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Don't be late for Mass April 2

Indiana clocks move one hour
forward at 2 a.m., April 2

TODAY'S CATHOLIC

Growing Queen of Peace School breaks ground for addition



LISA KOCHANOWSKI

Dignitaries join Father Richard Hire, pastor, at the Queen of Peace School in Mishawaka groundbreaking on March 26 for a new 7,700-square-foot addition on the west side of the school. The project is expected to be complete by the beginning of the 2006-2007 school year.

BY LISA KOCHANOWSKI

MISHAWAKA — It has been years in the making, and the dream is finally a reality.

Queen of Peace School in Mishawaka broke ground on Sunday, March 26, for a 7,700-square-foot addition on the west side of the current school building.

"Through the generosity of our parishioners, we will be able to continue to provide a quality Catholic education to our students," said Annette Mitchell, school principal. "It is such a blessing to have grown from our original 63 students to the 245 that are registered for the 2006-2007 school year. At the conclusion of this year, we will see the first graduating class at Queen of Peace in over 35 years."

Queen of Peace school had been closed for 30 years and was reopened in 1999. The school, offering classes in preschool through eighth grade, found they needed more space. To meet the space demands, they utilized temporary modular units placed in the parking lot for the past three years.

School board president Michael Portolese said that the permit on the modular units was set for three years, and they hit the three-year mark. The modular units were meant to be a temporary fix until the permanent addition could financially become a reality.

"We had to launch a capital campaign, and in conjunction with that, (we) did a competition with three architects," said Portolese. The school asked design firms to put together bids that included design, costs and ideas, and then they would vote

EXPAND, PAGE 4

Pope creates cardinals, prays for their love for church and Christ

BY CINDY WOODEN

VATICAN CITY (CNS) — Inducting 15 new members into the College of Cardinals, Pope Benedict XVI called on them to be even stronger witnesses of God's love for the world and their own love for the church.

At the March 24 ceremony in which the prelates from 11 countries became cardinals, he prayed that the red garments they now wear would inspire them to an even more "passionate love for Christ, for his church and for all humanity."

Giving them rings during a March 25 Mass, he told them they are called to serve the church "with the love of a spouse."

At both services, U.S. Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith, was the first of the new cardinals to approach the pope.

Cardinal Levada, the former archbishop of San Francisco, addressed the pope on behalf of the new cardinals March 24.

In accepting their new status, Cardinal

Levada said, the new cardinals renewed their commitment of "total love and unconditional fidelity to Christ the Lord and to the Christian people."

"This love for Jesus Christ and his church, this fidelity to humanity, which has a burning thirst for truth, we want to place into your hands," he told the pope.

Cardinal Sean P. O'Malley of Boston also was among the 15 to join the College of Cardinals in the first consistory of Pope Benedict's pontificate.

At the March 24 prayer service, Pope Benedict told the entire College of Cardinals, which now numbers 193 members, that he counted on them "to proclaim to the world that God is love."

"Ensure that the principle of love will spread far and wide and will give new life to the church," he said.

At Mass the next day, the pope slipped a ring on the finger of each cardinal saying, "Receive the ring from the hand of Peter

CARDINALS, PAGE 24

GYMNASTS EXHIBIT STATE-WINNING TALENT



DENNIS FECH

The Bishop Dwenger, gymnastics team who recently won the state competition, showcased their athletic talent at an assembly honoring the team on March 27. This was the second straight state title and the third in four years. Since 1993, Bishop Dwenger has been runner-up five times and state champs four times. Story on page 20.

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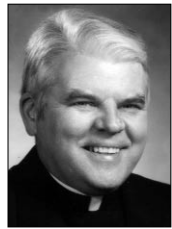
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What could be better than to spend time with young people?



NEWS & NOTES

BISHOP JOHN M. D'ARCY

Praying with young people

I spent the feast of St. Joseph, a pleasant winter day, at Saint Joseph's High School, across the street from Notre Dame. It was the first time that I was at Saint Joe High since I appointed Susan Richter as principal about 11 months ago. Susan served as dean at Saint Joe for many years and won the respect of the faculty and, in a special way, the pastors of the South Bend area. It was a joy to spend this day with her and see the affection, and especially the respect, in which she is held by faculty and students. A disciplined school and now, finally, after many years of discussion, a dress code. Thanks should be given to Dan Swygart, Jennifer Carrier, Susan and many others for working on this last year. Nothing brings more anxiety than to talk about the initiation of a dress code; but Saint Joe has installed one, and the dress reflected the discipline in the school.

Other wonderful moments

It was a joyful meeting with the faculty, a special delight to be with the excellent religion department, so many of whom have completed, or are completing, the program at Notre Dame financed by Our Sunday Visitor toward an advanced degree. That program has been a blessing for our diocese. A special joy to see unfold before me the strategic plan. James Schellinger of Indianapolis, an architect and a graduate of Saint Joe High who has done similar work in Indianapolis, donated his time and energy and has laid out a wonderful plan for Saint Joe High School, which will occupy all of us for many years to come.

Off to Bishop Dwenger

On Thursday of the same week, I spent a marvelous day at Bishop Dwenger. You see, I spend much of my time praying with young people, and what could be better for a bishop? When I visit these schools, I always celebrate Mass and preach. Barbara Loomis, who is in charge of campus ministry at Bishop Dwenger, wondered if I would lead one of the two penance services this year instead; and I agreed. What a joy to have over 500 young people, the junior and senior classes, present in the gym with such reverence. Eighteen of us priests in all heard confessions — a surprise. Among those joining us, all set with alb, pectoral cross and purple stole, was Bishop William Houck. Bishop Houck served as bishop of Jackson-Natchez, a missionary diocese in Mississippi. He came here to offer the sacrament of confirmation in about six

parishes, thereby giving much appreciated help to the local bishop. He could have rested, but he responded to the suggestion of Father James Shafer and joined us for confessions. Although technically retired, he serves as director of the Extension Society which, for over 100 years, has supported and built churches in the poor areas of this land. They donated \$30,000 toward the new Our Lady of Guadalupe Church in Warsaw.

What a joy to preach on the sacrament of penance and then join Bishop Houck and 16 other priests for confessions for about an hour and a half. What can you say when you see the students rising and lining up in long lines to receive this sacrament, and to come with such devotion and humility? The same discipline, devotion and prayerfulness we had seen at Mass at Saint Joe High. A great credit to the leadership of Fred Tone, along with his wonderful faculty.

Bishop Dwenger is well-launched on their building program. Indeed, three of our high schools are fund raising and Saint Joe is in a preparatory stage.

I must say that those young people going to confession so sincerely was a blessing. What a joy to a bishop who still feels young at such events.

In between: A day with our priests

In between these two days, I joined about 65 of our priests for a day of prayer at Sacred Heart Parish, Warsaw. Father James Steffes, the rector of Immaculate Heart Seminary in Winona, Minn., where

I must say that those young people going to confession so sincerely was a blessing. What a joy to a bishop who still feels young at such events.

three of our young men are studying, was the presenter. There were two beautiful conferences and I was able to join many of our priests in making a Lenten confession.

We have two talks and a pleasant luncheon with a few announcements from the bishop, exposition of the Blessed Sacrament and quiet prayer in the afternoon. We were on the way home by about 2:30 p.m.

Father Steffes, a wonderful young priest, told us about the exemplary character of the three seminarians who are studying in Winona. He also commented publicly on the joyful fraternity, which is so evident among our priests.

More young people

Now, I am getting ready for the retreat for young adults. Father Jim Shafer will be back to give this retreat for the second time. I will do my usual part, joining them on Saturday afternoon for a question-and-answer period, taking part in the penance service and hearing confessions, and celebrating Mass on Sunday morning.

I think this is about the 20th time we have had this retreat for young adults. It never gets old, and I enjoy it very much.

I celebrated Mass at the University of Saint Francis on Sunday night. In their account, I noted they are calling it the "Bishop's Retreat." I think it is advertised in this way. It gives me great consolation and encouragement to be so closely associated with our young people at a spiritual moment.

The first anniversary

Can it be one year since that beloved spirit left us? Who can forget the three to four million people that descended on Rome? No one organized it. Integrity of life and purity of heart still attract. His papacy spanned 26 years and showed the priesthood of Jesus Christ in all its beauty as a great adventure. I treasure the personal moments I had with him from the day he stepped onto the tarmac at Logan Airport in Boston to the last "ad limina" visit in which I did all the speaking because I knew it was such a strain for him. Still, at the end, after I had spoken with him, he said in his clear, strong voice, "Thank you for the visit."

I recall his joy when I shared with him the reaction of the young people to the World Youth Day in Denver. Most of all, I shall always remember him at prayer. Praying at the Cathedral of the Holy Cross in Boston. Praying quietly before the Blessed Sacrament in his private chapel before Mass. Praying with more than a million people at Grant Park in Chicago. I will remember him laughing, laughing with young people. And I will remember him crying. "When did the rock stars ever cry over us?" said a young Canadian after seeing the pope at Denver. The following words were spoken by a French philosopher after he first met John Paul II and quoted by the Pope's biographer, George Weigel, in his new book, "God's Choice," about the election of Pope Benedict: "This is not a pope from Poland," he said, "this is a pope from Galilee."

Now comes Holy Week, the great triduum. The chance to ponder the Lord's death for our salvation. More than ponder, let us be joined to him and be close to him in his suffering and in his rising. I will pray for you all while on retreat with the young adults.

Don't forget to move your clocks ahead one hour.

See you next week.



CNS PHOTO/LUCAS JACKSON, REUTERS

Demonstrators yell slogans supporting a massive March 25 march and rally through the streets of downtown Los Angeles protesting pending immigration legislation. The House-passed immigration bill calls for tougher border protection and stiffens penalties for undocumented immigrants and those who help them.

Catholic statements on immigration legislation have common themes

BY PATRICIA ZAPOR

WASHINGTON (CNS) — As hundreds of thousands of people marched in cities across the country in support of comprehensive immigration reform, Catholic bishops in various states joined the chorus of voices calling on Congress to do more than crack down on illegal immigrants.

The Senate Judiciary Committee was to take up immigration legislation the last week of March, pressured by Majority Leader Bill Frist, R-Tenn., to quickly turn a completed bill over to the full Senate.

As committee and floor votes neared, immigrants, church activists, union members and others who are pressing for change led rallies and marches in Washington, Milwaukee, Phoenix, Chicago, Denver and other cities. The Saturday before the Senate returned from a week-long break to consider the bill, more than half a million people marched in downtown Los Angeles.

Bishops from Georgia, Arizona, New York, California, Pennsylvania and Colorado are among those who have issued pastoral letters or public statements in recent months about immigration and what they would like legislation to address.

Cardinal Roger M. Mahony of Los Angeles called the people of his archdiocese to consider how Lenten fasting, prayers and almsgiving could help them "relate to the complex reality of immigration, especially in the face of increasing hostility toward immigrants." He also said that if a House-passed version of legislation passed he would instruct the priests of his diocese to ignore its provisions that would criminalize

providing assistance to illegal immigrants.

In general, the bishops' statements echo many of the points in documents of the U.S. bishops as a whole, including a 2003 pastoral letter, "Strangers No Longer: Together on the Journey of Hope," issued jointly with the Mexican bishops' conference.

In July 2005, Bishop Gerald R. Barnes of San Bernardino, Calif., chairman of the bishops' Committee on Migration, announced the committee's support for a version of immigration reform legislation sponsored by Sens. John McCain, R-Ariz., and Edward M. Kennedy, D-Mass., known as the Secure America and Orderly Immigration Act.

The U.S. Conference of Catholic Bishops also has endorsed an interfaith statement calling for a comprehensive approach to immigration law.

Among the key principles endorsed by the bishops are:

- That any legislation provide a way for people who are already in the country illegally to "come out of the shadows, regularize their status upon satisfaction of reasonable criteria and, over time, pursue an option to become lawful permanent residents and eventually" U.S. citizens.

- That the system of immigration for family reunification be revamped to significantly reduce waiting times, which now run many years for some categories of relatives of legal U.S. residents. The backlog is considered to be a factor in why some people try to enter the country illegally and in the breakup of families.

- That any system for "guest workers" to fill jobs in the United States includes legal avenues for workers and their families who wish to remain in the country to do so.

- That border enforcement policies respect individuals and protect human rights, while allowing the government to identify terrorists and dangerous criminals and prevent their entry.

Bishop Barnes on behalf of the migration committee in December criticized H.R. 4437, legislation passed by the House and sponsored by Rep. James Sensenbrenner, R-Wis. Among his objections were:

- It would expand the process known as expedited removal, further curtailing the already limited rights people have in seeking to avoid deportation.

- It would require that anyone caught attempting to enter the United States illegally be put in detention. Currently, thousands of illegal immigrants are simply returned across the Mexican border or are released on their own recognizance pending further legal action.

- It would change the act of being in the country illegally from a violation of civil law to a criminal violation, which would have long-term implications for future efforts for people to become legal residents.

- It would criminalize the act of aiding people who are in the country illegally, including offering humanitarian assistance such as that provided by many church-sponsored organizations.

- It would prohibit refugees and asylum seekers from obtaining legal permanent residence and citizenship if they commit relatively minor crimes.

Further information about the USCCB's immigration campaign is available online at www.justiceforimmigrants.org.

STATEMENT FROM BISHOP JOHN M. D'ARCY

Letters to Senators Lugar and Bayh concerning immigration reform

FORT WAYNE — The following letter was sent recently by Bishop John M. D'Arcy to Senators Richard Lugar and Evan Bayh making clear the bishop's opposition to the immigration bill, H.R. 4437, which recently passed the House of Representatives.

Bishop D'Arcy also sent a letter to Rep. Chris Chocola (R-2nd) who supports H.R. 4437 and a letter to Rep. Mark Souder (R-3rd) thanking him for his opposition of the bill. The letters may be read on the diocesan Web site at www.diocesefwsb.org.

Dear Senator Lugar and Senator Bayh,

I am writing to you with regard to the immigration reform legislation that is currently in the Senate Judiciary Committee but, I understand, will probably soon be considered on the Senate floor.

As a Catholic bishop who has been entrusted with the pastoral care of a growing number of Hispanics (some of whom do not have legal status in our country), I strongly urge you to reject an overly punitive approach to immigration reform in support of an approach that is more comprehensive and humane. Such an approach will not only promote the security of our nation, but will also put undocumented workers and their families on the path to lawful residence and create greater legal avenues for necessary workers to enter the United States in the future.

This debate should not be allowed to get mired in a controversy over amnesty for those who have broken our immigration laws. Due to the scope of the problem, this debate needs to address the reality of growing millions of workers without legal status who need to be recognized and legally integrated into our system. I am particularly supportive of provisions that would allow undocumented immigrants to register for a temporary six-year visa as long as they have worked in the United States, have no criminal records and are not security threats. While I am by no means an expert on homeland security or border enforcement, it seems to me that effective border control would be greatly enhanced by increasing legal avenues for legal immigration.

True immigration reform will not impose overly punitive consequences on immigrants and their families. I am particularly concerned about provisions that could even jeopardize the church's pastoral care of immigrants by criminalizing assistance to immigrants without legal status. Certainly this is going too far.

I pray that this nation of immigrants — among whom were my own parents — may remain a beacon of hope and humanity to those who, like our ancestors, simply want an opportunity to have a better life and enjoy the freedoms of our great country. Please, do whatever is within your power to ensure that our immigration reform is both comprehensive and humane.

Sincerely yours in our Lord,

Most Reverend John M. D'Arcy

STATEMENT FROM BISHOP JOHN M. D'ARCY

Masses encouraged to commemorate Pope John Paul II's death

My Dear Brother Priests,

As you know, the first anniversary of the death of Pope John Paul II is fast approaching. He died one year ago on April 2. I will offer Mass for his noble soul at the regular noon Mass at the Cathedral of the Immaculate Conception on Monday, April 3.

I would ask that every parish have a Mass for him, an announced Mass, sometime between April 1 and April 15, as close to his anniversary date as possible. If you could announce it on the previous Sunday, that would be wonderful.

This Mass gives us an opportunity to speak on the papacy, which is part of our faith. At every Mass we pray for the pope. Let us show our people about the ministry of the Petrine office as an object of faith in our life, something that has strengthened the church from the beginning.

Let us all keep Pope Paul II in our prayers and continue to be inspired by the wisdom of his writings and the strength of his life. Let us help our people to see through his life the care of Christ for his church and also the beauty of the Catholic priesthood when it is lived with dedication and joy.

I join you in praying for our beloved Pope John Paul II.

Sincerely yours in our Lord,

Most Reverend John M. D'Arcy

Saint Joseph Regional Medical Center blesses new ground

BY SISTER MARGIE LAVONIS, CSC

SOUTH BEND — Saint Joseph Regional Medical Center (SJRC) marked a landmark day in its history on March 19.

Bishop John M. D'Arcy celebrated a Mass for the SJRC community at the Church of Our Lady of Loretto. The place of the Mass was significant because it is the church of the Sisters of the Holy Cross who founded the South Bend hospital in the 1800s. The hospital in Mishawaka was founded in 1910 by the Poor Handmaids of Jesus Christ to accommodate those who were unable to take the trip to South Bend for their medical care.

In his homily, Bishop D'Arcy



Bishop John M. D'Arcy blesses the ground at a March 19 ceremony to celebrate the groundbreaking of the new Saint Joseph Regional Medical Center at the corner of Douglas Road and Main Street in Mishawaka.

reminded the assembly of the great courage of the religious women who came to this area to be domestic workers and who soon after saw and addressed the greatest needs of that time, which were the education of young women and healthcare.

He spoke of the importance to "keep faith with the sisters who came with nothing except the consecration of themselves, of their bodies and souls, to God." He challenged the Saint Joseph communities to be faithful to the heritage of the sisters and to continue to deliver healthcare that "respects the dignity of each human person, body and soul."

Bishop D'Arcy commended Chief Executive Officer Nancy Hellyer and the board of trustees for starting the activities of the day with a Mass to ask God's blessing on the great undertaking about to begin.

He stressed the importance of this blessing especially today when there is so much technological progress in medicine. He said that there are so many good things happening in healthcare, but with each advance in technology, those in Catholic healthcare must continue to ask the question of whether or not a particular technology serves and promotes the dignity of the human person.

The bishop also stressed that health professionals must always remember that God is the creator of life. God is the one who gives life and who takes it away. He emphasized that Catholic healthcare must always provide the sacraments to the sick and the dying and to care for the poor. That is the heritage of the sisters.

He concluded the homily by saying, "As we begin this

Saint Joseph Regional Medical Center's Chief Executive Officer Nancy Hellyer presents Bishop John M. D'Arcy with a statue, "St. Joseph on the Journey" at groundbreaking ceremonies of the new facility at the corner of Douglas Road and Main Street in Mishawaka. Saint Joseph Regional Medical Center adopted the theme as a symbol of moving forward and gave the statues as gifts to various clergy and community leaders who attended groundbreaking ceremonies March 19.

momentous journey, which is a sign of faith, let us at this Mass put it in the hands of God, of Jesus Christ, of Our Lady and of St. Joseph whose feast we celebrate (March 20)."

After the celebration of the Mass, participants proceeded to the corner of Douglas Road and Main Street in Mishawaka where the new state of the art hospital will be built. There the bishop, in the presence of administrators from Trinity Health and Saint Joseph Regional Center, as well as sisters, trustees, associates and other guests, blessed the site and prayed for the safety of all those who will work on the construction of the new facility.

During the festivities, CEO Nancy Hellyer reminded those present of the importance of building a value-based healthcare culture as well as a new building.



PHOTOS BY MIKE STACK

EXPAND

CONTINUED FROM PAGE 1

on the best plans.

Ironically, Panzica Building Corporation, the group that built the first church that later became the home of the current school, won the contest and completed the plans for the addition.

"It's really a pretty amazing project," said Portolese.

Fund raising for the event has included getting funds from the capital campaign, trivia nights, pancake breakfasts and any other ideas they could come up with to motivate people to donate money to the project.

"It was a hard campaign to sell," said Portolese. The rectory needed work, money was needed for the bishop's Legacy of Faith campaign, and then there was the desire for the school addition.

The Queen of Peace bid originally came in at \$730,000, and they hit a snag with the hurricanes and increased gas prices and had to increase that bid by \$100,000, which further prolonged the start of construction.

Once the construction is complete, the school will have two new classrooms, administrative offices, a common meeting room, a dedicated science room and a larger library. Increased safety is

another positive to this project because the current main office is unable to see the front of the modular classrooms. Now the front of the school will be completely visible.

