cattle ranch branding iron design stenciled on our helmets — AAA-0, Anything. Anywhere, Anytime, bar Nothing. He was hit by a sniper while up front on July 23, 1944. The sergeant with him that day reportedly said, "You can't kill an Irishman — you can only make him mad." Paddy died the next day.

I wonder whether there are any "Paddy Flints" in the Notre Dame community these days?

Frank Avila  
Roanoke

## Student offers reflections March for Life trip

Every year, on the anniversary of Roe v. Wade, people from across the country gather at our nation's capitol to march for life and the end to abortion. My fellow students and I treat this as a pilgrimage to protect the unborn.

Our pilgrimage began at the National Basilica of the Immaculate Conception, after a long day of sight-seeing. The two hours of waiting for Mass to start were used to receive reconciliation and to visit the shrines.

By the time Mass started, the basilica was so filled that every seat and spot on the floor was taken. Concelebrated by and involving hundreds of bishops, seminarians, priests and other religious, the Mass was

very emotional. The cardinal's homily brought applause as he encouraged the pro-life movement.

The next day we woke up early and left for the youth rally at the MCI Center. At the rally, we listened to energetic Christian music and celebrated Mass with the 25,000 teens.

There was an estimated half a million people at the March for Life, each holding signs, chanting or singing for an end to abortion. My fellow students and I hope that one day our voices will be heard and answered.

Pauline Novosel  
Bishop Dwenger High School  
Fort Wayne

## Dwenger student encouraged at pro-life march

This past January, I attended the annual National March for Life in Washington, D.C., for the second time. It is always exciting to see close to half a million pro-life activists in one place, all there for the common purpose of working for an end to abortion.

We arrived at the Basilica of the National Shrine of the Immaculate Conception three hours before the start of the Prayer Vigil for Life Mass, and already the basilica was almost full.

The Mass was very motivational, and at times the cardinal's words during the homily seemed more like a political speech, drawing claps and cheers as he spoke of the horrors of abortion and the strength of the pro-life movement. He spoke of our movement's progress over the past few years and encouraged us not to give in until the battle is won. Leaving the basilica we felt a renewed enthusiasm for our cause and for our faith.

The next morning, we attended the Youth Rally and Mass at the MCI Center, which was truly a sight to see; with well over 20,000 teenagers we filled the MCI Center to capacity.

The march itself was truly awe-inspiring; there were crowds of pro-life activists as far as we could see in every direction. Marchers filled all the streets surrounding the official course of the march and it was an incredible experience to be part of such an enormous attack on the evil of abortion.

My friends and I joined in song with a group of Franciscan priests who were carrying stereo equipment on their backs and providing live Christian music.

As we walked, we were once again amazed by the enormity of the crowds that were marching along with us, united in a common goal. The whole experience was so meaningful to us, because we felt like we were making a difference and we knew that when our small band of Dwenger students gathers outside the local abortion clinic each week to pray, we are not alone in our fight, and if we keep trying, we will achieve our goal.

Lauren Polaski  
Bishop Dwenger High School  
Fort Wayne



# New cardinals? Rome buzzes with excitement as rumors fly

VATICAN CITY (CNS) — Sometime this year — perhaps as early as March — Pope Benedict XVI is expected to create his first batch of cardinals, a prospect that has already generated a buzz of excitement in Rome.

Vatican observers, especially journalists, tend to get overagitated when it comes to new cardinals. Since last summer, there have been at least three false alarms about impending consistories.

The current rumor is that the pope is preparing to name new cardinals in late February and invest them in late March. Holding a consistory during Lent would be unusual but not without precedent; Pope John XXIII did so twice in the 1960s.

The appointment of new cardinals is seen as a leading indicator of any papacy, but it's important to remember that, whenever Pope Benedict announces his choices, it will be a list that he has inherited in large part from his predecessor.

Of the 20 or so prelates most frequently mentioned as likely cardinal appointees, all but two were put in line for the red hat by Pope John Paul II. One of those two is

Polish Archbishop Stanislaw Dziwisz of Krakow, the late pope's personal secretary, who in a sense will also be seen as a Pope John Paul selection.

Only U.S. Archbishop William J. Levada, head of the Congregation for the Doctrine of the Faith, is considered a Pope Benedict appointee in this "likely cardinal" list.

Archbishop Levada is one of three Roman Curia officials virtually certain to be named cardinal. The others are Slovenian Archbishop Franc Rode, head of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, and Italian Archbishop Agostino Vallini, head of the Supreme Court of the Apostolic Signature, the Vatican's highest tribunal.

Other Roman Curia possibilities include German Archbishop Paul Cordes, head of the Pontifical Council Cor Unum; U.S. Archbishop John P. Foley, head of the Pontifical Council for Social Communications; and Polish Archbishop Stanislaw Rylko, head of the Pontifical Council for the Laity.

## THE VATICAN LETTER

JOHN THAVIS

From the archdioceses around the world, potential cardinals include Archbishop Guadencio Rosales of Manila, Philippines; Archbishop Diarmuid Martin of Dublin, Ireland; French Archbishop Andre Vingt-Trois of Paris and Jean-Pierre Ricard of Bordeaux; Archbishop Carlo Caffarra of Bologna, Italy; Archbishop Sean P. O'Malley of Boston; Archbishop Joseph Zen Ze-kiun of Hong Kong; Archbishop Joseph Ngo Quang Kiet of Hanoi, Vietnam; Archbishop Raphael Ndingi Mwana'a Nzeki of Nairobi, Kenya; and Spanish Archbishop Antonio Canizares Llovera of Toledo.

Others occasionally mentioned

LETTER, PAGE 18

# Readings look ahead to Lent



## THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### Eighth Sunday in Ordinary Time Mk 2:18-22.

Providing this weekend's first reading is the Book of Hosea. It is not a long book of prophecy, nor is it often used in the liturgy.

The book is about Hosea. His father's name is given, but no other details of his background are offered. It is noted that his wife was Gomer, the daughter of Dibliam. They had at least one child, a son, who was Jezreel.

In this reading, God speaks in the first person, through Hosea. God says that the Chosen People will be led into the desert. There in the starkness and silence, the people will return to faithfulness. They again will realize that God once led them from slavery in Egypt to freedom in their own land.

They will turn to right and to justice. They will love mercy. Their bond with God will be so intimate and firm that it is likened to an espousal.

Paul's Second Letter to the Corinthians supplies the next reading.

Any reading of the two epistles to the Christians of Corinth immediately gives the image of Paul's anxiety, and at times his disappointment, as he considers how these Corinthian Christians are liv-

ing their lives. To understate the situation, they all were not entirely true to the Gospel.

At times, St. Paul scolds. Overall, his communications are filled with encouragement and challenge. Such is the case in this reading. He reminds the Corinthians of God's great love. It is an active love. God gave Christ to fallen humanity to teach, to redeem and to bring true life.

St. Mark's Gospel is the source of the last reading.

It is yet another argument between Pharisees and Jesus. The Pharisees have acquired the reputation over the years of being hypocritical and insincere, even as they demand absolute conformity with the Torah, as they read the Torah.

