

TODAY'S CATHOLIC

Blessed Mother Theodore Guerin, three others to be canonized Oct. 15

**Mother Theodore is the
first canonized from Indiana**

BY CAROL GLATZ

VATICAN CITY (CNS) — Blessed Mother Theodore Guerin, the 19th-century foundress of a religious order and numerous schools in Indiana, will be canonized by Pope Benedict XVI Oct. 15 along with a 20th-century Mexican bishop and two Italian religious founders.

The date for the canonization Mass was established when the pope and cardinals living in Rome met at the Vatican July 1 for an "ordinary public consistory," a meeting which formally ends the sainthood process. Earlier in the year, the pope had recognized the final miracles needed for the canonizations of the four candidates.

Sister Ann Margaret O'Hara, the Sisters of Providence general superior, made the announcement to an assembly of sisters early July 1 at Saint Mary-of-the-Woods. Sister Marie Kevin Tighe, vice postulator and promoter of Mother Theodore's cause, and Sister Mary Ann Phelan, associate promoter of the cause, were in Rome to represent the congregation for the announcement.

"It was a solemn ceremony in a beautiful room. This announcement signifies the culmination of the great effort of the congregation for almost 100 years. It was a wonderful feeling, truly a moment to be celebrated," Sister Marie Kevin said.

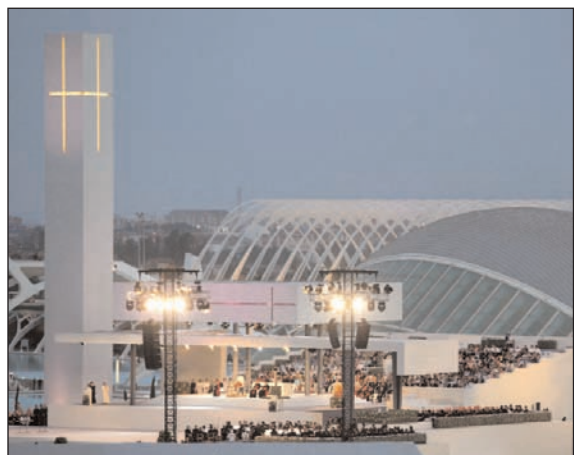
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CNS PHOTO/COURTESY OF SISTERS OF PROVIDENCE

Blessed Mother Theodore Guerin is depicted in an image released by the Sisters of Providence of St. Mary-of-the-Woods. Pope Benedict XVI has cleared the way for her canonization which will take place Oct. 15. The French-born missionary established the order and several schools in Indiana in the mid-1800s.

POPE PRESIDES OVER VIGIL AT FIFTH WORLD MEETING OF FAMILIES



CNS/HEINO KALIS

Pope Benedict XVI presides over a vigil at the Fifth World Meeting of Families in Valencia, Spain, July 8. Families and experts from all over the world offered testimonies at the festive vigil. Stories on pages 2-3, 24.

Institute for Black Catholic Studies opens at Notre Dame

BY MAY LEE JOHNSON

NOTRE DAME — The rhythms of an African drum turned up the heat inside and outside the chapel in Keenan Hall.

It was part of the warm welcoming ceremony the Xavier Institute for Black Catholic Studies community received at an opening Mass at its temporary home on the University of Notre Dame campus.

Father Edward Branch, Atlanta University chaplain, and Father Bryan Massingale, associate professor of moral theology at Marquette University and the Institute for Black Catholic Studies, enjoyed the moment. Father Branch was the celebrant at the opening Mass while Father Massingale delivered a powerful homily.

The priests were adorned in their kente cloth stoles that identified them as truly black Catholics.

Father Massingale's message was about being strangers in a strange land.

"What I mean by 'in a strange land,' when you're used to being in an all-black environment in New Orleans and you arrive

at Notre Dame, it's a cultural shock," he said. "At the same time, we (black Catholics) can make a powerful contribution to the University of Notre Dame as well. Pope John Paul II encouraged black Catholics to share our uniqueness with the whole church, and I believe John Paul's vision of change can be achieved right here."

Xavier's Institute for Black Catholic Studies was moved to Notre Dame this summer because its longtime headquarters were ruined by Hurricane Katrina last summer.

Some 60 students arrived last week for the summer session.

The students can look forward to three jam-packed weeks of classes, seminars, speakers and preachers. Another longstanding tradition of the Institute is the Ancestors Celebration, hosted by Sister Patrica Haley, SCN, the coordinator of Black Catholic Ministry, Diocese of St. Petersburg, Fla., and an instructor at the institute.

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Finding the good life

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Notre Dame days, golf and
more in Senior Spirit

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TODAY'S CATHOLIC

Official newspaper of the
Diocese of Fort Wayne-South Bend
P.O. Box 11169
Fort Wayne, IN 46856

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Published weekly except the last Sunday in June, second and fourth weeks in July, second week in August and last week in December by the Diocese of Fort Wayne-South Bend, 1103 S. Calhoun St., P.O. Box 390, Fort Wayne, IN 46801. Second-class postage paid at Fort Wayne, IN, and additional mailing office.

POSTMASTER: Send address changes to: Today's Catholic, P.O. Box 11169, Fort Wayne, IN 46856-1169 or e-mail: kvoiron@fw.diocesefwsb.org.

SUBSCRIPTION RATES: Domestic in advance, one year \$20. Bundle rates available on request. Single copy 50¢.

MAIN OFFICE: 915 S. Clinton St., Fort Wayne, IN 46802. Telephone (260) 456-2824. Fax: (260) 744-1473.

BUREAU OFFICE: 114 W. Wayne St., South Bend, IN 46601. Telephone (574) 234-0687. Fax: (574) 232-8483.

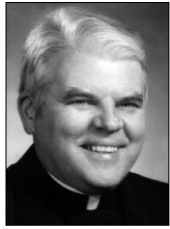
News deadline is the Monday morning before publication date. Advertising deadline is nine days before publication date.

LETTERS POLICY: Today's Catholic welcomes original, signed letters about issues affecting church life. Although we cannot publish every letter we receive, we strive to provide a balanced representation of expressed opinions and a variety of reflections on life in the church. We will choose letters for publication based on reader interest, timeliness and fairness. Readers may agree or disagree with the letter writers' opinions. Letters must not exceed 500 words. All letters must be signed and include a phone number and address for verification. We reserve the right to edit letters for legal and other concerns.

Mail letters to: Today's Catholic, P.O. Box 11169, Fort Wayne, IN 46856-1169; or e-mail: editor@fw.diocesefwsb.org

ISSN 0891-1533
USPS 403630

Sesquicentennial of Walkerton parish celebrated before vacation



NEWS & NOTES

BISHOP JOHN M. D'ARCY

A day in Walkerton

What better way to start off a summer vacation than a delightful day in Walkerton. With this in mind, on a rainy and humid Sunday morning, I headed west bright and early to help St. Patrick Parish, Walkerton, to celebrate their 150th anniversary. Yes, 150 years; one year older than our diocese. It was also just about a year since Father Chris Young assumed the pastorate of this beloved old parish. The town was also celebrating its 150th anniversary, and it was the 50th anniversary of St. Patrick School.

This parish was originally settled by those of German descent, and was called St. Henry. Before that, for many years, Mass had been said in homes. A priest came from Notre Dame in the late 1840s on horseback. Then came the railroad and, with it, the Irish. Let us quote from the short but delightful and informative history that was prepared by parishioners.

"Most builders of the railroads were Irish, and the Irish played an important role in the founding of our parish. The Irish came to the United States by the thousands to escape the effects of the potato famine, a time when the entire potato crop was destroyed by the blight of 1846. Tens of thousands died of starvation, or were weakened and died of disease. Even before the famine, large numbers of Irish came to the United States. They sent letters home, making America sound like heaven. Following the potato blight, hundreds of thousands of Irish entered our country through the ports of New York and Boston. They had little choice of where to go, as few had money or a desire to move west. Most stayed in the port cities. Resentment of these new immigrants grew strong, and the Irish had few job opportunities. They faced signs which read 'No Irish Need Apply' when they looked for work. They did find employment digging canals and building railroads, and were known for their strength, courage and willingness to work. It was the Irish who came to build the first railroad through Walkerton. Some chose to remain, and Kyran Devery and 10 other men were able to buy land from the federal government for 50 cents an acre. They were pleased with their new home, but missed the opportunity to practice their religion by hearing Mass."

Thus, on a Sunday morning in June in 1856, a horse and rider traveled to Walkerton from South Bend, coming 20 miles on a wagon road. The rider was Father Paul Gillen, a Holy Cross priest from Notre Dame. He cel-

brated Mass in the log cabin home of Kyran Devery. I, on the other hand, celebrated Mass in an open area under a tent. Over 300 people were present. Before Mass, a significant number of people walked from the home where the first Mass was celebrated. Some rode in wagons while others walked, praying the rosary and singing hymns, led by the pastor, Father Chris. After Mass, there was a wonderful luncheon — a hog roast.

So, it was with joy that I drove back for the first day of what I know will be a grand and restful vacation.

Blood, the gift of life

I made my annual visit to the Red Cross and gave blood, along with Rabbi Jonathan Katz, Pastor Daniel May and another professor from Lutheran Seminary. I was pleased to hear from my friend, Marsha Robbins, about the large number of parishioners from Catholic parishes who have donated blood in recent years. This is part of our gift of love for those in need.

As you read this, I am either walking along the ocean, sitting on my back porch or at Fenway Park cheering the Red Sox who have completed a 12-game winning streak. I look forward to this period of much-needed rest and the chance to visit my sisters and some priest/friends, my companions of a lifetime. I look forward to coming back to this blessed labor that I am privileged to do with you.

See you soon.

Pope urges families in Valencia to create loving homes

BY CAROL GLATZ

VALENCIA, Spain (CNS) — Surrounded by hundreds of thousands of families from every corner of the globe, Pope Benedict XVI urged mothers and fathers to be open to life and to create a home based on love, acceptance and mercy.

Though this seaport city was still reeling from a July 3 subway disaster that left 42 people dead and dozens more injured, the atmosphere during the pope's July 8-9 visit was full of joy and celebration.

The pope journeyed to Spain's third-largest city to help close the July 1-9 Fifth World Meeting of Families and to focus on its theme, "The Transmission of Faith in the Family."

In his July 9 closing Mass homily, Pope Benedict emphasized that families have a duty to make sure "the good news of Christ will reach their children with the utmost clarity and authenticity."

Handing down church teaching and Gospel values also entails consistently living out those same values of love and charity, the pope said to hundreds of thousands of people gathered at Valencia's ultramodern, outdoor City of the Arts and Sciences center.

Children will be more likely to appreciate and cherish their Christian heritage if they witness their parents' constant "love, per-

meated with a living faith," along with experiencing the support of a Christian community, he said.

In his homily, the pope urged husbands and wives to be open to the gift of life, saying each human is not created by accident or random selection, but is part of "a loving plan of God."

"Married couples must accept the child born to them, not simply as theirs alone, but also as a child of God, loved for his or her own sake and called to be a son or daughter of God," he said.

Then these children must be bathed in love, the pope added, stressing that "the experience of being welcomed and loved by God and by our parents is always the firm foundation for authentic human growth" and development.

The pope also emphasized this during a festive July 8 vigil when he told parents that every child has his or her own "personality and character" and, no matter what, parents need to accept their children, including adopted children.

He urged people to "be sensitive, loving and merciful like Christ" even to people outside the family.

Families should not be "closed in on themselves," the pope said at the vigil, so children can learn that "every person is worthy of love, and that there is a basic, universal brotherhood that embraces every human being."

The late-evening vigil was marked by testimonies from families and experts from all over the

world, interspersed with singing and a dance performance by the Taiwan Ballet. The vigil closed with a fireworks display that shimmered over the arts center's gigantic reflecting pools.

In an address to the city's seminarians July 8, Pope Benedict said a loving, harmonious home life is also good for vocations since the love, devotion and fidelity of one's parents create a fertile setting for men and women "to hear God's call and to accept the gift of a vocation."

The pope reemphasized the church's teaching against divorce and insisted marriage is based only on a union between a man and a woman. Spain recently passed laws that made divorce quicker and easier and allowed homosexual couples to marry and adopt children.

The church in Spain has been at loggerheads with the government led by Socialist Prime Minister Jose Luis Rodriguez Zapatero for what the church sees as promoting policies that attack the family and life. The pope met with Zapatero in a private audience July 8 in the archbishop's residence, and reporters said crowds outside jeered the prime minister upon his arrival.

The Spanish daily ABC reported July 9 that a government spokesman for Zapatero said the half-hour audience was "extremely cordial" and that he and the pope talked about "peace, the family, immigration, the future of Europe and, especially, the situa-

tion in Africa."

During his two-day visit, Pope Benedict seemed more interested in accenting what was working and making families thrive than in finger-pointing.

During the papal flight to Valencia, reporters asked the pope about gay marriage laws and other measures that challenge church teaching. The pope said he preferred to "not start on the negative."

He said stressing what is positive about Christian living can help people see "why the church cannot accept certain things, but at the same time wants to respect people and help them."

In some of his speeches, all delivered in Spanish, the pope said laws need to protect families and life not because of church teaching, but to promote and protect "the integral good of the human being."

In a written message delivered July 8 to the country's bishops, the pope encouraged them to "continue dauntlessly" in their efforts to remind people that acting as if God did not exist or that pushing faith out of the public sphere "undermines the truth about humankind and compromises the future of culture and society."

Organizers said at least 800,000 people attended the weeklong meeting and that close to 1.5 million people saw the pope in the city over the week-

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SPAIN

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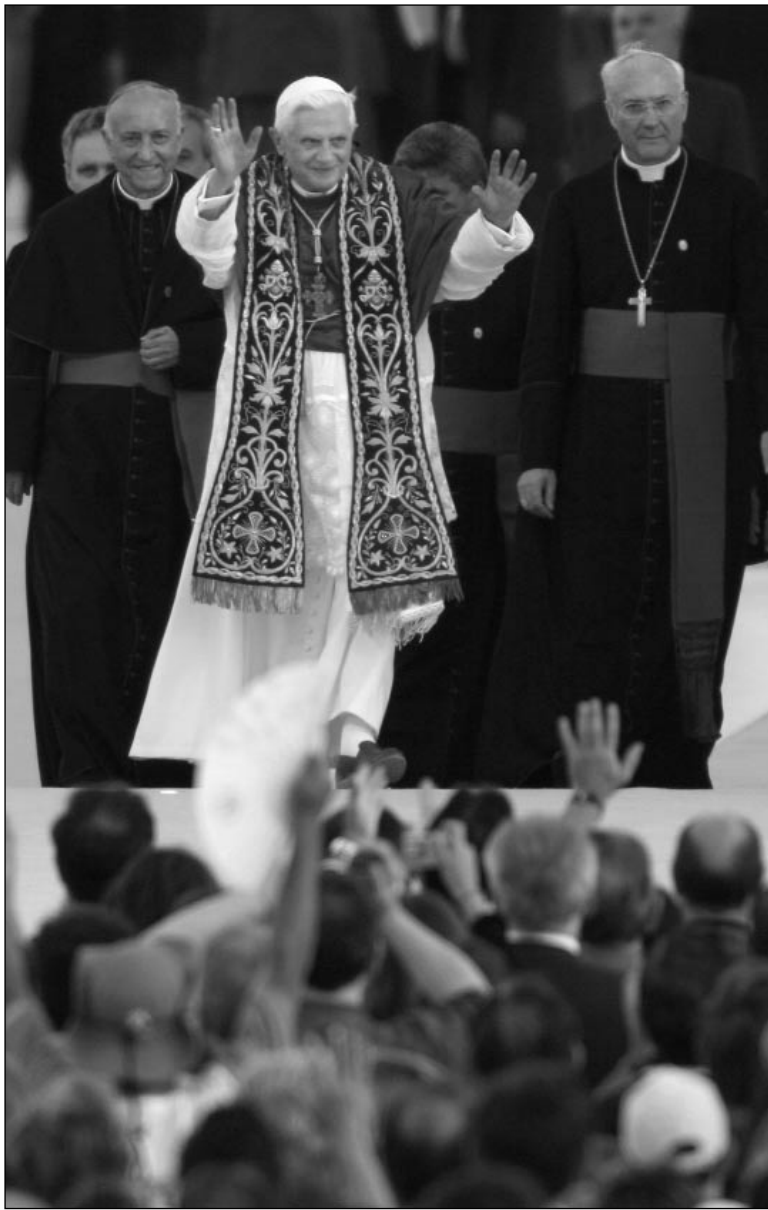
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The city was festooned in the colors of the Vatican and this year's meeting, with yellow and white flags, banners and flowers.

Thousands of people lined the six-mile route from the airport to the city center to see the pope riding in his white popemobile, to cheer and wave banners, and to toss colorful confetti on the papal convoy from highway overpasses. Streets were packed with babies pushed in carriages, toddlers riding on adults' shoulders, teens sporting homemade T-shirts, parents and grandparents, all trying to beat the 90-degree heat with parasols, umbrellas, hats and thousands of fluttering, hand-held fans.

The pope made the site of the subway disaster his first stop after his arrival. He laid a wreath of white flowers and bowed in prayer at the entrance of the Jesus subway station with the city's archbishop, mayor, some members of the royal family, and scores of emergency workers.

Later that day in the city's Basilica of the Virgin, the pope met with family members of those who died when two subway cars overturned after smashing against the tunnel walls. He greeted the grief-stricken families individually after they prayed together before a statue of Our Lady of the Needy, the city's patroness.



CNS PHOTO/MARCELO DEL POZO, REUTERS

Pope Benedict XVI waves as he attends the Fifth World Meeting of Families in Valencia, Spain, July 8. The pope reemphasized the church's teaching against divorce and reaffirmed that marriage is based only on the union between one man and one woman.

At Mass in Valencia, pope uses what tradition says is Holy Grail

BY CAROL GLATZ

VALENCIA, Spain (CNS) — King Arthur and his knights and Indiana Jones looked for it, and most recently Dan Brown's sleuth, Robert Langdon, hunted it down in "The Da Vinci Code."

But these legendary and fictional characters might have saved a lot of trouble in their hunt for the Holy Grail by just going to Valencia.

The host city of Pope Benedict XVI's third pastoral journey abroad July 8-9 is home to what tradition says is the cup Jesus used during the Last Supper.

The custodian of the "Santo Caliz," or Holy Grail, said the age of the stone chalice and documents tracing its history back to 1071 make it "absolutely likely that this beautiful cup was in the hands of the Lord" during the Last Supper.

Msgr. Jaime Sancho Andreu, head of the Valencia Archdiocese's liturgy commission and curator of the Holy Grail, wrote a full-page article in the July 5 edition of the Vatican newspaper, *L'Osservatore Romano*, describing the chalice, its history and the likelihood of its being authentic, although at least one Vatican art official chal-

lenged the notion.

Pope Benedict admired the holy vessel during his July 8 visit to Valencia's cathedral, where the chalice has been kept since 1437, and church officials also gave him a replica as a gift.

The pope used the Grail to consecrate the wine during a July 9 outdoor Mass to close the Fifth World Meeting of Families, just as Pope John Paul II celebrated Mass with the holy chalice during his visit to the city in 1982.

Valencia's sacred chalice is made up of two parts. The polished stone vessel on top is supposed to be the cup of the Last Supper. It is made of dark brown agate and measures 6.5 inches tall and 3.5 inches wide.

Archeologists say it dates back to the first century B.C. and is of eastern origin, from Antioch, Turkey, or Alexandria, Egypt.

The part of the chalice that the cup rests upon was made during the medieval period. The chalice's stem and handles are made of fine gold, and its alabaster base is decorated with pearls and other precious gems.

Msgr. Sancho wrote in the Vatican paper that tradition says after Christ instituted the Eucharist at the Last Supper St. Peter took the cup to Rome, where it was protected by successive popes.

The cup then made its way to Spain during the Christian persecutions in Rome by Emperor Valerian in the third century. The grail has a paper trail spanning the 11th-15th centuries that supports its origins, the Spanish monsignor said.

However, Umberto Utro, head of the Vatican Museums' department of early Christian art, told Catholic News Service that Valencia's grail was not the cup used during the Last Supper.

"It's impossible Jesus drank from it; that there were such rich and fine vessels used at the Last Supper was nonsensical," he said, especially since Jesus and most of the apostles came from humble or poor backgrounds.

"He most probably used a cup made from glass like everybody else," he said.

Utro also said preserving relics was not part of the Jewish culture.

The Holy Grail, like most other Christian relics, represents the pilgrims' "pious desire" to have a material or physical connection to one's spiritual roots, he said. Like the Shroud of Turin or Veronica's veil, people do not base their faith in Christ on the existence of such objects, he said, but the relics do help people recall the real past events that make up the Christian faith.

GUERIN

CONTINUED FROM PAGE 1

Celebration erupted at Saint Mary-of-the-Woods where sisters were gathered as sisters offered an energetic standing ovation when they heard the news. Sister Ann Margaret said Mother Theodore's official name has not been decided, but the congregation has asked that she be known as St. Mother Theodore Guerin.