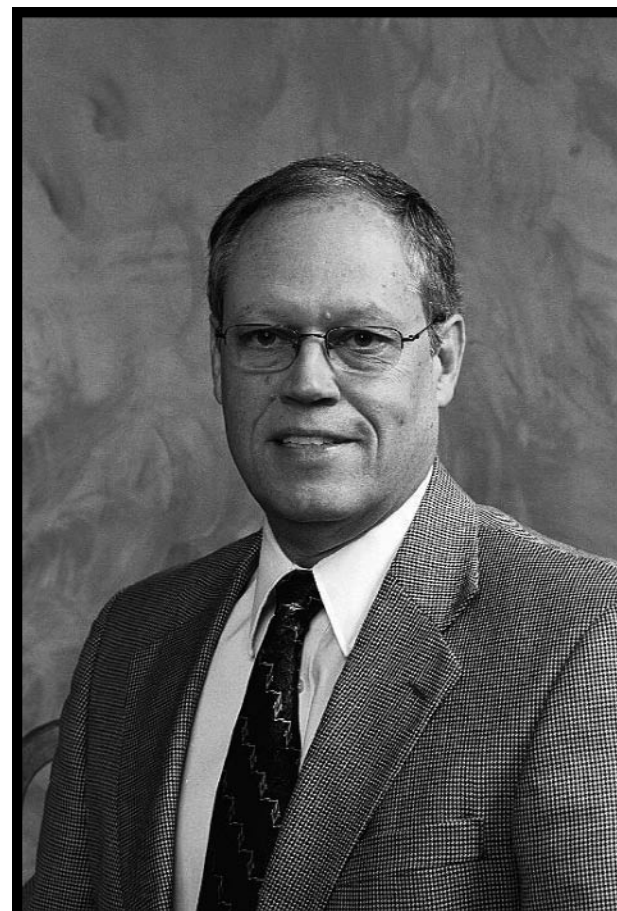
Philip Panzica, president and principal architect on the project, said that several things had to be considered when putting together plans for the addition. They need to do some site circulation and cleaning; they wanted to create a view of the ravine for the schoolchildren and wanted to make the addition blend with the existing school building.

"You try to do something that pulls it all together versus some thumb print that makes it look different," said Panzica.

The construction site was blessed by Father Richard Hire, pastor, and dozens of schoolchildren, parishioners, teachers and area residents attended groundbreaking ceremony.

Construction started Monday morning and is expected to be completed in July — in time for the students to take occupancy at the beginning of school in August of 2006.

A second phase of the expansion project will include a gymnasium area including a concession and stage area as well as athletic fields. The parish anticipates launching a future capital fund campaign specifically for the gym addition.



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Chicago Archdiocese issues reports critical of its handling of abuse

BY MICHELLE MARTIN

CHICAGO (CNS) — The Archdiocese of Chicago released two reports highly critical of its handling of clerical sex abuse March 20.

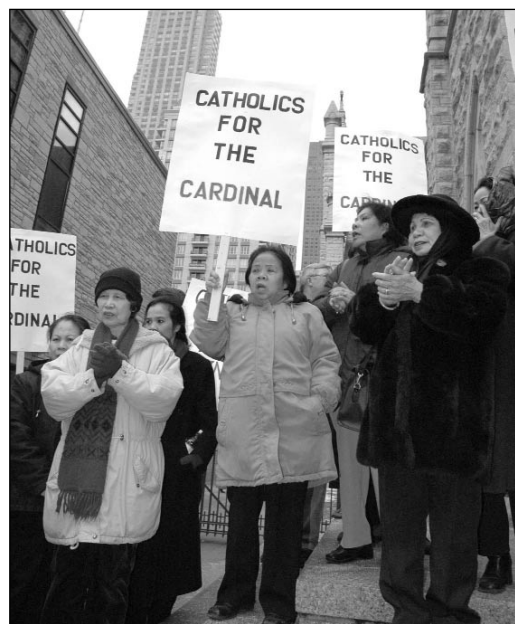
One report focuses on the handling of the cases of Father Daniel McCormack and Father Joseph Bennett, who were monitored but not immediately removed from ministry after abuse allegations arose against them. The second one examines the system of monitoring of priests who have substantiated allegations of sexual abuse against them.

The reports were released an hour before Chicago Cardinal Francis E. George and his chancellor, Jimmy Lago, met with reporters.

Lago, the point person overseeing all abuse allegations, reaffirmed the commitment of the cardinal, himself and the church of Chicago to protect children, but acknowledged that many have questioned that commitment in recent months.

"You are going to have to judge us by our actions," Lago said, noting that the archdiocese intends to ask the auditors retained by the U.S. bishops' National Review Board to focus on the reports' recommendations. "The important thing to us is that we have a blueprint for going forward."

Separate outside consultants made the reports, which found that archdiocesan staff members and officials, from school personnel to the cardinal, failed to fol-



CNS PHOTO/SANDY BERTOG, NEW WORLD

low the procedures and policies the archdiocese had in place, and that the monitoring in place for 18 priests accused of sexually abusing minors is "insubstantial" and relies almost completely on the priests to self-report their activities.

Much of the criticism aimed at the archdiocese has focused on the case of Father McCormack, who was pastor of St. Agatha Parish when he was arrested in January on charges that he had sexually abused two boys. Since then, he has been charged with abusing a third boy, who came forward after the first two cases were reported in the media.

Chicago police questioned him at the end of August 2005 after one of the boys reported being molested three years ago; he was

released without charge because the state's attorney did not believe there was enough evidence to prosecute him.

He was not removed from ministry until his arrest, but he was being monitored by another priest at St. Agatha and was told to avoid being alone with children.

The archdiocese said it had no mechanism to remove Father McCormack as pastor after police launched their investigation because the alleged victim did not make a statement to church officials.

After the McCormack case broke, Father Bennett stepped aside as pastor of Holy Ghost Parish in South Holland. He was under investigation for two years — and was assigned a monitor for his activities — after two adult

Catholics hold signs showing support for Chicago Cardinal Francis E. George outside Holy Name Cathedral Feb. 11. The Archdiocese of Chicago hired an investigator to conduct an independent overview of its handling of recent abuse cases and asked for a complete review of its policies and procedures for monitoring clergy accused of sexually abusing children.

women came forward and said he had abused them as children.

The report by former FBI agent Danny Defenbaugh noted a lack of communication among archdiocesan staff. He said Cardinal George was not told that Father McCormack was detained and questioned by police for three days after the vicar for priests was told, and he did not receive all the information he should have in the months that followed.

Releasing the reports is one of five steps the archdiocese is taking to try to prevent future missteps in handling accusations of clerical sexual abuse.

It also is:

- Establishing an ad hoc advisory committee including judges, police and child abuse experts to help make sure the reports' recommendations are implemented.

- Retaining a child welfare expert to help train archdiocesan staff and volunteers on how to report suspected abuse.

- Voluntarily releasing a list of the names of all living priests who have been the subject of substantiated accusations of sexual abuse, as well as the names of accused priests who have died but had an opportunity to respond to the charges against them.

- Amending reporting protocols with the state's attorneys in Cook and Lake counties and with the Illinois Department of Children and Family Services.

The archdiocese will act on the reports' recommendations, and has turned over information to the Cook County state's attorney to see if any staff members

will be subject to prosecution for failing to report allegations of sexual abuse, Lago said.

Cardinal George said he is "deeply regretful" over the lapses in Father McCormack's case, especially since a child has come forward and said the former pastor at St. Agatha abused him while the archdiocese delayed action.

"I must accept responsibility and I do," the cardinal said. "For the tragedy of allowing children to be in the presence of a priest against whom a current accusation of sexual abuse had been made, I am most truly sorry. I should have focused more clearly on the actions we needed to take and I should have taken them much more quickly."

In his investigation, Defenbaugh found that the grandmother of the boy whose family called police in August called the archdiocese with suspicions in September 2003, but no one followed up because she did not want to leave her name. She did leave her phone number, which Defenbaugh's report says is enough for the allegation to not be treated as anonymous, and that, in any case, anonymous allegations should be looked into.

Defenbaugh also said the archdiocese was not in compliance with the U.S. Conference of Catholic Bishops' 2002 "Charter for the Protection of Children and Young People" with regard to completion of safe environment training and background checks for staff and volunteers who work with minors.

Same-sex debate prompts review of adoption San Francisco policy

SAN FRANCISCO (CNS) — The Archdiocese of San Francisco is reviewing its Catholic Charities adoption programs to ensure that they are "fully in sync" with church teaching against adoptions by same-sex couples, a spokesman for Archbishop George H. Niederauer said March 21.

"Our teaching on marriage and family life precludes these kinds of adoptions," said spokesman Maurice Healy. "We need to find another way to help this vulnerable population. How, remains to be worked out."

Earlier March 21, the archdiocese said in a statement that the review is aimed at determining "how we can continue to best serve children who are so much in need of a home."

"We realize there are people in our community, some working side by side with us to serve the

needy in society, who do not share our beliefs, and we recognize and respect that fact," the statement added.

The issue of gay adoptions has been heating up in San Francisco since the Boston Archdiocese announced earlier this year that it would no longer facilitate any adoptions because of regulations in Massachusetts that would prohibit discrimination against same-sex couples wishing to adopt.

Archbishop Niederauer's predecessor, Cardinal-designate William J. Levada, in a March 9 statement affirmed a 2003 document from the Vatican Congregation for the Doctrine of the Faith, which he now heads. That document said it would be "gravely immoral" to let same-sex couples adopt children.

"Allowing children to be adopted by persons living in such unions would actually mean

doing violence to these children, in the sense that their condition of dependency would be used to place them in an environment that is not conducive to their full development," the document said.

Cardinal-designate Levada said March 9 that since 2003 "it has been, and remains, my position that Catholic agencies should not place children for adoption in homosexual households."

The San Francisco Board of Supervisors voted unanimously March 21 in favor of a nonbinding resolution condemning Cardinal-designate Levada and urging Archbishop Niederauer to repudiate his views.

"It is an insult to all San Franciscans when a foreign country, like the Vatican, meddles with and attempts to negatively influence this great city's existing and established customs and traditions, such as the right of same-sex couples to adopt and care for children in need," the resolution said.

The resolution called Cardinal-designate Levada "a decidedly unqualified representative of his former home city and of the people of San Francisco and the values they hold dear." It called his statements "hateful and discriminatory rhetoric (that) ... shows a level of insensitivity and igno-

rance which has seldom been encountered by this Board of Supervisors."

Supervisor Tom Ammiano, who introduced the resolution and describes himself as gay and Catholic, said the board would "take the necessary steps to defund Catholic Charities if this dispute cannot be resolved."

Catholic Charities of San Francisco, which reportedly has placed five children with same-sex couples since 2000, receives an estimated \$7 million annually from the city for its services in the areas of children's mental health, care for people with AIDS and low-income housing.

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Federal Judge and minority trailblazer to deliver Saint Mary's commencement address

NOTRE DAME — Ann Claire Williams, a judge on the U.S. Court of Appeals, will deliver the 2006 commencement address at Saint Mary's College. Commencement takes place at noon on Saturday, May 20, in front of LeMans Hall.

Williams became the first African American woman on the bench for the U.S. District Court for the Northern District of Illinois when Ronald Reagan appointed her in 1985. At 35 years old, she was also one of the youngest federal appointees. President Bill Clinton appointed Williams to the U.S. Court of Appeals for the Seventh Circuit in 1999, making her the first African American woman to serve on the Seventh Circuit and only the third to serve on any appeals court in the country.



ANN CLAIRE WILLIAMS

Williams' career began as an educator rather than a lawyer. After earning a bachelor's degree in education and a master's in guidance and counseling, Williams worked as an elementary school teacher in inner city Detroit, the city where she was born and raised. She graduated from the University of Notre Dame Law School in 1975 and began her legal career as a clerk with Judge Robert Sprecher of the U.S. Court of Appeals for the Seventh Circuit. From 1976 to 1985, she tried major felony cases as an assistant U.S. attorney in Chicago.

Williams co-founded Minority Legal Education Resources in 1977 to support minorities in their effort to pass the Illinois bar exam. In 1993, she co-founded Just the Beginning Foundation, dedicated to celebrating the contributions of African American federal judges and to encourage more racial and ethnic diversity in the legal profession.

"Ann Claire Williams is an example of commitment, perseverance and excellence," says Saint Mary's College President Carol Ann Mooney. "Judge Williams epitomizes the servant leader. She uses her professional expertise and her wisdom in service of her country and all of its people. Her careful analysis, encompassing vision and moral courage have earned her widespread respect."

For additional information, see the Countdown to Commencement Web site at <http://www.saintmarys.edu/Commencement/>.

Dwenger student to represent Indiana at Honor Band of America

FORT WAYNE — John Leszczynski, a senior at Bishop Dwenger High School, has been selected by Bands of America to perform in one of the nation's finest honor ensembles, the 2006 Honor Band of America. Leszczynski was selected among hundreds of applicants from

AROUND THE DIOCESE

BROTHERS CELEBRATE PATRONAL FEAST OF ST. JOSEPH



BROTHER CHARLES MCBRIDE

The priests of the Indiana Province of the Holy Cross sponsored a celebration of the feast of the solemnity of St. Joseph, the patronal feast of the Brothers of Holy Cross on March 20. The celebration for the brothers included a Mass at the Basilica of the Sacred Heart, Notre Dame, and a dinner hosted by Moreau Seminary. Pictured are Brothers of Holy Cross, Brothers Thomas Shaughnessy, Walter Gluhn, William Mewes and James Bluma, bringing up the gifts at the Mass. Father Joseph Carey, CSC, of the Notre Dame Campus Ministry team was the celebrant of the Mass. Music was sung by the University of Notre Dame Liturgical Choir. The Mass began with the choir singing the litany of St. Joseph. Brothers participating in the ceremony as readers were Brothers Vincentius Balog, James Newberry and Donald Fleischhacker.

across the nation for membership in this honors ensemble. John is the son of Bob and Nancy Leszczynski. The band director is Christine Russell.

John composes music and will conduct the concert band in his original song "Architecture" at the Bishop Dwenger Spring Concert on April 30. He also plays his saxophone and clarinet at Masses at St. John the Baptist Church, New Haven. He will attend Indiana University in the fall to pursue degrees in music composition and music education.

The Bands of America Honor Band performed in concert on the evening Saturday, March 25, at Clowes Memorial Hall located on the campus of Butler University in Indianapolis. The Honor Band is a 100-piece national ensemble that was directed by Ray Cramer, recently retired director of bands, Indiana University, and one of the nation's preeminent wind conductors. Bands of America is the nation's largest presenter of educational festivals, events and workshops for high school musicians.



JOHN LESZCZYNSKI

Bishop Luers to host LuersKnight

FORT WAYNE — Bishop Luers High School will present their 2006 Annual LuersKnight Auction Fundraiser, "MidKnight in Paris," on Saturday, April 22, at Bishop Luers High School.

The evening features cocktails and hors d'oeuvres beginning at 5:30 p.m., followed by dinner served at 6:30 p.m.

A live and silent auction will be held throughout the evening with many exciting items including get-away weekends, a Handmade Harley Davidson Quilt, ND vs. UCLA football tickets, Christmas collectibles, gardening items, camping gear, artwork, religious items, sports memorabilia, furniture, Vera Bradley items, gold and diamond jewelry, golf outings, Notre Dame, Purdue, IPFW (Indiana-Purdue Universities at Fort Wayne), Wizards, Komets and Chicago Cubs tickets, tuition vouchers for Saint Francis, St. Joseph and Marian College and many more items.

Honored guest Bishop John D'Arcy will host the bishop's auction to raise student tuition.

A cash raffle will be drawn that evening with prizes totaling \$10,000. Raffle tickets are sold for \$100. For reservations and information, call the Bishop Luers High School Development Office at (260) 456-1261.

Father Jan Michael Joncas to receive Mathis Award

NOTRE DAME — Father Jan Michael Joncas, visiting associate professor of theology at the University of Notre Dame, will receive the Notre Dame Center for Liturgy's 2006 Mathis Award, according to center director David W. Fagerberg.

The Mathis Award, named in honor of Father Michael Mathis, CSC, who founded the graduate school of liturgy at Notre Dame, is annually given to a person or organization making significant contributions to the renewal of the liturgy in the United States. Father Joncas, its 24th recipient, will receive the award and give the keynote address at the center's annual liturgy conference, which will be held June 19 to 22 on campus.

Being a man of multiple talents, Father Joncas works in multiple venues," Fagerberg said. "In the academy he is known as a proficient researcher, exploring topics ranging from the architecture of an Italian baptistry, to musical semiotics, to the liturgical rites of the church, resulting in three books and over 100 articles. In the church, he has served as parochial vicar, a campus minister and pastor. And in the world of liturgical music he is known for composing and arranging over 200 pieces of liturgical

music, including some of the most often sung pieces in the past decades."

Fire in South Dining Hall causes minimal damage; no injuries

NOTRE DAME — A fire in the South Dining Hall at the University of Notre Dame early March 25 caused minimal damage, according to John Antonucci, operations chief for the Notre Dame Fire Department. There were no injuries, he said.

Firefighters responded to an alarm at 3:16 a.m. and had the fire under control at about 3:40 a.m., Antonucci said. Units from both the Notre Dame and South Bend Fire Departments were on the scene.

Antonucci said an electrical short in an exhaust fan in Reckers restaurant caused the fire.

Several dining hall employees were in the building at the time of the fire, according to David Prentkowski, director of food services. There were no students or other customers in Reckers, a 24-hour dining facility, he said.

Prentkowski said dining hall operations were not be affected by the fire damage.

The cost of the damage is not yet available.

Israel hikers seek sponsorships

FORT WAYNE — Greg Bercaw, a teacher at St. John the Baptist School in Fort Wayne, is planning a summer trip with two friends. Their plan is travel all the way across Israel — about 550 miles — on foot. Their journey will take them across a desert, past three seas, alongside ancient ruins and through modern cities.

In order for this trip to become a reality, they will need to cover significant costs of equipment, travel, food and other logistical concerns. They are, therefore, seeking sponsors and donors and, in return, will gladly visit sponsoring churches, synagogues, civic organization, scout troops etc. after their trip and share their experience firsthand.

For more information on sponsoring this journey, contact Greg Bercaw at (260) 432-7442 or visit www.israelnationaltrail.com.

Serrans to gather for Midwest convention

NOTRE DAME — Catholic men from five states will gather in South Bend at Saint Mary's College and the University of Notre Dame for the Midwest states convention of Serra International, Oct. 27-29.

The theme of this gathering is "Thirsting for knowledge, truth, charity and Christ."

In addition to workshops, the three-day conference will include talks given by Father Theodore M. Hesburgh, CSC, president emeritus of the University of Notre Dame, Father Glenn Kohrman, assistant director of vocations for the Diocese of Fort Wayne-South Bend, Dr. Charles Rice, Notre Dame law professor, and Fred and Lisa Everett, co-directors of the diocesan Office of Family Life.

The purpose of Serra Clubs throughout the United States is to foster vocations to the religious life, especially the priesthood. — EJD

Imaginations present their writing talent at Young Authors Conference

BY JENNIFER OCHSTEIN

MISHAWAKA — The story? It's quite simple, really: Toilet spring pops from stool, saying, "boinga, boinga, boinga."

So says the story's author, Tristin Moreno, a first-grader at Holy Family, who was holding the pages of his story up, covering his face so only his eyes peeked above. But you could tell, Tristin, whose store was about a long, nameless toilet spring, was smiling.

Tristin's was just one of several hundred creative imaginations weaving tales at the 2006 Diocese of Fort Wayne-South Bend Young Author's Conference held recently

at Marian High School in Mishawaka.

As to why Tristin decided to attend the conference? He was even more shy in revealing that tidbit of information.

"You can be honest," his mother, Tricia Moreno, cajoled.

He still hesitated. She whispered in his ear.

"Because my mommy made me," Tristin finally blurted.

Laughing, she reminded him how much fun he had the year before, but he didn't seem to remember much from the year before.

"That was a long time ago," he said.

But he's writing, and that's what seemed to be the important

thing to organizers of the conference.

According to Suzanne Wiwi, chair of the Young Author's Conference and principal at St. Joseph's School on Hill Street in South Bend, writing is integral to every aspect of learning.

Students write in science, social studies, math — all classes, she said.

"Reading and writing is so important to their success in everything they do," she said.

And the conference speakers talk about their writing, what writers do, the process they go through to write and how they became writers, Wiwi said.

The conference guest speakers included Steve Swinburne, author



JEN OCHSTEIN

Caroline Blue, a third-grader at St. John's, shows off the story she wrote to share with others during the small group sharing time at the 2006 Young Author's Conference at Marian High School.

He also talked to kids about heart-breaking rejection.

His most popular book called "Once a Wolf" — the one that has sold the most copies and won him the most awards — was rejected 37 times before a publisher finally accepted it.

His motto? A quote from British statesman Winston Churchill: "Never give up. Never give up. Never give up."

And he encouraged the students to adopt the same motto.

He also told students that if they're interested in writing, just write, no matter what it is, just write.

During his session with kindergarten and first-graders, Urbany sang to students about the different parts that make up a story and entertained the kids with songs on his guitar.

Despite the guest speakers, many of the kids seemed most excited about being able to share the stories they wrote during the small group sharing time.

Mitchell Isenhardt, 7, a second-grader at St. John, South Bend, was one of those.

Though it was a work of fiction — a trip to Disneyland — he was hoping that everything he'd imagined would one day come true. He said one day he'd like to go.

Asked why he likes to write, Mitchell didn't hesitate: "Because it's fun."

Indeed.

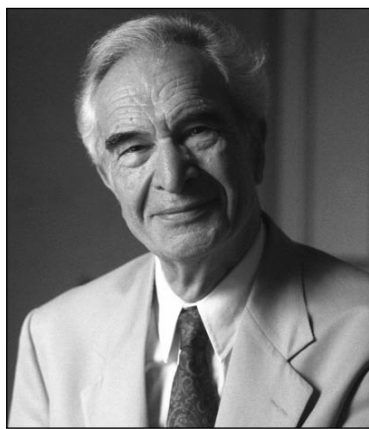
Jazz legend Dave Brubeck to receive Laetare Medal

NOTRE DAME — Jazz pianist and composer Dave Brubeck has been awarded the University of Notre Dame's Laetare Medal for 2006. He will receive the medal, the oldest and most prestigious honor given to American Catholics, during the university's 161st commencement exercises May 21.