Indeed, the English language contains a word, "pharisaical," to illustrate insincerity and duplicity.

Most probably, not all Pharisees were hypocrites. They rather were intensely committed to their religion, as they perceived their religion.

In this perception, they saw violations of the Law of Moses. They judged the disciples of Jesus as loose in observing the law.

Whereas, to the contrary, the followers of John the Baptist were as precise regarding the law as were the Pharisees themselves.

Trailing off into this dispute always is a temptation. Mark presents the quarrel vividly. However, the lesson is that even the most determined, or devout, can be confused. After all, any human is subject to confusion.

Jesus enters the picture as firmly grasping the situation.

Furthermore, Jesus defines the Law of Moses. In this, Jesus showed a divine identity. The law ultimately was not the Law of Moses, but God's law. Jesus authoritatively interpreted the law.

## Reflection

On Wednesday, the church will call us to observe Ash Wednesday, and on that day we will begin Lent. In these readings, the church looks ahead to Ash Wednesday and to Lent.

It calls us to remember that we need God.

Bedeveling human existence at any time and in every place, for every person, are sin and the confusion that is part of being human. Compounding the situation are the effects of original sin. This first sin forever weakened and blinded humans.

The second reading illustrates how inclined we are to sin.

We need Jesus. As implied by Mark in this reading, Jesus is God. He speaks with divine, not earthly, authority and knowledge.

However, God does not burst into our lives as a conqueror would come. We must seek God. We must go into the silence and starkness of our desert to realize why we need God, and there to commit ourselves to seek God. If we so commit, God will await us.

## READINGS

Eighth week of Ordinary Time

**Monday:** 1 Pt 1:3-9 Ps 111:1-2, 5-6, 9-10 Mk 10:17-27

**Tuesday:** 1 Pt 1:10-16 Ps 98:1-4 Mk 10:28-31

**Wednesday:** Ash Wednesday Jl 2:12-18 Ps 51:3-6a, 12-14, 17 2 Cor 5:20-6:2 Mt 6:1-6, 16-18

**Thursday:** Dt 30:15-20 Ps 1:1-4, 6 Lk 9:22-25

**Friday:** Is 58:1-9a Ps 51:3-6a, 18-19 Mt 9:14-15

**Saturday:** Is 58:9b-14 Ps 86:1-6 Lk 5:27-32

## CATEQUIZ'EM

By Dominic Camplisson

In this second month of the year, we look at the second commandment as discussed in the Catechism of The Catholic Church (CCC).

**1. The second commandment refers specifically to:**

- a. the avoidance of idols
- b. keeping the Sabbath
- c. using God's name properly

**2. According to the catechism, this is a matter of respect, but it has another effect; it**

- a. makes us aware of our creation by God.
- b. governs our use of speech in sacred matters.
- c. avoids putting too much emphasis on material goods.

**3. The catechism notes that to honor God's name one should not use it except to**

- a. bless, praise, and glorify his name.
- b. use it for white magic.
- c. find a rhyme.

**4. The catechism also says that the faithful should confess the faith**

- a. when there are non-Catholics present.
- b. without giving way to fear.
- c. when it is okay with their employer.

**5. By extension, the prohibition of abusing the name of God extends to these:**

- a. animals as they are part of creation
- b. the names of humans as they are made in the image of God
- c. the Virgin Mary and all the saints.

**6. The catechism cautions that oaths and promises made in God's name must be fulfilled, because to fail to do so implies God is:**

- a. divine
- b. triune
- c. a liar

**7. Not surprisingly, the catechism prohibits speaking against God, specifically**

- a. irony
- b. larceny
- c. blasphemy

**8. The second commandment condemns the use of God's name for purposes of**

- a. magic
- b. prayer
- c. liturgy

**9. The catechism notes that this commandment prohibits false oaths. What are these?**

- a. swearing "God is my witness" to something you know to be untrue
- b. swearing "God is my witness" to something you know to be true
- c. swearing "God is my witness" to something you believe to be true

**10. The prohibition against perjury also extends to forbidding a Christian to do this:**

- a. pledging oneself by oath to commit an evil deed
- b. pledging oneself by oath to commit any deed
- c. pledging oneself by oath to commit a good deed for free

**11. Jesus even taught that specific oaths should not be necessary if people understand that their word should always be true. What scriptural phrase sums this up?**

- a. He who lies by the oath dies by the oath.
- b. Let what you say be simply yes or no.
- c. Evil be to him who evil thinks.

**12. Yet the church has interpreted this as permitting oaths in special circumstances such as**

- a. when placing or accepting bets.
- b. when testifying in court.
- c. when administering truth serum to reluctant confessors.

**13. Because names relate positively or negatively to God, Christians are prohibited from giving names in baptism to their children, which are**

- a. longer than God's name.
- b. the name of a saint.
- c. foreign to Christian sentiment.

**14. In baptism, the name of God is invoked in this specific formula — "In the name of the Father and of the Son and of the Holy Spirit. Amen." What happens if this formula is deviated from too far?**

- a. The sacrament signs the child to Satan.
- b. The sacrament is invalid and must be performed properly.
- c. Nothing, any wording will suffice provided the child is raised Catholic.

**15. In terminology more familiar to Eastern Catholics and Orthodox, the catechism states that the name is**

- a. the icon of the person.
- b. the sign of wisdom (Sophia) of the Christian
- c. a catholikos or universal sign of Christian life

### ANSWERS:

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

# Most effective form of evangelization is to live faith in its fullness

**Question: How do I help my non-believing spouse and older daughter come know, love, and serve God? N.O, Osceola**

St Francis of Assisi is purported to have said, "Preach the Gospel, and when necessary, use words." The most effective form of evangelization is simply to live the faith in its fullness and be joyful in doing so; that disposition is by its very nature inviting and persuasive. Dour attitudes and negativity achieve the opposite effect. The more you nag your family members, the more likely you are to drive them the opposite direction; I know several people who have, by their pushy, judgmental attitude, actually driven members of their family from the church. Remember that faith is ultimately a divine gift: we can't give it, God does. Live the faith in its fullness and let him do the rest.

**Question: Why do people raise their hands during the Our Father? How did that get started? Anonymous, Fort Wayne**

The posture of standing with hands slightly raised — called the "orans" position from the Latin meaning literally, "one who is

praying" — is actually one of the most ancient postures for prayer, shared with our Jewish brothers and sisters.

Some of the earliest Christian iconography portrays believers standing and praying with hands raised in that position. Origen (+ AD 254) called it the "preferred" way of praying, symbolizing the lifting of our soul heavenward; St Augustine (+ AD 430) saw this posture as symbolizing the Lord's gift of himself on the cross, and as a physical reminder that Christians are to imitate that saving act by charity toward others. Far from being a "new" posture, it's actually quite ancient and venerable.

**Question: How long is Jesus with you after you receive Communion? Anonymous, Fort Wayne**

As long as we remain in the state of grace, we share communion with Jesus Christ. We renew and deepen that communion each time we communicate worthily. It is probably not advisable to seek to "quantify" grace or to measure matters of the spirit using categories drawn from math or the natural sciences.