Being canonized as a saint is the highest honor the Catholic Church bestows upon an individual. Mother Theodore is the first person from Indiana and only the eighth person from the United States to receive the honor.

A saint in the Roman Catholic Church is an individual whose life and deeds are held in esteem by the church, and who is believed to be in heaven. A cause for sainthood is considered only after lengthy investigation. A person's life is examined in full to determine if it is a life worth emulating by others, whether it was a life devoted to holiness and God's work, and if there are any heroic virtues that are evident. Personal testimonies are gathered about a candidate. The candidate's writings, teachings, heroic deeds and life practices are reviewed meticulously. Also, two miracles must be attributed to the person's intercession after his or her death.

"We celebrate this extraordinary honor in a special fashion since we are all gathered for our general chapter, which happens only every five years. It feels like the spirit of Mother Theodore is so alive in everything that we do with the anticipation and excitement and the joy that comes with the canonization," Sister Ann Margaret said.

"For people of Indiana and for people of all faiths, we have been given a gift in this woman and this woman has been given for all of us. We should rejoice in her continued presence among us," Sister Ann Margaret added.

"Mother Theodore's virtuous life, her devotion to God, her willingness and desire to serve all of God's people had to be documented before the miracles really became meaningful," Sister Marie Kevin said. "The story is about how she lived her life and how she set an example for others. It is important to understand that saints do not perform miracles. They provide an intercession with God because, in the Catholic tradition, we believe saints are close to God. People commonly pray to their 'favorite' saints to ask them to ask God for a favor."

Born in France's northern province of Brittany Oct. 2, 1798, Mother Theodore traveled to the United States as a missionary in 1840 at the request of the French-born bishop of Vincennes.

Mother Theodore, who had been superior of the Sisters of Providence at Ruille-sur-Loire in France, founded the Sisters of Providence of St. Mary-of-the-Woods. She and her companions also started Indiana's first boarding school for young girls.

Before Mother Theodore died May 14, 1856, she set up 10 other

Catholic schools throughout Indiana including a school on the Cathedral Square in Fort Wayne.

"I can't imagine what it's going to be like when we are actually standing in the piazza of St. Peter in Rome for the canonization and we realize that Blessed Mother Theodore is declared for the universal church and the world as someone whose life we can look to for encouragement and inspiration," Sister Marie Kevin said. "She was a person who had such a strong spirit of love of God that it has endured over these years. Religious communities can only survive if they can maintain the spirit of the founding person. As long as that is alive and evident in us, the work of Blessed Mother Theodore will be lived out in each one of us in our own unique ways."

Sister Ann Margaret noted that phone calls and e-mails have been coming from throughout the world as Mother Theodore nears canonization.

Plans are being made for travel arrangements for people who may want to participate in the ceremony. Sister Ann Margaret said an announcement will be made in a few days about arrangements, costs and other details of the itinerary.

"We expect that there will be several hundred people accompanying a group of our sisters to Rome for the canonization. The interest in this wonderful honor for Mother Theodore is very high," she said.

Sister Ann Margaret and Sister Denise Wilkinson, the congregation's vicar, will travel to Rome in mid-July to finalize plans with Vatican officials for the canonization ceremony.

The other new saints will be:

- Bishop Rafael Guizar Valencia, a Mexican born in 1877 who spent his life dedicated to preaching and ministering to the poor despite government opposition to the church's activities. Born to a wealthy family, he used family money to establish schools for girls and boys. He died in 1938 in Mexico City and was beatified in 1995 by Pope John Paul II.

- Father Filippo Smaldone, an Italian priest who was born in 1848 and opened an institute for the deaf and mute and looked after their material and spiritual needs. He founded the Institute of the Salesian Sisters of the Sacred Heart, and died in 1923.

- Sister Rosa Venerini, who was born in 1656. The Italian nun founded the Congregation of the "Maestre Pie Venerini." She died in 1728 and was beatified by Pope Pius XII in 1952.

Dave Cox, communications director of the Sisters of Providence, contributed to this story.

Soup kitchen volunteers celebrate 20 years of service

BY KAY COZAD

FORT WAYNE — Watching the early morning preparation that takes place to ready the soup sacks inside St. Mary's Soup Kitchen is like watching a well oiled machine. Under the outstanding management of director Diane Day, soup is prepared in enormous vats and ladled into containers, and breads and sweets are separately packaged, all before bagging the food for those in need waiting outside the soup kitchen window.

It's the dedicated volunteers, Day says, that are at the heart of this ministry that has offered soup seven days a week since 1993 at that window. Six of those volunteers were recognized this summer for 20 years of service.

Fort Wayne natives Bob Gorman and Bob Heiny have been friends since their days in Catholic grade school. They each began their volunteer work at the soup kitchen shortly after their retirement. Gorman, a member of St. Vincent de Paul Church and no stranger to volunteer work, eagerly began his service 20 years ago by enlisting food donations and inviting friends to volunteer their time as well.

Heiny, from St. Elizabeth Ann Seton Parish, took that invitation and began his work at the soup kitchen shortly thereafter. So for 20 years, these octogenarians have been picking up doughnut donations on Tuesdays and Thursdays from generous area shops to be packaged for the soup sacks. Each begins his workday at 7 a.m. sharp, Gorman packaging the sweets and Heiny adding the containers of soup to the sacks. Both fill in elsewhere when needed.

The kitchen is filled with a sense of camaraderie seen only with folks with a singular purpose. "It's not just about Catholic faith here, it has to do with



KAY COZAD

Twenty-year-veteran volunteers stand together in the bagging area of St. Mary's Soup Kitchen where they package foods to be dispensed to those in need in the Fort Wayne area. They are, from left, Dick Berghoff, Bob Gorman, Estella Fett, Bob Heiny and Vic Kaminski. Jim Ringswald was unavailable.

humanity," says Heiny.

Estella Fett agrees with that. A member of First Presbyterian Church, Fett says, "I enjoy the people I work with and I have a fondness for those who come in. It (volunteering) is an expression of my faith."

She became a volunteer at St. Mary's Soup Kitchen 20 years ago following her retirement at the suggestion of a senior pastor. She has worked in the clothing bank and soup kitchen over the years, among the many other volunteer services she is involved in and feels the time spent has been worthwhile.

Another 20-year veteran, Dick Berghoff, is a member of St. Mary and began his volunteer career after retiring as well. He and the two Bobs were high school chums and continue to enjoy each other's company as he dips the soup into the containers. He also works at the window dispensing the sacks of food. "There's never a dull moment,"

says Berghoff. "It gives you a good feeling to help."

Jim Ringswald is a parishioner at St. Jude Parish and began volunteering at the soup kitchen 20 years ago with his wife, Dorothy, after his retirement. He continued even after Dorothy's death three years ago, packing the sacks with soup and bread and dispensing them as well. He will continue his service to the community as long as his legs hold out and says, "It's a good project, worthwhile. I do the best I can."

The oldest member of the six veteran volunteers, Vic Kaminski, is 91 years young. He and his wife, Anne, volunteered together until her death in 1984. He finds satisfaction in getting the job done and enjoys the contact with the group. "This is a great bunch of people, compassionate, helpful and nice to talk to," he says, adding that he hopes to work at the soup kitchen as long as he can.

This dedicated group, with 120 combined volunteer years between them, speaks collectively of the joy of fellowship and of community service.

A cake and coffee reception was held in honor of the six 20-year-veterans on May 25.

St. Mary's Soup Kitchen is open Monday through Friday 10 a.m. to 2 p.m., Saturday 10 a.m. to 1 p.m., and Sunday 11:30 a.m. to 1 p.m., and is located at 1101 South Lafayette St. in Fort Wayne. For more information call (260) 426-1217.

South Bend gay rights ordinance defeated

BY ANN CAREY

SOUTH BEND — In a 5-4 vote at its Monday night meeting, the South Bend Common Council rejected a proposed ordinance that would have added sexual orientation and gender identity to the list of protected classes in the city's human rights ordinance. The vote took place close to midnight in the standing-room-only council chambers, after nearly five hours of intense but orderly discussion by council members and 35 citizens who spoke during the public portion of the meeting.

Bishop John M. D'Arcy had issued a statement on the proposed ordinance, which was published in the May 14 *Today's Catholic*, noting that: "While I do not question the good intentions of those involved in this effort, my concern as a Catholic pastor is that this ordinance appears to be more about validating in law homosexual lifestyles and behaviors than it is about addressing unjust discrimination."

Bishop D'Arcy added that the ordinance goes beyond an individual's self-identity to also include "appearance, expression or behavior," thus giving homosexual activity as well as homosexual orientation "special status and special protection."

Among the members of the public at the meeting, most opponents were affiliated with the group "No Special Rights." They wore stickers and carried posters reading "Special rights are not civil rights," and it appeared that they were more than half of the 200 people in the council chambers and seated in overflow chairs in the hallway.

Supporters of the ordinance were led by "South Bend Equality," and they wore a variety of shirts, stickers or buttons associated with homosexual rights. Some of this group who spoke said they or their relatives were homosexual persons, and they alleged that without the proposed ordinance, homosexuals had no recourse if they experienced discrimination. Others, who identified themselves as "straight," spoke in favor of the ordinance as a matter of equal rights.

South Bend Mayor Stephen Luecke also expressed support

for the ordinance, calling the issue "a matter of justice," and saying: "These are our neighbors, our friends, our brothers, sisters and children. Where will they go to seek protection?"

Several of those speaking against the ordinance were ministers or elders from Protestant churches expressing concern that the ordinance was merely a first step in promoting the homosexual agenda. Pastor David Jenkins of Calvary Baptist Church in South Bend said that he preaches against discrimination but opposes the ordinance because the morality of sexual behavior and the issue of sin are not addressed. He praised Bishop D'Arcy for raising this spiritual aspect in his May statement.

Notre Dame law professor emeritus Charles Rice challenged the legal aspects of the proposed ordinance and appeared to influence the decision of some of the council members. Rice said that the ordinance would not protect religious rights, and that "In 49 years as a lawyer, I can't recall reading any legislation that was more poorly drafted."

The proposed ordinance, Rice said, would "put in the hands of activists a weapon of intimidation that is extraordinary" and would explicitly protect behavior that is "without limits." He called the ordinance "purposely vague" and said it "opens the door to abuse and oppression."

In explaining his vote against the ordinance, council member David Varner said that he accepted Rice's argument that there was more to the ordinance than just providing status for discrimination cases. "Emotion is a great way to plead a case, but not a good way to make a decision," Varner said, adding that civil rights protection works best at the federal level, where it must first meet a certain criteria.

Joining Varner in voting against the ordinance were council members Derek Dieter, Timothy Rouse, Ervin Kuspa and Karen White. Some of these members called for continued discussion of the topic, but a different resolution.

Supporting the defeated ordinance were council members Charlotte Pfeifer and Roland Kelly, who had proposed the ordinance. Also in favor were Ann Puzzello and Al "Buddy" Kirsits.

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Parish nurse program teaches stewardship of health

BY KAY COZAD

FORT WAYNE — The Catholic Church has become diligent in recent years in providing more opportunities for spiritual growth at the parish level. But what of the physical needs of its members? One program, relatively new to this diocese, is working on that.

The parish nurse ministry was initiated in Fort Wayne in March of 2003 after longtime friends Deb Andrews of St. Vincent de Paul Parish and Deb Sterling, a parishioner at St. Peter, spoke of the program to their pastors. Both priests were immediately enthused and a formal letter of invitation from St. Vincent Church was sent to the surrounding parishes in hopes of creating a network of nurses who would serve. Several nurses attended the first gathering, including Charlyne Wirtner, a member of St. Joseph Parish, who joined Andrews and Sterling in forming the Parish Nurse Council of Fort Wayne and surrounding area.

The Parish Nurse Council meets monthly to network and exchange ideas. The three nurses use their combined experience to assist the nurses of other diocesan parishes who have taken on this worthwhile ministry, including the Cathedral of the Immaculate Conception, Queen of Angels, St. Charles, St. Jude, St. Mary, St. Therese, St. Mary, Avilla, St. Paul, Columbia City, and Ss. Peter and Paul, Huntington.

The program stems from the practices of a Lutheran clergyman, Rev. Granger Westberg, whose work in the 1970s with holistic health centers led him in 1984, to link an Illinois health system with six local congregations, two of which were Catholic, in an effort to form a partnership for a parish nursing project. The International Parish Nurse Resource Center (IPNRC) was established in 1985 and the parish nurse ministry, a resource referral program for parishioners, has since been promoted in workshops and seminars across the country.

Deb Andrews, a 28-year-veteran of registered nursing, has been coordinator of the parish nurse ministry at St. Vincent Church for over three years and finds it very worthwhile. "This is the most fulfilling job and the best nursing I've ever done," Andrews says.

With her background in case-management, Andrews has resources readily available for use in the program. Add her



KAY COZAD

Charlyne Wirtner sits at her desk at St. Joseph Parish where she is coordinator of the parish nurse ministry. The program was initiated in Fort Wayne in 2003 and assists parishioners in finding the spiritual side to health and wellness. There are 12 parishes in the Fort Wayne and surrounding area that offer the program to their parishioners.

belief in treating patients as whole persons, body, mind and spirit, and there lies the foundation for the parish nurse ministry. In this "resource type situation," Andrews says, about 80 nurses within the parish have been available to assist her in parish nursing activities.

Her friend, Deb Sterling has been in nursing since 1974 and earned her certification in parish nursing in 2003.

Facilitating the nursing program at St. Peter Parish with coordinator, Colleen Smith, for the past three years has her spending 10 hours a

month coordinating five other nurses with clinical assessments and referrals. Of the program she says, "There is a great future for it. People are finding the spiritual side to wellness and that comes from the church."

Charlyne Wirtner, who has been a registered nurse for almost 50 years and is certified in parish nursing, holds that belief as well. She has been coordinator

of the parish nurse ministry at St. Joseph Parish for three years and brings a management background to the program. And like Andrews, Wirtner has community resources that form the foundation for her ministry. St. Joseph has as many as 10 active nurses who assist with monthly blood pressure screenings, free and low cost sports physicals for students and health information dissemination. Wirtner uses two medical boards in prominent locations on St. Joseph campus to display information on a "disease of the month." Phone calls are fielded in her small office on the St. Joseph campus and she, in partnership with area medical personnel, has organized events for nurses and parishioners alike including workshops on living wills and nutrition, the Fort Wayne Walk a Million Miles health initiative, the St. Joseph Rosary Walk and Focus on Health for Children.

For this volunteer position, Wirtner spends about four hours a week in the office but likes to make appearances at church events to facilitate the program's success. Her "Parish Nurse Notes" in the weekly bulletins help update the parishioners on health services and events.

She documents everything she does with file upon file of resources and projects in hopes that her eventual successor will be able to step right in and keep the program going. Sixteen to 20

hours a week are spent at her home computer working on program events and information, including a Spanish translation of the health pamphlets available. She feels the program is spirit driven. "The Holy Spirit works in my life. He never lets me down."

These three dedicated nurses

and those who assist all agree that this program successfully brings a much needed spiritual dimension to meeting the health needs of the faithful.

For more information on the parish nurse ministry contact Charlyne Wirtner at St. Joseph Parish at (260) 432-5113 or Deb Andrews at St. Vincent de Paul Parish at (260) 489-3537.

"This is the most fulfilling job and the best nursing I've ever done."

DEB ANDREWS

Relics of Knights of Columbus priest-martyrs of Mexico to visit St. Adalbert Parish

SOUTH BEND — On Thursday, July 20, St. Adalbert Parish in South Bend will host the relics of six Knights of Columbus canonized by Pope John Paul II in 2000.

The six priests — Pedro de Jesus Maldonado Lucero, Miguel de la Mora de la Mora, Jose Maria Robles Hurtado, Luis Batiz Sainz, Rodrigo Aguilar Alemán and Mateo Correa Magallanes — were martyred for their faith by the Mexican government during the religious persecution in Mexico in the 1920s and 1930s.

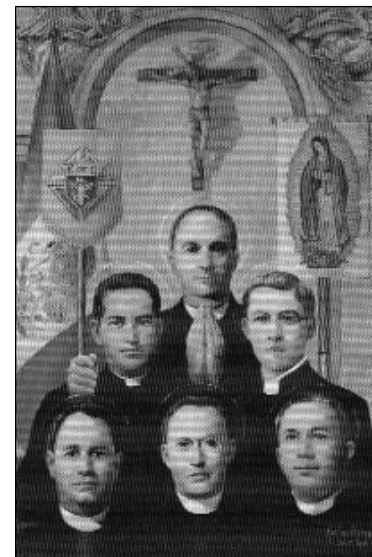
Relics are the material remains of a saint or holy person after their death, as well as objects sanctified by contact with their body. Relics have long been a part of Catholic devotional practice. Since the days of the apostles, Christians have preserved and honored the physical remains of men and women recognized as saints.

Father Christopher Cox, CSC, pastor of St. Adalbert, said, "I sincerely hope that prayer in the presence of the relics renews the spirit of the faithful, that we have greater courage to live our faith publicly as these saints so heroically lived it."

The only other stops for the relics east of the Mississippi River are Chicago, Philadelphia, New York City, Washington, D.C., New Haven, Conn., and Orlando, Fla. This visit truly honors St. Adalbert Parish and South Bend.

St. Adalbert Church will begin a time of prayer with the relics at noon on July 20 in the church. At 6 p.m., the parish will host a bilingual Mass. The Mass will be followed by a dinner in the parish's Heritage Center.

Tickets for the dinner are \$15 per person and may be purchased at the parish office. All are invit-



PROVIDED BY THE KNIGHTS OF COLUMBUS

St. Adalbert Church in South Bend will host the relics of six Mexican priests-martyrs on Thursday, July 20. The relics are from Fathers Pedro de Jesus Maldonado Lucero, Miguel de la Mora de la Mora, Jose Maria Robles Hurtado, Luis Batiz Sainz, Rodrigo Aguilar Alemán and Mateo Correa Magallanes, who were martyred for their faith by the Mexican government during the religious persecution in Mexico in the 1920s and 1930s.

ed. For more information, call St. Adalbert Parish at (574) 288-5708.

For more information, please visit www.kofc.org/un/news/releases/detail.cfm?id=54020.

Co-sponsors are the Indiana State Council of the Knights of Columbus, the Diocese of Fort Wayne-South Bend, Institute for Latino Studies, University of Notre Dame, Sabor Latino, WSBL, 98.1 and the Mexican Consulate General, Chicago.

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Pope appoints St. Louis archbishop to Vatican's supreme court

VATICAN CITY (CNS) — Pope Benedict XVI has appointed Archbishop Raymond L. Burke of St. Louis to the Vatican's Supreme Court of the Apostolic Signature. The archbishop, who had worked for the court during 1989-94, was named a member of the body July 8. According to Pope John Paul II's 1988 apostolic constitution, "Pastor Bonus," the Apostolic Signature functions as the Vatican's supreme court and is charged with ensuring justice is administered correctly in all tribunals and by all offices of the Roman Curia. Many of the cases handled by the court are appeals to sentences of the Roman Rota dealing with marriage annulments. The Apostolic Signature also promotes and approves the establishment of interdiocesan tribunals around the world.

Chinese church leaders welcome Vatican delegates, Vatican-China talks

HONG KONG (CNS) — Chinese church leaders welcomed a Vatican delegation's visit to Beijing to discuss relations with Chinese government officials, although details of the meetings have not been disclosed. Archbishop Claudio Celli, secretary of the Administration of the Patrimony of the Holy See, and Msgr. Gianfranco Rota Graziosi of the Vatican Secretariat of State were in Beijing June 25-July 1 and conducted "informal talks" with the Chinese officials, sources told Catholic News Service. The Vatican delegates' agenda was not made public, but different sources told UCA News, an Asian church news agency based in Thailand, that the delegates met with Chinese government officials and visited eastern China's Shandong province. Beijing welcomed the visitors during a time of tension between the Vatican and China after the Chinese government appeared to force the illicit ordinations of two bishops — one in Kunming Diocese April 30, the other in Anhui Diocese May 3. The Vatican had not approved the ordinations and called the acts a violation of religious freedom.

Pittsburgh auxiliary bishop elected to administer diocese

PITTSBURGH (CNS) — Pittsburgh Auxiliary Bishop Paul J. Bradley was elected administrator of the Pittsburgh Diocese June 26. He will head the diocese until a new bishop is installed to succeed Archbishop Donald W. Wuerl, the former Pittsburgh bishop who was installed as the new archbishop of Washington June 22. "The main responsibility of the administrator is to try to just continue to provide oversight on a day-to-day basis of the normal operations of this diocesan church," Bishop Bradley said at a news conference at St. Paul Seminary in Crafton shortly after

NEWS BRIEFS

BRITISH OFFICIALS AND PRIEST HONOR VICTIMS OF LONDON TERRORIST ATTACKS



CNS PHOTO/SHAUN CURRY, REUTERS

British officials and a priest pay tribute to commuters who lost their lives in the terrorist attacks on London's bus and rail system July 7, 2005. On the one-year anniversary of the attacks, Catholic officials in London joined others in prayer and celebrated special Masses in memory of the 52 people left dead by the attacks.

the diocesan College of Consultors elected him administrator. Bishop Bradley, 60, has been a priest since 1971. He was named auxiliary bishop of Pittsburgh in December 2004 and was ordained a bishop Feb. 2, 2005. He was diocesan vicar general and general secretary of the diocesan curia under then-Bishop Wuerl.