"The composed energy of Mr. Brubeck's art helps us apprehend the fullness of creation," said Notre Dame's president, Father John I. Jenkins, CSC. "His life and his music splendidly interweave the celebration of beauty with the imperative to worship."

Born Dec. 6, 1920, in Concord, Calif., Brubeck spent much of his childhood on a cattle ranch near Ione, aspiring to be a rancher. His mother was a classical pianist and teacher, and by the time her son was 4 years old, he had delighted her with his precocious keyboard skill while troubling her with his predilection for popular tunes and idiosyncratic improvisations. He attended the College of the Pacific in Stockton, Calif., at first intending to study veterinary medicine, but became a music major within a year of his arrival. While in college, he played jazz for a weekly campus radio show whose director was Iola Marie Whitlock, a woman to whom he has now been married for 63 years.

Drafted for military service following college, he spent two years of World War II playing in a band at Camp Haan in Southern California before being sent to the European theater in 1944. He once said that his experience of war convinced him that "something should be done musically to



CNS PHOTO/BOB ROLLER

The University of Notre Dame announced that jazz musician and composer Dave Brubeck will receive its Laetare Medal. The medal has been awarded annually to a Catholic "whose genius has ennobled the arts and sciences, illustrated the ideals of the church and enriched the heritage of humanity."

strengthen man's knowledge of God." After the war, he returned to California and enrolled at Mills College under the GI Bill to study music with the French classical composer Darius Millhaud.

He began playing jazz in San Francisco nightclubs, and by 1951 had formed the Brubeck Quartet, which so dramatically reshaped both the sounds and the audiences of American jazz music that the 1954 release of its album, "Jazz Goes to College," was the subject of a *Time* magazine cover story which described Brubeck as "the most exciting new jazz artist at work today" and the composer and performer of "some of the

strangest and loveliest music ever played since jazz was born."

In addition to such signature works as "Blue Rondo a la Turk" and "Take Five," Brubeck has written, performed and recorded ballets, a musical, an oratorio, cantatas, a Mass, compositions for jazz combos and orchestras and numerous solo piano pieces.

Last June, on a National Public Radio program, Brubeck spoke of his belief that "we each are protagonists in a great human drama and it is in our daily choices, large and small, that we contribute on one side or the other in a continual struggle between good and evil, forgiveness and revenge, mercy and ruthless power." He said that he thought that all great faiths had in common the imperative "to love your enemies," and quoted Chief Joseph of the Nez Perce tribe's observation that "the Great Spirit made us all."

"Science through DNA knows this to be true," Brubeck said. "The very cells of our body know this to be true, and our great religions know it to be true. Our hope lies in the Great Spirit, the God of all creation, that my particular faith calls the Holy Spirit."

The Laetare Medal is so named because its recipient is announced each year in celebration of Laetare Sunday, the fourth Sunday in Lent on the church calendar. "Laetare," the Latin word for "rejoice," is the first word in the entrance antiphon of the Mass that Sunday, which ritually anticipates the celebration of Easter. The medal bears the Latin inscription, "Magna est veritas et prevalebit," "Truth is mighty, and it shall prevail."

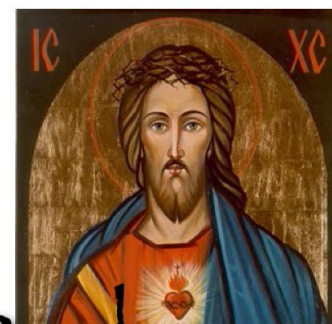
of 20 children's books about nature, and Joe Urbany, a musical storyteller.

During his presentation to second and third-graders, Swinburne encouraged students to explore their world and write about what they see.

He talked about visiting a bear den in Pennsylvania and manatees — the subject of one of his latest books — in Florida.

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Speaker sets the framework for understanding poverty

BY KAY COZAD

FORT WAYNE — Dr. Rita Pierson grew up in a well-educated, middle-class family in segregated Houston, Texas, where poverty lived “next door.” As a school speech therapist, elementary and secondary teacher of regular and special education, counselor and eventually administrator in the Chicago area, she has witnessed firsthand the impact poverty has on a child’s educational opportunities.

During her time as an urban/suburban school administrator Pierson, who now holds a doctorate in education and is a licensed professional counselor, met Ruby Payne at a workshop on poverty and education. That was a meeting that changed her life.

Ruby Payne, Ph.D., has been an educator since 1972. After years of working with poverty and economic class issues, she authored “A Framework for Understanding Poverty,” that teaches the hidden rules of poverty and strategies to overcome the obstacles created by these rules.

Since its first publication in 1995, Payne has authored several other books on related topics as well as speaking to groups of educators and other professionals throughout North America and Australia on the culture of poverty.

During the workshop Pierson attended, she compared Payne’s research on the culture of poverty from her research in Haiti, to her own research done within the schools around the Chicago area and found amazing similarities.

Her interest led her to work with Payne on the issues surround-



KAY COZAD

Dr. Rita Pierson from the Houston-based aha Process, Inc. speaks to over 100 educators, administrators and other professionals from around the diocese during a two day workshop providing a “framework for understanding poverty.” The workshop was held at the Archbishop Noll Catholic Center in Fort Wayne.

ing economic class within aha! Process, Inc., a company founded by Payne in 1994, dedicated to educating professionals on the effects of class and poverty on society. Pierson has been a full-

time consultant and international speaker for aha Process, Inc. since 1998.

Educators, administrators and other professionals from the Diocese of Fort Wayne-South

Bend were eager to begin a two-day workshop presented by Pierson on March 20-21, held at the Archbishop Noll Catholic Center in downtown Fort Wayne. Over 100 participants, representing as many as 25 schools from the Catholic elementary schools, East Allen, Huntington, Anderson, Dekalb, Plymouth Community Schools, Lutheran schools and others, gathered together with workbooks and handouts to learn how to overcome the challenges of economic class within their schools.

Pierson, whose self-proclaimed middle-class attire and discourse, engaged those in attendance with humorous anecdotes and situational narratives centering on the issues educators face with economically diverse students. The focus during the first day of the workshop was teaching the understanding of poverty and its effects on education.

She spoke of the eight resources of a student including financial, emotional, support and more. Language and discourse patterns were discussed as well as the hidden rules among economic classes. Hidden rules, she says, are not stereotypes and can only be learned by observation, adding that educators must understand the rules a child in poverty lives by to understand his or her behavior.

Additionally, the educator must be willing to teach the hidden rules of the middle-class-based structure of the school systems. This, she says, will eliminate many of the behavior problems teachers face today. Effective discipline interventions as well as mediation and cognitive strategies were identified along with how economic realities affect patterns of living.

The following day participants were met with teacher-based, hands-on information on effective ways educators can assist students with limited educational opportunities. Pierson presented a mental model for teaching that comes from three sources: purpose, pattern and structure of the information, which determine how the cur-

riculum is organized. Anecdotal stories helped illustrate the points.

Jo Ann Roscoe, associate superintendent for curriculum in the Catholic Schools Office, said Pierson’s workshop was scheduled a year in advance with funding from Title Four: Safe and Drug Free Schools money.

She and others from the diocese believe Pierson’s workshop addressed many issues teachers face including bullying and other disciplinary issues within their own schools. She hopes participants will “take the information back to their own schools and train others to open their eyes to kids’ behaviors.”

Roscoe, along with Mary Schreiber, principal at Benoit Academy, have been trained to teach economic class information and have provided individual workshops for local schools.

Schreiber says, “This is an outstanding workshop. As principal I believe my staff needs to hear these things. She (Pierson) has a lot to offer.”

Tim Weigand and Ryan Donaghy of Gateway Woods School reported that the “hidden rules were right on target.”

“I’m excited to read the material to gain a new perspective and better understand a completely different culture,” says Weigand, who works with children on probation.

Patty Caraway, from Anderson Community Schools Title One Reading Program, saw the workshop as a great opportunity. “I could picture students I have questions about as she spoke.”

Pierson left the group with information on teaching children the rules of behavior to move from poverty to middle class using these points: Poverty is relative, occurs in all races, is generational and situational and is based on patterns.

She stressed that relationships and education are essential for students to move out of poverty and that each educator present could positively affect their students’ quality of life.

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Living Christ today: The church today

BY GINNY KOHRMAN

Opening prayer

O God, humble but strong, we your people gather to celebrate your eternal presence among us. Infinitely redeemed and empowered by the life, death and resurrection of Jesus Christ, you have chosen us to be your church. Chosen and blessed as a group of royal priests, we are challenged to continue your mission in the world. In thanksgiving for your mercy, which has called us from the darkness of sin, we ask you to make us a light to our world — a holy nation built on the cornerstone of Jesus Christ. Help us to be living stones, built into a spiritual house of mutual love and endless praise to you, our Creator and Lord. Amen.

— Adapted from 1 Pt 2: 1-10.

Scripture: 1 Cor 12: 12-31; Acts 2: 43-47; Eph 4: 1-6; Acts 4: 32-35

Commentary

In the first-century church, people gathered in the Jewish temple to pray and then met in their homes for the breaking of the bread. (Acts 4: 46) These Christians were said to be of one mind and one heart, sharing all things equally, praying together as a family and inviting others to come to know the one whom they deeply loved, Jesus Christ. (Acts 4: 44, 47) The first-century Christian church may have been in its infancy stages — yet today, following the Second Vatican Council, we look to those Christian roots and ideals to strengthen and direct the Catholic Church in our modern world.

The early Christian Church family realized that Jesus Christ was the fulfillment of the promise God had made to redeem the world. The invisible God was made visible through the overflowing love of God: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." — Jn 3:16.

Those who believed in Christ, through the power of the Holy Spirit, gathered together as baptized sons and daughters of God, to continue the mission of Jesus Christ. This assembly of believers would eventually be called "the church." The Vatican II document "Lumen Gentium" states that the church was prefigured throughout the history of the people of Israel, fulfilled in Jesus Christ and the outpouring of his Holy Spirit and will "be brought to glorious completion at the end of time." — LG, # 2. In other words, there is still a lot of work to do.

The church is a group of followers who are "called out" to live in unity with the Trinity and to

share a common set of beliefs revealed to us by God through Jesus Christ, enlightened by the Holy Spirit. It is through this common ground of faith that love is able to flourish within the family of God. The church is a body of believers who belong to the Lord in faith, hope and love. The gifts of the Holy Spirit, given to the members of the church at the first Pentecost, fortified them to "receive the mission of proclaiming and establishing among all peoples the kingdom of Christ and of God..." — LG, # 5. The church today is summoned, through the power of that same Holy Spirit, to renew this eternal commitment to Jesus Christ, who is the Good Shepherd, the sheep gate. (John 10:7)

Life with Jesus Christ

We are aware that through Jesus Christ we are redeemed and changed into a new creation. (2 Cor. 5:17) From every land and nation, Christ calls people to share life with him: From age to age, you gather a people to yourself, so that from east to west a perfect offering may be made to the glory of your name. — Eucharistic Prayer III. As Catholic Christians we believe that, through baptism, we enter into this life of Christ and the body of Christ. When we receive Christ in the holy Eucharist, we become one with him and one with each other. In "Lumen Gentium," it is written, "All members must be formed in his (Christ's) likeness, until Christ is formed in them." — LG, #7. Christ continually gives his members the human and divine gifts needed to build up the body of Christ, the church.

The catechism states that we are the "seeds and beginning of the kingdom," the "little flock" whose shepherd is Jesus, a pilgrim people. It is within the people of God that the kingdom of heaven on earth remains until it is fully achieved in heaven. It is through the church that the truth and grace of Jesus Christ is communicated to all. "Lumen Gentium" states, "The church, in Christ, is a sacrament — a sign and instrument, that is, of communion with God and of the unity of the entire human race..." — LG, #1.

The people of God

The people of God is that group of people who share in the new and perfect covenant, one that was confirmed in Christ. Jesus "called together a race made up of Jews and gentiles, which would be one, not according to the flesh, but in the Spirit." The people of God are those who are a "chosen race, a royal priesthood, a holy nation." — CCC # 781-782. Through faith in Christ and baptism, the people of God share in the priestly, prophetic and kingly vocation of Jesus Christ. We are called to be

missionaries, bringing about the kingdom of God on earth until we reach it in perfection at the end of time.

But what does this vocation look like in a modern world that appears to reject Christian principles and attitudes? How can one be prophetic in a society that turns a deaf ear to those who attempt to proclaim the Gospel? How can one be "kingly" when our society promotes excessive self-sufficiency and individualism? Perhaps it is best to take another look at what it means to be a priestly, prophetic and kingly people of God.

Priestly people

The ministerial priesthood and the common priesthood of the faithful are different, but interrelated. Each, in its own important but distinct way, shares in the priesthood of Jesus Christ. Our ministerial priests, through the sacred power bestowed upon them in the sacrament of holy orders, "forms and governs the priestly people; in the person of Christ he brings about the eucharistic sacrifice and offers it to God in the name of all the people. Those who are members of the common priesthood also share in the offering of the Eucharist. They "exercise that priesthood, by the reception of the sacraments, by prayer and thanksgiving, by the witness of a holy life, self-denial and active charity." — LG #10.

There are many faithful and good members of both the ministerial and common priesthood.

Still, all of us are human beings with human failings. Ongoing spiritual growth often requires a prayerful internal examination of our commitment to Christ. Self-evaluation of our priestly vocation, first received at baptism, can reflect spiritual healthiness and confidence in the guidance of the Holy Spirit. Perhaps we could reflect on the following questions:

- Do I feel I am personally "formed" in the faith? Do I make my needs known to those who can teach me about the faith? Do I take advantage of classes or retreats, through which I may grow closer to Christ?
- Is there a way that I may be of help to my pastor so that he may have more time to dedicate to teaching and guiding my parish?
- Are there ways in which I might be of help in teaching or mentoring others with heartfelt dignity, truth and compassion?
- Am I committed to regular participation in the sacramental life of the church and the faith formation of my children?
- Do I ask my pastor to help me understand those aspects of everyday life that require well-informed moral choices?
- Within our fast-paced lives, do I remember to turn to the Lord in prayer and discernment? Have I become so individualistic and nar-

row-minded that I forget about my brothers and sisters who need love and attention?

The catechism tells us that all the baptized, "by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood." As priestly people, we are to present ourselves as a living, holy and pleasing gift to God.

Prophetic people

As prophetic people, we are called to be living witnesses to Christ through our faith, love and worship. With faith in the spirit of truth and the guidance of the church's magisterium, we are asked to know and obey the teachings of our faith so that we can share that faith with others. God asks us to be his voice in the world.

The Holy Spirit also "distributes special graces among the faithful of every rank" to renew and build up the church. — LG # 12. With discernment and the support of those in authority, each is asked to share their gifts for the benefit of others. Being a prophetic people requires openness to the gifts of the Holy Spirit. Do we receive these gifts with an attitude of charity toward others and for the common good of the whole church? Do we actively seek to understand our faith with the help of the Holy Spirit so that we may be a source of truth and knowledge for others? Do we bear witness to the one to whom we belong? Just as the early Christians bore witness to Christ's life and teachings, we, too, are called to tell others about the love and mercy of Jesus Christ: "With great power, the apostles bore witness to the resurrection of the Lord Jesus Christ, and great favor was accorded them." — Acts 4:33.

Kingly people

Through Christ's death and resurrection, he invites us to share in his kingship. Christ's kingship is not one of domination and control but rather one of loving service for all. In Mt 20:28, Jesus says, "The Son of Man did not come to be served but to serve and to give his life as a ransom for many." As we grow in our awareness of God's love for us, we want to return that love to others. As kingly Christians, we are asked to serve as Christ served ... giving our all for the sake of others. Empowered, strengthened and anointed by the Spirit of Christ, we are called to love one another as Christ loved and to be "of one mind and one heart."

The church today

Each period of church history brings with it many blessings and great challenges. This millennium is no different. If we are mindful that the spirit of Jesus is always alive within both the human and

divine institution that forms our Catholic Church, we will not forget the mission entrusted to us by Jesus Christ. Our faith in Christ and our baptism call us, through our various occupations and vocations, to be priestly, prophetic and kingly people of God. Christ is relying on us, with the help of his Spirit, to take an active part in building up the church, the people of God. A healthy personal evaluation of our baptismal commitment will once again remind us of the importance of each member of the body of Christ. We are all wounded and in need of reconciliation and healing. We are all valued without exception. We are the God's holy people, the church today.

Reflection and connection

- What are the gifts you received from the Holy Spirit for building up the church? Do you feel you are empowered to use these gifts in concrete ways in the church or in the world?
- What keeps you from using your prophetic abilities to be the voice of God in the world today? How might you begin to carry out this prophetic call?

Evangelizing action challenge

For interior renewal

Make a short list of questions about your faith and seek out answers to these questions with a spiritual mentor, priest or catechist. Join or form a spiritual book club and discuss books, articles or church teachings as a group.

Reaching out to others

Pray for good and faithful vocations to the ministerial priesthood. Assist in teaching children or youth about the Catholic faith, spiritual traditions or prayers ... especially in your family or parish. Don't expect that someone else is doing this. Take your children to church each week and help them understand the beauty of each of the sacraments.

Transforming society

Try to respond each day in love to those you meet. Build up society and the church by treating each individual as you would Jesus Christ. Pray that our country will be open to the message of Jesus Christ.

Closing prayer:

How lovely your dwelling, O Lord of hosts!
My soul yearns and pines for the courts of the Lord.
My heart and flesh cry out for the living God.
As the sparrow finds a home
And the swallow a nest to settle her young,
My home is by your altars,
Lord of hosts, my king and my God!
Happy are those who dwell in your house!
They never cease to praise you.

— Ps 84:1-5

Pope to meet with Archbishop of Canterbury later this year

LONDON (CNS) — Pope Benedict XVI will meet the head of the worldwide Anglican Communion later this year to discuss relations between the two faiths. The visit, which will take place on an unspecified date in the fall, was announced March 23 by Anglican Archbishop Rowan Williams of Canterbury, spiritual head of the Anglican church. The visit will mark the 40th anniversary of the 1966 meeting between Pope Paul VI and Anglican Archbishop Michael Ramsey of Canterbury; Archbishop Williams wears the ring Pope Paul gave Archbishop Ramsey. The meeting also coincides with the founding of The Anglican Centre in Rome the same year. It will be the second time Archbishop Williams has met Pope Benedict; the two greeted each other the day after the pope's inaugural Mass, which he also attended. "I am very much looking forward to the visit and especially to meeting Pope Benedict once again," Archbishop Williams said March 23.

Church's credibility with minorities called important in AIDS work

WASHINGTON (CNS) — The credibility of the church among minorities makes it an important institution in HIV/AIDS prevention and education programs at the local level, said Catholic officials involved in African-American and Hispanic ministry. This credibility helps break down the taboos, stigmas and misconceptions associated with the disease, said Beverly Carroll, executive director of the U.S. bishops' Secretariat for African-American Catholics, and Ronaldo Cruz, executive director of the bishops' Secretariat for Hispanic Affairs. In both minority groups, the percentage of people infected with the AIDS virus is much higher than their percentages in the overall U.S. population. In the African-American community people are afraid they will be identified "as someone who is promiscuous, who has had sex outside of marriage or who is a drug abuser," said Carroll. The result is that people are afraid to get tested, she said. Cruz said the Hispanic value system opposes homosexuality and "there is a cultural norm which seems to say that if you have AIDS you're gay." A lack of knowledge means that people do not understand that the disease "can be contracted by innocent people," he said.

Speaker: 'Da Vinci Code' lies could bring more interest in faith

CORAL GABLES, Fla. (CNS) — Instead of fearing or trashing "The Da Vinci Code," people of faith should view it as a much-needed vaccine against ignorance, according to Thomas Ryan, chairman of the religious studies department at St. Thomas University in Miami. "It is a novel that holds a mirror

NEWS BRIEFS

POPE WAVES TO THE FAITHFUL AFTER MASS IN ROME



CNS PHOTO/CHRIS HELGREN, REUTERS

Pope Benedict XVI waves to the faithful after celebrating Mass March 26 in the Church of God the Merciful Father, a modernistic church in Rome commissioned by John Paul II. The pope quoted from a sermon his predecessor, Pope John Paul II, prepared shortly before his death in which he worried that the world was succumbing to selfishness, fear and the power of evil.

up to us — to silly academics and people who misuse facts," Ryan told a group of Protestant, Catholic and Jewish leaders gathered March 22 for the monthly clergy dialogue sponsored by the National Conference for Community and Justice. He said talking about the popular book — and upcoming movie — should "strengthen our congregations to be able to deal with what's out there" in terms of religious ignorance and misconceptions. "This is a vaccine," said Ryan, whose area of specialization is medieval church history. "This articulates the silliness that's out there. We could use it as a way of inoculating ourselves."