## THAT'S A GOOD QUESTION

**Can a wealthy person make it to heaven? J.S., Fort Wayne**

Yes, a wealthy person can make it to heaven, because God wants all people to be saved, and the Catholic Church has canonized many wealthy people as saints.

In the New Testament, Jesus does speak about wealth. Jesus graphically says "it is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of God." This statement can be seen as normal near Eastern hyperbole or exaggeration to make a point in the ancient hearing culture, where people, who could not read or write, had to listen to a speaker to grasp the idea.

Jesus shows the danger of wealth in his parable of Dives the rich man and Lazarus the beggar. Dives keeps all his wealth for himself and does not offer a scrap

from his table to the starving beggar. So after death, Lazarus ends up in heavenly comfort and Dives is tormented in the underworld.

In contrast to the wealthy Dives, there is the wealthy Zacchaeus, a tax collector, who reforms his life and gives back many times over what he stole from the poor.

The proper handling of wealth is seen in the lives of the saints who had access to wealth. In the Old Testament, Abraham, the founder of the Jewish religion and our father in the faith, was probably a wealthy man. When Abraham, originally from Ur in Iraq, went to Haran in Syria (now in eastern Turkey), God called him to set out for the land of Canaan (Israel). Abraham took his wife Sarai, his brother's son Lot, all the possessions they had accumulated, and the persons they had acquired in Haran. These "persons" were the slaves and retainers that formed the social aggregate under the leadership of Abraham. The Bible mentions that Abraham had at least 318 retainers or people working for him. Although this wandering nomad Abraham had many workers and flocks, he dedicated his life to following God.

St. Francis of Assisi was born into a financially well-off family,

but he gave up his fortune and took the vow of poverty. St. Charles Borromeo's mother was from the wealthy Medici family who were patrons of the arts in Italy. But Charles used his own fortune to establish seminaries, schools, and hospitals. St. Elizabeth of Hungary lived in three different castles, but she regularly came down the mountain to feed the poor. In the United States, Blessed Katherine Drexel inherited a great fortune and she used it to dedicate her life to helping the blacks and the American Indians whom she felt were most in need.

**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, P.O. 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.

## The Alito apologies

With Justice Samuel A. Alito, Jr., safely and, I trust, happily, seated on the United States Supreme Court, apologies are in order — as they frequently are after these judicial confirmation brawls.

The first apology is due to the framers of the Constitution, who never intended the federal judiciary to assume the dominant role it now plays in our public life, and who could not have imagined that confirmation hearings for a Supreme Court nominee would become the most bitterly contested exercises in American politics.

The court itself is the chief culprit here, for the most fevered issues of our public life should not be decided (often peremptorily) by judges; they should be decided by the people through their duly-elected representatives. If the Roberts Court tempers the judicial overreach of the past five or six decades, it will do a signal service to the republic.

The second apology is due to Justice Alito. That a man of transparent integrity and competence should be subjected to scurrilous innuendo about his probity and his skill is bad enough, not least when such groundless suggestions come for the senior senator from Massachusetts, who seemingly cannot enunciate a coherent, grammatically correct English sentence without reading from a staff-written cue card. But then Sen. Edward Kennedy outdid himself with this charge, the week before the Senate vote: "Judge Alito does not share the values of equality and justice that make this country strong."

That is a lie. To be precise, it's that form of lie known as calumny, which, according to the Catechism of the Catholic

Church, is an offense against both justice and charity, because false statements that harm the good name and reputation of others give rise to false judgments about them. Perhaps the good citizens of Massachusetts owe the rest of us an apology for returning to the Senate a blustering bully who is dishonest in a particularly odious way?

I don't know whether one can apologize to the truth, but the truth, as usual, took a beating in the Alito hearings. There were serious questions to be explored with the nominee: the reach of presidential power in the distinctive kind of war in which we find ourselves; the importance and limits of court precedent; the constitutional grounds for thinking through the church-state and affirmative actions issues on which the vote of Justice Sandra Day O'Connor, whom Alito was nominated to replace, was often decisive (if according to reasoning that often defied logic). Some of this was explored during the hearings, to be sure. Underneath the verbiage, though, it quickly became clear that the real issues were abortion, presidential power, abortion, abortion and abortion (as columnist Mark Steyn neatly put it).

And here, again, some of the most vigorous defense of *Roe v. Wade* and its open-ended abortion license came from senators who are Catholics: Kennedy, Durbin of Illinois, Biden of Delaware, Leahy of Vermont. Yet another senator who is a Catholic, John Kerry (D-Davos and Massachusetts) led the charge to filibuster the Alito nomination — a gambit in which he was supported by numerous other Catholics in the Senate.



GEORGE WEIGEL

## THE CATHOLIC DIFFERENCE

Years ago, the United States Conference of Catholic Bishops wisely decided not to take positions on judicial nominations. Yet when professed Catholics are systematically misrepresenting the truth in the matter of the inalienable right to life — a grave civil rights issue the bishops have addressed in a clear, non-partisan, and non-sectarian way — is there nothing to be said by the church's leaders? As Jody Bottum has pointed out in a provocative article in the *Weekly Standard*, Catholic ideas and Catholic "language" (especially the language of natural law) now play an enormous role in shaping our public life — but because of Catholic activists, intellectuals, jurists, and (some) politicians (like convert Sen. Sam Brownback), not because of effective work by the institutional church. If apologies are not due here, perhaps examinations of conscience are.

The next Supreme Court nominee will mark the so-called tipping-point. Expect that nomination battle to be even more grisly than this one, with even more apologies required afterwards.

George Weigel is a senior fellow of the Ethics and Public Policy Center in Washington, D.C.

## SCRIPTURE SEARCH

By Patricia Kasten

Gospel for February 26, 2006

Mark 2:18-22

Following is a word search based on the Gospel reading for the Eighth Sunday in Ordinary Time, Cycle B: a question about old ways and new ways. The words can be found in all directions in the puzzle.

PHARISEES	PEOPLE CAME	DO NOT FAST
WEDDING	GUESTS	FAST
BRIDEGROOM	AS LONG	CANNOT
TAKEN	THAT DAY	SEWS
PIECE	UNSHRUNK	PULLS AWAY
THE OLD	WORSE	NEW WINE
OLD	WINESKINS	OTHERWISE

### OLD/NEW

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

CONTINUED FROM PAGE 17

in the cardinal sweepstakes are archbishops from Monterrey, Mexico; Dakar, Senegal; Brasilia, Brazil; and Barcelona, Spain.

As he looks ahead, the pope no

doubt realizes that putting a personal stamp on the College of Cardinals is a long process. During his 26-year papacy, Pope John Paul called nine consistories to create 231 cardinals; in the end, he had named all but two of the 115 cardinals who elected his successor.

# Babies in test tubes — the church's stance

When I give talks about in vitro fertilization (IVF), I usually ask my audience the following question: "How many of you know a baby born by IVF, or know a couple who has tried to get pregnant this way?" Usually about half the hands in the room go up. Then I ask them to raise their hands if the couple was Catholic. Virtually all the same hands go up a second time.