Vatican says documents from Pius XI's papacy to be available Sept. 18

VATICAN CITY (CNS) — Pope Benedict XVI has authorized the Vatican Secret Archives to make available to researchers all the documentation from the pre-World War II pontificate of Pope Pius XI. The documents of the 1922-1939 pontificate — documents held in a variety of Vatican archives, including those of the Secretariat of State and the Vatican Secret Archives — will be available to scholars beginning Sept. 18, said a statement published June 30 by the Vatican. In 2002, Pope John Paul II ordered the archives to begin preparing the material, particularly with a view to responding to requests for information about Vatican diplomatic contacts with Germany after Adolf Hitler came to power in 1933. In addition, he authorized the archives to make available to scholars the material from Pope Pius' pontificate that dealt directly with Vatican-German relations.

Bishop Broderick dies; he was ex-head of CRS, former bishop of Albany

ALBANY, N.Y. (CNS) — Retired Bishop Edwin B. Broderick, who as head of Catholic Relief

Services from 1976 to 1983 defended the U.S. bishops' overseas relief and development agency from accusations that it was a tool of U.S. foreign policy, died July 2 in Albany at age 89. He headed the Albany Diocese 1969-76. Appointed by Pope Paul VI, he was the eighth bishop of the diocese. A July 5 news release from the Albany Diocese said that Bishop Broderick died after a long illness, but it did not say what the illness was. He had lived at the Teresian House in Albany since May 2005. Up to then he was a resident of New York City. *The Times Union* daily newspaper in Albany reported he was hospitalized in March 2005 after a bad fall, and a month later fell again while visiting Albany. The paper said he had brain surgery after the second fall. A funeral Mass was to be celebrated July 7 at St. Pius X Church in Loudonville, N.Y., followed by burial at Gate of Heaven Cemetery in Hawthorne, N.Y.

Theologians discuss concerns at first Catholic ethics conference

PADUA, Italy (CNS) — More than 400 Catholic moral theologians from 63 countries gathered in Padua July 8-12 for the first international conference on Catholic ethics. Jesuit Father James Keenan, a professor at Boston College, organized the gathering as an opportunity for the scholars to share the major ethical concerns they face and to exchange ideas on how to deal with the concerns. "Among theologians, we are the most practical," Father Keenan told Catholic News Service. "We look at the principles of Catholic moral tradition and how they apply to everyday life." Because moral theology

deals with everyday concerns, it has to be able to address the questions and quandaries posed by different people in different parts of the world, he said. A moral theologian in North America or Europe cannot possibly understand all of an African's or Asian's concerns and all of their resources for addressing them, he added.

Holy Cross priest elected president of Mariological Society

EASTON, Mass. (CNS) — Holy Cross Father John Phalen was elected to a two-year term as president of the Mariological Society of America's board of directors. Father Phalen is president of Holy Cross Family Ministries in Easton. The organization, sponsored by the Congregation of Holy Cross, promotes daily prayer through the rosary. Under the organizational umbrella are Family Rosary, Family Theater Productions, Family Rosary International and the Father Peyton Family Institute. In his new role, Father Phalen will preside at annual meetings and help direct studies about Mary and her role in the church. By publishing the proceedings of its annual meeting, the society aims to promote original research in Marian doctrine and devotion.

Bishop Sartain installed as Joliet's fourth bishop

JOLIET, Ill. (CNS) — Worshippers packed the Cathedral of St. Raymond June 27 as their new shepherd, Bishop J. Peter Sartain, was installed as the fourth bishop of Joliet. Along with hundreds of priests, retired Bishops Joseph L. Imesch of Joliet and

Stanley G. Schlarman of Dodge City, Kan., and retired Auxiliary Bishop Roger L. Kaffer of Joliet concelebrated the installation Mass. Cardinal Francis E. George of Chicago was also present. The highest-ranking Catholic clergyman in Illinois, Cardinal George thanked Bishop Sartain's predecessor, Bishop Imesch, for his years of faithful service and welcomed the new bishop to the Midwest. Until his May 17 appointment to Joliet, Bishop Sartain had headed the Diocese of Little Rock, Ark., since he was installed there in March 2000.

Most U.S. Catholic figures show decline

WASHINGTON (CNS) — The U.S. Catholic population apparently rose by more than a million last year according to figures in the 2006 Official Catholic Directory, but it actually may have fallen once a correction is made for the plainly erroneous figures for the Boston Archdiocese. The 2006 figures are also skewed by a lack of any data from the New Orleans Archdiocese, which was devastated by Hurricane Katrina last Aug. 29 and unable to provide statistical data for this year's directory. Even with adjustments to account for lack of data from New Orleans, the U.S. church clearly registered declines in Catholic school enrollments and in almost every area of sacramental practice between 2005 and 2006, according to the directory. The 2,043-page tome, also known as the Kenedy Directory after its New Jersey publishers' imprint, came out at the end of June. It lists all ordained U.S. Catholic clergy, parishes, missions, schools, hospitals and other institutions. It also gives statistical data on the church by diocese and nationally.

New oratory at national shrine honors patroness of Malta

WASHINGTON (CNS) — The Basilica of the National Shrine of the Immaculate Conception in Washington has a new oratory honoring Our Lady of Ta' Pinu of Gozo, Malta. "The Oratory of Our Lady of Ta' Pinu is a beautiful addition to the Crypt Church of the shrine," said Msgr. Walter R. Rossi, shrine rector. "This oratory is a tribute to the dedication of the Maltese people and their determination that the patroness of Malta would have a place in this national shrine, the United States' national tribute to Mary Immaculate." In addition to Msgr. Rossi, those attending the May 28 dedication of the oratory included Bishop Mario Grech of Gozo; Cardinal Theodore E. McCarrick, retired archbishop of Washington; and the former rector of the Shrine of Our Lady of Ta' Pinu, Msgr. Benedict Camilleri. There were 100 people, including priests, from Malta. In addition, 300 people of Maltese descent living in the U.S. were present.

New social group welcomes mature singles

FORT WAYNE — "The GAP" a new faith-based social group for widowed, divorced and single men and women who range in age from the 40s to the 60s, will hold a picnic Friday, July 21, at 7 p.m. on the St. Elizabeth Parish grounds. Those attending are encouraged to bring a dish or drink to share.

The group has been meeting on the third Friday of every month with additional activities scheduled as they occur. The mission of this ministry outreach is to provide a safe environment where mature single Catholic-Christian men and women can enjoy Christian fellowship within group activities. For more information please e-mail gap4565@msn.com or call (260) 432-7346.

Large reelected grand knight

SOUTH BEND — Kevin Large has been reelected grand knight of Santa Maria Council 553, Knights of Columbus, which this year is marking its 105th anniversary. The council was the fifth to be chartered in Indiana on epiphany Sunday, Jan. 6, 1901, and today the largest of five councils in the South Bend area.

Other officers elected were: Nick Jones, deputy grand knight; K.C. Pocius, chancellor; John Shanley, warden; Joseph Mauk, secretary; Charles Slomski, Joseph Ortega and Eric Snyder, guards; Gerald Pagrick, trustee; Brian Masterson, treasurer; and Fred Everett, advocate.

The council will host its annual family corn and sausage roast on Sunday, Aug. 20, at its downtown headquarters, 553 E. Washington Blvd.

The elected officers will be formally installed at a later date by district deputy Vincent Feck. — EJD

Slomski elected president of K. of C. wives

SOUTH BEND — Ann Slomski has been elected president of the K. of C. Wives of Santa Maria Council, Knights of Columbus, for the coming fiscal year, beginning in September.

Slomski heads the organization, which was the first of its kind to be chartered in the South Bend area nearly 50 years ago.

Other officers elected were Cathy Riordan, vice president; Barbara Kozmer, secretary; Doris Towner, treasurer; Rose Braunsdorf, financial secretary; Marilyn Toepp, Joan Fahey and Barbara Wincek, trustees.

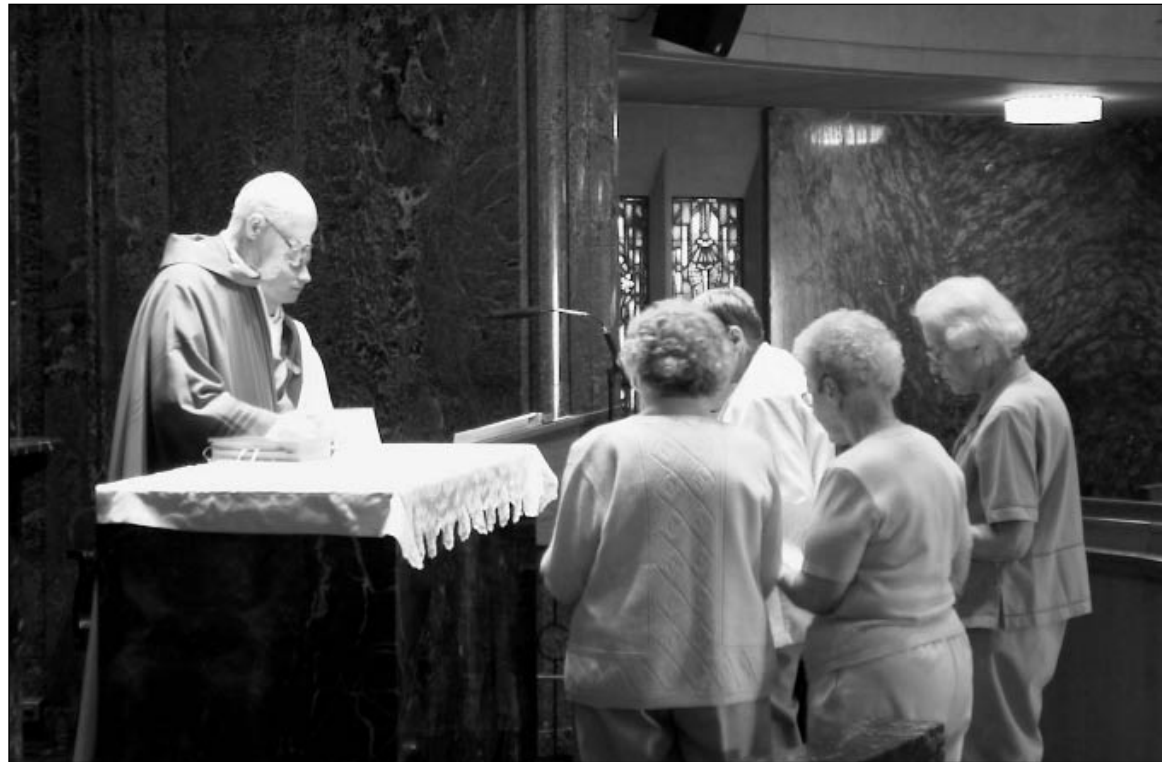
Meetings will resume in September. — EJD

English as a New Language program to be initiated

NOTRE DAME — The University of Notre Dame's Alliance for Catholic Education (ACE) program and Institute for Educational Initiatives will launch a Teachers of English as a New Language (ENL)

AROUND THE DIOCESE

WIDOWS OF PRAYER MAKE PROMISES



DON CLEMMER

Mary Voors, Theresa Broderick and Jayne Weber make their promises as part of their initiation into Widows of Prayer at a special Mass at the MacDougal Chapel celebrated by Father John Guimond, OFM, Cap., associate pastor of Ss. Peter and Paul Parish, Huntington. Both the Fort Wayne and Huntington chapters of the organization gathered to support the women as they made this commitment.

program beginning this month.

The program will be offered to licensed teachers serving in Catholic schools with at least 10 percent of students for whom English is a new language, and to bilingual teachers in the U.S. and abroad who teach at schools where the primary language is not English. Thirty-eight schools in which ACE teachers currently serve have a population of English language learners that is greater than 10 percent, and 16 of those schools have more than 25 percent.

This month, the ENL program will be offered as a pilot course to ACE graduates. Thirteen teachers will spend two weeks on campus taking the first two of six mandatory classes. The following two classes are to be completed online during the fall semester, and the final two will be taken next spring. Upon completion of the program, the teachers will receive ENL licenses from the state of Indiana, which are reciprocal with other states that offer the program. In 2007 the program will be offered to all Catholic school teachers nationwide.

"As the principal of an inner-city Catholic school with a large English language learner population, I have seen the benefit of having teachers who are trained as instructors of ENL students," said Benny Morten of St. Anne Catholic School in Chicago, which is sending three of its teachers to campus this month. "This new initiative is a reminder of Notre Dame's commitment to Catholic schools and the immigrant church community."

Founded in 1994 by Father

Timothy R. Scully, CSC, and Father Sean McGraw, CSC, Notre Dame's ACE program provides college graduates an opportunity to earn master of education degrees while serving as teachers in understaffed Catholic schools nationwide. The program expanded in 2002 to include a Catholic principal licensure program.

Established in 1997, the Institute for Educational Initiatives conducts research on schools and the educational process to help improve American educational policy and practice. A major focus of its research is the education of students from disadvantaged backgrounds. It offers graduate and undergraduate level courses in the sociology, economics and history of education, educational psychology and education policy.

Summer Shakespeare's Young Company to open July 16

NOTRE DAME — Summer Shakespeare at the University of Notre Dame will open its 2006 season July 16 with the Young Company performing the rollicking play "The Brothers Menaechmus" at St. Patrick's Park in South Bend. Four more performances will follow at various venues in the area.

The play, written by Plautus in B.C. 220, inspired Shakespeare to write "The Comedy of Errors," which will be performed by Notre Dame's professional theatre in residence in August.

The Young Company is com-

prised of theater students from Notre Dame and Saint Mary's College who are mentored by professional actors from the main stage production, and who participate simultaneously in the main stage production and in a show produced specifically for them.

All performances of "The Brothers Menaechmus" are free and open to the public. Dates, times and locations are as follows:

- July 16 (Sunday) at 6:30 p.m., St. Patrick's Park in South Bend
- July 23 (Sunday) at 5 p.m., Battell Park in Mishawaka
- July 28 (Friday) at 7 p.m., Dewey Cannon Park in Three Oaks, Mich.
- Aug. 5 (Saturday) at 7 p.m., McNaughton Park in Elkhart
- Aug. 21 (Monday) at 7 p.m., DeBartolo Performing Arts quadrangle on campus

Presented in an accessible, modern translation, "The Brothers Menaechmus," adapted by Richard Prior, a classics professor at Furman University, is a fast-talking comic tale of mistaken identity that threatens to disrupt an entire town.

A complete schedule of Summer Shakespeare performances is available at: <http://shakespeare.nd.edu>.

Forever Learning Institute relocated to Little Flower

SOUTH BEND — The Forever Learning Institute officially moved to its new location at Little Flower Parish on July 1. An open house for new and incoming students will be

held Wednesday, Aug. 23.

Registration for new classes will be Sept. 11-13, and classes begin on Sept. 18.

The move to Little Flower ends a 30-year history at St. Patrick Center in South Bend. The institute for senior citizens of 50 years or older was established by Holy Cross Father Louis J. Putz.

All of the institute's teachers and counselors are volunteers and many will begin their new semester assignments with more than 60 various types of classes being offered.

Joan Loranger is the executive director of the institute. — EJD

USF holds planetarium shows during Three Rivers Festival

FORT WAYNE — The University of Saint Francis is hosting shows at the Schouweiler Planetarium in Achatz Hall of Science off Leesburg Road during the Three Rivers Festival.

"Explorers of Mauna Kea" runs Friday, July 14, at 7 p.m. and Saturday, July 15, at 7 p.m. and introduces audiences to cutting edge astronomers, their instruments and recent discoveries. Young people fifth grade and older, accompanied by adults, are welcome.

"A Solar System Adventure Tour" runs Friday, July 14, at 3:30 p.m. and Saturday, July 15, at 3:30 p.m. and provides an interactive tour of planets in the solar system.

Admission is \$4 for adults, \$3 for children under 18 and \$3 for senior citizens with a maximum of \$14 per family. Visitors receive \$1 off with a Three Rivers Festival button.

St. Vincent de Paul Society celebrates 100th anniversary

SOUTH BEND — A legacy of a century of service to the needs of the poor and underprivileged, as well as financial assistance, will mark the 100th anniversary of the St. Vincent de Paul Society of St. Joseph County with a formal luncheon slated Thursday, Sept. 7, in the Monogram Room of the Joyce Center on the campus of the University of Notre Dame.

Holy Cross Father Edward Malloy, the immediate past president of the university, will be the principal speaker at the luncheon.

Sean Wendlinder, executive director of the society, paid a special tribute to the Knights of Columbus in the South Bend area "whose pioneer members and leaders actually founded the St. Vincent de Paul Society through their assistance of food, money and housing to help needy families and widows in the area at the time ... And they have been strong supporters of our cause."

Special awards in the name of Frederick Ozanam, the French aristocrat with the top hat, who led a drive to organize a similar society in France, will be made to a member of the community who has dedicated his or her life to the benefit of others in the spirit of the society's founder.

In addition to Wendlinder, other members of the organizational committee are Steve Ancilla, Leo Priemer, Ryan Butt, Bill Killilea, Sue Liddell, Mary Molnar and Laura Baker. — EJD

Nick Jones elected first African American deputy grand knight of Council 553

BY MAY LEE JOHNSON

SOUTH BEND — Nick Jones is proud to be associated with the Knights of Columbus.

And earlier this month, he was the first African American to be elected deputy grand knight for Council 553 in South Bend.

"I think it's a great honor because it shows that the Knights of Columbus are open to change by including all ethnic groups," he said.

The deputy grand knight acts on behalf of the grand knight in his absence and also serves as general programs director for 553.

Jones' family also was named the Family of the Year 2006 by the Knights of Columbus.

The Knights of Columbus were founded in 1882 by Father Michael J. McGivney. The priorities are God, family and community.

Among the group's commitments are helping the needy, supporting charities, protecting the life of the unborn, providing benefits to families and bringing the message of the pope and the Catholic Church to the world.

Jones takes great pride in his beloved fraternal organization.

"One of the things that I'm most proud of is a new scholarship I was instrumental in starting," he said.

"It will be the first scholarship geared toward African Americans, but it's open to everyone."



MAY LEE JOHNSON

Nick Jones, recently elected deputy grand knight for Council 553, is shown with his wife Tanya, son Jonathon and daughter, Gabriell, who were named Family of the Year by the Knights of Columbus in 2006.

Father Carl Frisch ordained to the priesthood

BY KAY COZAD

FORT WAYNE — June 10 was a special day for the Frisch family of Fort Wayne. It was the day Carl, the middle son, was ordained into the priesthood. The ordination took place at Holy Trinity Monastery, motherhouse of the Order of the Most Holy Trinity (Trinitarian Order) in Baltimore, Md. Holy orders were conferred on Father Frisch by Bishop Mitchell Rozanski with family and friends in attendance.

Father Frisch, a native of Fort Wayne, was born to Mark and Brenda Frisch on Nov. 2, 1972. He attended St. Patrick Elementary School and graduated from Bishop Luers in 1991. Immediately following graduation, he joined the U.S. Navy and worked in aviation medicine for six years. While in the service the calling to the priesthood he had felt as a child was affirmed by friends and mentors Fathers Peter Sousa and Gary Lamb, both military chaplains. While discerning his calling, he completed his military contract and in 1997 officially joined the Trinitarian Order as a postulate.

The Trinitarian Order was founded in 1198 by St. John De Natha who was instrumental in liberating prisoners of the Crusades. The order embraces 70 brothers in the United States and 700 worldwide.

Father Frisch says, "I chose the Trinitarian order because it is a small religious community with good connections between the brothers. It's like a family. And it has a diverse ministry."

The foundation of the order, he says, is finding liberation and redemption in the modern world.

Father Frisch earned a bachelor's degree in philosophy, Spanish and ancient history from the University of Maryland in College Park in 2001. He then attended St. Mary's Seminary and University in Baltimore and received his masters of divinity this year. While studying for his



PROVIDED BY THE FRISCH FAMILY

Father Carl Frisch, OSST, was ordained a member of the Order of the Most Holy Trinity (Trinitarians) on June 10 by the Baltimore Auxiliary Bishop Mitchell T. Rozanski. Father Frisch is the son of Mark C. and Brenda Frisch of Fort Wayne and is a 1991 graduate of Bishop Luers High School. He will minister at the Trinitarian parish of Santa Clara in Dallas, Texas, where he will serve as parochial vicar.

masters he traveled to Sucre, Bolivia, in 2001, where he worked at Holy Trinity teaching language skills and learning about missionary life. Other assignments during his formation include a one year novitiate at Trinitarian Parish in Texas, summer parish placements at St. Paul Church in Ellicott City, Md., and St. Lawrence Martyr Parish in Jessup, Md., and a teaching assignment in India.