Opus Dei unveils new Web site in 22 languages

NEW YORK (CNS) — In its fourth design in the past decade, Opus Dei has launched a new version of its Web site at www.opusdei.org. The Web site, which was visited by more than 3 million people in 2005, offers information about Opus Dei as well as news about the Catholic Church and the pope. It is now available in 22 languages. "The Da Vinci Code" has definitely increased the number of visitors to our Web site," said Peter Bancroft of the Opus Dei communications office in New York. "In 2005, we had 15 million page hits, from 3 million different visitors. Just on the U.S. version of the site, we have had a million visitors to our page about 'The Da Vinci Code.'" An improved press room section of the site offers contact information for Opus Dei press offices around the world, as well as backgrounders, press

releases and audiovisual materials on the organization.

Official: Time ripe for improvement in Vatican-China relations

VATICAN CITY (CNS) — The time is ripe for improvement in Vatican-China relations, said a top Vatican official. In interviews with a Hong Kong television station and local newspaper, *South China Morning Post*, the Vatican's foreign minister, Archbishop Giovanni Lajolo, said there was hope for an eventual normalization of relations between the two states. "The fact itself of (China) entering into unofficial contacts is an attitude not of closure but of openness," the archbishop told the Hong Kong-based newspaper. While official diplomatic ties have been severed since 1951, some sort of improvement may be on the horizon, he added. "The time is ripe," the archbishop said March 25 on a Hong Kong cable television program. "We hope for an opening on the part of the Chinese authorities, who cannot ignore the expectations of their people or the signs of the times."

Vatican says pope dropped title for theological, historical reasons

VATICAN CITY (CNS) — Pope Benedict XVI has dropped "patriarch of the West" from his official titles because it was theologically imprecise and historically obsolete, the Vatican said. "The renunciation of this title is meant to express a historical and theologi-

cal reality and, at the same time, to be the renunciation of a claim, which should benefit ecumenical dialogue," said a March 22 statement from the Pontifical Council for Promoting Christian Unity. The title "patriarch of the West" was dropped without explanation from the 2006 edition of the *Annuario Pontificio*, the Vatican yearbook, published in late February. In the new edition, the pope is described as "bishop of Rome, vicar of Jesus Christ, successor of the prince of the apostles, supreme pontiff of the universal church, primate of Italy, archbishop and metropolitan of the province of Rome, sovereign of Vatican City State and servant of the servants of God." In previous editions, the title "patriarch of the West" had been listed after "supreme pontiff of the universal church."

Pope Benedict's liturgies to change, says papal master of ceremonies

MILAN, Italy (CNS) — Liturgies celebrated by Pope Benedict XVI are undergoing changes, said the papal master of liturgical ceremonies. Archbishop Piero Marini, who also served as master of ceremonies for Pope John Paul II, said that with Pope Benedict "I have to be a little more attentive because he is an expert in liturgy. But it gives me satisfaction because he always recognizes the work that has been done, and we talk about it together," said the 64-year-old Italian, who has worked at the Vatican since 1965. In a March 20 interview with the Milan-based online news site, *Affari Italiani*,

the archbishop said he and Pope Benedict "are re-elaborating the papal ceremonies." He said, "I send him my notes and he returns them with his signature as a sign of approval, or else he suggests, completes or corrects." The archbishop did not provide details about what changes people may see in the papal liturgies or when they would be unveiled.

Author says book of miracles shows human side of late pontiff

OXFORD, England (CNS) — A Polish Catholic journalist whose new book has documented miracles of healing attributed to Pope John Paul II said the book shows the very human side of the late pontiff. "Whether or not we see these stories as miraculous signs, they show the human dimension of this pontificate — how the pope was close to people and touched their lives," said author Pawel Zuchniewicz. "The Miracles of John Paul II," issued by Warsaw-based publishers, includes examples of healings attributed to the pontiff's intervention before and after his death April 2, 2005. In the book, Kay Kelly of Liverpool, England, describes how she recovered from what was thought to be terminal cancer after praying with the pope in March 1979, and a mother from Mexico's Zacatecas state, Heron Badillo, recounts how her son overcame leukemia after meeting the pope in 1990.

Oregon company develops hybrid tea rose in honor of late pope

PORTLAND, Ore. (CNS) — There have been medals, mugs, puzzles and even a commemorative umbrella, but an Oregon company has created arguably the most elegant memorial for the late Pope John Paul II. Medford-based Jackson & Perkins unveiled a hybrid tea rose in honor of the pope, who died a year ago April 2. Company representatives worked with Vatican officials over a period of several months to designate the rose. In addition, the company will put 10 percent of sales at the disposal of the Vatican; church officials have designated the poor people in sub-Saharan Africa as the recipients. The Vatican chose the pure white rose, which its creators are calling luminous. The color is reminiscent of the late pope's white garb, and the description brings to mind the five luminous mysteries the pontiff added to the rosary in 2002. "Pope John Paul, a man of peace and compassion, was one of the most revered leaders of our time," said Bill Williams, president of Jackson & Perkins, a nationally recognized gardening and outdoor decorating company. The 2006 papal rose is available through the company's March catalog or via its Web site, www.jacksonandperkins.com.

REKINDLE THE AMAZEMENT

'Redemptionis Sacramentum' revisited

BY BEVERLY RIEGER

In 2003, Pope John Paul II wrote an encyclical letter entitled "Ecclesia de Eucharistia," ("On the Eucharist in Its Relationship to the Church"). In this beautiful encyclical, Pope John Paul II writes:

"By the gift of the Holy Spirit at Pentecost, the church was born and set out upon the pathways of the world, yet a decisive moment in her taking shape was certainly the institution of the Eucharist in the Upper Room ... In this gift Jesus Christ entrusted to his church the perennial making present of the paschal mystery. With it he brought about a mysterious 'oneness in time' between that triduum and the passage of the centuries. The thought of this leads us to profound amazement and gratitude." (#5) The pope goes on to say: "I would like to rekindle this eucharistic 'amazement' by the present encyclical letter."

As an aspect of this rekindling of "amazement," Pope John Paul asks that we look carefully at our celebration of the liturgy. At the end of the encyclical, he asks the Roman Curia to prepare an instruction for the universal church on various aspects of eucharistic practice

throughout the world. "Redemptionis Sacramentum" is this instruction. Bishop D'Arcy implemented it for our diocese on Jan. 16, 2005.

In all of the new church documents we have been presented with a beautiful vision of liturgy. The documents speak eloquently of the people of God as a royal priesthood, of the incredible gift of the Eucharist, of the right and duty of the baptized to full, conscious and active participation in the celebration of the Mass.

The stated purpose of "Redemptionis Sacramentum" is to deepen appreciation of our liturgical norms, to explain and to correct abuses. "Redemptionis Sacramentum" is a universal instruction, which speaks to churches in Asia, Africa, Latin America, Europe, Antarctica, the United States, Canada, and, in fact, throughout the world. By necessity, it deals with issues that are not particular issues in our diocese.

For the Diocese of Fort Wayne-South Bend, Bishop John M. D'Arcy's has spoken about the following points contained in "Redemptionis Sacramentum":

- As far as possible, holy Communion should be received from breads consecrated at that particular Mass.
- The bread used must be unleavened, purely of wheat, recently made and from an approved recipe.
- Especially at Sunday celebrations, suitable sacred music should be used.
- The priest must follow the regulations of the church regarding which texts for Mass can be adapted and which must be prayed "word for word."
- No altering the translation of the Lectionary readings.
- Only an ordained minister is permitted to give the homily. The only exception is contained in the directives for Masses with Children.
- The priest has a responsibility to prepare his homily prayerfully.
- The gifts of bread and wine and the offering of money and gifts for the poor are brought forward. However, to bring up large amounts of food through heavy baskets and other vehicles may distract from the true nature of this offering and should not be continued.
- Before receiving

Communion, the communicant is to make a simple but reverent bow. People are to receive Communion standing.

- There is a posture change: The priest invokes "Pray my brothers and sisters ..." and the people rise and pray "May the Lord accept this sacrifice ..."

- The cups of wine are brought to the altar from a side table at the time of the preparation of the altar. The bread in a ciborium and the wine in a flagon are brought forward by the gift bearers. The wine is then poured into the cups. It is no longer permitted for consecrated wine to be poured from a flagon at the time of the Lamb of God.

- We may no longer use glass or pottery for sacred vessels such as chalices, cups or ciborium. The flagon may be glass because it does not hold consecrated wine.

- Communion ministers to the sick are no longer to bring up a pyx at the time of Communion. There is a special sending forth ceremony after Communion.

- Those who bring Communion to the sick must not go to any parish function or reception, or carry out any secular duty, but must proceed immediately to the home of the person to receive Communion. Furthermore, the rite for the administration of Communion to the sick must always be used.

- For exposition of the Blessed Sacrament, the norms are important. They bring out the essential link between Mass and exposition. The host to be used during exposition should, when possible, be consecrated at the Mass that immediately precedes exposition. This should always be the norm.

- The importance of the sacrament of penance was emphasized.

- For first holy Communion, the minister to the first communicants should always be a priest.

As liturgical ministers, we are all called to do our part to carry on the spirit of Vatican II. We need to proclaim the word with knowledge and joy, having prepared well.

Our music needs to be quality music, well prepared and pastorally sound for the people of our parish. Our church art needs to be authentic and the best possible art, which will help our parish community lift up their hearts to God. Our parish community must be a welcoming sign of the presence of Christ among us. The homilies must be well prepared and direct people to a deeper understanding of Scripture and of a well-lived spiritual life. We must have outreach to the poor among us.

All of these things will help bring about the vision of Pope John Paul II: "I would like to rekindle this eucharistic 'amazement,'" which is also the vision of Vatican II of a "participation burning with faith, hope and charity."

Beverly Rieger is the director of the Office of Worship.

Teaching our children to pray begins long before first Communion

BY LISA KOCHANOWSKI

SOUTH BEND — Who is Jesus' dad? Who is Jesus' mom?

These are questions commonly asked by all young children when they start asking questions about Jesus and church. It is the natural progression of their brain activity as they mature, but sometimes the questions get a little bit deeper and parents might find themselves a little stumped or think that their child is too young to understand the basics of the Catholic faith.

"Children learn what they live. Faith sharing begins between husband and wife first; then this love and faith naturally just overflows to the children. Your love will be contagious," said Christine Bettcher, religious education leader for Little Flower Church in South Bend about why parents should teach children about God starting before the age of five.

"If you witness love and faith at home, as well as commitment to regular attendance and service at your parish at an early age, they will have the framework and foundation for developing their own unique spirituality and growing in their relationship with God," Bettcher added.

Religious education leaders feel it is extremely important for parents to start engaging their children in the ways of the Catholic faith at an early age so the family can grow together in God's love.

Parents are primary educators

"Parents are the primary educators of their children," said Michelle Artusi, religious education director at St. Pius X Church in Granger. "They are the first heralds of the Gospel. They teach by example. Values are caught, not taught. From very early on, children started to learn basic values from their parents. From the first time mommy accidentally stepped

on their foot and said, 'I'm sorry,' the seed was planted.

"By the time a child reaches kindergarten and enrolls in a Catholic school or an RE program, children have, for the most part, already learned many/most of the makings of the Golden Rule and much about reconciliation and Eucharist from their parents by example," Artusi added.

Infants are like a blank sheet of paper waiting for information to be put on the tablet and getting that information early just helps the child as they grow to toddlers and preschool age.

Great capacity for belief and imagination

"It seems to me that young children must find it easy to believe in God because they have such a great capacity for belief and imagination," said Kara O'Malley, apprentice catechetical leader at St. Thomas the Apostle Church in Elkhart.

"Any Christian must first start with imagination because the heart of our religion is mystery. Since young children view much of their life as a mystery and more than that, as a series of exciting surprises, this is not as troubling for them as it becomes when we get older and begin to learn about things like logic and proofs and inconsistency," said O'Malley.

So how can a parent get started? It is recommended that parents start with some short and easy to understand verbal examples and initiate conversation about God with their children.

O'Malley said, "In explaining God to young children, perhaps it is best to get to the heart of the matter, and to the heart of God. 'God is Love' is a good starting point. We can't see God but we know that he is there with us because we can love our families and friends, and our parents and siblings can love us. That love is the way we can see God in this world. Because he loves us so much, he gave us good things like mommies and daddies and dogs and good food. Because we love him, we are thankful for the things he has given us, we love them in



LISA KOCHANOWSKI

Young Andy Kochanowski takes a moment to thank God for his dinner. His big brother Kyle taught him a prayer: "Our hands we fold, our heads we bow, for food and drink we thank Jesus and (whoever prepared the meal)."

return, and we treat them well."

Bettcher said, "Show them what God does, and share your constant gratitude and excitement. Point out the tiny miracles all around us in creation, share love and point out kindness. Create things together, making food or projects, and talk about how God created everything they see, hear, taste, touch and smell. Share God's love with others, inviting the children to serve family, friends and their community in small, meaningful, beautiful ways. Talk about how it feels to give and receive love."

Don't forget Mary and the saints

Artusi feels it is never too early to start talking about God, Jesus, Mary and the saints.

"As a parent, when you start teaching the alphabet along with the letters and the words beginning with those letters, don't forget to include Catholic words also. For example, A is for apple but it is also for Adam (and Eve). This introduces a Bible character to them and gives you an opportunity to tell the story," said Artusi. "I am special because God made me. There is only one me."

Appealing to the senses

"You can explore the senses and see what good things you can do with the hands, sharing, praying, helping eyes, ears God has given you," said Artusi.

Society has offered so many ways to introduce God — like books, movies and music — that parents can purchase and play for their children along with games and puzzles that help explain the Gospels and messages of Jesus.

"Alternate with reading regular stories to them and Bible stories. There are many good beginner Bibles out now with lots and lots of colorful, inviting pictures," suggested Artusi. "In addition to watching children's shows on TV and DVD, there are many outstanding children's movies available. Some suggestions are Veggie Tales and the "Gospel According to St. Bernard." The Veggie Tales series is well done and promotes a Bible story with a theme. There are also sing-along tapes to listen to and learn the words to while perhaps holding the 'stuffed veggie.' Puzzles are also available with large pieces for little hands. "The Gospel According to St. Bernard" is great for Christian education in the home. What is portrayed is a real-life situation in which real-live positive solutions to problems are worked out (with no violence)."

Catholic tours, traditions

Giving children physical examples of their faith helps them understand it because they have something to feel and touch that relates to being Catholic.

"Bring them to church. Notice the beautiful statues and paintings around you. Be joyful about your faith. Take them on little pilgrimage journeys to holy spots in town ... like the grotto at Notre Dame or some of our beautiful churches. Let prayer be a calming and peaceful, regular time of your day ... establishing regular morning, mealtime and evening prayer rituals. Teach them traditional prayers, and incorporate spontaneous prayers from their heart," suggested Bettcher. "Tell the stories of the saints, and try to act like them together, inspiring them to become saints by the simple holy choices they make. Think about what you appreciate of your Catholic faith, and share the richness of our sacraments, traditions and call to faithful service with them. Be

excited to learn about your faith together."

A search for symbols

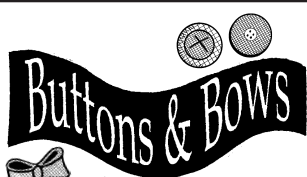
Artusi suggested things like having a scavenger hunt around the house to look for items of Catholic identity — pictures, statues, medals, crosses, crucifixes — and, depending on the age of the child, you can start explaining in age-appropriate terms and then keep adding more to the definition as they age; use ordinary things associated with their own baptism as a teaching lesson — look at their baptismal pictures, talk about the white garment, the candle; look at the pictures in your wedding album with them, point out the church, the priest, and the cross; establish a holy space — a sort of prayer corner — when you are reading Bible stories. They can put out the cloth on an end table (or the like), carry and set out the Bible (with respect) and help you light a candle as the story is read. This shows it is something important that we are reading about; do little skits/plays about Bible stories. They can be very simple at first and then become more and more complicated as the children age.

Never too young to start praying with children

"Above all, make time to pray with your children, even when they are tiny babies. If you and your spouse and your child pray together nightly, then you will be instituting a grace-filled habit that could last a lifetime," said O'Malley.

Religion, like life, has hard lessons to teach, and parts of the Gospel can be difficult to teach young children.

"It is difficult for children to understand that this unseen source of ever-present, all-knowing, divine, unconditional love is also their very best friend. Relate God's love to the love of their mother and father, who offer their lives in love for their children," said Bettcher. "Explain how God is like their very best friend ... help them to understand that friends talk with and listen to each other regularly, so we too can grow in friendship with God if we increase and embrace prayer talking and listening time with God as an ongoing part of our days."



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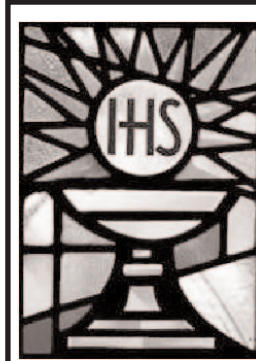
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Fruit of the vine and work of human hands

BY KAY COZAD

At the very heart of our Catholic faith tradition lies the Eucharist, in which Jesus becomes real to us in the gifts of bread and wine during Mass. During the transubstantiation, by the power of the Holy Spirit, bread and wine are transformed into the body and blood of our Lord Jesus Christ. But what of the fruit of the vine and work of human hands prior to the life-giving transformation?

Bread is one of two essential elements shared at Communion and is commonly referred to as altar bread, wafer or host. It is required by Canon 924 to be produced using only the basic ingredients of wheat flour and water. No

additives may be used.

The Cavanagh family in Greenville, R. I., has been in the business of producing altar bread for 60 years and is considered one of the largest producers of Communion wafers in America. Brothers John and Paul Cavanagh first formed a partnership in 1946 to produce machines designed by their father, John Sr., for local nuns to bake and cut the unleavened Communion offerings.

Their thriving business was converted, with permission from then Bishop McVinney of the Diocese of Providence, to a baking facility following the decline of vocations. And in the mid-1950s, operations moved to a 10,000-square-foot plant, which continued to supply the convents with wafers. With the creative ingenuity



PROVIDED BY THE CAVANAGH COMPANY WEB SITE

A sampling of the forms of wafers that arrive at your church are shown in a variety of packaging sizes and styles from the Cavanagh Company.

and business sense of four generations of Cavanaghs, the company now produces 20 million Communion wafers weekly during around-the-clock shifts with distribution in the U. S., Canada, Australia and the United Kingdom.

According to Andy Cavanagh, controller, the company employs 35 full-time workers, some who have been loyal to the Cavanagh Company for 50 years. Production is completely automated and the wafers are sealed minutes after baking and untouched by human hands.

The process begins with the mixing of flour and water in 60 gallon tanks. The batter is then spread between flat rectangular plates and baked according to "methods established by historical liturgical guidelines." The wafers pass through a "humidifier for dampening, enabling the bread to be cut into circles without crumbling" and stamped with a religious symbol. Finally, the finished product is packaged in plastic bags, boxes or resealable plastic containers for shipping.

All breads have a carefully

molded, sealed edge to prevent crumbs and are offered in sizes and thicknesses ranging from one to nine inches in diameter. Cavanagh Company distributes altar bread through religious goods dealers across the world.

Wine is the second element necessary for the sacrifice of the Eucharist. In 1882, the Christian Brothers established an order in Martinez, Calif., along with production of fine altar wine. The brothers relocated to Napa Valley in 1932 where their wine production continued. Then in 1989, the winery was sold to Heublin, Inc., and in turn the Mont La Salle Altar Wine Brand was purchased by Jim Cox and three former Christian Brothers' employees.

Cox, owner and president of Mont La Salle says their wines are produced according to Canon 924.3, which states sacramental wine must be pure and made of grapes. The vineyards of Gibson Wine Company, in Sanger, Calif., supply the wine that has approbation of Bishop John Steinbock of the Diocese of Fresno, Calif.

Mont La Salle is one of the

largest producers of sacramental wines offering over 150,000 gallons each year. The wine is distributed in the U. S., Canada, Mexico and the Pacific Rim countries through religious goods retailers and others as well. Notre Dame is one of their biggest customers, says owner Cox.

Mont La Salle is a member in good standing of the National Church Goods Association and offers 15 wine types including Port, Rose and Chablis. In addition to the wines, Mont La Salle offers "Mustum," an alcohol-free grape juice. Each wine type is bottled with tamperproof screw cap closures for freshness.

These highlighted companies loyal to the production of sacramental breads and wines are two of many across the country who supply the churches.

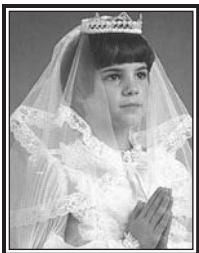
So the next time you approach the altar to receive the holy Eucharist, say a little prayer of thanksgiving for the work of human hands and the process that brings the bread and wine to his table.

CATHOLIC COMMUNION IS LOVE



CNS PHOTO/GREG TARCZYNSKI

In his first encyclical, Pope Benedict writes that the Eucharist draws believers into Christ's act of self-sacrifice. Christ, the pope said, gives the ultimate lesson in "love of neighbor." The papal letter, "Deus Caritas Est" ("God Is Love"), was released Jan. 25 at the Vatican.



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ONE YEAR LATER

A year after pope's death, people worldwide continue to show devotion

BY CINDY WOODEN

VATICAN CITY (CNS) — From starting prayer groups to cheering at the mention of his name, people around the world continue to show their devotion to Pope John Paul II.