I have the sense that Catholics are making use of IVF at about the same rate as non-Catholics, and that most of them are only vaguely aware of the church's position on making test tube babies.

When asked why IVF might be immoral, people will usually mention the extra embryos that are frozen or discarded. Such embryos are certainly a serious concern, but they are not the primary reason the church insists the procedure is immoral.

Even if IVF were done without making any extra embryos at all, this way of making babies would still be morally objectionable, because the procedure strikes at the very core and meaning of marital sexuality. It substitutes an act of laboratory manipulation for an act of bodily union between spouses. It turns procreation into production. IVF is really the flip-side of contraception: rather than trying to have sex without babies, we try to have babies without sex.

Because many Americans have come to view sex largely in terms of recreation, ignoring its procreative orientation, they have lost touch with the grave violations that occur both in contraceptive sex and in making babies in test tubes.

Clearly, the moral violations that occur in IVF do not reflect upon the child, who is innocent. It is not the baby's fault in any way. The child has no control over how he or she got here. Regardless of how a baby comes into the world, whether by IVF, whether by adultery, by premarital sex or even by cloning, that baby is always a gift and a blessing.

The problem with IVF is not with the child, but with a decision made by the parents concerning how to pursue the satisfaction of their own desire for a child. In other words, babies, even when very much desired, should not be brought into the world by making use of disordered means such as

adultery, premarital sex, IVF or cloning. They should be brought into the world only within that intimate love-giving moment of the marital embrace.

Children are entitled to come into being as the fruit of a singular parental love that is uniquely manifested in the spousal moment of bodily surrender to each other. Through the incredibly rich language of the parents' bodies, through their body to body contact, the new body of their child is engendered. In their one-flesh union, they enflesh new life. That intimate bodily embrace is a sacred action that only spouses may share, and it represents the unique and privileged locus, by God's design, in which human love is translated into new life.

IVF violates this design by replacing that love-giving act with an act of production, whereby we manufacture our own children in petri dishes and test tubes, as if they were products or objects to be manhandled at will. In this way, IVF incidentalizes and adulterates sex, reducing it to another arena for manipulation according to our own desires. When we take this immoral step, others quickly follow, including the freezing or even the discarding of our own children, as if they were a form of medical waste.

By making test tube babies, we first violate the sacred human act by which we hand on life. It is then but a short step to go further and violate the very life itself that we produce in the laboratory.

## New life, fruit of married love

Is it not reasonable and right to insist, as the church does, that new human life should be the fruit of married love, carried out through bodily self-giving between spouses, this act which allows each partner to enrich the other with the total gift of himself or herself? The marital act embodies spousal love directly, exclusively and authentically.

Can we say the same for IVF, where the woman upsets her delicate hormonal cycles and subjects herself to repetitive injections with powerful drugs to make her body produce unnaturally large numbers of eggs, and where the



## MAKING SENSE OF BIOETHICS

BY FATHER TAD PACHOLCZYK

man may be expected to go into a back room with salacious magazines and videos to "provide a sample"? Can we really say that IVF embodies spousal love in an authentic and exclusive way when a lab technician ends up being the causal agent of the pregnancy, instead of the spouses themselves through a sacred act proper to their married love? By any stretch, can we honestly believe that IVF is faithful to God's design for marriage?

We sometimes tend to brush the ungainly and unsightly parts of the procedure under the rug and instead try to focus on the result, the baby, so as to mitigate the disturbing reality of what we are really engaging in. Some couples also may rest their approval for IVF on a perfunctory assumption, namely: "We have a right to a child when we get married, so any means, even IVF, should be okay."

But the deeper truth is that we never have a right to a baby. A child is not our property or our possession. Rather, a child is a gift, one we hope God will send us, one we stand ready and eager to receive, but certainly not an entitlement or a right for us. When we marry, we properly have a right to those beautiful, life-giving acts we call marital acts, which open us up to the mysterious divine spark at the heart of human love. Those remarkable marital acts are the only human acts appropriately ordered to engendering the incredible gift of new human life.

**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.

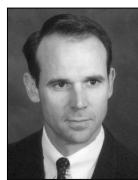
# Christian stewardship — by God's grace

As Catholics, we hold the responsibility to promote a Christian lifestyle. That lifestyle is lived one day at a time, and our actions influence both the Christians and non-Christians alike. The reason why we sometimes fail with this endeavor is because we think too much of ourselves and too little of Christ.

We, too often, ask — what's in it for me? Or, how little can I do and still be a Catholic? The focal point of these questions is on the self. Instead of starting with the self, the focal point should be on Christ. If we start with Christ, recognizing his selflessness, we now ask — how can I unite with him? What more can I do? Or, how much more can I give?

This is a different approach to life compared with what we have learned from the world. The world's teachings infer that our life experiences must equate to equality, that is, that life's give and take must be evenly balanced. Or, as commonly expressed in our culture, the scales should tip in our direction — so we get all the gusto we can out of life; which supposes that we should get a lot and give little.

The Christian way of life is not a lifestyle that allows us to grab at whatever we can possess. It is one that sees God as the source of all that we need, so whatever comes our way is a gift from God. God knows our needs; and we are told to seek first his



## STEWARDSHIP — A WAY OF LIFE

HARRY VERHILEY

kingdom and all that we need will be given to us, and so much more.

To live this way of life is difficult. Truly, it is impossible if we try it on our own. Only by God's grace can we be good Christian stewards. For us to live God's way of life, we must unite with him. This means we must recognize that God is the giver and we are the receiver. God's grace is given to us freely; it is an unexpected gift, and it helps us to live on God's level, not that we are equal to God, but rather we live God's life because we possess his Spirit.

The entire collection of books in the Bible express God's grace to humanity — it is all that God wants to give us. It is one long love story of God pursuing humanity, constantly making efforts to draw us closer to him. It is a story of a generous giver and generations of children (who respond differently to the generosity of the giver). How has our generation responded to God's generosity? How will our generation compare with others?

How should we respond to God's generosity? Mother Teresa said we should do ordinary acts with extraordinary love. By simple ordinary means, Christians

grow in likeness to Christ, by living Christ-centered days, daily. Even experiences that do not appear Christ-related, such as doing our best to put up with the struggles of the day, small irritations, annoyances, inconvenience, interruptions, aches and pains, there are many undetected opportunities to grow closer to Christ and his suffering. The fact is that we must obey in little offerings, day by day, before we are able to obey in big offerings. Our obedience unites us with Christ because Christ was obedient to our heavenly Father, even obedient to death.

Obedience to death seems extreme, yet John Paul II said that Jesus is the norm of Christianity, not the extreme, but the norm. Therefore, we should strive for Jesus' level of selflessness, compassion, service and sacrifice. This is the norm of Christianity; this is not some radical craziness; rather it is a day-to-day way of life. It is his way; and within the core of our true being to respond to his command, "Follow me." The command of Jesus is in a sense a challenge for us to "go for it" — live selflessly, and he promises us that it is all worth it ... forever.