Father Frisch is looking forward to his new assignment as a priest. "All these things have been an ongoing affirmation that this is the right call for me. God gave me the ability to work with new things and a variety of people and backgrounds," he says.

Working at his new parish in Dallas, Texas, with the immigrant families, he adds, gives him the opportunity to meet the needs of

the Spanish community. "We can connect with the people and help them know each other and know God."

Father Frisch's family including twin sisters, Marti and Ann, and brother Matthew are excited for him to begin his new assignment. "It's another home for them to come to, another way to know the Trinitarian family," says the young priest.

His mother, Brenda, says she and his father are very proud of their son and believe "he was born for this."

Father Frisch celebrated a Mass of Thanksgiving in Fort Wayne on July 2 at St. Peter Parish, where his parents and grandparents were married and he and his siblings were baptized. July 15 will mark the beginning of his new assignment at St. Claire Parish in Texas.



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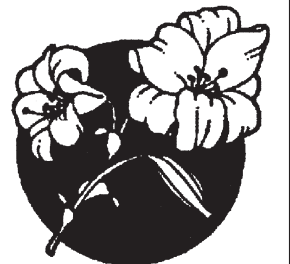
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Spiritual parenthood — when procreation is not possible

In this final article in the Faith and Fertility series, we will consider the situation of couples who, after exhausting all of the morally acceptable means to achieve conception, are still unable to have children of their own.

The first word that the church wants to say on this subject is one of sincere compassion for the intense suffering that couples in this situation often experience. The desire to have a child that is “flesh of one’s flesh” is written deeply into the souls of most spouses, and the realization that this dream may never come true is understandably a source of real grief for many couples.

The document “Donum Vitae” gives voice to this compassion of the church and calls on the Christian community to support couples in this situation: “The suffering of spouses who cannot have children ... is a suffering that everyone must understand and properly evaluate. ...

Whatever its cause or prognosis, sterility is certainly a difficult trial. The community of believers is called to shed light upon and

support the suffering of those who are unable to fulfill their legitimate aspiration to motherhood and fatherhood.” — #8.

Secondly, the church hopes to shed light upon and support couples who suffer from infertility by encouraging them “to find in it an opportunity for sharing in a particular way in the Lord’s cross, the source of spiritual fruitfulness” — “Donum Vitae,” #8. This essential but sometimes forgotten truth of our faith — that the suffering we experience in this life can be joined to the suffering Christ endured for the sake of the spiritual good of others — can be a lifeline for couples who carry the cross of infertility. It helps to remember in life’s most painful moments that the heart of Christ was a pierced heart — pierced so that it could pour forth blood and water, symbols of the sacraments of baptism and the Eucharist, which gave birth to the church. Our faith assures us that no suffering need be wasted or pointless — if we offer it to Christ he can join it to his own and make it bear fruit far beyond what we can imagine.

This brings us to the beautiful concept of spiritual parenthood, to which every person is called in one form or another. Pope John Paul II described it as “a sign of the inner maturity of the person” and of “a certain fullness, which the person wishes to share with others. It therefore seeks ‘children,’ that is to say other people, particularly young people, who will take what it offers.” — “Love and Responsibility,” p. 260.

In recalling this concept, the church wants to remind couples who suffer from infertility that marriage retains its full value as a vocation even when procreation is not possible. The mutual gift of self of a man and woman to each other for life is what makes a marriage, not a couples’ ability to have children. Their mutual gift of self is meant to be fruitful, but it might not be in the way that most marriages are. Pope John Paul II emphasized this point in “Familiaris Consortio”: “It must not be forgotten however that, even when procreation is not possible, conjugal life does not for this reason lose its value.

Physical sterility in fact can be for spouses the occasion for other important services to the life of the human person, for example, adoption, various forms of educational work, and assistance to other families and to poor or handicapped children.” — #14.

While many couples naturally feel called to adopt children, the scope for service to the human person that might be considered is vast. In his 1994 “Letter to Families,” Pope John Paul II suggested that the traditional works of mercy contained in Matthew’s description of the Last Judgment could be broadened to include other situations, which contemporary families and children face:

“Come, O blessed of my Father ... for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me’ (Mt 25:34-36). This list could, of course, be lengthened, and countless other problems relevant to married and family life could be added. There we might very well find statements like: ‘I was an unborn child, and you welcomed me by letting me be born’; ‘I was an abandoned child, and you became my family’; ‘I was an orphan, and you adopted me and raised me as one of your own children.’ Or again: ‘You helped mothers filled with uncertainty and exposed to wrongful pressure to welcome their unborn child and let it be born’; and ‘You helped large families and families in difficulty to look after and educate the children God gave them.’ We could continue with a long and detailed list, including all those kinds of true moral and human good in which love is expressed. This is the great harvest which the Redeemer of the world, to whom the Father has entrusted judgment, will come to reap.” — #22.

Dietrich and Alice von Hildebrand are a well-known and inspiring example of a Catholic married couple who were unable to have children but who enthusi-

FAITH AND FERTILITY

WHAT THE CHURCH TEACHES AND WHY

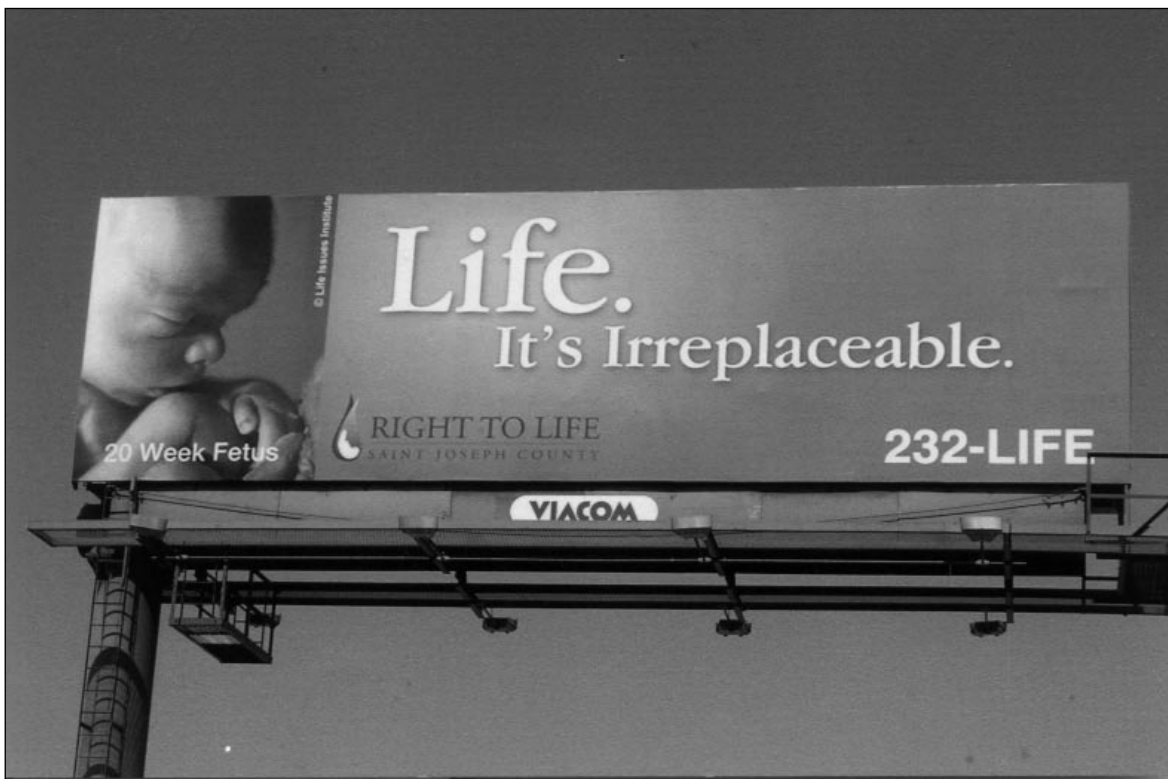
BY LISA EVERETT

astically embraced spiritual parenthood through their teaching and writing. Perhaps it was even their own experience of infertility that led them as philosophers and theologians to deepen the church’s understanding of marriage as a mutual gift of self that is meant to be fruitful in many ways. While this is a high-powered example, it points to the rich legacy of spiritual parenthood.

Whether by adopting children, becoming teachers, coaches, mentors or missionaries, or by whatever path God leads them, married couples who cannot have children of their own enrich the lives of others in lasting ways. In giving of themselves for the good of others, especially those who are young, they witness in a powerful way to the spiritual parenthood to which all married couples are called, and in this way “will come particularly close to God when the spiritual parenthood of which God is the prototype, takes shape in them.” — Pope John Paul II, “Love and Responsibility,” p.261.


Lisa Everett is the co-director of the Office of Family Life for the Diocese of Fort Wayne-South Bend.

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Report for Bishop's Appeal indicates excess of \$5 million

My Dear Brothers and Sisters in Christ,

In a short time, we will begin our 20th Annual Bishop's Appeal. How well I recall the priests and laity who helped me in those early years to take on this initiative, and those who have assisted over the years. I have always considered it a work of love. Love involves generosity and sacrifice. I was always advised that, if we share with our people the purpose of the appeal, there would be a worthy response. It has proven to be true.

This year, I am presenting a kind of dual report. It will share with our people the most recent appeal, the 19th, and it will also share the results, so far, from the historic initiative called the Legacy of Faith. You will recall that the Legacy of Faith campaign included the Annual Bishop's Appeal for that particular year. As always, the largest recipient will be the parishes. That has been part of our philosophy from the beginning. I have always believed that if the parish can be helped and strengthened, the whole diocese will be stronger.

The 19th appeal

For the fourth time, the appeal exceeded \$5 million. Thus, we were able to complete what had been promised several years ago; namely, a significant increase in salaries for the teachers in our schools, scheduled over five years. You will recall this increase.

The first year, every teacher received an increase of \$1,000. For the next two years, every teacher received an increase of \$2,000. In the fourth year, every teacher received an increase of 10 percent, thus giving substantial help to our senior teachers. In the final year of the schedule just completed, there was an increase of \$2,000 for every teacher.

This could not have been accomplished without the increase in the appeal. Simply put, many of our parishes, in fact most, could not give this increase by themselves. While increases in tuition were also necessary, the substantial grants from the diocese kept these modest. Thirty parishes with schools received significant grants from the Annual Bishop's Appeal so they could pay these increases in salaries. A list of the parishes that received these grants this past year is submitted as part of this report.

This intense increase in salaries is now complete. It means that every teacher in our school system who remains through these five years, from kindergarten through grade 12, will have received an increase of at least \$9,315 over five years. Many will receive more, depending on their progress toward academic achievements and their years of service. For some, the total increase over five years will be in excess of 38 percent.

How to pay for these increases

While it is true that some large, suburban parishes can fund these increases, almost half of our schools cannot meet such an increase from tuition. Also, if we ask tuition increases alone to carry these increased salaries, it would set tuition at a rate that many families cannot pay and would mean the closing of some schools. So, we initiated an historic change in the hope of assisting in a substantial way a large number of parishes with schools and to do most of it from an increase in the appeal.

We took this step with some anxiety because our appeal has been so successful. In the opinion of some, it is the highest per capita of any annual diocesan appeal in the country. This shows the generosity of our

people, as well as their respect and love for their priests, who are the ones on the local level who provide significant leadership. It also shows how much people love Catholic schools, and how they want us to pay our teachers the best we can so we can recruit and hold the very best teachers for our children, and also because they deserve it.

This year, 21,476 pledged to the appeal. This is over 38 percent of the diocese. Thus, we realize that we must increase the number of givers. So, we continue along the road, enlightened and encouraged always, by the generosity of so many.

I wish to extend my thanks to Jack and Cathy Krouse of St. Charles Borromeo Parish, Fort Wayne, who were our diocesan chairpersons. Cathy's extraordinary personal leadership, along with the other members of the committee from both major cities, was central in bringing about this significant increase.

I also wish to thank the Council of Catholic School Teachers, which continues to be very helpful to me and to our schools office in strengthening our schools. I meet with them regularly.

Amount returned to parishes

Because we were able to go over \$5 million, if all pledges are kept, \$1 million will be returned to parishes. In addition, over \$400,000 will be granted to approximately 30 parishes to help pay the increase in teachers' salaries. This is the only way our school system can go forward, and the only way that all our teachers will benefit, and that we will be assured of being able to recruit excellent, competent Catholic teachers.

Please note that, as in every year since the appeal began, we will also be giving grants totaling \$210,000 to parishes in need. In this issue of *Today's Catholic* we are sharing a full financial report, as we have done in the past.

Other ministries

The Annual Bishop's Appeal has stabilized our four high schools. Our high school endowment, including what will be paid this year, has given to our schools over \$3 million. The principle of this endowment is at \$5,032,042, thus assuring the continuation of our high schools for years ahead. In addition to what comes from the endowment, the appeal gives \$1.7 million spread among our four high schools on an annual basis. This has kept our tuition increases moderate so the high schools can welcome everyone who wants to attend and can pay at least a minimum amount.

There is so much else. The appeal makes it possible to provide, at a cost they can afford, retreats for young adults. Recently, for the 13th consecutive year, I have taken part in such a retreat for over 150 young adults. Parishes are having retreats and missions. Religious instruction and the formation of teachers of religion in our high schools, elementary schools and parish programs are especially encouraging.

Priests

The blessed and beautiful relationship between priests and parishioners in our diocese continues to show itself in the Annual Bishop's Appeal.

As best I can tell at this time, we will have 18 young men studying for the priesthood in the coming academic year. One of them is scheduled to be ordained on Oct. 28, 2006, and two more in the fall of 2007. I

am still interviewing new candidates. The appeal makes this possible and also funds our vocation office.

In recent years, we have been blessed with Catholics from countries to our south. You have made it possible to find exemplary priests from Mexico and other countries, fluent in the Spanish language, who have come and helped us and have been able to preach the Gospel to these new immigrants.

Currently, 16 of our parishes are being cared for by priests from overseas. The appeal has enabled us to bring these priests here so that all our people may have the holy Eucharist, the word of God and the example of a good shepherd.

Lay leadership

In addition to Jack and Cathy Krouse, I also thank John and Marjorie Bycraft of St. Matthew Cathedral Parish, South Bend; Michael and Jeanne Mirro of St. Elizabeth Ann Seton Parish, Fort Wayne; and Brian and Jeannette Brady of St. Thomas the Apostle Parish, Elkhart, and John and Julie Kenny of Our Lady of Good Hope, Fort Wayne. Most recently, Peter and Nancy Baranay of St. Pius X, Granger have joined our team. This wonderful group, working throughout the year in concert with their bishop, has been a blessing. I thank them with all my heart.

For me, the appeal is a year-round responsibility. I undertake it each year with joy, as do the priests and laity who work with me.

150th anniversary

We are preparing for our sesquicentennial in 2007. With the help of a grant from Our Sunday Visitor, Dr. Joseph White, Ph.D. was commissioned to write a history of our diocese. This is well along. We will make this a spiritual preparation following the guidance of Pope John Paul II and the new evangelization. "New," he said, "not in content but in ardor, method and expression." We will focus on bringing people back to the practice of their faith and move toward a Eucharistic Congress to be held, we hope, at the University of Notre Dame, similar to what we did in the Year 2000 in observance of the Great Jubilee.

We need to bring the appeal up nearer to its highest achievement, which was \$5.6 million. Also, in the most recent appeal, perhaps because of the Legacy of Faith, the number of givers has declined. The goal of the present appeal is to increase substantially the number who give. This is a responsibility, indeed an obligation, for all of us. God has entrusted us to one another.

The generosity of the people during these last 20 years has been astounding. Even now, four of our Catholic high schools have begun, or are planning, major expansions. The Annual Bishop's Appeal stands at a central place in our diocese. It is our main fund-raising effort.

I am especially grateful for what has been granted every year for those in need. This is in keeping with the recent encyclical "God Is Love" by Pope Benedict XVI, who has written, "For the church, charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, an indispensable expression of her very being."

He has also written, "Love for widows, prisoners and the sick and the needy of every kind, is as essential to the church as the ministry of the sacraments and the preaching of the word."

Comparative Appeal summaries

as of April 30, 2006

16th Appeal (02-03)	17th Appeal (03-04)	18th Appeal (05-06)
\$5,280,321	\$5,627,144	\$5,048,100
24,272	24,498	21,426

PARISH	PERCENT
St. Patrick, Ligonier	254%
St. Michael, Waterloo	189%
St. Thomas the Apostle, Elkhart	188%
Blessed Sacrament, Albion	183%
St. Patrick, Walkerton	176%
St. Catharine, Nix Settlement	173%
St. Louis, Besancon	169%
St. Rose, Monroeville	166%
Sacred Heart, Lakeville	165%
St. Mary of the Lake, Culver	162%
St. Paul, Clear Lake	162%
St. Mary of the Assumption, Decatur	158%
St. Matthew Cathedral, South Bend	157%
Immaculate Conception, Auburn	152%
Our Lady of Good Hope, Fort Wayne	149%
St. Vincent de Paul, Elkhart	147%
St. John the Baptist, South Bend	145%
St. Joseph, Mishawaka	145%
Immaculate Conception, Ege	145%
St. Anthony, Angola	144%
St. Mary of the Presentation, Geneva	142%
Most Precious Blood, Fort Wayne	139%
St. Michael, Plymouth	136%
Sacred Heart, Notre Dame	134%
St. Joseph, Hessen Cassel	133%
Immaculate Conception, Kendallville	133%
Christ the King, South Bend	132%
St. Joseph, South Bend	132%
St. Peter, Fort Wayne	131%
St. Jude, South Bend	129%
St. Francis Xavier, Pierceton	128%
St. Bernard, Wabash	128%
St. Mary, Huntington	127%
St. Monica, Mishawaka	127%
St. Vincent de Paul, Fort Wayne	127%
Queen of Angels, Fort Wayne	123%
St. Pius X, Granger	121%
Holy Cross, South Bend	120%
St. Charles Borromeo, Fort Wayne	120%
St. John Bosco, Churubusco	119%
St. Joseph, Bluffton	118%
Holy Family, South Bend	118%
St. Stanislaus, New Carlisle	118%
St. Mary Annunciation, Bristol	117%
Cathedral of the Immac. Concep., FW	117%
St. Gaspar, Rome City	116%
St. Elizabeth Ann Seton, Fort Wayne	116%
St. Stanislaus, South Bend	116%
Ss. Peter and Paul, Huntington	113%
St. Therese, Fort Wayne	113%
St. Joseph, Garrett	111%
St. Mary of the Assumption, Avilla	111%
St. Jude, Fort Wayne	109%
St. Paul of the Cross, Columbia City	108%
St. Anthony de Padua, South Bend	107%
St. John the Baptist, Fort Wayne	107%
St. Dominic, Bremen	107%
St. John the Baptist, New Haven	107%
St. Joseph, Roanoke	106%
St. John the Evangelist, Goshen	106%
St. Henry, Fort Wayne	105%
St. Bavo, Mishawaka	105%
St. Joseph, Fort Wayne	104%
Sacred Heart, Fort Wayne	103%
St. Martin, Syracuse	101%
St. Robert, North Manchester	101%
Our Lady of Guadalupe, Warsaw	100%
St. Mary of the Angels, Big Long Lake	100%
Queen of Peace, Mishawaka	100%
St. Patrick, Arcola	100%
Little Flower, South Bend	100%
Our Lady of Hungary, South Bend	100%
St. Joseph, LaGrange	100%
St. Mary, Fort Wayne	100%
St. Augustine, South Bend	100%
Sacred Heart, Warsaw	100%
St. Aloysius, Yoder	100%
St. Patrick, South Bend	100%
St. Adalbert, South Bend	100%
Corpus Christi, South Bend	100%
St. Hedwig, South Bend	100%
St. Casimir, South Bend	100%
St. Patrick, Fort Wayne	100%
St. Mary of the Assumption, SB	100%

Bishop's Appeal School Income Committee Grant Recipients for 2005-06 School Year

- Benoit Academy, Fort Wayne
- Corpus Christi, South Bend
- Holy Cross, South Bend
- Holy Family, South Bend
- Our Lady of Hungary, South Bend
- Precious Blood, Fort Wayne
- Queen of Angels, Fort Wayne
- Sacred Heart, Warsaw
- St. Adalbert, South Bend
- St. Aloysius, Yoder
- St. Anthony de Padua, South Bend
- St. Bavo, Mishawaka
- St. Bernard, Wabash
- St. John the Baptist, Fort Wayne
- St. John the Evangelist, Goshen
- St. John the Baptist, New Haven
- St. John the Baptist, South Bend
- St. Joseph, Fort Wayne
- St. Joseph, Hessen Cassel, Fort Wayne
- St. Joseph, Garrett
- St. Joseph, South Bend
- St. Joseph School/St. Rose, Monroeville
- St. Jude, Fort Wayne
- St. Jude, South Bend
- St. Louis, Besancon, New Haven
- St. Mary of the Assumption, Avilla
- St. Michael, Plymouth
- St. Monica, Mishawaka
- St. Patrick, Walkerton
- St. Therese, Fort Wayne
- St. Vincent de Paul, Elkhart

Legacy of Faith

A bishop has the obligation to prepare for the future, as parents look ahead to provide for their children and grandchildren.