A year after Pope John Paul's death, the Vatican still maintains a separate entrance to the grotto under St. Peter's Basilica where he is buried, and Pope Benedict XVI still cites his writings and example in his public speeches.

While the cause for Pope John Paul's canonization continues with interviews of people in Rome and Poland who were close to him, Pope John Paul prayer groups are springing up around the world.

Msgr. Slawomir Oder, the official promoter of the pope's sainthood cause, said the groups — one in Argentina calls itself "Juan Pablo Magno" (John Paul the Great) — not only support the cause with their prayers, but they study Pope John Paul's writings.

Pope Benedict does not appear



CNS PHOTO/CATHOLIC PRESS PHOTO

German Cardinal Joseph Ratzinger, dean of the College of Cardinals, blesses the casket of Pope John Paul II with holy water during his funeral Mass in St. Peter's Square at the Vatican April 8, 2005. Cardinal Ratzinger would be elected pope April 19.



CNS PHOTO/ALESSIA PIERDOMENICO, REUTERS

A young man in St. Peter's Square holds a photo of Pope John Paul II on the night the pope died, April 2, 2005. The news of the pope's death was announced to more than 100,000 people gathered in the square and was met with a long applause, an Italian sign of respect. Bells tolled and many people wept openly.



CNS PHOTO/DYLAN MARTINEZ, REUTERS

Laymen carry the body of Pope John Paul II through a packed St. Peter's Square en route to the basilica at the Vatican April 4, 2005. An estimated 4 million people paid their respects to the pope over the next several days.

jealous of the attention; in fact, from the beginning of his pontificate he has urged the church to continue to study the teachings of his predecessor.

Speaking to the Roman Curia in December, he said: "No pope has left us a quantity of texts equal to what he left us; no pope before him could visit the entire world like he did and speak directly to men and women of

every continent.

"The Holy Father, with his words and his works, has given us great things; but no less important is the lesson he gave us from the chair of suffering and silence," Pope Benedict said.

In addition to the television movies, documentaries and books on the life of Pope John Paul, an Italian work focused specifically on the suffering.

"Let Me Go: The Strength in Weakness of John Paul II" was released March 15 in Italy and featured reflections by the pope's longtime secretary, Cardinal Stanislaw Dziwisz of Krakow, Poland, and by Dr. Renato Buzzonetti, the pope's personal physician.

Buzzonetti, who was the pope's physician for almost 27 years, wrote that the pope "was a person very attentive to noticing symptoms, which he described with great exactness, evidently with the aim of simply enlightening his doctor and accelerating his treatment so he could get back to work.

"He always demonstrated an attitude of profound interior serenity which — despite some moments of visible human disappointment and impatience — led him to accept sickness, physical pain and forced inactivity from the hands of God," the doctor said.

The title of the book comes from the pope's last words, murmured in Polish: "Let me go to the house of the Father."

In his contribution to the book, Cardinal Dziwisz said Pope John Paul's life "from the beginning was marked by suffering, which he transformed into an instrument for his apostolate."

The Krakow cardinal said Pope John Paul's obvious suffering in silence and his death were his "last catechesis," telling the world that "moments of suffering and death must be lived in the light of faith, with love and Christian hope, in complete abandonment to the will of God."

The way Pope John Paul lived and the way he died have led millions of people to his tomb.

Archbishop Angelo Comastri, the papal vicar for Vatican City State, said that until Pope John Paul died an average of 300 people a day went down to the grotto below St. Peter's to visit the tombs of the popes.

Now, he said in early March, the daily number is 10 times greater and often reaches 20,000 on Sundays and holidays.

Pope Benedict, one of Pope John Paul's closest aides as prefect of the Congregation for the Doctrine of the Faith, obviously tries to connect with those devoted to his predecessor.

At the beginning of his pontificate, Pope Benedict seemed surprised when people would interrupt him — especially during a Mass homily — with applause and cheers.

When he would mention Pope John Paul, the reaction was immediate and predictable, and it did not take long for Pope Benedict to adjust his timing and, especially with young people, to emphasize his predecessor's name and let the crowds roar.

A year after Pope Benedict's election, world sees new style of papacy

BY JOHN THAVIS

VATICAN CITY (CNS) — In April, the church marks the first anniversary of the death of Pope John Paul II and the election of Pope Benedict XVI, events that captured the world's attention and introduced a new style of papacy.

Thousands will gather to pray in St. Peter's Square the evening of April 2, a poignant reminder of the vigil outside the late pope's window on that date last year, when a hushed crowd was told the pontiff had "returned to the house of the Father."

As his sainthood cause gathers momentum, Pope John Paul remains in people's hearts, a fact witnessed daily in the seemingly endless line of pilgrims who come to his grave carrying flowers, notes or a silent prayer.

Pope Benedict, meanwhile, has used a simple and direct approach to win over the record crowds that are flocking to his appearances at the Vatican and elsewhere. Quietly and slowly, in more than 200 sermons and speeches, he has engaged the faithful and the wider society on fundamental issues of truth, freedom, faith and human dignity.

In some ways, it has taken a full year for the papal transition — a year to absorb the legacy of Pope John Paul's long pontificate and a year for Pope Benedict's papacy to come into focus.

The new pope found himself presiding over many events scheduled under his predecessor, like the Synod of Bishops last October, several canonizations, the closing of the eucharistic year and numerous meetings and liturgies.

Pope Benedict has eased gently into his role. Those who hoped for tough new doctrinal pronouncements, wholesale removal of liberal bishops and a rollback in liturgical reform have been disappointed.

The pope's only major document so far has been an encyclical that focused on what he called the foundation of the Christian message, "God is love," and its implications for personal and institutional charity.

The much-discussed Vatican document barring men with deep-seated homosexual tendencies from the priesthood, although approved by Pope Benedict, was a project inherited from the previous pontificate.

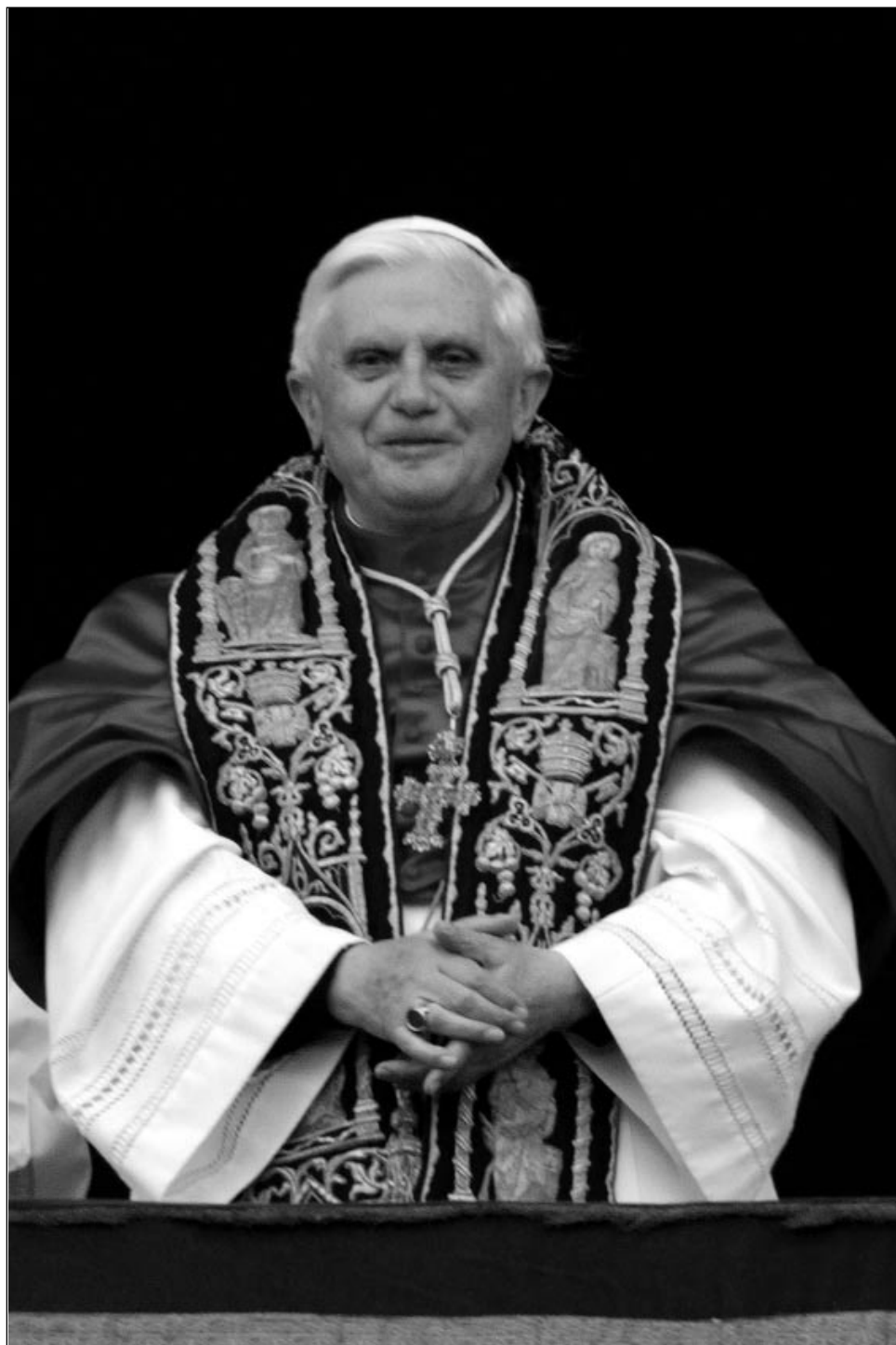
The long-rumored tsunami of replacements in the Roman Curia has not hit yet. The pope's only major appointment came last May, when he named U.S. Archbishop William J. Levada as head of the doctrinal congregation and later named him a cardinal.

But in March, the pope made his first move to streamline Vatican offices. At least temporarily, the council dealing with migration was combined with the justice and peace council, and the council that dialogues with non-Christian religions — including Muslims — was combined with the council for culture. The final alignment of curial offices is not yet clear and the changes may take months, but most expect a significant shrinking of the number of agencies.

For the last year, however, Pope Benedict's priorities have not been administrative. Instead, he has embarked on what might be described as a project to water the roots of the faith.

He has urged Catholics to rediscover Christ as the focus of their personal lives and to resist the tendency to make the individual ego "the only criterion" for their choices. The pope has been careful to phrase this as a sympathetic invitation and not a warning.

"We continually close our doors; we continually want to feel secure and do not want to be disturbed by others and by God" — and yet still Christ will come for his people,



CNS PHOTO BY ALESSIA GIULIANI, CATHOLIC PRESS PHOTO

Pope Benedict XVI greets the crowd below the central balcony of St. Peter's Basilica April 19 after he was elected the 265th pope. "I especially entrust myself to your prayers," the 78-year-old pontiff said.

the pope said in a sermon last May.

As a teacher, he has turned to Scripture far more than doctrine, making connections between the early Christians of apostolic times and modern men and women struggling to live their faith.

Pope Benedict has tackled contemporary social and political issues by emphasizing a few main principles: that human rights rest

on human dignity, that people come before profits, that the right to life is an ancient measure of humanity and not just a Catholic teaching and that efforts to exclude God from civil affairs are corroding modern society.

He returns often to a central theme — the relationship between God and man — in language that can be clear-cut and gripping.

Electronic cards available for free to mark pope's 79th birthday

NEW YORK (CNS) — A New York-based publisher of educational and catechetical materials is offering free electronic birthday cards to celebrate Pope Benedict XVI's 79th birthday April 16.

Through its Web site at www.webelieveweb.com, William H. Sadlier Inc. allows people to choose from four electronic cards with slogans such as "All God's children love you, Holy Father" and "The whole world is happy on the birthday of our pope." Each card may be personalized and sent in English or Spanish.

William Sadlier Dinger, president of William H. Sadlier, said he and his brother, board chairman Frank Sadlier Dinger, "see this as an opportunity for millions of people from all over the world to tell the pope how much they love him."

"We hope children and their families will send e-mail greetings to the pope," he added.

The company said the project received encouragement from the National Catholic Educational Association and the National Conference for Catechetical Leadership.

"Human life is a relationship ... and the basic relationship is with the Creator, otherwise all relationships are fragile. To choose God, that is the essential thing. A world emptied of God, a world that has forgotten God, loses life and falls into a culture of death," the pope said in a talk in March.

He has zeroed in on what he has called Europe's spiritual fatigue, occasionally rattling the cages and rallying the forces on issues like gay marriage, cohabitation and abortion.

The pope's style — deliberate and thoughtful — was seen in the way he took up residence in the Apostolic Palace. He commissioned a lengthy remodeling of the papal apartment, and only in December did he really move in, along with his 20,000 books.

It impressed people at the Vatican that the pope took the time to meet separately with the often-overlooked groups of employees who serve him every day, including ushers, papal gentlemen, members of the papal antechamber and the Vatican's security force.

Pope Benedict has had an overwhelmingly favorable reception, too, among the tens of thousands of pilgrims who come to see him each week. When he moves through a crowd, he seems to look people in the eye.

Last year, when the pope waived the normal five-year waiting period for the start of Pope John Paul II's sainthood cause, he showed he was sensitive to the popular voice of the church.

In April, when the crowds gather to pray in St. Peter's Square, he will join them in remembering the late pontiff and the dramatic events set in motion by his death.



CNS PHOTO FROM KNA

White smoke pours from the chimney of the Sistine Chapel signifying the election of Pope Benedict XVI April 19 at the Vatican. The color of the smoke left uncertainty as to whether a new pope had been elected, but within a few minutes a bell on St. Peter's Basilica began pealing, indicating a new pope had been elected.

EDITORIAL

First Communion is a sacred moment, a seed of faith to be nourished

With the coming of spring comes also the beautiful moment of first holy Communion for many of our second graders. But this graced-filled moment can also bring with it some disappointing aspects, which these editors would like to point out, not so as to dampen the joy of the moment, but so as to help promote a more reverent celebration of the sacrament.

First, in many a parish, the first Communion Mass has taken on the atmosphere of a show. Priests speak of parents and relatives fighting each other in the church for the best seats. In the church, friends and relatives loudly chatter before Mass as if in a movie theater. Parents with camera in hand charge right up the main aisle during the reception of Communion compromising the sacredness of the moment.

Of course, this is a great day of joy. It is a great day of celebration with family and friends. It is a day to be remembered with pictures.

But this joy must not be allowed to transform into an exuberance that distorts the sacredness and solemnity of this occasion in which the Lord Jesus gives himself to his precious little children. This is indeed a holy moment, which deserves to be preserved as such.

Second, it is a particular sorrow for priests when children are brought forward to receive first holy Communion whose parents do not attend Mass regularly, if at all. Of course, by virtue of their baptism, these children have every right to receive the sacrament.

However, how will the seed of faith be nourished in these children if parents do not bring them to Mass as they grow? First holy Communion is not some sort of cultural stepping stone in the life of a child or family. It is the beginning of a lifelong relationship of nourishment and love between a child and his or her eucharistic Lord.

But this relationship cannot deepen and grow in a child if parents do not bring them to Mass. It is a supreme injustice against such a child.

We pray for our little ones preparing to meet our Lord Jesus for the first time in holy Communion. We pray also for their parents, that God will inspire all these parents to be faithful to Sunday Mass so as to be good examples of faith to their children, and we pray that every celebration of first Communion in our diocese will be filled with reverence for this sacred moment.

A time for wisdom

In this edition of our newspaper, one finds a letter written by Bishop D'Arcy to our two senators. They concern a bill which passed the House of Representatives and, if enacted, would be an affront to all those who respect the dignity of the human person.

This bill would even mark as criminal many in our diocese who assist the thousands of Hispanic Catholics who are here and not yet documented.

This is a serious problem, which does not find an easy solution. We are told that there are 11 million from countries to the south living among us. There are thousands in this diocese, and their numbers grow each day.

There are several solutions proposed in Congress, which would give them the opportunity, after suitable periods of trial, to get in line for something very blessed: citizenship in our beloved country. This problem demands both wisdom and compassion. The bill approved by the House of Representatives gives evidence of neither. We are a nation of immigrants and must respect our heritage.

We can, and must, do better than the harsh bill narrowly approved by the House of Representatives.

Don't forget your clocks

On April 2, for the first time in many years, all Hoosiers will be moving their clocks ahead one hour in observance of Daylight Savings Time. The first thing affected by this is our Mass schedules in the Diocese of Fort Wayne-South Bend. If you forget to change your clock Saturday night before going to bed, you risk being an hour late for Mass on Sunday.

Daylight Savings Time goes into effect at 2 a.m. April 2. Besides the obvious watches and clocks in the home and work, don't forget the clocks on your computer, VCR, telephone answering machines and your car clock.

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

St. Joseph Garrett plans alumni reunion

It is once again the time for thinking about alumni reunions for this summer. I am cordially inviting readers who attended St. Joseph Catholic School in Garrett to our alumni reunion on July 15.

This reunion is held every year during the alumni reunion of Garrett High School celebration. Our alumni reunion will be held in the Bennett Hall (the church basement) from 2:30 to 4:30 p.m., with Mass at 5 p.m. All are welcome.

There will be light refreshments, coffee and punch served. There will be a short meeting at approximately at 4:15 p.m. Please plan to attend.

Due to postage, no invitations will be sent out to local and Fort Wayne former students and graduates of St. Joseph Catholic School. Please mark this date on

your calendar and plan to attend. Membership dues for alumni is \$5 and may be paid at the door this year.

Come reminisce with fellow classmates. This year's reunion focuses on the classes 1956 and 1981 from Garrett High School, and the 1956 class of St. Joseph.

Please plan to attend, this alumni reunion. Joanne (Carlin) Bobay will never be forgotten.

Mary Rose (DePaolo) Kimmel
Garrett

Thanks to Bishop D'Arcy, diocese

On behalf of Cardinal Rigali, the chairman of the Ad Hoc Committee to Aid the Catholic Church in Central and Eastern Europe, I wish thank you and the people of the Diocese of Fort Wayne-South Bend for your most generous gift of \$34,870.35 to support the work of the Catholic Church in Central and Eastern Europe.

Your gift is a sign of solidarity and hope for a people who have

endured so much and who have held steadfast in the faith. Our office assists Catholics in 27 countries. The church there is growing and vibrant, but still in great need.

We chose the theme of hope as a highlight of our collection in 2006. From my vantage point, I see the deep faith, hope and love of the Catholics of Eastern Europe as a tremendous inspiration for the church around the whole world. Hope does indeed inspire hope. Gifts such as that of your diocese provide a tremendous boost.

You will see in the enclosed brochure that some of the Catholics of the region actually took up a collection for the victims of Hurricanes Katrina and Rita. I find this remarkable.

Thank you once again for your kind and thoughtful concern. I wish you all God's blessings.

Sincerely yours,

Rev. James M. McCann, S.J.
Executive Director
Office to Aid the Catholic Church
in Central and Eastern Europe

Poll shows many want religious history in public school textbooks

FAIRFIELD, Conn. (CNS) — Religious history and traditions should not be kept out of public school classrooms or textbooks, according to a national poll conducted by the Sacred Heart University Polling Institute.

According to results released March 7, more than 79 percent of respondents said religious traditions should be included in public school textbooks and the same percentage also said it was important to teach religious history in public schools.

But some respondents indicated they were not always happy with the way their religious traditions are portrayed in textbooks. Thirty-six percent said public school textbooks frequently misrepresent their religious history. Twenty-six percent said misrepresentation does not happen or seldom occurs, and 36 percent were unsure.

Among Catholics, 34 percent believe textbooks misrepresent their religion, while 35 percent of Protestants believe their faith is misrepresented.

More than half of all respondents, 57 percent, suggested publishers allow religious groups to review, but not edit, public school textbooks for accuracy prior to their release. Another 27 percent did not agree and 14 percent were unsure.

Among Catholics and Protestants, support for such textbook reviews was 63 percent and 62 percent, respectively.

"A majority of Americans

polled seem to indicate that not only do religious histories matter, but getting them right matters as well — and, certainly, there is a sense for a majority of Americans that many textbooks, probably unconsciously, have discussed religious traditions or practices in ways that are representative of a historical approach but not the

approach of believers," said June-Ann Greeley, assistant professor of religious studies at Sacred Heart University.

The Sacred Heart University institute's poll was completed via 1,000 telephone interviews with residents nationwide Feb. 9-15. The margin of error for the survey was plus or minus 3 percent.



Changing images of God and society

The Catholic Church has been willing to change its mind on nonessential teachings. It no longer requires Catholics to abstain from meat on Fridays the way it once did. After years of requiring that the Mass be said in Latin, it now permits — even encourages — the use of the vernacular in Mass. Also, the church recently announced that its earlier teaching about limbo (as the place where unbaptized babies spend eternity) was “a theological hypothesis,” not definitive truth.

But, for the most part, it has not changed its views on core church teachings. It has not altered its teachings about Incarnation, Resurrection and Christ’s presence in the sacraments. Its teachings related to the Trinity and Mary as the Mother of God also have not changed since they were codified in the Nicene Creed in A.D. 325.

Yet, in my lifetime alone, the church has been willing to modify two teachings that I consider to be near the core of the faith. One has to do with the church’s image of God, the other concerns its view of the world.