# Immigration reform: Why the church is a voice on issue

BY GLENN TEBBE

The U.S. bishops never seem to miss a beat when it comes to upholding the sanctity of human life — in all its forms. Whether it is protecting the elderly or handicapped from assisted suicide, the unborn from chemical or surgical abortion, or the incarcerated on death row from execution, the church, like Jesus, is very pro-human being. So it is not surprising that the U.S. bishops have launched a campaign to protect another group of human beings who are in danger of being dehumanized — immigrants.

A major concern of the Indiana Catholic Conference during the 2006 Indiana General Assembly has been the status and circumstance of immigrants, both legal and illegal or who are sometimes called "undocumented." And while the image is often those from Latin America, there are immigrants from throughout the world who come seeking to provide a living for themselves and their families.

The church respects the right of nations to control its borders and to enact laws in the best interest of its citizens. The church does not encourage illegal immigration and urges leaders of all countries to establish policies and practices that will respect the human needs and common good for all God's people. The church respects the legitimate need for the state to have reasonable requirements for citizenship and its privileges. Yet the church teaches that some rights are

inherent in the human condition; these are natural rights, which extend beyond all national boundaries. All immigrants, legal and illegal, have natural rights from their inherent dignity as persons, each created in the image of God. — "Gaudium et Spes."

In responding to legislation, the church begins from a moral perspective and evaluates topics and laws in light of sacred Scripture, the teaching of Jesus Christ and principles derived from its experience of trying to live and apply those teachings for many centuries. The church responds to immigrants not from their legal status but from the dictates of our belief and tradition.

In responding to immigrants, the church is following God's law and dealing with reality. Millions of immigrants are in the U.S. seeking only to care for their family and children. Some are refugees fleeing persecution and seeking to have family reunited. In addition, others who are here legally encounter obstacles, unworkable rules and requirements just to be reunited with family members.

U.S. immigration laws are in need of reform. By encouraging immigration reforms to protect the immigrants, the church is supporting and promoting Catholic values such as family, marriage and human work.

**Glenn Tebbe** is the executive director for the Indiana Catholic Conference.

# Sports

**CYO TO OFFER WRESTLING CAMP AT BISHOP LUERS** Bishop Luers High School will have CYO wrestling mini-camps. Grades 1-4 will run from Feb. 27-March 9 from 6-7:30 p.m. Grades 5-8 will meet from Feb. 27-March 25 from 6-7:30 p.m. The cost is \$15 per wrestler, and campers need to bring gym shoes, shorts and a t-shirt. For information or to obtain a permission slip, contact A. J. Kalver at (260) 456-1261. Kalver stresses that wrestling is a great sport that teaches discipline and sportsmanship. He adds that wrestling requires discipline, hard work and humility in victory or defeat. — MC

## Great players on and off the court

BY MICHELLE CASTLEMAN

FORT WAYNE — Ask Paul Gerardot what he stresses most when he coaches basketball, and he'll tell you it's not just how to play the game. Gerardot coaches the Benoit Academy seventh and eighth grade boys Phoenix and checks his players' grades each week to make sure they are in good standing in the classroom.

He says attitudes and academics come first. For 16 years now, Gerardot has tried to instill life lessons through the game of basketball. Gerardot played CYO (Catholic Youth Organization) basketball himself and enjoys "being with the kids and giving back to the program that gave so much to him."

He says that is true of many of the CYO coaches.

The Phoenix finished 6-2 in CYO play this season and 14-4 overall. "We concentrated on fundamental teamwork and sportsmanship above all," said Gerardot. "Morgan, Elijah, Courtney and all of our eighth graders really stepped up to a leadership role," he added.

All CYO tournament play began last week at St. Charles.

Benoit beat St. Louis-St. Rose in the opening game and will face Queen of Angels in the "Blue league" semifinals (on Tuesday night, Feb. 21) whom they lost to by just one point during the regular season.

### Benoit girls

Although they are small in numbers bringing up fifth graders and even a fourth grader to make a team, the Phoenix girls from Benoit Academy have had a great season. This young group only had two players with any prior basketball experience.

"We had to start from square one," said assistant coach Milton Mingo. Mingo has over 20 years of coaching experience and even coached head coach, Juan Gorman, in high school track. "I just came in to help Juan out. We've had a lot of fun this season and every one of these girls has worked very hard," said Mingo.

Mingo said he may be "a little biased," but feels Gorman's daughter, Lacia, just a seventh grader, "may be one of the best girls in the league."

Mingo added, "Lacia's a real player, something special ... keep your eye on her."

The team finished 4-2 in their league and hopes to get another shot at St. Therese in the CYO tournament.

### St. Joseph HC boys

A former CYO player himself, Hessen Cassel Squires' head coach Jim Knapke can clearly remember playing on Sunday afternoons at the Central Catholic gym.

In his rookie season as coach, Knapke led his sixth-grade son, James, seven seventh graders and two eighth graders to a fourth place finish in the blue league this year. The Squires were a very young team with little experience.

"We focused on the fundamentals: ball handling, man-to-man defense and are looking forward to a much improved team next season," said Knapke.

"This was a great group of kids," he added.

The Squires lost in the first round of tournament play to the Rams from Huntington Catholic at St. Charles last week. The assistant coaches for Hessen Cassel were Tony Wyss, Phil Harris and Doyle Hartman.



MICHELLE CASTLEMAN

Coach Gerardot with his Benoit Academy team watching intently from the sidelines during a CYO tournament game.



MICHELLE CASTLEMAN

The St. Louis-St. Rose Twins took the small school boys fifth and sixth grade tournament at St. Aloysius, Yoder, recently. In the photo are the following team members: front row, from left, fifth graders Zach Castleman, Conner Sheehan, Nicholas Platter; and back row, standing, sixth graders Alex Emenhiser, Mitch Castleman, Colin Stuerzenberger, Austin Hammon and coach Corey Sheehan.

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# ICCL crowns regular season champions, tournament time begins

BY ELMER J. DANCH

**SOUTH BEND** — The Inter-City Catholic League (ICCL) crowned three division champions and a co-champion as it wound up its 60th regular season and will now leap into its post season tournament this weekend.

St. Thomas of Elkhart bagged the John Bosco East Division with a perfect division record. St. Bavo of Mishawaka nailed down the Martin De Porres East Division also with a 6-0 mark. Corpus Christi won the John Bosco West Division with a 5-1 record. St. Jude and St. John the Baptist shared the Martin De Porres West Division with identical 5-1 records.

St. Bavo rolled over St. Monica, 40-17, with Jordan Milligan popping in 11 points to lead the victors.

St. Jude defeated St. Adalbert, 58-16, as Chris Dowling looped in 16 points while St. John the Baptist downed St. Michael of Plymouth, 40-28, to share the division title. Alex Bauters col-

lected 14 for St. Jude.

Christ the King beat Holy Cross, 47-26, as Adam Dyczko picked up 14, Cole Krugger picked up 10 and Tyler Bliha picked up 10 points for the winners. Adam Kovacs had 10 points for Holy Cross.

Corpus Christi dropped from the unbeaten ranks by losing to Holy Family, 41-34.

Chris Bakos led the Holy Family uprising with 13 points, and Alex Kish had 10 points.