So together we established the Legacy of Faith. It was linked to the request of Pope John Paul II that the church have courage, or as he put it based on the command of Christ and the apostles, to "put out into the deep." So, we did in order to establish endowments so the church would have resources for the future and so our institutions, especially our parishes, might flourish.

Attached is a complete financial report of the Legacy of Faith as of June 1, 2006. I would especially like to note the following two points.

- \$3,062,558 has been returned to parishes. Remember, the parishes receive 20 percent of the amount pledged and 60 percent when they go over goal.
- The endowment for elementary schools is now \$10,467,431. Two questions remain.
- When will the fruits — that is, the interest — of these endowments begin to be returned to parishes with schools and also to parishes without schools for religious education?

It is the intention that the interest will begin to be given on July 1, 2007. It will be distributed under a three-level plan which was recommended by a committee of priests and laity. This plan will also be explained in *Today's*

Catholic.

• Has the diocese in its central fund received any funds from the Legacy of Faith?

No. All funds have been placed in endowments with the exception of the funds of \$2 million, which was given to help pay for Our Lady of Guadalupe Church and Shrine in Warsaw.

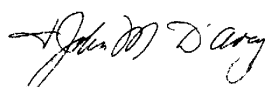
However, six parishes were called debt-reduction parishes. Once these debt-reduction parishes have fulfilled their parish goals, all funds received over goal will be applied to their debts to the diocese. The payments have not yet reached the amount where the diocese will receive funds. This will be helpful to our general fund once this is attained.

So, I take particular joy and gratitude that we have given millions of dollars over these years for the homeless, for children without clothing, for those without adequate medical care, for the protection of the unborn and to give grants for those who could not otherwise attend our schools.

In this, we have been fulfilling the command of Christ "to love one another as I have loved you."

May God continue to help us to be generous to one another.

Sincerely yours in our Lord,



Most Reverend John M. D'Arcy

Legacy of Faith financial report

Total Pledged	\$48,595,574.72
Total Paid	\$24,414,205.48
Total number of families	56,241
Total number of gifts	22,278

Endowments as of 5/31/06	Funded contributions	Market value
Priests Retirement	\$490,250	\$523,075
High schools	\$490,250	\$523,075
Catholic Charities	\$980,500	\$1,045,719
Religious education and youth Ministry (for parishes without schools)	\$980,500	\$1,045,719
Hispanic ministry	\$490,250	\$523,075
Elementary schools	\$9,818,250	\$10,467,431
	\$13,250,000	\$14,128,094
Amount Returned to Parishes	\$3,062,558	
Funding Our Lady of Guadalupe from Legacy Of Faith:	\$2,000,000	
Annual Bishop's Appeal funding	\$4,000,000	
Campaign expense	\$1,789,636	

Bosnian bishop urges Medjugorje visionaries to stop claims

Pope Benedict XVI expressed similar doubts

BY SIMON CALDWELL

LONDON (CNS) — The bishop whose diocese includes the Bosnian village of Medjugorje has urged six alleged Marian visionaries to stop claiming that Mary has been visiting them for 25 years.

Bishop Ratko Peric of Mostar-Duvno, Bosnia-Herzegovina, said the church "has not accepted, either as supernatural or as Marian, any of the apparitions" said to have been witnessed by a group of people from Medjugorje.

"As the local bishop, I maintain that regarding the events of Medjugorje, on the basis of the investigations and experience gained thus far throughout these last 25 years, the church has not confirmed a single apparition as authentically being the Madonna," he said. He then called on the alleged visionaries and "those persons behind the messages to demonstrate ecclesiastical obedience and to cease with these public manifestations and messages in this parish."

"In this fashion they shall show their necessary adherence to the church, by placing neither private apparitions nor private sayings before the official position of the church," he said.

"Our faith is a serious and responsible matter," he added. "The church is also a serious and responsible institution."

The bishop made his comments June 15 during a homily at a confirmation Mass in Medjugorje's St. James Church. The diocese published the homily in English and Italian July 3.

On June 25, thousands of pilgrims converged on Medjugorje to mark the 25th anniversary of the onset of the alleged apparitions.

Marian experts continue to debate the significance of

Medjugorje, and several have published books — ranging from enthusiastically supportive to skeptical — to coincide with the anniversary.

At the Vatican, officials said they are still monitoring events at Medjugorje, but emphasized that it was not necessarily the Vatican's role to issue an official judgment on the alleged apparitions there.

More than once in recent years, the Vatican has said that dioceses or parishes should not organize official pilgrimages to Medjugorje. That reflects the policy of the local bishops. But the Vatican has also said Catholics are free to travel to the site, and that if they do the church should provide them with pastoral services.

Since June 24-25, 1981, the alleged visionaries together claim to have received more than 30,000 messages.

But Bishop Peric said in his homily that "so-called apparitions, messages, secrets and signs do not strengthen the faith, but rather further convince us that in all of this there is nothing either authentic or established as truthful."

He said in February that Pope Benedict XVI expressed similar doubts when they discussed Medjugorje during the Bosnian bishops' visit to the Vatican.

Bishop Peric told the congregation that because the church did not accept the claims of the visionaries it was illicit for priests to "express their private views contrary to the official position" during Mass, in acts of popular piety or in the Catholic media.

He said Catholics were forbidden from making pilgrimages to Medjugorje if by such visits "they presuppose the authenticity of the apparitions or if by undertaking them attempt to certify these apparitions."

Bishop Peric said his views,

and those of his predecessor, Bishop Pavao Zanic, who was also opposed to the claims, were supported by the pope. He expressed appreciation to Popes Benedict and John Paul II, "who have always respected the judgments of the bishops of Mostar-Duvno, of the previous as well as the current bishop, regarding the so-called apparitions and messages of Medjugorje, all the while recognizing the Holy Father's right to give a final decision on these events."

He also warned his audience of a schism emerging in the region between the church and more than a dozen Franciscan brothers and priests who have been expelled by the generalate of the Order of Friars Minor in Rome because of their disobedience to the pope.

He said that the expelled Franciscans "have not only been illegally active in these parishes, but they have also administered the sacraments profanely ... or they have assisted at invalid marriages."

Bishop Peric said he shared the view of Bishop Zanic that the visions and the Franciscan "schism," which began under Pope Paul VI in the 1970s, are linked.

Throughout the 1980s, Franciscan Father Jozo Zovko acted as "spiritual adviser" to the visionaries.

But three church commissions failed to find evidence to support their claims, and in 1991 the bishops of the former Yugoslavia declared that "it cannot be affirmed that these matters concern supernatural apparitions or revelations."

A short while later Father Zovko was stripped of his faculties to exercise any priestly functions by Bishop Zanic in a decree upheld by Bishop Peric.

Senior Spirit

HOW OLD ARE YOU? BABY BOOMERS REDEFINE AGING IN THE NEW MILLENNIUM Baby boomers are a generation like no other. Socially conscious, revolutionary and taboo-shattering, these Americans continue to challenge the status quo, even as the first wave enters their "golden years." (The first Boomers turned 60 last January.)

Tom Hanlon finds the good life in South Bend

BY JENNIFER OCHSTEIN

SOUTH BEND — He was in the insurance business with former University of Notre Dame football coach Ara Parseghian.

He roomed with world famous humanitarian Tom Dooley while the two attended Notre Dame in the 1940s.

But to 80-year-old Tom Hanlon, all of that pales in comparison to one night in 1946 when he went to a dance at the Indiana Club in South Bend. That was the night he met his future wife, JoAnn Hertel.

"She's awesome," Hanlon says of his wife.

And to think it may not have happened if his father hadn't allowed him to come to school at Notre Dame.

Originally from Worcester, Mass., Hanlon saw his older brother head off to Holy Cross College, and he got to thinking about possibly attending Notre Dame. His father warned him that it was expensive, but the two struck a bargain. Son would work for father for no pay if son could

only apply to go to school at Notre Dame.

Hanlon applied and was accepted. He arrived on campus in November of 1943.

"That was a very special time for me," Hanlon says.

He decided he would take the

pre-medicine track, but he also wanted to play golf. And while he was successful at golf — he was a member of the 1944 Notre Dame golf team that won the national championship — he may have spent a little too much time on the

course instead of at his studies. He didn't make the grade to continue on, so he went back to Worcester and joined the Navy during World War II and served on the U.S.S. Amsterdam, which was part of the final push to defeat Japan.

"I tried to get in to the medical

core, but it was full," Hanlon remembers. So, instead, he operated the six-inch guns on the ship.

But his heart was still at Notre Dame. After the war, Hanlon went back to school in 1946. And that's when he and Dooley

became roommates, though he had seen Dooley around campus when the two were in school before they went into the Navy.

"He was very outspoken, and he was a really sharp guy," Hanlon says. "He called a spade a spade."

And he admits that he

was a little surprised when Dooley, who helped Vietnamese, Cambodian and Laos refugees in the 1950s and 1960s, became a humanitarian.

"I felt that he would become a society doctor," Hanlon says.

"But he saw what happened, and

After the war, Hanlon went back to school in 1946, and that's when he and Dooley became roommates.



JENNIFER OCHSTEIN

Tom Hanlon, 80, is still active at the University of Notre Dame, where he helps with the golf team.

it bothered him greatly."

Dooley, who was from St. Louis, served as a doctor in the Navy, and after his stint in the Navy, he founded the Medical International Cooperation Organization, or MEDICO.

"Dooley and I worked together in class and helped each other out," Hanlon says.

Hanlon says he had every intention of going on to medical school, but love seemed to get in the way.

He and his future wife began dating in 1946.

"I had no plans to marry before medical school," Hanlon says, and after he graduated from Notre Dame he applied to go to school at Tufts University and was put on a waiting list.

He went back to Worcester to wait it out. But, he found he couldn't. He waited and waited for a spot to open up at Tufts, but he was afraid that JoAnn could not wait for him. He traveled back to South Bend for her and the two married April 10, 1950.

"I was fearful that if I didn't come back, she wouldn't be able to wait another year," remembers Hanlon.

And the two have had eight children — five sons and three daughters.

"They're all so special to me," Hanlon says.

And he's the proud grandfather of 18.

"They're terrific," Hanlon

beams.

And once the Hanlons started having a family, they had to make a living.

Hanlon thought he might try out teaching. He did for a year and found he couldn't make ends meet. So he went into the insurance business. He eventually went into business with Parseghian. That lasted about six years before the two went their separate ways.

He eventually began teaching again and coaching elementary school basketball and track, while still selling insurance.

"I worked my tart off," Hanlon says. "And we managed. But (JoAnn) did all the hard work. She raised those kids beautifully. And (all the Hanlon's children) say she's a saint. She's going straight to heaven."

But Hanlon has also continued to work. He helped coach golf at Saint Mary's College and Notre Dame for a time as well.

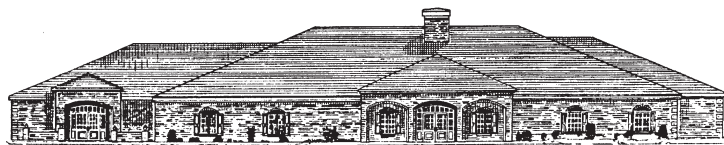
In March 2003, he finally retired, but he still volunteers with the golf team by sorting mail and what not for the coaches.

"It's been a good life," says Hanlon.

How did they do it?

Hanlon says that's simple: "I asked the good Lord to help me do the best I could for people."

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Holy Cross Care and Rehabilitation Center transitions to a homelike model of care

BY SISTER MARGIE LAVONIS, CSC

SOUTH BEND — Holy Cross Care and Rehabilitation Center in South Bend has always had the mission to care for its patients in a holistic manner, healing mind, body and spirit. Now it is going a step further by taking on the Eden Alternative System.

Sandy Houghton, marketing and admissions director, explains the mission of the Eden System. "It is 'to provide health care in an atmosphere where love and life can spontaneously combust,'" she says. "An Elder-centered community honors its elders by de-emphasizing top-down bureaucratic authority, seeking instead to place the maximum possible decision-making authority into the hands of the elders or in of those closest to them."

Transitioning to this new philosophy will mean changes for Holy Cross. The goal is to create an environment that revolves around plants, animals and children. It is quite different than a world that centers on illness, frailty and treatment. Houghton says, however, that changing the culture comes before changing the environment. "It is from the cultural transformation that many of the real benefits for the elders are derived. We must keep in mind that human growth must never be separated from human life."

Implementing the Eden System is not a new idea for Holy Cross. It began in July 2004 when there was a three-day training session held off campus for over 30 people. A core team was developed with input from residents, families

and staff members. Eventually Holy Cross and its residents were able to demonstrate a commitment to change from the medical model to a more homelike, individualized way of care that empowers the people who live there.

Sandy Houghton is quick to say that homes registered by the Eden Alternative do not belong to an organization that provides accreditation. It is simply a commitment to strive to live out the Eden principles and practices.

Asked what her hopes for this new endeavor are, Houghton says, "to eliminate the three plagues of helplessness, boredom and loneliness from the lives of the residents and therefore our residents and staff will be happier and healthier. It will show us how real leaders can create a warm culture that is characterized by optimism, trust and generosity through the development of teamwork as an organization-wide operating philosophy."

With all of this there are also some challenges. Staff members are challenged to try a different way of caring for the elders. It is sometimes difficult to shift from a strictly medical model to a new way of thinking, especially for those with seniority at the center.

The bottom line is that Holy Cross wants to facilitate what is best for its residents and allow them input as what "the best" is for them.

Holy Cross Care and Rehabilitation Center is a 120-bed not-for-profit faith based facility. It opened in January of 1994 and is known for its excellent rehabilitation programs and for returning residents back to their homes or community.

President signs Tax Increase Prevention and Reconciliation Act

Question: What tax provisions were included in the recently passed tax bill?

Answer: On May 17, 2006, President Bush signed the Tax Increase Prevention and Reconciliation Act of 2005 (TIPRA). The new legislation contains several provisions that affect individuals.

Alternative Minimum Tax Relief. The alternative minimum tax or AMT was originally enacted in order to prevent wealthy individuals from escaping the payment of income taxes. AMT does not permit many of the deductions allowable under the regular tax system.

In recent years, however, AMT has started to affect more and more middle-income taxpayers. This is due in part because the AMT parameters are not indexed for inflation.

Therefore, under TIPRA, Congress has provided a temporary, one-year relief from AMT by raising the AMT exemption amounts.

Under the new law, for tax years beginning in 2006, the AMT exemption amounts are increased to \$62,550 for married couples filing jointly and surviving spouses and \$42,500 for unmarried individuals other than surviving spouses.

For 2005, the AMT exemption amounts were \$58,000 for married filing jointly and surviving spouses and \$40,250 for single taxpayers.

Tax Rate on Dividends. In 2003, Congress passed a law which lowered the tax rate on qualified dividends to a maximum of 15 percent. This provision was scheduled to expire at the end of 2008. TIPRA extends this lower rate two



ELISA SMITH

PLANNED GIVING

more years, so the provision now expires at the end of 2010.

Capital Gains Rate. Not only was the rate on qualified dividends lowered, but the tax rate on capital gains was also lowered from 20 percent to 15 percent in 2003. Like the tax rate on qualified dividends, this provision too was scheduled to sunset at the end of 2008 but now has been extended through 2010.

Expansion of Kiddie Tax. A planning technique at one time was for wealthy parents who were in a higher tax bracket to shift investment assets to their minor children who were taxed in a lower income tax bracket. The result was that the tax on the income from such assets was lower when taxed under the minor children.

Therefore, the "kiddie tax" rules were then enacted, which stated that children under the age of 14 who had more than a certain amount of unearned income had to pay tax at their parents' tax rate. The threshold amount at which kiddie tax applies is twice the standard deduction for a dependent claimed on another taxpayer's return. For 2006, that amount is \$1,700 in unearned income.

The new law raises the age limit from 14 to 18 (with some

exceptions), effective retroactively for all of 2006. The child is entitled to an \$850 exemption, and the next \$850 is taxed at the child's rate before the kiddie tax applies.

Roth IRA Conversion. In a traditional IRA, the taxpayer typically contributes pretax dollars, and earnings grow tax free. Withdrawals are subject to ordinary income tax. With a Roth IRA, contributions are made with after-tax dollars, earnings grow tax-free and withdrawals are not subject to income taxes.

Under current law, taxpayers can convert their traditional IRA to a Roth IRA but must pay income tax on the amount converted. However, only taxpayers with \$100,000 or less of modified adjusted gross income can convert to a Roth IRA.

TIPRA removes the \$100,000 adjusted gross income cap on individuals qualified to convert a traditional IRA to a Roth IRA. This provision though will not become effective until 2010. To make such conversions more attractive in 2010, the new law allows for taxpayers who make the conversion to spread the income and tax payments over two years — 2011 and 2012. By converting a traditional IRA to a Roth and paying current income taxes, the IRA owner can avoid income tax on all future income and appreciation in the IRA.

For information on will bequests, contact Elisa Smith, director of planned giving with the Diocese of Fort Wayne-South Bend, at (260) 422-4611 or e-mail her at esmith@fw.diocesefwsb.org.

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Diocese accounts for financial operations

My Dear Brothers and Sisters in Christ,

Once again, we are publishing an accounting of the financial operations of our diocese for the fiscal year which ended June 30, 2005. As we have done in past years, we have also included a consolidated financial report of our high schools and parishes. This is done in the spirit of accountability.

Diocesan audit

The diocese is audited every year by Leonard J. Andorfer and Co., a certified public accounting firm; and, as in the past, no exceptions were noted. This means that the diocesan books, records and accounting principles are conducted in accordance with generally accepted accounting principles and that no exceptions were noted by our auditors. This audit, along with the management letter, is presented not only to the audit committee, but to the entire Diocesan Finance Council; and the council is given time alone with the auditor, without the presence of diocesan officials, to be sure that they were given full access to all appropriate financial records.

Living within our means

Every year, I charge our financial office and all our department heads with the responsibility of seeing that we live within our budget and that we do everything we can to avoid a deficit. We also ask our parishes to live this way. Such serious financial care is an important responsibility.

A careful examination of our records indicates that our actual expenses and our fiscal operation were within 1 percent of our prepared budget.

There is the ongoing problem of health insurance, which we have addressed for the coming year. During the first fiscal year that I was your bishop, the annual amount paid out in health insurance for the diocese was \$703,470. For the year, which we are reporting, the cost paid out by the diocese in health insurance was \$7,163,434. We are self-insured, with an excellent health insurance program, but, as is true nationally, this represents an ongoing fiscal challenge.

Parishes

It is important to understand how the Annual Bishop's Appeal has sustained the parishes. It was the hope of our lay leadership prior to the institution of the appeal that the parishes would benefit. This has become a sustained reality. The appeal has increased the incentive of parishes to seek funds. During the 19 years since the appeal began, 82 parishes have engaged in major capital fund drives. Since the appeal began, fund drives for parishes have brought in over \$76 million. Also, \$90.5 million, which would have been paid to the diocese under the previous system, now remains in the parishes. Also, \$3.8 million from the appeal has been given in grants to parishes in need. In addition to this, over \$13 million has been raised for building programs in our four high schools.

The Legacy of Faith campaign is also parish-oriented. As of June 1, 2006, \$3,062,558 has been returned to parishes from the Legacy of Faith campaign. There were 11 parishes that had a combined drive. This means that, in addition to the Legacy of Faith, they sought to raise funds for a particular need, such as schools, increased classrooms, improvements in the church, etc. These parishes realized a total of \$16 million in addition for their parishes in pledges, which they hope to receive over three to five years. This was over and above the Legacy of Faith. A more complete report on the Legacy of Faith campaign and its present status is presented in this edition of this newspaper and included what has been received by the Legacy of Faith up to this point, along with the most recent Annual Bishop's Appeal.

Twinning parishes

A number of parishes have agreed to twin with certain targeted parishes to help them provide a full Catholic education. Since January 1999 through April 2006, a total of \$1,146,650.42 has been received by 15 parishes. This is true Christian stewardship; and most of the parishes making these contributions do it as part of their parish stewardship effort. These parishes give a proportionate gift to other parishes in need. This twinning program has saved several parish schools and must be expanded.

I am most grateful to the parishes involved in twinning. I would hope that every parish will become involved in this effort.

The Guardian Angel Society

A group of people devoted to our schools has formed the Guardian Angel Society, which has already raised \$1,078,803 in its first seven years to help with tuition for students in those elementary schools which have a genuine need. In addition, \$115,000 is pledged for its eighth campaign. There are no administrative costs for this initiative. All of the money goes directly to pay tuition. Special appreciation goes to William Dotterweich, who guides and oversees this important project.