In the pre-Vatican II years of the 1930s, ‘40s and ‘50s, the church projected an image of God as a rather austere judge. Catholics were



RESEARCH FOR THE CHURCH

JAMES D. DAVIDSON

taught that they were to be holy and moral, as defined by the Ten Commandments and the teachings of the Catholic Church. But, given the human condition, Catholics knew they could not live up to such high standards. They also believed that God would hold them accountable for both minor transgressions (which the church called venial sins) and major ones (called mortal sins). Only the holiest and most moral Catholics who confessed their sins and repented would be invited to spend eternal life in heaven (which was seen as a rather small place). Most Catholics feared that God would assign them to many years in purgatory (a much larger place) or, even worse, would condemn them to hell (which also was seen as a big place).

In the last half century, the church has promulgated a very different view of God. In diocesan programs, parish pulpits and parochial school classrooms,

Catholics have been taught that their God is a God of love and mercy. He is their Creator and loves them unconditionally. He knows their essential goodness and their desire to love others as he loves them. Very few of today’s Catholics fear God or the prospect of eternal damnation. Instead, they trust that he wants them to spend eternity with him in heaven.

Also, in the pre-Vatican II days, the church had a very negative view of modern society. The individualism in American culture was thought to be incompatible with the communal ethos of Catholicism. The secularism of the society was believed to undermine the very foundations of faith. Society’s emphasis on change was thought to be at odds with the church’s emphasis on tradition. The Protestant majority was seen as hostile toward Catholicism.

DAVIDSON, PAGE 18

Believers walk in the Lord’s footprints



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Fifth Sunday of Lent Jn 12:20-33.

The Book of Jeremiah is the source of this Lenten weekend’s first scriptural reading. Jeremiah ranks among the greatest of the ancient Hebrew prophets. He wrote at a very difficult time for his people.

Outside pressures had come to be so strong that the very future existence of the nation, and indeed of the race, was at risk. It was easy under these circumstances to blame God for all the misfortune.

Jeremiah, however, insisted that God had not delivered the people into peril. Rather, they had decided for themselves to pursue policies and to move along paths that inevitably would lead to their downfall.

These policies were dangerous because they were sinful. They ignored God, and they rebelled against God. Nothing good could come of them. Great trouble was to be expected.

Through all these acts of rebellion, God was true to the Covenant. The people broke the Covenant. Nevertheless, God, forever merciful and forgiving, promised a new Covenant. If the people would be faithful to this new Covenant, and if they would sin no more, they would survive.

However, being faithful to the

new Covenant, and sinning no more, meant more than verbal pledges. It meant living in accord with God’s revealed law.

For its second reading, the church offers us this weekend a selection from the Epistle to the Hebrews.

This reading looks ahead to the Passion, that will be the centerpiece of next Sunday’s liturgy, the liturgy of Palm Sunday. It will surround the church as it celebrates Holy Thursday. It will envelope the church on Good Friday. The church will rejoice at the victory of Jesus over death in the Easter Vigil and at Easter.

Jesus was perfectly obedient to God. He was the teacher, therefore, of perfect obedience. Because of this obedience, Jesus attained life after death. He pledges life after death to us, if we are obedient ourselves.

St. John’s Gospel provides us with the last reading.

Virtually every verse in John’s Gospel is a masterpiece of eloquence and instruction. These verses are no exception. Indeed, quoting Jesus, they are nothing less than jewels of literary and of theological exposition.

Jesus is clear. His hour is approaching. It will be the hour of the Passion. It also will be the moment of Resurrection. The cross meant intense suffering for Jesus. He was a human, after all, as well as the Son of God.

Yet, Jesus accepted the cross. He died, as all humans must die. However, in glory, Jesus rose.

All believers must walk in the Lord’s footprints. All must die, literally, but also they must die to sin. Death will be hard in coming. But, if occurring in the love of God, resurrection itself will follow.

Reflection

The church leads us through the last remaining two weeks of Lent. For four weeks, we have been living through this season. It may have become dreary. The church gives us these readings to inspire us and to encourage us.

As inspiration, and as encouragement, it reassures us that if we are faithful to God, eternal life awaits.

However, more than any one season is at stake here. The season of Lent, and our response, merely reflect life. Life can be dreary. Life can mean for any of us, often for many of us, a daily carrying of crosses to personal Calvaries.

The church this weekend therefore speaks to us about life, not only Lent. If we follow Jesus, indeed follow Jesus to Calvary by obediently consenting to God’s will, and by putting God’s first, then the glory of eternal life awaits us.

Lent has been a time so far to focus ourselves. We need to be faithful to the Covenant. The church urges us today to recommit ourselves to this process and to the Covenant itself.

READINGS

Fifth week of Lent

Monday: Dn 13:1-9, 15-17, 19-30, 33-62, Ps 23:1-6 Jn 8:1-11

Tuesday: Nm 21:4-9 Ps 102:2-3, 16-21 Jn 8:21-30

Wednesday: Dn 3:14-20, 91-92, 95 Dn 3:52-56 Jn 8:31-42

Thursday: Gn 17:3-9 Ps 105:4-9 Jn 8:51-59

Friday: Jer 20:10-13 Ps 18:2-7 Jn 10:31-42

Saturday: Ez 37:21-28 (Ps) Jer 31:10-13 Jn 11:45-56

CATEQUIZ'EM

By Dominic Camplisson

As Lent continues, we look at a notable aspect of Lent, fasting.

1. What was the Jewish view of fasting?

- a. None, Jews did not fast. Christians invented fasting.
- b. The Jews practiced fasting from very early times.
- c. Jews fasted, but only in Ramadan.

2. John The Baptist practiced a strange type of fasting. His diet was restricted to these exotic items:

- a. vinegar and brown paper
- b. locusts and wild honey
- c. escargot and sea slugs

3. Although now we tend to mix the terms fast and abstinence, what is the actual difference?

- a. None.
- b. Fasting is not eating for a period of time, like a day; abstaining is repeating that for a number of the same periods.
- c. Fasting is not eating for a time; abstaining means avoiding a food, usually meat.

4. What was Jesus’ attitude about fasting?

- a. He approved of it in theory but did not practice it.
- b. He practiced it and supported its practice.
- c. He outlawed it as a “work.”

5. An early church work, the Didache, cites these two days as primary days of fast:

- a. Monday and Wednesday
- b. Wednesday and Friday
- c. Thursday and Friday

6. This is still evident from the names for days in this language, where Wednesday is translated “First Fast” and Friday is “fast”:

- a. Irish
- b. Welsh
- c. Frisian

7. Lent, perhaps surprisingly, originally lasted

- a. two days.
- b. 39 days.
- c. 45 days.

8. This tradition of Christianity has more periods of fasting than the most American Catholics are used to:

- a. the Arians
- b. the Eastern (Orthodox) churches and Eastern Catholics
- c. the Castilian and Navarre churches and those in New Spain.

9. In many churches in these traditions (7 above) fasting includes this further stricture:

- a. No food that has a shape or texture can be eaten.
- b. No vegetable or animal products are generally allowed.
- c. No animal products (or just no dairy) are allowed.

10. In some monasteries (during Lent) food intake during the day is restricted to one meal per day. When is it taken?

- a. it varies, but often after vespers
- b. whenever the monks can break the lock on the pantry
- c. at midnight Mass, which all monks attend in all Catholic orders

11. Even when food is restricted, Catholics are often permitted one of these, which means a snack or small meal:

- a. gourmand
- b. collation
- c. jejuné

12. What obligatory fast days are there for Latin rite Catholic?

- a. Maundy Thursday and Man Friday
- b. Christmas Eve and Good Friday
- c. Good Friday and Ash Wednesday

13. When the Church of England broke with Rome, they retained days of fast. What was unusual about their observance?

- a. The faithful had to eat as much as possible instead of abstaining.
- b. The fast days were compulsory on all, not just Anglicans.
- c. There were no rules or directions for how to observe them.

14. Some religious orders emphasize fasting more than others. Some of those orders who emphasize the place of fasting include

- a. The Brethren of the Crispy Crème and the Dunotists.
- b. Jesuits and Deaconates.
- c. Carthusians and Cistercians.

15. This is the only type of fasting, which has to do with honoring a liturgical act and sacrament, rather than asceticism.

- a. The Eucharistic Fast
- b. The Feast and the Furious
- c. The Festal Fast of Lent

ANSWERS:

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

Communion by non-Catholics explained in catechism, canon law

Can an apparent difference between the Catechism of the Catholic Church and the Code of Canon Law regarding non-Catholics and their participation in holy Communion in the Catholic Church be clarified? CCC #1400 states "... Eucharistic intercommunion with these communities is not possible for the Catholic Church." However, Canon 912 states, "Any baptized person who is not forbidden by law may and must be admitted to holy Communion." JA, Fort Wayne

There are two issues here. First, the statement of the catechism is a general one, that is, general open communion between the Catholic Church and other Christian communities is not possible. This is because, for Catholics, to receive holy Communion is to say, "I believe everything that the holy Catholic Church believes and teaches, and I am committed to living a Catholic life." It would be simply a falsehood to allow other Christians in an open and general way to receive Communion in the Catholic Church.

Second, concerning what Canon 912 states, it must be

remembered that the Code of Canon Law is only applicable to Latin rite Catholics. As Canon 1 states: "The canons of this code regard only the Latin Church." Therefore, the phrase "any baptized person" in Canon 912 refers only to Latin Catholics. (Other Catholics such as Byzantine Catholics have their own Code of Canon Law.) It is not meant to refer to Protestants or other baptized Christians.

Finally, as an interesting side note to this question, Canon 844 does spell out the strict conditions under which a non-Catholic Christian could receive the sacraments of penance, Eucharist and anointing of the sick from a Catholic minister. So, in summary, both church law and the catechism forbid general, open Communion between the Catholic Church and other Christian communities, but church law does allow communion for non-Catholics in individual cases under strict conditions.

Does the church still promote indulgences? Please explain the different types of indulgences. KV, Fort Wayne.

THAT'S A GOOD QUESTION

Yes, the church still does. In fact, Pope Benedict has been especially willing it seems to offer the faithful opportunities to receive indulgences.

There are basically two types of indulgences, plenary indulgences and partial indulgences. Plenary indulgences involve the full remission of temporal punishment due to sin, and partial indulgences involve the partial remission of temporal punishment due to sin. Note that all indulgences can be applied to oneself or the dead.

The conditions necessary to receive a plenary indulgence are as follows:

- Confession (within a span of eight days from the work of doing the indulgence)
- Reception of holy

Communion

- A work to which a plenary indulgence is attached
 - Prayers for the intentions of the Holy Father
 - A complete freedom from all attachment to sin, even venial sin
- The Holy Father determines what kind of acts can be done to receive a plenary indulgence. For example, by spending an hour in prayer before the Blessed Sacrament (in addition to all the other conditions mentioned above) one can gain a plenary indulgence.

A partial indulgence does not require all of the conditions noted above. It is sufficient that one perform the work necessary for a partial indulgence with the intention of gaining the indulgence with true sorrow for one's sins. For example, a partial indulgence is granted for the "Angel of God" prayer.

A complete list of works to which indulgences are attached and a fuller explanation of their meaning is found in the document from the Holy See entitled, "Enchiridion of Indulgences." It can be found in Catholic bookstores or online.

If I have a coughing attack during Mass before Communion and I take a cough drop or piece of hard candy to soothe the coughing, did I break the Communion fast and am therefore not allowed to receive Communion? RJ, Fort Wayne

The Communion fast is not broken by water or medicine (even over-the-counter medicine). Therefore, a cough drop — which is an over-the-counter medicine — would not break the fast. However, a piece of candy would.

Today's Catholic welcomes questions from readers to pose to Father Richard Hire, Father Michael Heintz, Father Mark Gurtner and 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. Include your name, city and an e-mail address or phone number so we can contact you if necessary. Anonymity will be preserved upon request.

Thoughts on a first Communion

Do you remember your first holy Communion? I remember mine clearly — memorizing the acts of faith, hope and love in Sister Teresa Marie's second grade class, the excitement and anticipation in finding a beautiful lacy white dress and veil to honor the occasion and, on the big day itself, kneeling at the altar rail with butterflies in my stomach, waiting for Father to make it to my place in the row. I was going to be meeting with Jesus.

When my oldest boys were ready to make their first Communion, I found a book on Blessed Imelda Lambertini, the patron saint of first communicants. I hadn't read it beforehand, so together we learned, page by page, about this little saint. I would read to the boys at night, lights low, after they were tucked in their beds, and my five-year-old daughter and three-year-old son snuggled contentedly on my lap.

I will never forget what happened as we finished the book. Imelda died in ecstasy shortly after receiving her first holy Communion. I didn't see it coming. If I was surprised, my children were absolutely mortified. My daughter gasped at the words, "... but it was no dream. Imelda had died a few minutes after making her first Communion."

She eyed her brothers cautiously and then asked timidly, "Does that happen to everyone who makes their first Communion?" I assured her that was blessedly not the case. Most people survive to receive Jesus many times, I promised. The next few days I had to reassure my children that what happened to Blessed Imelda was really quite rare. But firmly entrenched in their little brains was what a significant event the reception of the Eucharist is.



EVERYDAY CATHOLIC

Theresa A. Thomas

Every time I attend the first Communion of a child, one of my own or a nephew or niece, I have to fight back tears. I love to watch the children, in their purity, process forward and prepare to receive Jesus. Heads bowed, oh so reverently, the children look like angels.

I imagine that the moment is punctuated by bursts of celestial music by angels in heaven celebrating the moment when the divine Creator stoops to be in union with his humble creation. I imagine, too, what the mother of a religious must feel as her son or daughter takes sacred vows. Will any of my children join that blessed bunch? Will anyone in their first Communion class? I wonder every time someone makes a first Communion.

I heard a priest once say that if we knew what a gift the Eucharist was, what graces were poured forth each time we received, and how much Christ loves us personally and individually, we would literally die of happiness (just like Blessed Imelda).

I think children are most keenly aware of this. Is that why they approach the altar with timidity and reverence and awe? Is that why it is said that the prayer of a child on his first Communion day will certainly be answered? Children seem to have a better grip than adults on the truth, beauty and wonder of this wonderful sacrament.

My daughter Grace makes her first Communion this spring, and the house is buzzing with excitement. We will finish the book

about Blessed Imelda (with ample warning about its ending and reassurance beforehand that immediate death is not common) and we will add watching a movie about the real presence of Jesus in the Eucharist. Grace will wear the beautiful dress and veil that her sister wore before her, but her shoes will be new.

We will go to reconciliation the night before the big day, and she will have practiced many, many times.

As we do only on very special occasions, we will order a fancy cake with butter cream frosting from our favorite bakery. Grace can hardly wait. She has been thinking about her first Communion intention for weeks.

We adults can capture the appreciation, truth and wonder initially felt on our own first Communion day. It can be as simple as stirring up sentiments of devotion in our hearts, making a sincere act of faith, hope and love and reminding ourselves of the awesome gift of Jesus himself coming physically into our bodies and souls.

Every Communion, after all, is worth commemorating and treasuring. May God bless all first communicants this year, and may your next Communion with Jesus be as special as your first.

Theresa A. Thomas is the mother of nine children and a member of St. Mary of the Annunciation Parish in Bristol.

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for April 2, 2006

John 12:20-33

Following is a word search based on the Gospel reading for Fifth Sunday of Lent, Cycle B: a lesson from when Greeks came to see Jesus. The words can be found in all directions in the puzzle.

GREEKS	BETHSAIDA	TO SEE JESUS
THE HOUR	I SAY	UNLESS
A GRAIN	WHEAT	FALLS
DIES	IF IT DIES	MUCH FRUIT
HIS LIFE	LOSE IT	SERVES ME
TROUBLED	FATHER	PURPOSE
HEAVEN	THUNDER	RULER

WHEAT GRAINS

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

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DAVISON

CONTINUED FROM PAGE 17

Catholics were urged to seek refuge in the church and limit their participation in society.

In the last half century, the church has almost totally transformed its image of society. The church now says that modern society is God's creation. Rather than withdrawing from it, Catholics are called to participate in it. They should work toward the common good with people in other faith traditions. They should bring their faith to bear on decisions in the

workplace and political arena. Through their civic engagement, they will contribute to the building of God's kingdom here on earth.

These changes have affected the attitudes and actions of laypeople. Fifty years ago, research showed that a majority of Catholics viewed God as a harsh judge and the world as a hostile place. Today, studies show that most laypeople see God as an unconditional lover and have a very positive view of the world.

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

People fled to Egypt in times of famine or danger

Question: What was life like for the ancient Hebrews when they were in Egypt from the time of Joseph to Moses?

First we must remember that it was normal for people living in what is now southern Israel to flee to Egypt in times of famine or danger. Thus Abraham and his wife, Sarah, went to Egypt because of a severe famine. Likewise Jacob sent his sons to Egypt to get grains because of a famine. The prophet Jeremiah and some of the people fled to Egypt while the Babylonians were conquering Jerusalem. And Joseph, Mary and Jesus fled to Egypt to escape the wrath of King Herod the Great.

Joseph, the son of Jacob, was sold into Egypt by his envious brothers. But Joseph found favor with the Egyptian pharaoh and attained a high position. Because of a severe famine, God told Jacob to take his sons and

migrate to Egypt. They took up residence in the region of Goshen or modern Wadi Tumilat about B.C. 1630. This is the region east of the Nile delta granted to Jacob and his family by the king of Egypt. Jacob's family lived here for about 400 years until the time of the Exodus led by Moses about B.C. 1230.

At the time of Joseph's stay in Egypt, the country was ruled by the Hyksos or invading Asiatic and Semitic shepherd kings who reigned from about B.C. 1730-1580. Father McKenzie mentions their chief contributions were in warfare. They introduced the horse and the chariot into Egypt, as well as a massive earthwork type of fortification. A. O'Neill remarks that, under the rule of the Semitic Hyksos, Semites like Joseph and Jacob would be welcome in Egypt, because of a possible kinship. Thus Joseph could have entered Egypt as a slave and then rose to high office.

The lush fan-shaped Nile delta, where the Hebrews dwelt in peace, is in northern Egypt between Cairo and Alexandria. Here the Nile River divides into two branches to enter the Mediterranean Sea. The delta is also laced with many smaller tributaries. A. Humphreys says the delta is one of the most fertile and cultivated regions in the world. In the delta you meet the "fellaheen" or peasant farmers and find cotton production.

Then the Book of Exodus says Joseph and his brothers died. But the Israelites were growing in numbers. Then a new king, who ignored the services rendered by Joseph, came to power in Egypt. Fearing the prolific Israelites, he oppressed them with forced labor to build the supply or treasure cities of Pithom and Ramses. The Israelites also worked in brick making where they used hoes to knead clay moistened with water. Then they did field work where

the plowmen guided a two-handled plow drawn by two oxen.

The Hyksos had built their second capital or royal residence at Avaris or Zoan on the right bank of the arm of the Nile River south of Lake Menzaleh. The city was destroyed by a king of the 18th dynasty who, after B.C. 1580, expelled the friendly Hyksos from Egypt. Then King Ramses II (B.C. 1290-1224) rebuilt the city and renamed it the city of Ramses. Ramses made this city his royal residence, because it was nearest the border to Palestine. Ramses built a great temple to Seth, the god of the Hyksos, to whom he traced his lineage. Ramses also erected a 92-foot statue of himself that weighed about 900 tons. In the Exodus from Egypt, the Israelites set out from the city of Ramses, for it lay in or near the land of Goshen they inhabited.

After B.C. 100 the city of Ramses is called Tanis, as it still



HIRE
HISTORY

FATHER RICHARD HIRE

is today. For several centuries, Tanis was one of the largest cities in the Nile delta. S. Jenkins mentions that excavations at Tanis have revealed sacred lakes, the foundations of many temples, a royal cemetery and a multitude of statues and carvings. You can even visit some of the royal tombs. The French excavations of 1929-1932 uncovered Hyksos fortifications, structures of Ramses II, and a 400-year stele, i.e., a carved or inscribed stone slab or pillar used for commemorative purposes.

In immigration law, distinctions of 'legal,' 'illegal' fairly recent

WASHINGTON (CNS) — Here's a little-understood fact about immigration law: Until well into the 20th century, pretty much anyone who showed up at a port of entry or walked across a border got to stay in the United States.

In other words, one reason so many people today can say "my ancestors followed the law when they came here" is because until fairly recently there was no distinction made about whether someone arrived legally or not. With few exceptions, anyone who got here was admitted.

Doris Meissner, former commissioner of the Immigration and Naturalization Service and now a senior fellow at the Migration Policy Institute, said that during the mass migrations of the late 19th and early 20th centuries — the years of those photos of boatloads of European immigrants being processed at Ellis Island — only a small fraction of newcomers were rejected.

"The number who got sent back at Ellis Island was less than 2 percent," Meissner told Catholic News Service in an interview, "possibly less than 1 percent."

And those rejections were almost always because the people suffered from an illness that might make them financially dependent upon the community, she said. For instance, a then-common eye infection left victims blind and presumably unable to support themselves. People who had it were turned away.

There were some exceptions to the open-door policy, explains an immigration law history article provided by the U.S. Citizenship

and Immigration Services Bureau, as the agency Meissner headed in the 1990s is now called. An 1882 Chinese exclusion law that remained on the books until 1943 was originally aimed at limiting cheap labor.