In other contests, St. Joseph of Mishawaka easily won over St. Pius of Granger, 31-18. St. Joseph of South Bend put on a fourth quarter rush to down St. Anthony, 46-35. Collin Rahrid was high point man with 15 for St. Anthony.

Three games wound up the junior varsity or Colors Division. Christ the King White defeated St. Joseph, South Bend, Blue, 24-28. St. Anthony Maroon won over St. Jude Green, 41-26. Christ the King Blue nipped St. Matthew Black, 41-36, in overtime.

## Final division and league overall standings:

### St. John Bosco (East) Division

TEAM	DIVISION	OVERALL
St. Thomas	6-0	7-3
St. Joseph (SB)	4-2	5-5
St. Matthew	1-5	2-8
St. Anthony	1-5	2-8

### St. John Bosco (West) Division

Corpus Christi	5-1	9-1
Holy Family	4-2	8-2
Christ the King	3-3	7-3
Holy Cross	0-6	0-10

### St. Martin De Porres (East) Division

St. Bavo	6-0	8-2
St. Joseph (Mish.)	4-2	5-5
St. Pius	2-4	3-7
St. Monica	0-6	1-9

### St. Martin De Porres (West) Division

St. Jude	5-1	9-1
St. John the Baptist	5-1	9-1
St. Michael	2-4	5-5
St. Adalbert	0-6	0-10



PROVIDED BY HOLY CROSS COLLEGE

Freshman David Wilkerson begins a new tradition for the Saints athletics program and Holy Cross College. Garbed in a costume made by his mother, Wilkerson cheers the Saints as their first mascot at every home game.

## Holy Cross College cheering about its first mascot

**NOTRE DAME** — Holy Cross College athletes have been known as the Saints for years now, but this is the first year there's an actual Saint.

David Wilkerson was in English class one day when some members of the college's club basketball team got up to leave for the game. Wilkerson wasn't planning on going, thanks to two big papers due the next day, but that was soon to change.

Wilkerson says, "One of the players, Brandon Beck, told me that the team lacked a 'superfan,' and from my experience in high school, that was an insult to me, because I always was like a 'superfan.' So I just had to go

then because he said that."

That night at the game, Wilkerson was cheering loud and proud, and Dr. Tina Holland, the vice president for student affairs, couldn't help but notice. The following Monday, she asked Wilkerson to be the college's first official mascot.

And now, armed with a lot of spirit and a Saint costume made by his mother, Wilkerson cheers on the Saints at every home game.

He says he loves the job, and he's really excited for the future of the Saints athletics program and opportunities it will bring Holy Cross College.

## Saint Joseph's and Luers square off for girls semi state basketball title after four-year hiatus

BY ELMER J. DANCH

**SOUTH BEND** — The defending Indiana state champion Class 3-A Saint Joseph's High School girls basketball team and Bishop Luers of Fort Wayne will square off Saturday, Feb. 25, at North Side Gymnasium in Elkhart at 3 p.m. for the semi state title. The winner earns the right to be among the final four a week later at Indianapolis.

An unofficial sidelight to this tussle will also be the girls high school championship of the diocese. Both have sparkling records of 22-2 for the Saint Joseph's Lady Indians and 22-4 for the Bishop Luers Lady Knights.

The talented Lady Indians romped over Benton Central to win the Lake Central Regional at Monticello, 67-46. It was their fourth straight regional championship.

Meanwhile, the strong defense and 47 percent shooting of Bishop Luers' Lady Knights pumped them to a 39-22 victory over Northwood in the Peru Regional final.

The semi state final will be the second meeting between these two teams. Only four years ago, Bishop Luers nipped Saint Joseph's in the final at Warsaw.

Coach Mike Megyese of Saint Joseph's credited "the fine teamwork of every one of our players



JOE WISNIEWSKI

The Saint Joseph's girls basketball team gather for some last-minute pointers at a recent game.

who simply had a determination in their hearts to win.

"We had two long spurts in the game in which Deborah Wilson, Melissa Lechlitner, Sydney Smallbone and Becky Newsome came through when we needed the points," said Megyese.

Lechlitner popped in 21 points to lead the attack, Wilson 16, Smallbone 12 and Newsome 10.

Saint Joseph's never trailed, leading 16-14, 35-28 and 52-39.

At Peru, Bishop Luers skyrocketed into an eight-point lead before Northwood had a shot at the basket. Amanda Pedro turned in a 16-point performance to the Knights. Markee Martin, her teammate, was outstanding on defense and picked up six points.

Luers led at the end of each period, 13-6, 21-17 and 29-24.

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# Book written by Pope Benedict before elected offers gems

REVIEWED BY YORK YOUNG

Lent is approaching, and many Catholics are making decisions about what to give up for that solemn church season. But instead of giving something up, what if we added something to our day-to-day life? To engage in a new activity of charity, prayer or Bible study is a sacrifice of sorts — we are sacrificing what has become a comfortable existence by challenging ourselves to do more.

To read or study on one of the church's profound teachings will do the trick as well. And since the goal of Lent is to draw closer to God, I can't think of a better topic to study than the eucharistic presence of Our Lord. "God Is Near Us: The Eucharist, the Heart of Life" (Ignatius, \$12.95) is a perfect choice for such an endeavor, as it leads the reader into a deep connection with Jesus Christ as he is present in the Eucharist. Written by then-Cardinal Joseph Ratzinger, before he was elected Pope Benedict XVI, one of the most eminent theologians of our time and prefect of the Congregation for the Doctrine of the Faith, this book displays the greatness of Christ's gift to us in the Eucharist in these homilies and meditations.

The coming of Christ was meant for all man — God "did not spare his own Son but gave him up for us all" — Rom 8:32 — and the continuation of his presence in the Eucharist was God's intention all along, foreshadowed as early as the Old Testament (Song of the Suffering Servant, Isaiah 53). And Cardinal Ratzinger used some dramatic imagery to show us just what God's

gift was: "He, who is Lord, comes down to us; he lays aside the garments of glory and becomes a slave, one who stands at the door and who does for us the slave's service of washing our feet.