Assistance for teachers' salaries

As has been reported in the past, we have completed a five-year effort with a substantial increase for our beloved teachers. Many parishes could not afford this. After intense consultation with pastors and parishioners, we agreed to raise the Annual Bishop's Appeal so we could sustain these increases in some parishes. Remarkably, our Annual Bishop's Appeal rose from \$4.7 million to \$5.6 million in three years, an increase of almost a million dollars in what was, according to many, the highest per capita annual appeal of any diocese in this country.

As a result of this increase and increments from other areas, we will have paid \$2,400,000 to 30 parishes with schools over the past five years. This historic and generous initiative shows that we are a truly Catholic school system with the more affluent among us helping those in need.

A word of caution

However, this past year, our Annual Appeal once again exceeded \$5 million, it must be noted that it was down over \$500,000 from the appeal two years ago. In 2004-05, the appeal was folded into the Legacy of Faith. Also, the number of givers declined significantly. Many indicate that this was because of the Legacy of Faith. This is probably true; however, we must join together now in restoring these losses so that we can keep our Annual Bishop's Appeal at a steady level.

I also wish to share with you the results of our parish offertory income. In the year for which we are reporting, 2004-05, the amount given by parishioners in the Sunday collection rose from \$34,386,060 to \$34,976,250. This is a total increase of \$590,190 in one year, approximately 1.7 percent.

Parish reviews

Every year, our finance office performs careful financial reviews on a significant number of parishes. Every parish receives such a financial review at least every two years. We do this to assist our parishes and help them put in place appropriate financial controls.

High schools

Our high schools continue to flourish; but not without challenges. The Annual Bishop's Appeal gives \$1.7 million to the high schools every year, which has created a sense of stability. Next year, tuition will increase by \$150 in our high schools. This will help us to pay for the increase in teachers' salaries. Our high schools are also audited every year by an independent CPA firm.

I continue to be encouraged with the strong religion department in all four high schools, as well as campus ministry programs with great vitality, and the fact that there is a part-time priest in each high school teaching and doing pastoral ministry. The academic formation is outstanding and a true spirit of Christian community pervades our schools. I thank the devoted parents and others who, in the past several years, have raised over \$13 million for high school improvements.

Currently, two of our high schools, Bishop Dwenger and Bishop Luers, are in the midst of very demanding financial campaigns. Our two high schools in the South Bend area are preparing such campaigns. This is a sign of the vitality of the high schools; but it also presents challenges for us in the years ahead.

Development Office

With resources from the bishop's appeal, we have been able to fund an excellent Development Office. I have charged the Development Office with the responsibility of expanding the resources necessary to do the work of the church within our diocese by inviting participation and investment in our parishes and diocese. This office is having a significant effect on the diocese. This office works in five general areas: Stewardship, Annual Bishop's

Appeal, planned giving, Catholic school development consulting and capital campaign consulting.

The Development Office has facilitated stewardship education throughout the diocese. The concept of stewardship is rooted in holy Scriptures; and it is my hope and prayer that every parish will follow the stewardship way of life. Currently, 62 parishes (72 percent) have established a stewardship committee and are working on their annual renewal and yearlong stewardship effort.

The Development Office has assisted parishes with development efforts. Because of their stewardship efforts, many parishes have experienced an increase of involvement of parish families and an increase in offertory. Forty-nine parishes have reported an increase in their offertory since last year.

The Development Office has given counsel to 38 parishes, at no cost to the parish, for major capital campaigns. In the last eight years, 41 parishes and four high schools have taken on major building projects.

Both the Development Office and business office have helped us to put in place the Catholic Community Foundation of Northeast Indiana, which will enable parishes, high schools and other diocesan institutions to raise funds for an ongoing endowment. It is my hope that many parishes, especially those with schools, will initiate an endowment. It only takes \$5,000 to initiate an endowment for a parish or diocesan institution. Currently, there are 83 endowments in the Catholic Community Foundation. Talk to your pastor and school board about establishing an endowment for your parish and/or parish school. To establish an endowment and experience endowment growth involves planned giving — bequests, annuities, remainder trusts, as well as gifts and other creative ways by which you can make contributions. Funds placed in this trust will remain there and grow, and the interest realized will continue to fund the designated purpose for years to come. These are gifts that keep on giving. Those who contribute will determine the area where these funds are to be restricted. Regular annual reports and quarterly newsletters are sent to the donors. The Endowment Trust now contains about \$6.5 million.

Our Diocesan Office of Planned Giving is an available resource for parishes and schools, which need assistance with promoting planned gifts and endowments which will strengthen our parishes and schools for the future. Under the direction of Elisa Smith, who is a CPA and has an extensive background in estate and charitable planning, the Office of Planned Giving conducts estate and charitable planning seminars in parishes, has established a charitable gift annuity program, and assists donors and their professional advisors with setting up endowments and charitable gifts through will bequests, life estates, charitable trusts, life insurance and retirement plan assets.

All our parish schools have established a development strategy for the future. Most of our school boards have established a school development committee, with the help of the Development Office and several dedicated parish and school leaders. Our development director, Harry Verhiley, will continue to work with school leaders to help create strong development efforts so that each school can look toward a sound financial future.

The road ahead

On May 1, I began my 21st year as your bishop. I am also living my 50th year as a priest. Another important milestone is just ahead. In a few months, we will observe our 150th anniversary as a diocese. I trust that it will be a year of grace. Our plans are well developed. We believe that, through this year, many people will be returned to the practice of their faith.

A jubilee year cross carried by young people is traveling among our parishes. The high point will be the Eucharistic Congress at the University of Notre Dame on Aug. 18, 2007.

Through a grant from Our Sunday Visitor Institute, Joseph White, PhD, with a doctorate in history from the University of Notre Dame, is nearing completion of the history of this beloved local church, which was especially commissioned for this sesquicentennial. I hope this year will be a moment of grace for our diocese.

I present this report on the solemnity of Ss. Peter and Paul, those two intrepid apostles who gave their lives for their faith. They saw the risen Christ face to face and gave their lives as witnesses to his resurrection. We are also called to be witnesses to Christ.

I thank you for your generosity. I place our efforts once again in the hands of Our Lady, who has watched over our diocese from the beginning, asking always for her intercession and prayers.

Sincerely yours in our Lord,
Most Reverend John M. D'Arcy

DIOCESAN HIGH SCHOOLS

INCOME	
Tuition/Fees	12,494,046
Diocesan Assistance	1,668,241
Other Grants/Scholarships	1,591,901
Fund-Raising/Athletic/Other	3,418,602
TOTAL INCOME	19,172,790
EXPENSES	
Administrative	
Cost of Employee	2,421,952
Other Administrative	1,731,824
Total Administrative	4,153,776
Instructional	
Cost of Employee-Teaching	7,625,384
Academic Department-Cost	155,861
Other Expense-Teaching	326,571
Cost of Employee-Supportive	933,247
Other Expense-Supportive	656,261
Total Instructional	9,697,324
Operational	
Cost of Employee	824,258
Other Expense-Operational	1,250,792
Total Operational	2,075,050
Miscellaneous	
Capital/Miscellaneous	0
Other Miscellaneous	2,693,078
Total Miscellaneous	2,693,078
TOTAL EXPENSES	18,619,228
SURPLUS/(LOSS)	(553,562)

84 DIOCESAN PARISHES

INCOME	
Offerory	34,982,649
Educational	25,098,570
Other Income	10,225,965
Special Collections/Donations	5,004,364
TOTAL INCOME	75,311,548
EXPENSES	
Church/Rectory	17,347,694
Capital/Real Estate	4,499,104
Educational	38,829,041
Other Educational Programs	1,571,157
Building Operation/Management	10,838,799
TOTAL EXPENSES	73,085,795
SURPLUS	2,225,753
* Diocesan Assistance	
Bishop Dwenger High School	505,507
Bishop Luers High School	347,582
Saint Joseph's High School	410,300
Marian High School	402,852
Total	1,668,241

* Parishes receiving grants from the Bishop's Appeal	St. Mary/Assumption, South Bend
St. Mary/Assumption, Avilla	St. Matthew, South Bend
St. Louis, Besancon	St. Bernard, Wabash
St. Vincent de Paul, Elkhart	St. Patrick, Walkerton
Precious Blood, Fort Wayne	St. Aloysius, Yoder
Queen of Angels, Fort Wayne	Sacred Heart, Warsaw
St. Henry, Fort Wayne	** Groups receiving grants from the Bishop's Appeal
Sacred Heart, Fort Wayne	St. Vincent de Paul Society
St. Joseph/St. Elizabeth, Fort Wayne	Fort Wayne and South Bend
St. John/Baptist, Fort Wayne	Vincent House
St. Jude, Fort Wayne	Women's Care Center
St. Therese, Fort Wayne	Christ Child Society
St. Joseph, Garrett	Fort Wayne and South Bend
St. John/Evangelist, Goshen	Matthew 25
St. Joseph, Hessen Cassel	Hospice of St. Joseph County
St. Bavo, Mishawaka	Little Flower Food Pantry
St. Monica, Mishawaka	Chapin Street Clinic
St. Rose, Monroeville	Catholic Charities
St John/Baptist, New Haven	COPOSH (Homeless Center, South Bend)
St. Michael, Plymouth	St. Mary Soup Kitchen
Corpus Christi, South Bend	Center for Basic Learning Skills
Holy Cross, South Bend	Hannah's House
Holy Family, South Bend	ASK Ministries
Our Lady of Hungary, South Bend	
St. Adalbert, South Bend	
St. Anthony, South Bend	
St. Augustine, South Bend	
St. John/Baptist, South Bend	
St. Jude, South Bend	

**Diocese of Fort Wayne-South Bend
Statement of revenues and expenses for the year ended June 30, 2005**

	Expendable Funds	Temporarily/Permanently Restricted Funds	Total Funds
SUPPORT AND REVENUE			
Parish Quotas and Assessments	\$1,999,085	0	\$1,999,085
Donations and Bequests	3,428,166	277,316	\$3,705,482
Investment Income	1,064,247	346,452	\$1,410,699
Fund Raising - Bishop's Appeal	4,028,216	0	\$4,028,216
Insurance Premiums	9,738,069	79,290	\$9,817,359
Interest - Loans	631,603	0	\$631,603
Collections	242,298	0	\$242,298
Advertising	195,968	0	\$195,968
Subscriptions	261,657	0	\$261,657
Sale of Merchandise	291,208	0	\$291,208
Fees/Rentals/Workshops	318,893	56,556	\$375,449
Other	40,159	40,742	\$80,901
Gain on Sale of Assets	12,936	0	\$12,936
TOTAL SUPPORT AND REVENUE	\$22,252,505	\$800,356	\$23,052,861
EXPENSES			
Ministry Services	\$2,620,535	2,757	\$2,623,292
Educational Services	4,464,129	447,850	\$4,911,979
Diocesan High School Assistance	1,667,000	50,000	\$1,717,000
High School Endowment	50,000	(50,000)	\$0
Communications	907,121	0	\$907,121
Fund Raising - Bishop's Appeal	287,531	0	\$287,531
Insurance	6,880,450	0	\$6,880,450
Interest Expense	755,756	0	\$755,756
*Parish Assistance	210,000	0	\$210,000
Priests-Other Countries-Parish Assistance	32,598	0	\$32,598
Religious/Priest Retirement	251,916	0	\$251,916
Assessments	83,027	0	\$83,027
Chancery - Departmental/General	1,610,112	0	\$1,610,112
Allowance for Doubtful Accounts	100,000	0	\$100,000
Catholic Charities Subsidy	403,972	0	\$403,972
** Charitable Contributions	90,000	0	\$90,000
TOTAL EXPENSES	\$20,414,147	\$450,607	\$20,864,754
NET INCOME/(DEFICIT)	\$1,838,358	349,749	\$2,188,107

**CENTRAL DEPARTMENTS
Revenues, Expenses and Budgets**

	Expenses	Budgeted Expenses
Tribunal	467,819	485,296
General Administration	717,855	620,088
Parish Assistance	37,010	38,416
Personnel	251,916	243,215
Consultants	19,584	20,475
Diocesan Services Agency	38,874	38,242
Data Processing	134,941	126,406
US Catholic Conference/Indiana Catholic Conference	83,027	82,000
Hispanic Ministry	111,797	108,866
Accounting	124,393	123,203
Bishop's Appeal	149,788	152,080
Bishop's Office	82,486	87,276
Auxiliary Bishop	63	0
Retired Bishops	264	0
Archivist	44,800	47,999
Today's Catholic	617,925	618,428
Office of Catholic Communications	102,050	124,916
Ecumenical	3,493	6,323
Family Life/Pro-Life	127,421	134,036
TV Mass	168,599	174,478
Property Management	126,276	119,095
Office of Vocations	38,075	45,026
Campus Ministry	231,648	230,922
Office of Worship/Music Ministry	132,801	117,760
Spiritual Development	133,417	139,318
Disciples in Mission	8,575	8,006
Hospital Ministry	119,913	116,093
Ministry of Education	564,947	565,506
Religious Education Office	278,767	310,958
Seminarian Education/Priest Formation	490,981	649,820
Continuing Ed/Priests	54,150	25,500
Crisis Pregnancy Fund - Catholic Charities	403,971	390,000
Catholic Charities Property - South Bend	19,516	9,248
Foreign Priests Assigned to Parishes	32,598	19,960
Youth Ministry	195,774	195,278
Development Office	52,235	82,563
Cathedral Museum	4,132	6,165
Planned Giving	86,197	80,000
	6,258,078	6,342,961

EDITORIAL

A waste of time is not

An entry in Father Edward Hays' "The Old Hermit's Almanac" references the noted 18th-century Scottish writer, James Boswell, who frequently told his friends about the most wonderful day in his life. It was when his father took him fishing, an unforgettable event that made a lifelong impression upon the young Boswell. In fact, he relished telling often of their long hours alone together. Sadly, however, the diary of Boswell's father has but a brief entry for that event: "Went fishing today with my son; a day wasted."

A recent poll revealed 85 percent of Americans reporting they have no spare time. Time has grown so scarce, it seems, there is none to spare for the leisure it takes to not only take a child fishing but to create lifelong memories with those we love by spending quality time with them and to refresh our souls. With time thought to be as precious as money, those who are miserly with the moment hate to "waste" one solitary second doing something that is not apparently productive.

These are the "lazy, hazy, crazy days of summer," but how many refuse to throw away hours and even days in reckless, loving waste, refusing to measure the value of time spent by the amount of money earned or work accomplished. If you do manage this summer to abandon the "waste not, want not" philosophy and make it to the beach or other vacation setting, congratulations!

But notice how many folks are carrying their work with them in the form of a laptop computer, cell phone, pager, recorder or briefcase. Blessed are the generous with their time that wile away their precious minutes watching the sun set or a bee pollinating a flower. Praised be the person who takes the time to thank God for the sensuous beauty that surrounds us during the summer, like fragrant flowers, fresh-cut hay and the meadowlark's melodies.

"Without returning to the ancients' sense of leisure, culture will fail and humanity will become inhuman," states Josef Pieper in his 1952 essay, "Leisure: The Basis of Culture." Pieper explains how modern society has destroyed the classical sense of leisure. By reducing even philosophy to work, the "world of total work" has absorbed intellectual culture. Leisure itself is a sort of paradox, a labor-less state, which nonetheless imparts the fruits of labor. The heart of the paradox is the worship of God, and from here Pieper says we must begin to renew leisure. The author recalls one of the seven deadly sins, sloth (or acedia, a kind of spiritual laziness with an intense boredom of life and existence). Leisure is its antidote. Whereas work is an activity, leisure is a non-activity in the sense that we must be still in order to hear. If work is an effort, then leisure is a celebrating spirit — energetic, but not the kind of energy that strains us.

Treasures from God

Those passing by the St. Therese Parish office last week were greeted with the friendly reminder on the church sign, "Each day is a gift from God."

Do we view each day as a gift from God? Or do we take our lives for granted?

God provides us with a certain number of days. We never know when we will face our final day. Some experience long illnesses. Others find their lives called abruptly to God with a massive heart attack or accident.

If you knew today was your last, what would you do differently? Would you tell your spouse you love him or her? Would you treat your spouse tenderly instead of barking out commands? Would your children know you loved them? Your friends, your coworkers — would they know you don't take them for granted? Every life placed in our lives is a gift from God, a treasure.

The way we treat these people is the true measure of how we add up in God's eyes. Do you treasure the people in your lives? Or do you treasure the material gifts?

"Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. For where your treasure is, there also will your heart be." — Mt. 6:20-21, New American Bible.

Imagine if we lived each day of our life as if it were our last. There would be much more gratitude and purpose for the real treasures God gifts to us.

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

Remember when ...

I remember when Catholics used to consider it a really special privilege to go to Mass on Sunday. If you were of the right age, the first preparation was to go to confession on Saturday if you had not been to confession in the last week.

Saturday night, water was heated on the stove to fill the old bath tub and, like it or not, you were going to be scrubbed clean to be ready for Mass on Sunday.

Catholics would usually attend Mass as a family, everyone sure to be neatly groomed and dressed in their best clothing to attend Mass. You were going to God's house.

You were encouraged to use the

bathroom before leaving for church and told that there would be no other relief until you came home.

The family would be sure to get there a little early to be assured of sitting together, because as the time for Mass to begin drew near, seating for more than two persons together grew very rare. People would acknowledge the real presence of God by blessing themselves with holy water on entering the church and genuflecting before entering a pew. The organ would be playing softly. Then in reverential silence you would pray until Mass began. Any talking or distracting in church would get you an immediate, appropriate response.

After Mass, you would again

genuflect when leaving the pew and bless yourself with holy water at the door. All visiting was reserved for the vestibule or the outside entrance. We considered church the house of God where God is truly present and acknowledged this belief with great respect. It was others who considered it a meeting place or just a gathering place to acknowledge God as a community activity.

After Mass, Sunday activity consisted of at least one full family meal and such other activity as visiting, playing, relaxing, but no servile work.

Quite a change since then.

Art Leinen
South Bend

A.S.K. clinic loves and serves all

Ask and you shall receive. Seek and you shall find. Knock and the door shall be open to you.

— Mt 7-7

My weekly afternoon of service at A.S.K. clinic is Thursday. A particular Thursday each spring will always be Holy Thursday. It was on this day I registered a young man from Ethiopia for medical attention. His slightly older friend gave the necessary information in hesitant English. "Will be long wait? I am Lutheran minister. I must lead church service this evening?" A surprise for me! But why shouldn't that thin-faced man with large dark eyes and worn out shoes be a minister?

During my first Holy Thursday shift in the clinic, I learned almost every staff member would be hurrying off to worship at church service that evening. Ken from the dispensary invited me. "Sister, come with me to the Methodist Church. We are eating a Seder Meal." "Thanks, Ken, but I'm having my feet washed at St Patrick's."

My role as "intake" worker is to greet new clients and fill a chart with their necessary data. Predictably, clients will lower their eyes, shift in their chair, grin nervously at the question, "Do you smoke?" But on we go with the battery of questions. I lighten up a bit, for example, with people from Mexico, when I assure them I have visited Guadalajara, Monterrey, Mexico City and the Basilica of Guadalupe.

With Lucinda, a client from Ghana, I tell her I am acquainted already with a person from Ghana "Oh yes?" "Yes. Kofi Annan, the secretary general of the United Nations. Yes, I'm acquainted with him through television," which is how Lucinda and most of the world is acquainted with him. We both laugh.

A Vietnamese elder in a long black dress sits patiently in the waiting room. Instinctively I fold-

my hands together and bow as I greet her. She is already bowing to me. We see each other at Sunday Mass at nearby St. Patrick Church.

Anastasia is a pretty woman from Honduras. I learn that she was an elementary school teacher there. She waited 10 years to receive a visa to enter the USA. During those years her health deteriorated. A question came to my mind. I voiced it as a statement. "You are brave to leave a position in Honduras and come to a new country." Anastasia replies with full confidence. "Busco el Sueño Americano!" "I'm searching for the American dream."

Unfortunately, she is now quite poor. I assisted translating Spanish/English with Anastasia and the nurse practitioner. As we parted Anastasia called the blessings of God and the Virgin Mary most abundantly upon us. I advised the nurse to treasure the blessing of a poor person, as I was advised many years ago by a wise mentor.

Men and women who have lost their jobs through closing

and downsizing of industry in Fort Wayne come to A.S.K. Clinic for health care. It is their first experience in a free clinic for the uninsured. One man describes it, "I've been dealt a poor hand of cards." A woman who lost her insurance when she lost her job expresses herself, "Didn't my Lord deliver Daniel?" I say, "Surely you sing in a church choir." "Yes, ma'am. I do."

The clinic office, the examination rooms, the downstairs dispensary all buzz with action during clinic hours. Receptionists, nurse aides, nurses, doctors, dispensary personnel all strive to pull together hospitable, prompt, caring service to needy people. Almost every clinic worker is a volunteer.

I, the intake worker and English/Spanish translator, at the end of my assignment leave the building tired but always content. In the name of Jesus we have assisted the needy.

The clinic mission statement is simple and direct: love all, serve all.