Other laws of the era excluded polygamists, those with criminal records for "moral turpitude," people with contagious diseases or epilepsy, professional beggars, anarchists and those who were insane.

Outside such categories, everyone else was presumed to be admissible. It wasn't until 1924 that the U.S. government began requiring immigrants to obtain visas in their home countries in advance.

At that time quotas also were created for how many people could be admitted from each country, with the exceptions of Mexico and Canada. Within a few years, the Border Patrol was reformed and its focus changed to keeping out and deporting those who didn't have permission to enter the country.

The 1924 law followed the country's most dramatic influx of immigrants in history, with more than 14.5 million new arrivals in 20 years, with 60 percent from Italy, Russia and Austria-Hungary, the history article explained.

Meissner said in the 1920s the public was especially wary of immigrants from countries such as Germany, and other European nations against whom Americans had fought during World War I. During the Depression, immigration was largely self-limiting. In fact many people left the country

THE WASHINGTON LETTER

PATRICIA ZAPOR

during the 1930s.

But by the 1940s, with hundreds of thousands of U.S. men in the military overseas, worker shortages were becoming a problem. Beginning in 1942, the government began importing temporary workers. Most came from Mexico to work in agricultural jobs.

Gradually since then restrictions on immigration have increased, in response to concerns ranging from terrorism to lowering wages.

Currently, the wait for a visa to legally enter the United States is as long as a decade for some categories of people. National quotas, fingerprinting and background checks, income and sponsorship requirements, even the cost of applying for visas all act as filters in limiting who comes in legally. The number of visas available for unskilled workers each year is just a fraction of the number of jobs for which unskilled, immigrant labor is sought, leading many to sneak into the country to take those jobs.

An estimated 500,000 jobs a year go to unskilled workers, who are largely illegal immigrants. The U.S. government issues 5,000 visas a year for unskilled workers.

Meissner said that in some ways the sense that immigration is out of control is a cumulative effect of laws that are not only recent in U.S. history, but in the history of governance.

"There's far more regard to

Father Phil DeVolder

Ordained to the priesthood:

June 14, 1980

Pastor, St. Vincent de Paul,
Elkhart

What was the primary influence in your decision to become a priest?

The dedication of other priests and effective homilies from those priests.



Why do you like being a priest?

The celebration of the sacraments and the preaching of the word of God.

What are your hobbies?

I do a little painting and creative artwork. I enjoy the ability to create and make things of beauty.

Do you have any pets?

I have a miniature dachshund named Nipper.

What do you do for relaxation?

Fishing, painting, studying.

Meet The Priest



What is your favorite reading material?

I like the writings and works of Bishop Sheen.

What do you think is the best part of being Catholic?

Hope for us sinners.

What is your favorite scriptural passage?

The raising of Lazarus.

How do you prefer to be addressed by the laity?

Father Phil

demarcations of boundaries" than ever in history, she said. And in an age when transportation among nations is readily available to more people than ever, there are more legal restrictions keeping them where they are.

With an estimated 12 million people in the United States illegally, Congress is being pressured on one side to increase immigration restrictions even more. On the other side are people who consider the number of illegal immigrants an indication of more fundamental problems.

Meissner said that as she trav-

els around the country she often hears people say, "I can accept that these illegal immigrants are good, hard-working people, but they should follow the law and come in legally, like my great-grandparents did."

Aside from the point that those great-grandparents probably came in at a time when everyone was admitted, Meissner sees a basic misconception about that possibility.

"People do not understand that there is no legal avenue for them to go through," she said.

Sports

Bishop Dwenger gymnasts and National Cheer Champion feted at school assembly

BY BONNIE ELBERSON

FORT WAYNE — Bishop Dwenger High School students, staff, administrators and parents were on hand early Monday as the girls' state gymnastics champions and the national individual cheer champion were recognized at an all-school assembly.

Gymnastics team members were introduced, then each girl demonstrated her winning style with a high-spirited, energetic tumbling pass, much to the delight of the standing-room-only crowd. "We Are the Champions" rang through the gymnasium as a video of the state meet was played for an appreciative audience.

Bishop Dwenger cheerleader Molly Zeigler was also recognized for being named individual cheer champion at a national competition in mid-March in Myrtle Beach, S.C. Zeigler took top honors, winning a \$1,000 college scholarship and the right to cheer at the Capital One Bowl next year in Orlando, Fla. She wowed the crowd by repeating her snappy winning routine to the strains of "Good Golly, Miss Molly."

Zeigler's parents, Cathy and Norm, were in the audience to watch their daughter's performance. Cathy and daughter Mandy Burnham, a former Purdue cheerleader and assistant coach at Dwenger, were also on hand when



MOLLY ZEIGLER

Molly won the national title.

Zeigler has already been accepted at Purdue University, where she hopes to follow in her sister's footsteps by trying out for the cheerleading squad.

Though longtime gymnastics Coach Rosemarie Nix says, "Every year is an exciting year," she considers the 2006 season especially gratifying since seven of the team's 16 members competed at the state meet to bring home the title.

Seniors Rebecca Trahin and Juanita Nix were "all-arounders," that is, they competed in all four events — vault, beam, bars and floor. Since four athletes may be entered in each event, however, five other gymnasts competed at state as well. They included senior Kristi Koczor, sophomores Stephanie Yoder and Jenna Van Hoey, and freshmen Alicia Roche and Michelle Sordelet. "It was a mix of classes ... a total team effort," says Nix.

This year marked the school's 16th straight SAC title, the second straight state title and the third state title in four years. Since 1993, Bishop Dwenger has been runner-up five times and state champs four times.

"History doesn't make champions — champions make history."

Nix says it is enjoyable for her to see how younger athletes continue the traditions that have been established by their predecessors. "The camaraderie is very good," she points out, and they pray together before each practice session and gymnastics meet. The girls "know these talents have been given to them by God," she says.

BISHOP DWENGER ANNOUNCES HALL OF FAME BANQUET Bishop Dwenger High School will hold its Hall of Fame Banquet and Induction Ceremony on Friday, April 28, at the Pine Valley Country Club. This year's honorees include Tim Kearney, 1970, Alumnus of the Year; Joe Sweeney, 1969, Mike Weissert, 1977, and Coach Larry Bartolameoli, Athletic Hall of Fame; Dick Brown and Nancy Kartholl, 1980, Fine Arts Hall of Fame; and Dee Dee Dahm, Citizens of Two Worlds Award. Tickets for the banquet are \$35 per person at the school office. For information, contact Mary Sturm at (260) 496-4700, ext. 710.

CYO and ICCL wrestlers hold match in Fort Wayne

BY MICHELLE CASTLEMAN

FORT WAYNE — Over 80 young wrestlers from the Catholic Youth Organization (CYO) and Inter-City Catholic League (ICCL) matched up at Bishop Dwenger High School on March 25 for an all-day tournament.

The match was coordinated and hosted by John Bennett, Pat DeLaney and Tim Murphy.

For campers from Bishop Luers and Bishop Dwenger, the event concluded the four-week season for fifth through eighth graders. The wrestlers have been training in their individual weight classes after school Monday

through Thursday.

Four different "clubs" of area feeder schools were represented: Bishop Dwenger (BD), Bishop Luers (BL), St. Vincent (SV), and South Bend (SB).

Bishop Luers assistant, John Hanlon, provided the 12 diocesan champions at the fifth-and-sixth grade level: #66, Jacob Burnham (SB); #72, Austin Hammon (BL); #83, Michael Nix (BD); #84, Wesley LaFluer (SB); #86, Nick Snowball (BD); #91, John Spansail (SB); #97, Michael Kazmierczak (SB); #102, Ben Evans (SV); #111, Zach Kanczuzewski (SB); #114, Henry Turner (SB); #133-Brandon Payton (BD); and weighing in at #150, Corey Ng

(BD).

There were nine additional champions who came out on top in the seventh-and-eighth grade division: #100, Sean Black (BD); #112, Tony Lovejoy (BL); #124, Aaron Kennerk; #128, Wade Thiel (BD); #138, Brian Klockow (SB); #146, Isaac Evans (SV); #155 Tony Svarczkopf (BD); #159, Peter Waikel (BD); and #215, Scott Campbell (SV).

Bishop Luers head coach A.J. Kalver said the camps have run for over 10 years now and serve as an excellent way to introduce the sport of wrestling to boys who might not otherwise have the opportunity to compete at the middle school level.

CYO spring sports bound into full swing

BY MICHELLE CASTLEMAN

FORT WAYNE — The first day of spring has come and gone. And the Catholic Youth Organization (CYO) spring sport practices are in full swing with season openers just around the corner. There will be three sports to keep an eye on — softball, soccer and track.

CYO business manager, Ava Meyer, reports that there will be eight girls' softball teams in the league for 2006. They include the following: St. Charles, Fort Wayne; St. Vincent, Fort Wayne; St. Joseph, Decatur; St. Joseph,

Hessen Cassel; St. John the Baptist, New Haven; and the two combined teams of St. Joseph-St. Elizabeth-St. Aloysius and St. Therese and St. John the Baptist, Fort Wayne. The season opener will be April 11, and games will be played at both St. Charles and Havenhurst.

The soccer season will begin for both boys and girls on April 11. The girls will have seven teams in their league, which include St. Joseph-St. Elizabeth; St. John the Baptist, Fort Wayne; St. Jude; St. Therese; St. Vincent; St. Charles eighth and St. Charles seventh graders.

The boys list the same schools

for their league except for St. Therese and adds St. John the Baptist, New Haven.

St. Charles eighth graders won the 2005 titles in both girls and boys soccer and softball.

The track season will open at Bishop Dwenger on April 17. The schools represented in this year's meets will be St. Charles; St. John the Baptist, Fort Wayne, Benoit Academy; St. John the Baptist, New Haven, and St. Rose-St. Louis; St. Joseph-St. Elizabeth; St. Joseph, Hessen Cassel; St. Jude; Queen of Angels; St. Therese-St. Aloysius; and St. Vincent.

Principal Pre-Kindergarten - 8

Applications are being accepted for the leadership position of Principal at Saint Mary's Catholic Community School in Crown Point, Indiana. Crown Point is a popular residential community in northwest Indiana, a short one-hour drive to the cultural and recreational opportunities in nearby Chicago, Illinois.

Saint Mary's School has served the Catholic community since 1872 and presently serves 540 children in pre-Kindergarten through 8th grade.

The preferred candidate will be humanly competent and competently human - one whose life is in harmony with the Catholic Faith Tradition at its best. Candidates will document their experience of leadership in an educational setting and their capacity to manage a nearly two million dollar operating budget. Professional licensing is a must. Letters of application should be accompanied by a resume, transcripts, and three letters of recommendation and sent to:

Kim Pryzbylski, Ph.D. - Superintendent of Schools
Diocese of Gary - 9292 Broadway - Merrillville, IN 46410

Students recognized for academic accomplishment

LA GRANGE — Two seniors from Lakeland High School were recently selected to the 2005-06 Northeast Corner



DAN FOX



GLORIA AREND

Conference All-Academic Team in recognition of their exemplary academic accomplishments.

Gloria Arend is a member of St. Gaspar Del Bufalo Church in Rome City and will study biochemistry at Purdue.

Daniel Fox is a member of St. Joseph Church in La Grange and will study mathematical economics at the University of Dayton.

Bishop Luers student honored with volunteer service award

FORT WAYNE — Bishop Luers High School student Madeline Helser of Fort Wayne has been honored for her exemplary volunteer service with a President's Volunteer Service Award.

The award recognizes Americans of all ages who have volunteered significant amounts of their time to serve their communities and their country.



MADELINE HELSER

Madeline Helser spent the last four years volunteering for six weeks each summer at Lou Helen Baha'i School. While there she has worked in the kitchen, gardens and as a counselor, volunteering 40 hours each week of her own time.

"Certainly volunteering, giving of oneself, serving others as Jesus did, is at the core of Catholic education. Bishop Luers High School is very proud of Madeline Helser. She has learned what it means to help others," said Mary Keefer, Bishop Luers High School principal.

Sponsored by Prudential Financial in partnership with the National Association of Secondary School Principals (NASSP), the Prudential Spirit of Community Awards program recognizes young people across America for outstanding community service activities. More than 200,000 young people across America have been considered for these awards since the program began in 1995.

Youth ministry growing in all directions

Jerid Miller breaks new ground in drawing youth toward service and Christ

BY KAY COZAD

HUNTINGTON — If you look at Ss. Peter and Paul Parish youth ministry calendar for March this year, you'll find over 20 activities open to youth from third grade to college age. That's quite a difference compared with the calendar two years ago when just four activities were offered in March. Jerid Miller, youth minister there, likes it that way and is planning more.

Miller, 27, converted to Catholicism in spring of 2003 and subsequently signed on as youth coordinator for Ss. Peter and Paul in October that same year. Embracing his lifelong calling to youth ministry and his new love for the rich tradition of the Catholic Church, he brings a passion to this Huntington parish that continues to enliven its youth.

"The Catholic Church is a diverse place. The cornerstone of this ministry is that people's needs change, and we try to meet those needs with a variety of different formats," says Miller. Several months after he began working with the established high school youth group, he developed two additional groups for those in the younger grades.

The fifth-and-sixth-grade youth group is an introduction to the youth ministry and meets twice a month for less structured activities that help establish a sense of group identity. The seventh-and-eighth-grade youth

group also meets twice a month in an effort to develop a sense of Catholic identity, through prayer and church teaching.

Miller believes that group activities offered to the younger children may ensure a stronger involvement in their faith development during their high school and college years.

Meeting the needs of the high school and college-age youth has led Miller to establish several unique programs. A traditional Scripture study is offered each Sunday evening for the youth that focuses on relating an understanding of the Old Testament to the Gospels and the life of Jesus.

A Breakfast Club meets once each month during the week in Gollner Hall in which several senior parishioners volunteer to prepare biscuits and gravy for the youth who gather to socialize and pray before school.

In an effort to revitalize the customary youth group gatherings, last fall Miller established a local chapter of the Dead Theologians Society for the youth of Ss. Peter and Paul. This group, he says, is more structured than a conventional youth group and appeals "a little more to tradition."

Between 15 and 25 members gather in the chapel of the parish hall where, in a candlelit atmosphere, they learn about the lives of saints and corresponding religious orders. Following a discussion of the relevance to their lives, the group shares intercessory prayers and a decade of the

scriptural rosary. Each member, wearing the honorary hooded sweatshirt bedecked with a monstrance and the Latin for "Dead to the world, alive in Christ," prays the prayer of St. Gertrude and the meeting concludes with Divine Praises. A time of socializing follows the meeting including sharing a meal.

The latest addition to this youth ministry is the Open Forum, which will meet once each month providing an opportunity for youth to discuss issues, such as respecting others views, Catholic teaching on sexuality and others, under adult leadership guidance.

Service projects

Miller believes in the importance of youth contributing to the financial health of the parish. So in that spirit the youth groups have participated in many service projects including working concessions at the recent state wrestling championship and a Lenten potato soup dinner for the parish. The group also calls on an area senior living home for Bingo and personal visits in addition to corresponding with the residents by card and letter.

Connecting the generations

Intergenerational activities are an important aspect of this growing youth ministry as well, says Miller, who works with a youth ministry team of 10 adults for

guidance on the logistical issues of the ministry, such as fund raising. He remains grateful for the support of the all the devoted adult volunteers and parents involved in the ministry.

Several youth contributors assist Miller in producing a monthly newsletter, the "Catholicus," which includes quotes, history of saints, Latin teaching, music and movie reviews and more. The publication is available in the back of the church as well as in Gollner Hall in an effort to reach all generations of the parish and will be available on the Internet soon at Catholicus.org.

Additionally, Ss. Peter and Paul hosts a youth Mass open to all parishioners once each month in which the youth participate as ushers, lectors and servers. Seniors and families attend with the youth, with many sharing pizza together in the auditorium following Mass.

Another relatively new program for all generations is the St. Thomas Aquinas Series, which presents a speaker each month to share information on topics including icons and art, theology of the body and vocations. Miller hopes this series will "open the door to the diversity of the intellectual and devotional experience found in our beloved church." Audiences of all ages have enjoyed this series beginning in January.

Third through eighth grade girls have joined together with some wiser women of the parish

to form the new Mother Mary's Heart Warmers Knitting and Crocheting Group. This group meets each Saturday to knit and crochet squares in a joint effort to create blankets to be given to chosen charities. The interaction between the generations provides a venue for role modeling in a prayerful environment.

Social activities

Of course as with all youth ministries, Ss. Peter and Paul Church offers a variety of social events throughout the year. Movie night, retreats and trips provide the youth with a venue in which to socialize with like minded students. Miller, in an attempt to "build bridges" within the community is in contact with the youth ministry directors of St. Mary Parish, Huntington, and St. Paul in Columbia City. The three plan to invite other rural parishes to come together to host joint social events with the hope that more youth will come together to take the opportunity to develop their Catholic identity and pride in their parishes.

Miller continues to work diligently to meet the needs of the area youth with the innovative programs being developed at his parish. He hopes parishes across the diocese will each continue to reach out to the youth and engage them where they are, saying, "Youth ministry can't be afraid of the culture we live in. We have to address these kids where they're at, not where we wish they were."

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Michiana production of 'Jesus Christ Superstar' benefits St. Vincent de Paul Society

BY LISA KOCHANOWSKI

SOUTH BEND — "I remember being seven years old and listening to my older sister's LP original concert album in 1970 and recall thinking, 'Wow, this makes it sound a lot more interesting than CCD class does'" says J. Michael Johnson, co-director of "Jesus Christ Superstar" about what made him think about putting together this production in Michiana.

His love for the production coupled by an article he read about this year being the 35th anniversary of "Jesus Christ Superstar" fueled co-directors J. Michael Johnson and Jeff Wilder to create a benefit performance.

Scheduled for April 7-9 at the Century Center's Bendix Theater in downtown South Bend, Curtain Up! Theatricals are giving all proceeds from the four different shows to the St. Vincent de Paul Society of St. Joseph County, Inc.

"Back in August, J. Michael came to me stating how he read that 'Jesus Christ Superstar' was being offered at special rates for the 35th anniversary of the production. Since (it) is one of my favorite shows, I said we should look into it. When the quote came back, I suggested that we stage the show as a benefit for St. Vincent's ...," says co-director Jeff Wilder. "Let's get some donations back in our own community to benefit our own community. The cast members are all very excited and proud to be part of a production where all pro-

ceeds are going to St. Vincent's to help those in need in our local communities."

"Jesus Christ Superstar" is an Andrew Lloyd Webber and Tim Rice musical spectacular depicting the life of Jesus and his journey to his death on the cross.

"Every production of 'Jesus Christ Superstar' is different and ours will be different as well," says Wilder.

"Co-director Jeff Wilder and myself were most concerned, obviously, about who we could find to not only sing Jesus Christ, but who could portray his innocence as well," says Johnson. "The minute Matt Ernsberger opened his mouth on the first night of auditions; those fears were put immediately to rest."

"When we first looked at the show, I told J. Michael that I know of the greatest person to play Christ, but I had no idea how to get a hold of him. So the first night of auditions, in walks our Christ. He had seen the announcement in the paper, which by the way he doesn't usually read, and came down," notes Wilder. "Divine intervention I guess."

Finding Judas was a whole different case.

"And then there's Judas ... someone who could portray the betrayal and yet bring some sympathy to a character that, at least in my thoughts, history has given a bum rap to — not to mention the fact that he sings just as much as Jesus in the show," says Johnson. And the vocal range required for those two roles along require either a true 'rock' singer or a true, tradi-

tionally trained singer and this show has shown me that neither the two shall meet."

"We needed someone who will play off and blend with Jesus' voice. We couldn't cast an opera singer in the role with a rock singer as Jesus. The person we have playing the role will handle the nuances of the character quite well and he is a great vocalist too," says Wilder.

The character of Annas was the easiest person to find for both the directors.

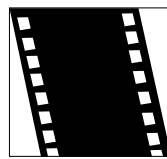
"Kim Egendorfer is such a rare find with his pure tenor voice," says Wilder. "That and he is looking very menacing."

"I hope our audiences come away entertained, and amazed by the talent level of the actors, actresses, dancers and musicians we actually have right here in our community — we don't always need to bus and truck in talent," says Johnson of his hopes for the perception of the production.

"Sometimes we forget to appreciate what we actually have growing in our own back yard."

Wilder hopes that people not only enjoy the production but feel great knowing they are seeing great theater that is giving back to the community.

Performances are scheduled April 7-9, at the Century Center, Bendix Theater in downtown South Bend. Tickets cost \$15 each and can be purchased at the St. Vincent de Paul Society, 3408 Ardmore Trail, or at the door the day of the show. For more information contact (574) 234-6000 extension 108.



MOVIE CAPSULES

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

"The Big Question" (THINKfilm)

Curious documentary in which filmmakers Francesco Cabras and Alberto Molinari pose several direct questions to fellow cast and crew members on the set of "The Passion of the Christ" — Mel Gibson among them — about their personal religious beliefs, eliciting responses both poignant and pretentious from a diversity of creeds as well as from agnostics and atheists. Cleverly shot using the ancient Southern Italian town where Gibson's movie was shot as a backdrop, and with many of the respondents in full biblical costume, the film works for the most part, despite consisting of little more than people candidly discussing their ideas of the divine, interspersed with artsy images of a dog wandering the landscape. Subtitles. A brief drug reference. The USCCB Office for Film & Broadcasting classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13.