This is the meaning of his whole life and Passion: that he bends down to our dirty feet, to the dirt of

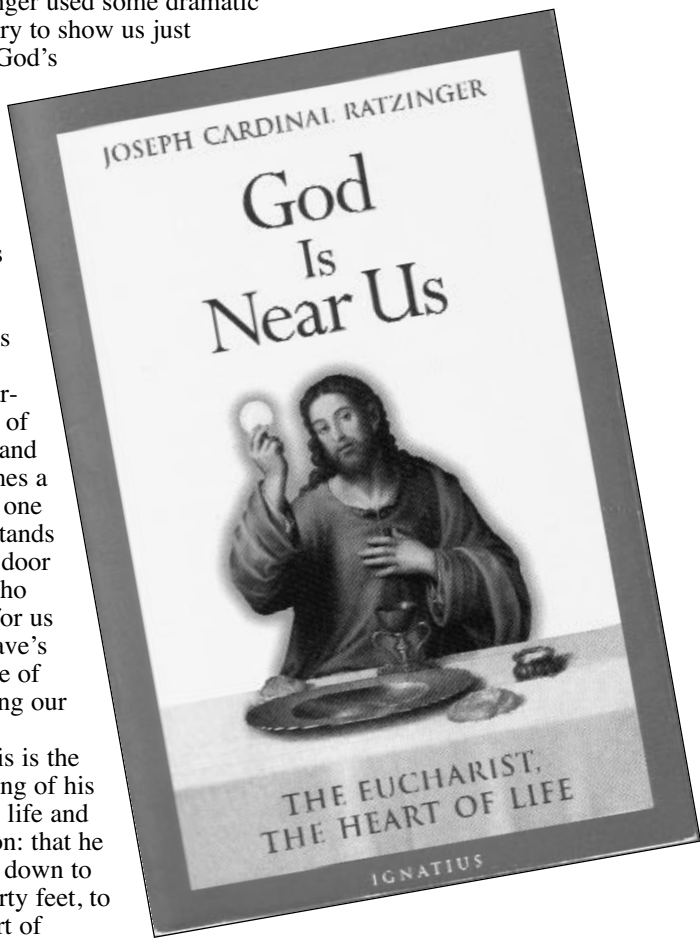
humanity, and that in his greater love he washes us clean. The slave's service of washing the feet was performed in order to prepare a person suitably for sitting at table, to make him ready for company, so that all could sit down together for a meal.

"Jesus Christ prepares us, as it were, for God's presence and for each other's company, so that we can sit down together at table."

Meanwhile, we learn that the Last Supper is not solely sufficient for the institution of the Eucharist.

For the vast majority of Catholics, who don't delve into theology much, and for the many who only look at their faith as a once-a-week duty, that seems, at the least, difficult to understand. Cardinal Ratzinger explains that Christ's words at the Last Supper "are an anticipation of his death, a transformation of his death into an event of love." The words would be empty of meaning if not for his death; similarly, his death would be empty of meaning without the Resurrection. "Thus the three belong together: the word, the death and the Resurrection. And this trinity ... gives us an inkling of the mystery of the triune God himself, this is what Christian tradition calls the 'Paschal Mystery,' the mystery of Easter."

There are plenty of other gems in "God Is Near Us" — how about "He (Christ) is the condescension of merciful love, who bows down to us." I dare say there is enough for 40 days of meditation.



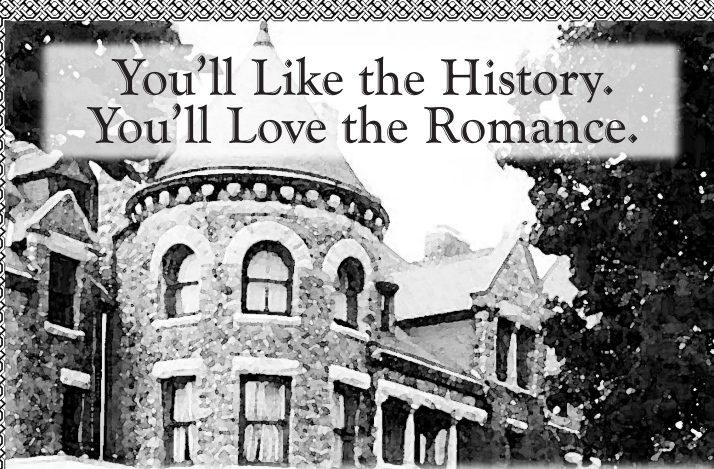
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# WHAT'S HAPPENING?

**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. HAPPENING

### St. Patrick Parish plans festivities for patron saint

South Bend — St. Patrick Parish will have a corned beef and cabbage dinner on Saturday, March 11, from noon to 4 p.m. at the Parish Center, 308 S. Scott St. Tickets are \$9 in advance by calling (574) 232-5839 or \$10 at the door. Hot dog meal is \$3.50. Take out available. Live Irish music and dancers. 9 a.m. Mass sponsored by the Hibernians at St. Patrick Church, 309 S. Taylor, coffee and donuts following. Parade downtown begins at 11 a.m. For entry info, go to www.sbshamrockclub.com.

## FISH FRYS

### Fish fry sponsored by Holy Name Society

New Haven — A fish fry sponsored by the Holy Name Society of St. John the Baptist Parish will be Friday, March 3, from 4 to 7 p.m. Adults \$6.50, children 5-12 \$3.50 and children under 5 free.

### Knights plan fish fry

South Bend — The Knights of Columbus Council 5521 will have an all-you-can-eat fish fry on Friday, March 3, from 5 to 7

p.m. Adults \$7, children (5-12) \$3. Portions of chicken strips and shrimp will be available.

### Fish fry at St. Patrick School

Walkerton — St. Patrick School will host an all-you-can-eat fish fry on Friday, March 3, in the school. Tickets are \$6.50 for adults, \$3 for children (3-9) and children under 3 free. Drive-through carry-outs are \$6.50

### Youth group hosts fish fry

Columbia City — The St. Paul of the Cross youth group will host a fish fry on Friday, March 10, at the church, 315 S. Line St. from 4:30 to 7:30 p.m. Adults \$7, children 6-12 \$4, children 5 and under free. Proceeds will benefit the senior Kentucky mission trip.

### Knights plan fish fry

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

### Ed Fox fish fry planned

Fort Wayne — Queen of Angels Parish will have a fish fry on

Friday, March 3, from 4:30 to 7:30 p.m. with family-style fast seating. Adults \$7, children (6-10) \$3 and children 5 and under free. Carry-out available.

### Fish fry at Our Lady

South Bend — A fish fry sponsored by the Our Lady of Hungary Holy Name Society will be Friday, March 10, from 5 to 7 p.m. in the gym, 735 W. Calvert St. Tickets are \$7 at the door or \$6.50 presale, \$4.50 for children 6-12, children under 6 free. Presale tickets may be purchased before and after Masses at Our Lady of Hungary, or by calling the rectory at (574) 287-1700.

### Fish and chicken dinner planned

Roanoke — A broasted fish and chicken dinner prepared by Country Chef will be Saturday, Feb. 25, from 4:30 to 7:30 p.m. Tickets are \$7 for adults, \$5 for children 6-8 and free for those 5 and under. Carry-out available.