Sister Alodia Carney, OLVN
Fort Wayne



Why some do not belong to a parish

In my recent national survey of American Catholics, I asked people who are not registered parishioners if there is a reason why they do not belong to a parish. Eighty-five said there is no particular reason. Only 15 percent had reasons for not being parishioners.

Of the 15 percent who had reasons, the largest group said they are not parishioners because they disagree with the church on too many issues. The second largest group consisted of people who move quite often or have moved into the area only recently. The third largest group said they have not found a parish they like or fit into. Next were people who said the church just is not that important to them right now. After that, there were those Catholics who said they are mad about something the church did to them or some other member of their family in the past. The rest of the nonparishioners gave reasons that did not cluster in any meaningful manner or would not say what their reasons are.

Perhaps the most important finding is that so many nonparishioners say there is no particular reason why they do not belong to a parish. They do not seem to be



RESEARCH FOR THE CHURCH

JAMES D. DAVIDSON

hostile toward the church or vehemently opposed to parish life. They just have not got around to joining. If clergy and lay leaders were to approach these people with personal invitations to join a parish, the nonparishioners might give them serious consideration.

Moreover, among Catholics who do have reasons why they do not belong to a parish, there also are many who do not seem opposed to church life. They, too, simply have not made connections with the church. I refer specifically to those who say they have recently moved into their area or have moved often, those who have not found a parish they like or feel they fit into, and those who say the church just is not important to them right now.

These reasons cut across many social and demographic groups. However, widows, separated and divorced Catholics are more likely than married and single Catholics

to say they have recently moved. Young adult Catholics born since 1983, people of color and separated Catholics are most likely to say they have not found a parish that fits them. Men are more likely than women to say the church is not important to them right now.

Certainly, these explanations pose some challenges for church leaders. However, with some imagination, church leaders could locate Catholics who have recently moved into the neighborhoods near their parishes. Once they understand the nonparishioners' social circumstances and spiritual needs, they could help them find parishes where they could feel welcome and which might demonstrate how the church could be an important part of their lives.

Other responses point to obstacles that would be harder to overcome. Among other things, these

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CATEQUIZ'EM

By Dominic Camplisson

On July 11 the church remembers St. Benedict. This quiz looks at Benedict and the Benedictines.

- One noteworthy thing about St. Benedict is that he did not actually do this:**
 - set out to found a religious order of monks
 - found any monasteries
 - believe in monasticism as a good thing
- He was known in reference to his birthplace as:**
 - Benedict of Spoleto
 - Benedict of Nursia
 - Benedict of Arnold
- The two sites most closely associated with him are:**
 - Monte Cassino and Subiaco
 - Cannes and Napoli (Naples)
 - Salerno and Anzio
- Surprisingly, Benedict, a great figure in the church, was apparently never**
 - baptized
 - ordained
 - married
- His sister was also well known. Her name was**
 - Frangelica
 - Benedicta
 - Scholastica
- Benedict's Rule was probably intended for one or two monasteries. It allowed for an abbot to be chosen by**
 - lamas who look for signs of reincarnation
 - the monks in a community
 - election by a college of cardinals
- The rule stressed the central role and prime importance of this:**
 - recitation of the divine office
 - begging for bread
 - achieving inner realization
- What spread the Benedictine rule so that the order became the norm for monastics?**
 - The printing press, which was their greatest recruiting tool since the "be a monk" campaign.
 - The actions of secular ruler in medieval France who wished to reform monasteries.
 - The reaction of the young to the call to be "monk for a day."
- Who were the two key players in this movement? (8 above)**
 - Joan of Arc and Louis X
 - The Abbot and Fred Lou Costello
 - Charlemagne and Louis the Pious
- One reason that the idea of a centralized Benedictine order was never accurate was that:**
 - Each community had no superior other than its own abbot.
 - Monks are, let's face it, anarchists.
 - The bishop of each diocese decided who the monks followed.
- There is evidence of female Benedictines (nuns following the Benedictine order) as far back as**
 - 2005
 - the 14th century
 - the seventh century
- Perhaps rather surprisingly in the 20th century Benedictine communities (at least in name) have been established**
 - by Lutherans and Anglicans
 - in Catholic countries
 - by the U.S. government
- In what Sean Connery movie does most of the (murderous) action take place in a Benedictine monastery?**
 - "In the Heat of the Monastery"
 - "The Name of the Rose"
 - "I Confess"
- When did the Benedictine order cease to function?**
 - during the reformation
 - after the accession of Benedict XVI as it was too confusing
 - It never did, it thrives today
- What is Benedictine and which monastery produces it?**
 - It is a type of pie invented by the Benedictines, and the Cluniacs (Cluny) make it.
 - It is an ointment for treating eye illnesses, made by brother in Retina, Portugal.
 - It is a liqueur invented by the Benedictines, but no longer made by them.

ANSWERS:

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

Renewed, we move to eternal life



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

15th Sunday in Ordinary time Mk 6:7-13

The Book of Amos is the source of this weekend's first reading. Amos is one of the relatively few prophets of whom something is known. Many prophets give some details about themselves, but not many give more than a few.

By contrast, it is known that Amos was from Tekoa, a small village about 10 miles south of Jerusalem in Judea. He herded sheep, and he tended fig trees. He was intelligent, and he knew the traditions of his ancestors.

He wrote during the reign of King Uzziah of Judah, or between the years of 783 and 742 B.C. It was a time of prosperity and national security.

Even so, as often has been the case in history, the poor still were in want. The gap between the rich and the less fortunate was evident.

Amos saw himself as an authentic prophet. The other prophets of his time, he thought, were hired by the king ultimately to strengthen the king's rule over the people. Under such arrangements, the other prophets could not be trusted to preach the undefiled word of God.

This weekend's reading reports a clash between Amos and a priest

in the Jerusalem temple. Amos reasserts his role, insisting that he was called by God to be a prophet.

The Epistle to the Ephesians provides the second reading. In the first century, Ephesus was a major commercial center in the Roman Empire, and it was an important port on the Mediterranean Sea. (Shifts in the soil, and collections of sediment, have left the ruins of Ephesus, in present-day Turkey, a distance from the seashore.)

Ephesus, therefore, was a center for the vices and fast business usually associated with such ports.

In addition, it was one of the most popular religious shrines in the empire. Its great temple, dedicated to Diana, the goddess of the moon, was one of the marvels of the ancient world.

Pilgrims came from everywhere in the empire to venerate the goddess. Accommodating these pilgrims was itself a big business in Ephesus. The epistle sought to reinforce the Christian commitment of the followers of Christ in the city. This reading serves this purpose by reminding the Christian Ephesians that Jesus died for them, and that in faith they are one with the Lord.

St. Mark's Gospel furnishes the last reading.

In this reading, Jesus summons the "Twelve," the apostles whom the Lord called by name. Jesus sends them out into the highways and byways. He tells them not to burden themselves with supplies or provisions. God will supply.

They obediently went out into the countryside, and they preached what Jesus had taught them. They possessed the Lord's power. They drove devils away. They anointed the sick, using that ancient gesture of healing and strengthening mentioned elsewhere in the Bible, and they cured the sick.

Reflection

The reading from the Epistle to the Ephesians is the centerpiece of this weekend's Liturgy of the Word. Originally it was written for a group of believers surrounded on all sides by paganism and by hostility.

The epistle reassured them, and this weekend through the readings it reassures us. We have been redeemed. Our knowledge of Christ is neither accidental nor coincidental. God has chosen us. Christ is with us.

Still, we need nourishment and guidance as we continue to live on earth. God did not abandon the Chosen People in ancient times. He sent prophets to them.

This divine concern endures. God sends us messengers, in the person of the Twelve, and in the persons of the bishops in the church who bring us the words of the Gospels even now.

Through the apostles, and their successors, God heals us in Christ. Healed and renewed, we move forward to eternal life. We will not die.

READINGS

15th week of ordinary time

Monday: Is 1:10-17 Ps 50:8-9, 16-17, 21, 23 Mt 10:34-11:1

Tuesday: Is 7:1-9 Ps 48:2-8 Mt 11:20-24

Wednesday: Is 10:5-7, 13b-16 Ps 94:5-10, 14-15 Mt 11:25-27

Thursday: Is 26:7-9, 12, 16-19 Ps 102:13-21 Mt 11:28-30

Friday: Is 38:1-6, 21-22, 7-8 (Ps) Is 38:10-12, 16 Mt 12:1-8

Saturday: Mi 2:1-5 Ps 10:1-4, 7-8, 14 Jn 20:1-2, 11-18

In death the soul is continually conscious and aware of its identity

Are dead people alive in heaven and hell?, M.B., Fort Wayne

Yes, people who die are still alive, since their soul does not die, for it is immortal. Death leaves the soul unimpaired. Death does not extinguish the soul, nor does death reduce the soul to a state of sleep. Death allows the soul continually to be conscious and aware of its identity.

At death, the human body dissolves and eventually turns to dust, because it is material. But the human soul is spiritual, so it survives its separation from the body. The separated soul, or the soul without the body, is actually more cognizant of itself and enjoys a more intense moral and religious consciousness than it had from its life on earth.

Many reasons are given for believing in the immortality of the soul:

- The soul is spiritual and thereby indissoluble.
- Justice requires the innocent who suffer on earth to be compensated in the future life

- The human person always searches for fulfillment that cannot be achieved in this life, but only beyond the grave

- Our spiritual nature points to infinity, for we are called to love God and love knows no end.

The Bible testifies to the immortality of the soul. The Gospel of Mark says the wicked will live after death and go to hell for eternity where the worm does not die and the fire is not extinguished. Jesus tells the parable of Dives the rich man and Lazarus the poor beggar. Dives dies and goes to the netherworld and asks the patriarch Abraham to send Lazarus, who also died and is resting in peace, to send a drop of water to cool Dives' tongue. To Dismas, the repentant thief on the cross, Jesus says: "This day you shall see me in paradise." St. Paul says, when we die, life is changed, not ended. Our mortal bodies take on a cloak of immortality. At the end of the world, our bodies will rise and be incorruptible.

Ladislau Boros gives a three-

THAT'S A GOOD QUESTION

fold division on the meaning of death:

- Clinical death is that moment when the essential bodily functions cease.

- Relative death is that period when bodily functions have ceased for some length of time. Lazarus, the brother of Martha and Mary, for example, was in the tomb four days. His soul could not express itself through the body, until the power of Jesus reanimated or resuscitated him.

- Absolute death is that time when the soul leaves the body. We cannot determine for sure when this occurs biologically.

What exactly happens at the time of absolute death? Alois

Winklhofer holds that we cannot say that the human person is totally extinguished in death, and then God recreates the soul. For then there is no connection between the man or woman of this life and the man or woman of eternity. Nor can we say that the human person sleeps in a state of unconsciousness until the resurrection of the body. For then there is no particular judgment or purgatory, nor an actual existing in heaven and hell before the end of the world. We must rather postulate an immortality of the soul where it continues to be conscious and aware.

We know that human persons in heaven are alive because they enjoy the beatific vision, meaning that they see God face-to-face and this makes them happy. Pope Benedict XII in 1336 said the divine essence manifests itself to the blessed in heaven plainly, clearly and openly. Those who see the divine essence take great joy from it, possess life and eternal rest. St. Clement of Alexandria (d. A.D. 215) says the

blessed in heaven draw near to God and contemplate God.

Alois Winklhofer says in heaven there is a love between God and the human person. God desires to be loved with the love he has for himself. So, to perfect his creature, he raises it by grace above itself and bestows his own power on it for it to love him. In other words, in heaven we will be alive, knowing and loving God.

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.

Heaven is just around the corner

I think the first time I realized you can't run away from suffering was when I volunteered at a nursing home in high school. I was simultaneously repelled and drawn to the older people there, who grasped to reach my hand as I passed by in the hall on my way to the activity center.

I wanted to be there because I sensed their severe loneliness, and, for some reason, I could really empathize. On the other hand, I almost dreaded opening the doors to the facility where my sister and I painted old lady's fingernails in a color they chose, because it saddened my heart.

Some of the elderly were happy, it's true. But I saw many who would show me pictures of loved ones and tell me they were coming to visit, maybe today, maybe the next, but in reality, they never did. I couldn't have been 17, but I so vividly imagined myself in their worn slippers.

It's true that there are many people in nursing homes that have frequent visitors who love them. In fact, my grandmother was one of them. She was cared for in a Catholic facility run by the Carmelite nuns. Her room, bright, clean and cheery, was right across the hall from the chapel, where she attended, in her wheelchair, Mass every day.

At least one of her children or grandchildren (she had over 50 of the latter) came to visit her daily. Down the hall was her best friend from childhood, who also had lived just down the street when they were young. It was good, as nursing homes go, but she was feeble, and needed around-the-clock care, and would much rather have been home and young and raising her kids again.

Grandma would joke that she finally didn't have to cook or clean up. But I saw her look longingly at the photographs that



EVERYDAY CATHOLIC

Theresa A. Thomas

decorated her dresser, and it still made me sad that she had to be there.

Sometimes I wonder if young people realize that older folks used to be youthful like them, that their grandmothers were also daughters, and at one time young girls, who had dreams and hopes like they do. Do they understand that the woman behind the thick spectacles and wavy white haircut cropped to her head was once a fetching young woman who entertained suitors? Do they know that the bent over man with the uneven gait was once a champion track star?

Earthly time speeds by with lightning-like ferocity. How else could you explain the words of my husband's 90-year-old grandmother who whispered in my ear one afternoon after lunch, "These 90 years have gone by in the blink of an eye."

Today my oldest parent-in-law is 80. There is a black-and-white photograph of him, in World War II Air Force gear, hanging in our den. My oldest son is the age of my father-in-law in the picture. Yes, time sure flies.

This brings me back to the thought of suffering. Some of it, like wallowing in self-pity or not letting go of a grudge, is our own fault. But other suffering, like growing old and enduring the pains that go with it, is simply inevitable. Suffering is the result of sin in this world, and while we are here we will have it to some degree.

We can remember, too, that no matter what we suffer, someone has suffered before us and com-

pletely understands. This someone has known intense loneliness, rejection and even physical pain to the point of death. That someone promises to be with us during our loneliness and afflictions in our earthly lives and to bring us to eternal life.

We should take solace in the words of St. Paul: "Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. — 2Cor 4: 16-18.

I would like to console the young girl I was at 17 and tell her that there is hope for the aging. Even as time marches on there is solace in our future, in growing old. If life were perfect and growing old easy, we would never want the next step — heaven. Each wrinkle, each furrowed brow, each concrete evidence of time passing is a tearing away from the material world and a step closer to the spiritual one. I would tell my 17-year-old self that the ultimate goal — eternal youthfulness, eternal wisdom, eternal truth, everything perfect and good — God himself is closer each passing day. And viewed in this light, being 42 or 82, or luck of luck, 102, isn't so bad.

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 July 16, 2006

Mark 6:7-13

Following is a word search based on the Gospel reading for the Fifteenth Sunday in Ordinary Time, Cycle B: instructions on missionary work. The words can be found in all directions in the puzzle.

TWELVE	BEGAN	SEND THEM
TWO BY TWO	AUTHORITY	SPIRITS
TAKE NOTHING	NO MONEY	BELTS
WEAR SANDALS	TUNIC	ENTER
A HOUSE	PLACE	SHAKE
DUST	TESTIMONY	PREACHED
DEMONS	ANOINTED	OIL

TAKE NOTHING

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

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DAVIDSON

CONTINUED FROM PAGE 17

include church policies with which some Catholics disagree and the way the church has treated some of its members. These obstacles are mentioned most often by women and people who are separate, divorced or cohabiting. These groups would be harder to reach, but they should not be written off by church leaders.

In short, nonparishioners are more likely to have drifted away from parish life rather than to have stalked out of the church. This finding should be encouraging to church leaders who are committed

to evangelization among Catholics who are not currently linked to the institutional church. Yet, some non-parishioners have dissociated themselves from the church because they disagree with a number of its teachings, object to the way the church has treated them or others in their families, or have other reasons. These people will be harder to win back. However, they remain Catholic, might respond favorably to a priest or lay leader who will address their concerns, and who knows—at least some of them might welcome a chance to establish contact with a local parish.

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

Meet The Priest

Father Timothy A. Wrozek

Ordained to the priesthood:
May 21, 1988

Pastor, St. Joseph the Worker,
Fort Wayne

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

I was ordained deacon in 1983. I began carrying out my ministry for the church as I continued my regular employment. During this work and ministry, many people indicated that they saw qualities in me that would lead them to believe that I should pursue the priesthood. I was not really seeking to do that until enough folk had spoken to me about it. I shouted at God to leave me alone — I was happy in my job and with my giving ministry back to God as a deacon. As I think about that whole movement in my life, I believe that God was trying to communicate with me by speaking to me through the voice of those by whom I would be coming to serve. I also would give credit to the priests in my life at that time. They encouraged me along the way; they mentored me beautifully, supplied me with a deep sense of spirituality and God's action in my life.



What is the most rewarding part of being a priest?

I love the sacraments of the church. I find that as we all celebrate the sacraments together, happiness is found in my intimate relationship with families. I really enjoy my relationship with priests and deacons, but I need to relate with family life. After all, people don't call me Father for nothing.

What are your interests or hobbies?

I love to cook, garden, harvest tomatoes and other vegetables and flowers from my garden.

Do you have a pet?

I would love to rescue a greyhound, but because I live with another priest, I would not introduce a pet into the house. I have in the past maintained an aquarium with tropical fresh water fish.

What do you do for relaxation?

I surf the net, cook, garden, work on my family tree and genealogy, and of late, I try to learn Spanish. Travel is one of my favorite relaxations. I love to slip up into God's country (i.e. Northern Michigan), visiting my family and enjoying the snow in the winter. I feel the need to go and experience snow. I love foreign travel and have led several pilgrimages to the Holy Land, Italy, Greece and Turkey. I am planning a pilgrim trip to Ireland in June of 2007.

What is your favorite reading material? Who are your favorite authors?

I enjoy reading periodicals, *National Geographic*, *Commonweal*, *Catholic Digest*, newspapers like *NCR* and *OSV*, as well as the *Register*. I certainly enjoy fiction and some of the favorites would be "Bourne Identity" and the like. I also like to read books feeding my spiritual life. I also like to listen to tapes or CD's of spiritual works by Richard Rohr and others.

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

Celebrating with the church the holy sacraments of the church is the best part with the music added. For me, liturgy without music would be far too bland and would enable people to just rattle off the prayers and encourage minimalizing the great beautiful signs that Holy Mother Church so wisely provides for her people. Good liturgy includes good music, able to be sung and shared by the people.

What is your favorite Scripture passage?

By far, my favorite is when Jesus calls the little children around him to hold them and bless them, stating that the kingdom belongs to those who are like them. It reminds me that I am to return to the Lord and stand before him as a child, pure and innocent, shedding my complexities and sinfulness, adopting his way.

What is your favorite food?

I have so many favorite foods, I would take up the total weekly issue of the *Today's Catholic* in order to publish them. I have been known to make really tasty 'golombki' (cabbage rolls), as well as really good bean soup and vegetable (what I call hamburger soup). I can't leave out my own auntie's version of spaghetti sauce and meatballs, which I think I have improved upon in the last 20 years. I love Mexican food, Italian food, Polish food, Greek food, English food, Chinese food, Thai food, Indian food and pretty much most food put before me by anyone who wants to cook it for me.

What is something interesting about yourself that most people might not know?

I have said it out loud, and no one has a tendency to believe me, that I am seriously and honestly a shy man.

How do you prefer to be addressed by the laity?

I would always refer to my priest friends as Father (first name). Based on that experience, and so far, currently being the only priest in our diocese with the name of Timothy, I guess I prefer people to call me Father Tim. It seems really formal to be referred to as Father Wrozek. However, you can call me Father, you can call me Father Tim, you can call me Father Wrozek, just don't call me late for dinner.

Parent-child Sports relationship can be rewarding on many levels

There are many aspects of coaching a team that are challenging, none more than a parent coaching his/her child.

The emotions that enter into directing one's offspring in the athletic arena are unlike any other experienced during the typical coaching process.

When it comes to coaching one's child, a lean toward either end of the spectrum is a formula for trouble. Expect too much of your child and it can become a combative, demeaning experience for a young person, one that could forever scar a parent/child relationship. Provide your child with unlimited playing time, particularly one that doesn't deserve it, and you're setting yourself up for team unrest. You're also sending the wrong message to your child.

When my son began participating in athletics at an early age, I made his every move on the basketball court and every at-bat on the baseball diamond a career-determining event. When my son couldn't play up to my level of expectation, I had difficulty concealing my disappointment, which he observed and absorbed.

It took several baseball and basketball seasons for me to finally come to grips with what my relationship with my son should really be about. He shouldn't be held to an unfair level of expectation any more than he should be given special advantages. He had his skills and his shortcomings. It was my job to bring out the best of those skills and help compensate for those shortcomings, just like it was for any other player on my team.

If you choose to coach your children in competitive athletics, be prepared to deal with unreasonable judgment by others. Whether your child is the best player on the team or one of the worst, you likely will be judged harshly. It goes with the territory. But you still must make the best decision for the team.