"Inside Man" (Universal)

Crime drama about a New York City police detective (Denzel Washington) who matches wits with a cunning armed robber (Clive Owen) holding hostages captive in a Wall Street bank, while a politically connected power broker (Jodie Foster) hired by the bank's

owner (Christopher Plummer) muddies negotiations in trying to keep an incriminating secret buried in the bank's vault. Smartly written with nods to "Dog Day Afternoon" and just the right amount of humor, director Spike Lee's film puts an interesting spin on the heist genre while exploring themes of race and corruption, resulting in an intelligent caper that can be enjoyed on several levels, despite a morally ambiguous ending.

The USCCB Office for Film & Broadcasting classification is L — limited adult audience, films whose problematic content many adults would find troubling. The Motion Picture Association of America rating is R — restricted.

"Lonesome Jim" (IFC)

Depressed young man (Casey Affleck) goes back to his Indiana home to live with his overly doting mother (Mary Kay Place), distant father (Seymour Cassel) and confused brother (Kevin Corrigan), falls for a single mother (Liv Tyler) with a small son (Jack Rovello), and ultimately comes to a better understanding of himself and those around him. Director Steve Buscemi's film is sometimes slow and meandering, and its true-to-life candor won't appeal to all tastes, but the central protagonist develops as a person, and the overall message of accepting life for what it is, not what you want it to be, is a good one. Scattered instances of profanity, rough and crude language and expressions, rear and partial nudity, sexual banter and lewd images, prostitute character, suicide theme and drug references. The USCCB Office for Film & Broadcasting classification is L — limited adult audience, films whose problematic content many adults would find troubling. The Motion Picture Association of America rating is R — restricted.

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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.

FISH FRIES

Knights plan fish fry

Fort Wayne — The Knights of Columbus Council 451, 601 Reed Rd., will have a fish fry on Friday, April 7, 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.

Fish fry at St. John

New Haven — The Holy Name Society of St. John the Baptist Parish will have a fish fry on Friday, March 31, from 4 to 7 p.m. Adults \$6.50, children 5-12 \$3.50, children under 5 free.

Knights plan fish fry

Granger — The Knights of Columbus Council 4263 will have an all-you-can-eat fish fry on Friday, March 31, from 4 to 7 p.m. at St. Piux X Church. Adults \$7, children (3-12) \$3.75 and children under 3 free.

St. Henry hosts fish fry

Fort Wayne — St. Henry Parish will host a fish fry on Friday, March 31, from 4 to 7:30 p.m. at St. Henry Parish. Adults \$7, seniors \$6.50, children (6-11) \$5.50, children 5 and under free.

Drive through fish dinner

New Haven — St. Louis Academy seventh and eighth graders will host a drive-through fish dinner on Friday, March 31, from 4 to 7 p.m. Cost per meal is \$6.50.

Knights plan fish fry

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have an all-you-can-eat fish fry on all Fridays of Lent from 5 to 7 p.m. Adults \$7, children (5-12) \$3. Also available will be chicken strips for \$7 and shrimp for \$8.

MISC. HAPPENINGS

Rosary Society sponsors bake sale

South Bend — St. Hedwig and St. Patrick Rosary Society will have an Easter bake sale on Palm Sunday weekend. Lamb cakes, coffee cakes and doughnuts will be offered after all Masses on Saturday and Sunday, April 8 and 9.

Anniversary Mass for Our Lady of Guadalupe Society

South Bend — St. Adalbert Parish will celebrate a 28 year anniversary with Mass at 1 p.m. at St. Adalbert with a potluck dinner to follow at St. Casimir Hall.

Spaghetti dinner sponsored by Knights

South Bend — The Knights of Columbus Council 5570 is sponsoring an all-you-can-eat

spaghetti dinner on Thursday, April 6, from 4 to 6 p.m. Adults \$6, children ages 5 to 12 \$2.50. Dinner includes spaghetti, salad, bread, beverages and dessert. The council is located at 5202 Linden Ave., one block east of Mayflower Road.

Class reunions planned

Fort Wayne — An all-alumni class reunion for Central Catholic High School (CCHS) will be held Saturday, June 24, at the Allen County War Memorial Coliseum. For information contact the CCHS Alumni Office at (260) 471-7649. Individual class reunions scheduled include: The class of '46 Aug. 18 at Hall's Guest House, '51 Nov. 14 at Goelein's Reception Hall, '56 Oct. 7 at Fort Wayne Country Club, '61 Sept. 23 at the Grand Wayne Center and '71 Aug. 19 at the Marriott Inn.

Sisters' auxiliary bakesale planned

South Bend — The St. Adalbert Sisters' auxiliary bake sale will be Saturday, April 8, from 8 a.m. to 3 p.m. in the Heritage Center. Lamb cakes, sweet-sour cabbage and baked goods for Easter will be available. Lamb cakes may be prepaid and ordered by calling (574) 288-5708.

Rummage sale

Kendallville — Immaculate Conception Parish, corner of Oak and Diamond streets, will have a rummage sale on Friday, March 31, from 9 a.m. to 6 p.m., Saturday, April 1, from 9 to 11:30 a.m. \$1.50 bag sale on Saturday.

Bishop Luers holds driver's education classes

Fort Wayne — Bishop Luers High School will be accepting students for the Driver's Educational Program. Classroom session dates are June 5-16, from 8 to 11 a.m. The driving portion will be set up for June and July. Cost for Luers' students is \$350 (includes road test), all others \$365 (includes road test). To register, or for more information, call Bishop Luers High School, (260) 456-1261.

Dinner theatre

Avilla — St. Mary Parish will have a dinner theatre on Saturday, April 1, 6 p.m. in the school hall. Tickets are \$10 for a single and \$20 for a couple. Dinner includes a appetizer buffet, beef, pork chops, side dishes and a dessert bar. A cash bar will be available. Entertainment will include a local recording artist, talent from the parish, and a DJ with dancing. Call Mike Hudecek at (260) 318-0262 for information or to reserve tickets.

Live chalk drawing

Fort Wayne — Queen of Angels Parish will host Mary Hilger for a chalk drawing on Friday, April 14, at 6 p.m. Stations of the Cross will follow at 7 p.m.

Bishop Luers Marketing Committee sponsors chicken dinner

Fort Wayne — Bishop Luers High School marketing committee will sponsor a Nelson's chicken dinner at the Jefferson Pointe Wal-Mart on Saturday, April 29, from 10 a.m. to 2 p.m. Dinners are \$6.50. Advance tickets are available after April 10 by calling (260) 436-1493 or the day of the sale. Proceeds benefit the Luers Marketing Committee.

Christ Child Society to have garage sale

South Bend — The Christ Child Society will have a garage sale on Thursday, May 4, from 8 a.m. to 2 p.m. at St. Hedwig Memorial Center, Scott Street at Western Avenue. Sale includes clothing for all ages, household items, collectibles and more. Proceeds are used to clothe children in need in St. Joseph County.

Pilgrimage to EWTN

Fort Wayne — A pilgrimage to Our Lady of the Angels Monastery in Irondale, Ala., will be May 16-19. Pilgrims will attend the Wednesday evening live show and visit Mother Angelica's Shrine of the Most Blessed Sacrament. Costs begin at \$215. Several priests will be in attendance. For information call (260) 639-3788.

Center for Hospice to Offer Living With Loss Groups

The Center for Hospice and Palliative Care, Inc. will begin two Living With Loss Groups at its Plymouth office, 112 South Center St., in April. The first group will begin on Tuesday, April 4, from 2:30 to 4:30 p.m., and the second group will begin on Tuesday, April 20, from 6:30 to 8:30 p.m. The groups will meet for eight weeks. A children's grief support group will begin on Thursday, April 6, from 6 to 7:15 p.m. at its Life Transition Center, 215 Red Coach Dr., Mishawaka. The group is for children, ages 6 to 12, who are dealing with the death of someone close to them. Both education and emotional support will be offered throughout this six week group. A grieving parents support group on Tuesday, April 4, from 6:30 to 8:30 p.m. at its South Bend office, 111 Sunnybrook Ct. This group provides education and emotional support to parents dealing with the death of a child

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Decatur

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Fort Wayne

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Charlene P. Cotterman, 61, Most Precious Blood

Jean Kathleen Hatfield Robison, 67, St. Charles Borromeo

Ellen S. Gebhart, 87, St. Joseph

Kenneth L. Kimmel, 98, St. Charles Borromeo

Garrett

Lorraine A. Johnson, 82, St. Joseph

Mishawaka

Edward J. Huemmer, 81, St. Bavo

Louis P. Hums, 78, St. Joseph

Casimir J. Tobolski, 88, Queen of Peace

Monroeville

Beth A. Rorick, 48, St. Rose of Lima

Nix Settlement

Alfred J. Nix, 95, St. Catherine

South Bend

Aloysius C. Kusz, 92, St. Adalbert

Alice J. Bella, 79, Little Flower

Elizabeth Brzezniak, 97, St. Casimir

Martha M. Skodinski, 86, St. Casimir

Robert J. Bella, 81, Little Flower

Dorothy Mroczkiewicz, 91, Holy Family

Julius Bella, 88, Holy Family

Edward T. Wesolek, 96, Holy Cross

Ervin J. Pejza, 85, Holy Family

Albert J. Mroczkiewicz Sr., 83, Holy Family

Syracuse

Frank S. Pittman Jr., 88, St. Martin de Porres

of any age regardless of the circumstances. Registration is requested by calling (574) 935-4511 or (800) 774-2784.

Jesus Christ Superstar

South Bend — The musical "Jesus Christ Superstar," presented by Curtain Up! Theatricals will have four performances at the Century Center, Bendix Theater on Friday, April 7, at 8 p.m.; Saturday, April 8, at 2 and 8 p.m.; and Sunday, April 9, at 2 p.m. Tickets cost \$15 each and are available at the St. Vincent de Paul Society Thrift Store, 3408 Ardmore Trail, or Curtain Up! Theatricals, 1114 N. Michigan St. or at the door. For information call (574) 234-6000.

DEVOTIONS

Little Flower Holy Hour

Fort Wayne — Father Robert D'Souza, associate pastor of St. Jude Parish, will celebrate the Holy Hour at MacDougal Chapel on Tuesday, April 4, at 7:15 p.m.

First Saturday devotions

Fort Wayne — The World Apostolate of Fatima will have First Saturday devotions of reparation on April 1, at St. Joseph Parish, Brooklyn and Hale, and at St. Patrick Parish, Arcola. Confession begins at 7:15 a.m., meditations on the rosary at 7:30 a.m. with the rosary beginning at 7:45, Mass at 8 a.m.

First Sunday rosary for families

Fort Wayne — The first Sunday rosary for families will be at MacDougal Chapel, Sunday April 2, from 3:30 to 4:30 p.m. with Father Tom Shoemaker from St. Jude Parish, and Sister Jolene Heiden, SSND, from the Office of Spiritual Development attending.

Lenten vespers held during Lent

Fort Wayne — St. Henry Church, 2929 E. Paulding Rd., will have vespers during Lent every Sunday at 6 p.m.

Lenten Day of Reflection

Kendallville — Immaculate Conception Parish will host a Day of Reflection for Harvest

House and the Elkhart Deanery of the DCCW on Thursday, April 6. The day begins at 9:15 a.m. with prayer time and will be followed by Father Daryl Rybicki speaking on reconciliation. Lunch is included and there will be time for reflection, reconciliation and end with Mass. Reservations are needed to (260) 347-4045. There is no charge.

Divine Mercy devotions

Fort Wayne — St. Henry Parish has Divine Mercy devotions every Wednesday at 3 p.m. and first Sundays at 3 p.m.

DONATIONS

St. Vincent de Paul needs your help

South Bend — The St. Vincent de Paul Society of St. Joseph County is in need of donations and monetary contributions. Large items will be picked up. Call the office at (574) 234-6000 for information.

St. Vincent de Paul needs your help

Fort Wayne — The St. Vincent de Paul Society of Allen County is in need of donations. Monetary contributions are always appreciated. The St. Vincent de Paul Society accepts cars, trucks and vans. Donations can be dropped off Monday through Friday at 1600 S. Calhoun from 9 a.m. to 5 p.m. or Saturdays from 9 a.m. to 4 p.m. Call (260) 456-3561 for pick-up information. Large items will be picked up.

Mustard Seed Furniture Bank can use your donations

Fort Wayne — The Mustard Seed Furniture Bank is in need of furniture. Donations may be picked up by calling (260) 471-5802. The Mustard Seed is dedicated to providing household furnishings to those in need.

CARDINALS

CONTINUED FROM PAGE 1

and know that with the love of the prince of the apostles your love for the church will be reinforced.”

Among the most applauded of the new cardinals at the Mass were Polish Cardinal Stanislaw Dziwisz of Krakow, Pope John Paul II's longtime personal secretary, and Chinese Cardinal Joseph Zen Ze-kun of Hong Kong.

After the ring Mass, Pope Benedict hosted a lunch for the new cardinals and the 140 other members of the College of Cardinals who came to the Vatican for a March 23 meeting with the pope and for the two days of ceremonies for their new peers.

During the consistory, all of the new cardinals were supported by groups of family, friends and the faithful, who cheered and waved flags when their cardinal went forward to kneel at the pope's feet.

Among the Boston pilgrims in the square March 24 was Frank Woodward, who said Cardinal O'Malley “has had a calming influence” on the Boston Archdiocese in the wake of the clerical sex abuse scandal.

Another Boston pilgrim, Nancy Mandarini, said, “He's a very humble, holy man.” She said she hoped that the elevation of Cardinal O'Malley to the College

of Cardinals would mark “a new beginning” for the Boston Archdiocese.

Cardinal Zen was cheered by some 300 Chinese Catholics who gathered at the Vatican from around the world. The group included 100 clergy and nuns from mainland China studying in Rome, reported UCA News, an Asian church news agency. The delegation from Hong Kong numbered 141 people, including the cardinal's oldest and youngest sisters, the agency added.

During the March 24 ceremony a special prayer was offered in Chinese “for all those who still suffer because of their Christian faith.”

The crowd prayed that “in prayer they would experience the certainty of communion with the whole church and that one day they will harvest in joy that which they have sown in patience and love for long years.”

A 60-member group from the Archdiocese of Los Angeles was in reality an expanded version of a pilgrimage from St. Anthony Parish in Long Beach, the home parish of Cardinal Levada.

The core of the group was composed of eight of his high school classmates, including his successor as archbishop of San Francisco, Archbishop George H. Niederauer.

Another group of Cardinal Levada supporters came from Portland, Ore., where he served as archbishop, 1986-1995. Todd Cooper, a 34-year-old member of

St. Rose of Lima Parish in Portland, led the 50-member group.

“The Archdiocese of Portland is not that big,” Cooper said, “but (Chicago) Cardinal (Francis E.) George came through there and now Cardinal Levada. It's kind of neat to have that connection, and it brings us closer to the universal church.”

The oldest of the new cardinals, 87-year-old Cardinal Peter Poreku Dery, retired archbishop of Tamale, Ghana, was seated in a wheelchair and was carried up the steps of St. Peter's Square to the pope.

Pope Benedict stood to place the red hat, called a biretta, on Cardinal Dery's head and caressed the cardinal's cheek after offering him the sign of peace.

The last cardinal created was 82-year-old French Cardinal Albert Vanhoye, a noted biblical scholar.

Cardinal Vanhoye told the Catholic newspaper *Avvenire* that he got a call from Cardinal Angelo Sodano, Vatican secretary of state, a couple of days before Pope Benedict announced the new cardinals.

“I asked myself, Why are they looking for me? What exegetical errors did I make in my writings?” he said.

The news that Pope Benedict was about to name him a cardinal, and not that he was about to be called on the carpet, “fell from the sky; I could not believe it,” he told the newspaper.



CNS PHOTO/CHRIS HELGREN, REUTERS

Philippine Cardinal Gaudencio Rosales of Manila is embraced by Pope Benedict XVI during the consistory at the Vatican March 24. Pope Benedict installed 15 new cardinals, bringing the total number worldwide to 193.

Pope, cardinals discuss issues, including dialogue with Islam

BY JOHN THAVIS

VATICAN CITY (CNS) — Pope Benedict XVI and most of the world's cardinals sat down for closed-door discussions on a number of administrative and pastoral questions, including dialogue with Islam.

The pope presided over the day of reflection and prayer March 23, the day before he was to hold a public consistory to induct 15 new cardinals. The cardinals-to-be, dressed in bishops' purple, were also invited to the meeting in the Vatican's synod hall.

There was no formal agenda, but in an opening talk the pope mentioned three specific concerns for discussion, according to a Vatican press statement:

- “The condition of retired bishops.”

- “The question raised by (Archbishop Marcel) Lefebvre and the liturgical reform desired by the Second Vatican Council.”

- “Questions connected with the dialogue between the church and Islam.”

The pope invited the cardinals to raise issues of their own. Given the time constraints, global poverty was the only other topic that generated substantive discussion, cardinals told Catholic News Service.

In the morning session, several cardinals spoke about recent Vatican efforts to reconcile with the followers of the late Archbishop Lefebvre. Cardinal Dario Castrillon Hoyos, head of the Congregation for Clergy, described in broad terms his recent efforts to bring the Lefebvrites back into communion with the church.



CNS PHOTO/L'OSSERVATORE ROMANO

Pope Benedict XVI and most of the world's cardinals meet at the Vatican March 23 for a closed-door discussion on administrative and pastoral issues, including dialogue with Islam.

The comments were varied, with some questioning the terms on which such a reconciliation could and should occur. More than one cardinal reportedly questioned the idea of granting personal prelatore status to the Lefebvrites' Society of St. Pius X.

In an interview with CNS, Cardinal Theodore E. McCarrick of Washington said the cardinals were in favor of reconciliation, but that no definite consensus emerged on how to do it. There was a strong sense that an eventual agreement must bring real unity, he said.

“We all feel certainly that there is one faith and one church, and we all want to avoid having two churches and two faiths,” Cardinal McCarrick said.

Cardinal Wilfrid F. Napier of Durban, South Africa, told CNS that he did not think the pope was looking for a “yes or no” response

from the cardinals on the Lefebvrites.

For one thing, Cardinal Napier said, the situation among Lefebvrites is so different in various parts of the world that a thorough investigation would probably be needed before any global solution is reached.

Another topic raised by the pope was the possibility of an enhanced role in the church for retired bishops.

As one cardinal explained to CNS, bishops have a triple office of teaching, sanctifying and governing, and the question is how those gifts can be best used for the church, even among retired bishops. One bishop suggested raising the retirement age from the current limit of 75 years.

Cardinal McCarrick said the discussion on Islam reflected the shared recognition that “somehow we've got to relate to Islam,

because it's such a major force in the world.”

“I think (the pope) is concerned that fundamentalist Islam is hostile to every other faith. That's a concern of all of us and was brought up by a number of us,” Cardinal McCarrick said.

He said participants were worried about the fate of Christian minorities in some Muslim countries.

In his own remarks to the assembly, the cardinal said he stressed the need to encourage moderate Islamic leaders to “speak out and proclaim an Islam which is tolerant and able to work with others.”

Others said that, while interfaith dialogue was important, perhaps more important right now is practical cooperation with Muslims — as a sign of dialogue in action.

Cardinal McCarrick said the pope listened carefully in both sessions. At the end of the meeting, the cardinal said, the pope took off his glasses and spontaneously offered a “masterful” and precise summary of their discussions.

“I think he was pleased with it,” Cardinal McCarrick said. “He was very impressive. We have such a brilliant Holy Father.”

New York Cardinal Edward M. Egan described the talks as “worthwhile and helpful.”

“The Holy Father spoke, but mainly let the cardinals who stood up speak,” Cardinal Egan said. Others said the pope at times encouraged comments from cardinals from different geographical areas, making sure that no region was left out of the discussion.

“The atmosphere was very friendly and offered many opportunities for interaction with the

cardinals,” said Cardinal William H. Keeler of Baltimore.

It was the pope's idea to convene the meeting, and Vatican sources said it signaled a strong advisory role for the world's cardinals under the new pontificate.

Cardinal Angelo Sodano, dean of the College of Cardinals, opened the encounter by thanking the pontiff for seeking their advice on “the great pastoral challenges of the present hour.”

“The convocation of the present consistory reveals to us how much importance Your Holiness attributes to the College of Cardinals,” Cardinal Sodano said.

The first part of the meeting, including 20 minutes of prayer, was broadcast in a live feed to journalists. At the end of his remarks, Cardinal Sodano said the pope would list a few primary themes; when it was the pope's turn to speak, the live feed was cut.

For many cardinals, the meeting was a reunion of sorts, evoking their daily encounters ahead of the conclave last April. Cardinal Joseph Ratzinger — the future pope — presided over those meetings, too.

When the cardinals began filing into the synod hall before 9 a.m., they were each handed a green folder that contained a prayer book, notepad, applications for permission to speak and two lists of cardinals — one alphabetical, the other by seniority.

Before taking seats, the cardinals warmly greeted each other and chatted informally. They rose and applauded the pope when he entered the room at 9:30, then recited prayers together.