### St. Louis Academy host fish fry by Country Chef

New Haven — A fish and tenderloin dinner will be Friday, Feb. 24, from 4 to 7 p.m. at St. Louis Besancon, four miles east of U.S. 30 and I-469 on Lincoln

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Joseph VanDeKeere, 88, St. Dominic

### Decatur

Eileen M. Rickford, 83, St. Mary of the Assumption

### Elkhart

Joseph P. Falcone, 68, St. Thomas the Apostle

Mary A. Nanos, 101, St. Vincent de Paul

Betty C. Weber, 83, St. Thomas the Apostle

### Fort Wayne

Christine D. Markley, 51, Sacred Heart

Msgr. Edward I. Hession, 90, St. Charles Borromeo

John Yurek, 54, Our Lady of Good Hope

Stephen B. Niezer, 57, St. Vincent de Paul

Ruth A. Smith, 93, St. Jude

### Mishawaka

Joy A. Horvat, 84, St. Monica

### New Carlisle

Johnnie G. Jankowski, 79, St. Stanislaus Kotska

### Notre Dame

John T. Buczkowski, 86, Sacred Heart

Sister M. William J. O'Connor, CSC, 94, Our Lady of Loretto

### South Bend

Bernard C. Dooms, 77, Holy Family

Richardo Fuentes, 46, St. Casimir

Anna Papp, 91, Our Lady of Hungary

Dorothy J. Botka, 81, St. John the Baptist

Leon Kush, 86, St. Stanislaus

Edmund S. Cytacki, 88, St. Hedwig

Loretta Mitts, 80, Holy Family

Brian F. Kolacz, 23, Holy Family

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

Adrienne F. O'Keefe, 47, St. Adalbert

Ruth A. DePaepe, 73, St. Jude

Helen Bikowski, 85, St. Stanislaus

### Wabash

Mary Helen Myers, 92, St. Bernard

Hwy East. Adults \$7, children 6-11 \$4 and children 5 and under free. Carry-out available.

**Fish and chicken dinner planned**  
Roanoke — A broasted fish and

chicken dinner prepared by Country Chef will be Saturday, Feb. 25, from 4:30 to 7:30 p.m. Tickets are \$7 for adults, \$5 for children 6-8 and free for those 5 and under. Carry-out available.

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## Ash Wednesday FISH FRY

### by ED FOX

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## ENJOY LENT with Fish by Ed Fox

### March

1	St. Patrick Church	Fort Wayne	2120 South Harrison Street
3	St. Jude Church		State at Randallia
3	Queen of Angels Church		1500 West State
10	Good Shepherd UMC		4700 Vance Avenue
10	St. Joseph Church		(Bluffton, Indiana)
17	St. Aloysius Church		14623 Bluffton Road
17	St. Rose Church		206 Summit (Monroeville)
24	St. Elizabeth Ann Seton Church		10700 Aboite Center Road
24	Our Lady of Good Hope Church		7215 St. Joe Road
31	St. Henry Church		2929 East Paulding Road
31	St. Joseph UMC		6004 Reed Road

### April

14	American Legion Post 420		112 East South (Monroeville)
14	Decatur Masons		(Decatur, Indiana)



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2007

BY MARK WEBER

# ONE HUNDRED AND FIFTY YEARS SESQUICENTENNIAL

## THE DIOCESE OF FORT WAYNE-SOUTH BEND

### St. Patrick, Ligonier, Est. 1860

Nineteen centuries after Christ was born in a stable, he was present and worshiped as the Blessed Sacrament in another stable in Ligonier.

"The stable" is a term affectionately used for a former carriage house and barn, which was one of the houses of worship that has served the Catholics of Ligonier and still comes up in conversation among senior parishioners.

When St. Patrick was founded under the direction of Bishop Henry Luers, services were held for about seven families in the home of Henry Zonker and then in a log-cabin-type church on Martin Street, where in winter, parishioners were warmed by a pot belly stove. Depending upon the weather, folks arrived on foot, on horseback, or in buggies, wagons and sleighs. Going to Mass called for planning and effort with no guarantee that a priest would be present; once or twice a month was a good average.

By 1899, St. Patrick had 21 families. Father John

F. Noll was the nonresident pastor and arrived by train, since he also served Kendallville and Albion.

After Father Noll became bishop, he arranged for the missionary Oblate Fathers of Mary Immaculate (OMI) to reside in Ligonier and to hold services in Albion and Wawasee. The Oblates remained until 1969 when St. Patrick came under the care of diocesan priests.

In 1967, the congregation moved across the street to a new church dedicated by Bishop Leo Pursley, and "the stable," now vacant, was converted to a rectory, parish offices and classrooms.

In 2001, a residence at 403 Ravine Park Dr. was purchased to serve as a rectory, and the priests' former living quarters were redesigned to serve as meeting rooms. It is a busy place, where 31 catechists offer religious education classes six days each week.

Hispanic families now predominate at St. Patrick and preschoolers enrolled in the Good Shepherd Program are taught in Spanish and Masses are offered in English and Spanish.

When the diocese celebrates its sesquicentennial in 2007, St. Patrick of Ligonier will lack only three years of being a charter parish. Now, as it reaches its peak enrollment, one can only wonder what lies ahead for the little church on the hill.



MARK WEBER

The bell tower at St. Patrick contains a bell from the former Little Flower Church on the shores of Lake Wawasee where some parishioners arrived by boat. At left is St. Patrick Church dedicated in 1967 by Bishop Leo Pursley.

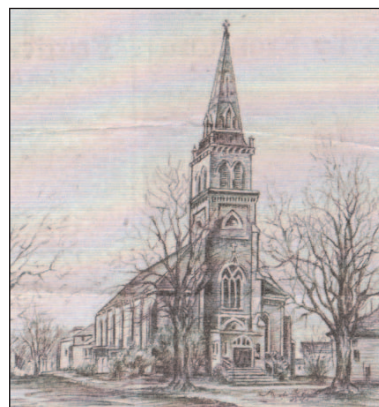
### St. John the Baptist, New Haven, Est. 1860

Although the faith first came to the Fort Wayne-New Haven area in the early 1600s when French priests, Franciscans and Jesuits worked among the Miami Indians and Father Jacques Marquette founded a Catholic mission on the Maumee River in 1672, the first missionary work of record began on April 16, 1840, when Father Julian Benoit arrived in Fort Wayne and established an organized outreach to New Haven, Besancon, Hessen Cassel and other towns surrounding Fort Wayne. His followers continued to serve New Haven Catholics, and records show that early in 1858, Father Alexis Botti held services alternately for 10 families in the home of Nicholas Schuchmann and in a dry goods store owned by Buiter and Schnelker.

The cornerstone for the first of three St. John the Baptist churches was laid by Bishop Henry Luers in October 1860. The parish consisted of 23 families and 120 members.

Over the years, St. John has experienced fire, flood and total rebuilding of its attractive campus. The present church was dedicated by Bishop Leo Pursley on April 27, 1975.

Parishioners at St. John approach needs of the parish with vigor. A Holy Name Society organ-



ized in 1940 has a present membership of 249 who take a hands-on approach to parish maintenance; they have installed drywall, painted the church interior, repaired kneelers, built cabinets, installed a baptistry, built a kitchen, cut down trees and are preparing to landscape a full city block where houses once stood.

St. John's first school opened in 1864 with one male teacher. Today it has 370 students enrolled in pre-kindergarten through eighth grade who prepare liturgies, hold food drives and visit nursing homes.

The Rosary Sodality, also chartered in 1940 serves funeral dinners, launders altar linens and is always on hand for special assignments. It is this group in particular that exemplifies the prevailing characteristic of St. John the Baptist Parish; its meetings are not held annually, monthly or periodically — members of the sodality meet daily with other parishioners for a rosary and prayers before Mass. Truly living stones that make up the solid essence that is St. John.



MARK WEBER

This small statue graced the original baptismal font at St. John. It is now in a modern setting in the present church.