Erase all the outside influences and ask yourself the following questions. Does my child deserve to play all the time? If he does, then play him all the time. Does my child make us a better team when he's on the field/court? If he does, then play him. Are there players better than my son who should be playing ahead of him? If there are, then play the other players.

Those can be tough decisions because of the emotional tug a parent has with his child. So ask your assistant coaches to provide an honest evaluation, and then reconsider how your child fits into the team chemistry. If he deserves to play, play him; if he doesn't, don't. It really can be a pretty simple formula.

Nothing is worse than a head coach playing his own child when that child's behavior is out of line. Just like a bad attitude of another player would be punished, so also must the improper behavior of your child. Is his attitude a detriment to the team-first approach?



FROM THE SIDELINES

BY TIM PRISTER

experience, not a constant grinding of teeth.

Do I still jump on my son when he makes a bonehead mistake? Absolutely, but I'm an equal opportunity corrector. Athletes sometimes need to be corrected, and if the bark is accompanied by the solution to the mistake just made, then it serves a purpose. That's true for your child as much as the two kids sitting on either side of him.

A parent who coaches his/her child must find a happy medium between the outcome of a game and the relationship with your child. You will remember those

games for the rest of your life. But the relationship you have with your child as he/she becomes an adult will be much more important than the 10-9 loss during 10-year-old all-stars.

In the end, it's not about college scholarship offers, but rather, how

much respect you've won from your son or daughter. We may not always be able to reflect on game-winning hits and championships, but we will remember fondly the journey in athletic competition that we took together.

As a coach and, more importantly, as a father, I owe that to him.

Tim Prister is a 1978 graduate of Marian High School and a 1982 graduate from the University of Notre Dame, where he was the starting third baseman in 1981-82. Prister also is in his third year as head baseball coach at Marian.

Every time I played, it was if it were a test of my manhood. When he plays, it's a valuable life experience, good or bad, as long as he puts his best effort forward. It isn't life or death; it only seems that way to the coach and parents.

Then sit his butt down. That's an easy call.

During the early years, I thought my son didn't have the desire to be a successful athlete. As he (and I) matured, I realized that he simply didn't have the same narrow-minded approach I took to participating in sports. Every time I played, it was if it were a test of my manhood. When he plays, it's a valuable life experience, good or bad, as long as he puts his best effort forward. It isn't life or death; it only seems that way to the coach and parents.

Only then did I realize that my relationship with my son in the sporting arena could be a positive

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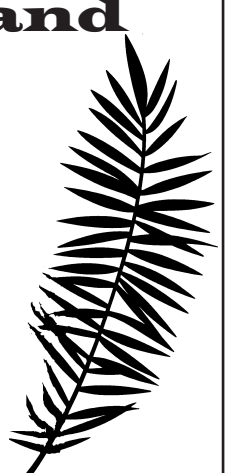
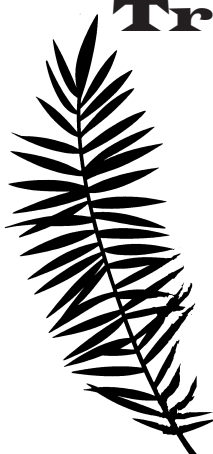


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Sports

CROSS-COUNTRY CYCLISTS RAISING MONEY, AWARENESS FOR ACE SCHOOLS Eight new graduates of the University of Notre Dame's Alliance for Catholic Education (ACE) program rode bicycles into South Bend on July 11 as part of a cross-country fund-raising and awareness project called the ACE American Fellowship Tour. The 3,600-mile tour began June 4 in the Los Angeles suburb of Santa Monica and is scheduled to end July 28 in New York City. Along the way the riders are sharing their teaching experiences and working to raise money for and bring attention to the schools served by the ACE program.

Danielle Landon named all-star at dance camp

BY MICHELLE CASTLEMAN

FORT WAYNE — Bishop Luers junior Danielle Landon was recently named an all-star at a week-long Universal Dance Association (UDA) camp. Landon is one of 16 members of the 2006-2007 Lady Knight Dance Team.

Coach Brenda Price said she was very pleased to have another girl from Bishop Luers receive this honor. In her five seasons of coaching, Price has had four all-stars. Landon will be offered an opportunity to perform in London, Paris or at the Macy's Parade.

Price's daughter chose to go to New York for the parade when she was an all-star. "We are so excited. It was an awesome experience," Price said.

The private camp was held at Taylor University with two instructors. Throughout the week, the girls learned team building, various dances, technique and choreography. Price felt Taylor was a great facility and the staff took care of their every need. The squad received a superior rating at the end of the week.

This year's dance team consists of three seniors, three juniors, three sophomores and seven

freshmen. They are Landon, Cierra Vasquez, Terri Pritchard, Nichole Landon, Toni Gasnarez, Erin Conroy, Maddi Carroll, Cally Shaw, Amelia Stauffer, Courtney Litchfield, Amy Swygart, Lauren Oberley, Linsey Lomont-Coker and tri-captains Angie Peppler, Kristine Knoch and Ashlynn Peggins. Julie Knoch is the assistant coach.

Dance members vary in their skill levels, some beginners and some seasoned, like Lomont-

Coker, who has been dancing since she was 4 years old. Price explained that because they are a performance team and not a competition team seasoned dancers are not required. "Beginners are welcome at any age allowing girls to join the team who may not have been able to at other schools or who have been previously involved in other activities," she said.

The dance team's main responsibilities are to entertain



Captains of the Bishop Luers Lady Knight Dance Team include, from left, Angie Peppler, Kristine Knoch and Ashlynn Peggins, all seniors.



PHOTOS BY MICHELLE CASTLEMAN

The Bishop Luers 2006-2007 Lady Knight Dance Team practices in the school gymnasium.

Bishop Luers fans and support Bishop Luers teams. They do this by performing during home football games, home girls and boys basketball games and home wrestling meets. By the end of a year on the dance team, Price hopes her girls will learn to be part of a team, improve in their dance skills, and build their Luers spirit.

Brenda Price is on staff as the business manager at Bishop

Luers and grew up dancing. She is a Luers alumnus and began coaching when her daughter was in high school.

The Bishop Luers Lady Knights Dance Team also held a three-day camp for young girls ages 3-13. The team taught each age group two routines and held a show for parents and friends on the last day. Over 90 future dancers attended this year's camp.

Three generations of Schuster family compete in triathlon

BY IDA CHIPMAN

PLYMOUTH — To tell the truth, some of the Schuster family members think that their matriarch, 75-year-old mother and grandmother, Fran Schuster, is nuts!

"When mom said she wanted to get together a team to compete (in wrestling coach Russ Schenk's 2nd Annual Culver Academies Sprint Triathlon), I volunteered to run," Greg Schuster said.

"I probably did that to keep her from doing it!" he added.

Greg, one of the five sons of Fran and Jim Schuster, graduated in 1985, from Merrillville High School. He played some football and was a member of the varsity track team.

He has scarcely run since — "except after my two daughters, ages 3 and 7-years old," he said.

He is afraid his once-a-week workouts at his local YMCA are woefully inadequate for the three mile run.

And he's probably right.

A really specialist with the U.S. Geological Survey Service and living in Arvada, Colo., Greg is hoping that he will have an elevation

advantage coming from an altitude of 5,600 to Culver's 500 feet.

Fifteen-year-old sophomore at Crown Point High School, Brady Schuster, Fran's grandson by her son, Patrick, is undoubtedly the fittest of all.

A guard on the basketball team, a soccer player and track star, running the 400 and competing in the long jump, Brady will do the swim in Lake Maxinkuckee. He was a swimmer on a local team for several years when he was younger and is now a licensed life guard at the Crown Point city pool.

An honor student, Brady said that this event will be "a piece of cake."

And then we have Fran — the redheaded female Lance Armstrong of Lake LaTonka.

Fran decided that because she didn't want to swim — Brady was perfect for that — and she certainly wasn't going to run — that she would do the bicycling leg for the team.

She rode her daughter-in-law Cathy's TREK mountain bike. Cathy, wife of son Scott, Noblesville, participated in the race in the Women's Division on her back-up bike.

While a student in Washington High School in East Chicago, Fran confessed that she was no athlete.

Back in the 1980s, she did run in a couple of short races and participated in the LaPorte Triathlon in 1987 and 1988. "I wanted to do this," she said, although her Culver Friendship Quilting Club friend, Chris Stubblefield, begged her not to.

"You're going to hurt yourself," Chris told Fran while driving her around to familiarize her with the Culver bicycle course.

Fran has biked five miles every day for a month to get in shape. She has ridden the course twice and only had to walk up one hill.

"I did wipe out once, scraping my knee and elbow," Fran said. She admitted that "this whole thing is a little scary."

"I'm old," she laughed. Old and bold.

When her boys were young, Jim and Fran, now married 53 years, took them everywhere.

They went on a motor scooter trip off of the coast of Maine. They did a week-long bicycle tour in Vermont. They rode horses at a dude ranch in Colorado and they went river rafting down the Colorado and Green Rivers and

tubing in a river in Wisconsin.

Husband Jim, recuperating from a hip-replacement surgery gone bad, said that nothing surprises him.

"I am absolutely proud of her," he said.

Besides her daredevil streak, Fran is a quilter, a singer with the

Heartland Express Quartet and a volunteer with the Marshall County Hospice. She and Jim are active members of St. Mary Church in Culver.

"All we want to do is finish," Fran said. "And in one piece, if you please."

And they did.



PHOTOS BY IDA CHIPMAN

From left, Brady Schuster, 15, Crown Point, Fran Schuster, 75, Plymouth, and Greg Schuster, 39, Arvada, Colo., prepare for their team competition in Culver Academies' 2nd Annual Sprint Triathlon held on July 9.

Who is Jesus for you?



THE CUTTING EDGE

SISTER MARGIE LAVONIS, CSC

College provides many challenges for students. One is that it provides an opportunity to really claim and own their faith, to examine what they really believe.

Up until college, many young people believe because others say so. It is what they are taught. After high school, and sometimes during, it is not uncommon for one to question one's faith. This is not a bad thing. In fact, those who question what they claim to believe usually end up with a stronger and more meaningful faith. Some characterize it as "owning" one's faith.

A mediocre Catholic is one who "believes" just because others say so. Their faith is often minimal or superficial. Too many people are nominal Catholics who identify themselves as such but rarely

grace a church with their presence. It is like people who call themselves Jews but do not practice Judaism.

Central to our Christian faith is our belief in Jesus. He is the core of what we profess. I always reflect on this every time I hear the words in the Gospel when Jesus asks Peter and the others, "Who do you say that I am?" To be a Christian, a follower of Jesus, each of us must answer that question for ourselves.

Have you ever really taken time to reflect upon who Jesus is for you? Is Jesus merely a historical figure that lived in the past and has stories written about him in the Bible?

Do you think of him as a nice guy, someone always ready to help others, especially the poor and the outcasts?

Or is your Jesus a taskmaster who demands hard things from people, someone you better obey or else? Does he look over your shoulder to see if you are behaving?

Maybe you view Jesus primarily as a miracle worker, someone who might help you get a good grade on a test you haven't studied for or who gets you out of trouble with your parents. Is he someone you go to when you are desperate and can't think of

anything else to do, someone you think of last instead of first?

Or, hopefully, Jesus is someone who is there for you in the good times and when life is hard. Does your belief in his loving presence console you when your family is having difficulties or when you are feeling low?

Do you go to Jesus regularly? Is he real to you and a part of your ordinary life? Is he a personal friend or a figure "out there somewhere?" Do you spend time with him? Do you desire to get to know him better and to love him more?

Like Father Michael Joncas said in a homily recently, there is a difference between belief and real faith. We can believe everything our church teaches and obey all the commandments, but we will never grow in faith unless Jesus is in the center of it. The Pharisees conformed to the letter of the law but never really knew and accepted Jesus.

Our faith is empty without him. Take some time during this summer and honestly reflect on your relationship with Jesus? Is he an important part of your life or basically an acquaintance or a stranger. Do you only know about him or do you know him? Do you desire to know and love him



YOUNG ADULT PERSPECTIVES

better?

What will you answer the next time he asks, "Who do you say that I am?" I hope you can say that he is your Lord and your best friend, someone you can always count on. He is a real person for you, not just one of the characters in the Bible.

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

Young adults journey to Texas for Habitat for Humanity mission trip

BY JEAN E. EISERLE

SAN ANTONIO, Texas — "God's Providence is about timing and presence."

Sister Gloria Ann Fiedler, CDP, former campus-young adult minister in the Diocese of Fort Wayne-South Bend, mentioned this in a lesson about Divine Providence at an associate meeting in May.

This is also a very appropriate summary of the recent mission opportunity that 14 young adults and diocesan staff had the privilege of attending from June 4-10 this summer.

Carrying the spirit of hope and service to the Archdiocese of San Antonio, every young adult intended to charitably donate time and talent to the less fortunate of this southwestern community. Yet no one could fathom the rich outpouring of grace, humility and lessons learned from this experience.

On the first day, six Divine Providence Associates, along with four young adults from the Fort Wayne area and two from Michigan, learned about the charism of the Congregation of Divine Providence, including the history and relevance to the congregation's current mission.

Everyone became well-acquainted with Blessed John Martin Moye's vision to provide education to young people and to the uneducated lower socioeconomic classes in 18th century France.

With the help of one sister, Blessed John Martin Moye developed the spirituality of charity, abandonment to Divine Providence, simplicity and poverty.

This apostolate grew, and in 1866, Sister St. Andrew Felin became the first superior general of the congregation in Texas; one of the first projects was to build Our Lady of the Lake University and



JEANNIE EISERLE

Fourteen young adults and diocesan staff from the Diocese of Fort Wayne-South Bend and from Michigan carried the spirit of hope and service to San Antonio, Texas, from June 4-10, and participated in a Habitat for Humanity project.

the Sacred Heart Conventual Chapel, both symbolizing the mission of education and the centrality of the sacraments in this congregation.

In addition to this historical overview, the young adults and leaders were touched by a woman's story, who explained how ministries, such as Habitat for Humanity, have personally empowered people like her through advocacy and community projects.

The spirit of exerting physical labor in the southwestern neighborhood of Palo Alto in San Antonio was often penitential, at least overtly. In temperatures climbing to the upper 90s and above, the young adults, along with some Divine Providence sisters, built four storage sheds and painted houses for five to six hours during the days.

One potential homeowner, Felicia, joined everyone on Thursday, which illustrated the

power of collaboration among different socioeconomic classes to begin the elimination of the cycle of poverty through projects like these. Yet, even in the oppressive heat, powerful spiritual symbols from the work site were made manifest, and these symbols were offered with explanations of their significance during the commissioning Mass held on Friday, which closed the time shared in a Spirit-filled liturgy.

The items taken from the Habitat work site included soil, a rock, wood, a nail, a shingle, a water cooler and a multicolored hat. The spiritual significance of each related to the work completed on this mission, especially reminding the participants that all of humanity was "raised up from the dust" and built upon a firm foundation of "toughness, endurance" and "strength."

Because of this, the team "joined together in this project

with what (they) were given; (they) drew closer in (their) relationships with one another, and (their) work was transformed into a gift for the new residents." The gifts were offered in thanksgiving for the "blessings received" and in petition that "blessings will multiply for those who will be living" in the houses built by volunteers.

Maria Pirrie, staff member of the diocesan department of Campus and Young Adult Ministry and team member on this trip, summarized the experience in three words: "Spirit, service and social."

It is true that to call this travel-

ing experience simply a vacation or simply a mission opportunity or simply a pilgrimage would be an incomplete description of the full encounter shared by all in San Antonio; in essence, it was a combination of all three.

"Opportunities for liturgy, prayer and sharing were part of our daily routine. We endured the 100-degree temperatures with many unexpected blessings," continued Pirrie.

All of the participants extend "many thanks to Sister Gloria Ann and the Congregation of Divine Providence for their hospitality."

Don't like the sign of peace? Try this ...

BY MARK WEBER

FORT WAYNE — Catholics who use time at Mass to think about doughnuts or their Sunday afternoon yard work or who are reluctant to exchange the sign of peace, squander a divine opportunity, says Michael Dubruel, author of two books on how to get more out of the Mass. In a stimulating presentation at St. John the Baptist Parish, Fort Wayne, he used the word "sacrifice" as a memory aid to describe steps on how Mass becomes a Christ-sharing period of spiritual awareness, which can enrich all other activities through a soul-building experience.

Using the letter F, as in eucharistic fast, Dubruel described how our fast becomes a hunger for the Lord, the bread of life, the



MICHAEL DUBRUIEL

incredible gift given by our savior so that we can share his presence on earth.

Dubruel explained how, with simple preparation, Mass becomes a peacefully fulfilling

experience and one in which we offer ourselves along with the Divine Victim.

The author's talk was made to a group known as Adults and Young Adults, which meets monthly at St. John the Baptist in Fort Wayne, St. Joseph Parish and the Cathedral of the Immaculate Conception. Jenny Murray is president.

Pirates of the Caribbean: Dead Man's Chest

BY DAVID DICERTO

NEW YORK (CNS) — Director Gore Verbinski, the man who put the jolly back in the Jolly Roger with 2003's sleeper hit, "Pirates of the Caribbean: The Curse of the Black Pearl," delivers more of the same rip-roaring fun in "Pirates of the Caribbean: Dead Man's Chest" (Disney).

For a sequel, the new movie matches — if not tops — the original as first-rate popcorn entertainment with all the right ingredients: action-adventure, spectacle, screwball comedy and a bit of romance. It even has an outrageous three-way swordfight on a runaway mill wheel. But most importantly, it has Johnny Depp, who once again steals the show as the masearaed and rum-sotted rogue Capt. Jack Sparrow. (His screen entrance is one of the more hilarious in recent memory.)

Sparrow finds himself back in a sea of supernatural trouble as he tries to wiggle his way out of a Faustian pact with the fabled Davy Jones (Bill Nighy), the squid-faced

captain of the Flying Dutchman ghost ship, who rules the deep and gives new meaning to the term "octo-puss."

Orlando Bloom and Keira Knightley return as Will Turner and his bonnie bride-to-be, Elizabeth Swann, who before they tie the knot are arrested by the nefarious British bureaucrat and pirate hunter Lord Cutler Beckett (Tom Hollander), who presses them into tracking down Sparrow and swiping his magic compass.

They all end up questing after the same object: Jones' legendary locker, the content of which will give its possessor control of the briny main.

Amid the swashbuckling slapstick there are some slightly darker moments and scary supernatural elements that, while mostly harmless, preclude giving the film an A-I classification. There are also a few scenes involving a tentacled sea monster known as the Kraken — a computer-generated cousin of the giant squid in Disney's "20,000 Leagues Under the Sea" — that may be too intense for the wee ones.

The story and characters have about as much flesh as a peg leg, but the skeletal plot is kept afloat by several riotous set pieces pulled off as before with flair by Verbinski, imaginative effects and makeup, and some solid supporting performances by Nighy and a barnacled Stellan Skargsgard as Bootstrap Bill, Will's long-lost father. There are also funny turns by Lee Arenberg and Mackenzie Crook as a pair of bungling buccaneers.

"Dead Man's Chest" is a bit too long. But while it plows many of the same comic waters as the original — and granted, the idea based on a Disney theme-park attraction is stretched thin — its good-natured goofiness demonstrates that there is still enough wind in the franchise's sails to justify the third installment set up by the cliffhanger ending.

If crustacean-limbed ghost crews and comical cannibals don't shiver your timbers, you may want to think twice about dropping your anchor, but if you liked the first movie this pirates' life is for ye, matey.

The film contains recurring



Johnny Depp stars in a scene from the movie "Pirates of the Caribbean: Dead Man's Chest." The USCCB Office for Film & Broadcasting classification is A-II — adults and adolescents.

action-adventure violence and peril, including a nongraphic throat cutting and off-screen executions, a fleeting gruesome image, some intense sequences and frightening supernatural effects, voodoo hokum, lightly suggestive humor and innuendo, and a mildly rude

expression. The USCCB Office for Film & Broadcasting classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

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WHAT'S HAPPENING?

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

Fully Human! Fully Alive! retreat set
Donaldson — All women of faith are invited to a special retreat at scenic, hospitable Lindenwood Retreat Center in Donaldson, from July 26-28. Father Tim Wrozek, pastor of St. Joseph Parish in Fort Wayne, will be the retreat director. His topic will be "Fully Human! Fully Alive!" with a focus on how we live out the Sabbath in our weekday lives. In addition to several conferences, there will be time for group and private prayer and reflection, the sacrament of reconciliation, daily Mass and social gatherings. The retreat begins at 1 p.m. on Wednesday and ends at 1 p.m. on Friday. The cost is \$190 per person and reservations are required by July 18. For information or registration call Patty at (260) 483-2285 or Cheryl at (260) 747-7006.

Legacy luncheon held
South Bend — The St. Vincent de Paul Society will celebrate its 100th anniversary with a Legacy Luncheon to be held at the University of Notre Dame Joyce Athletic and Convocation Center on Thursday, Sept. 7, from 11:30 a.m. till 1 p.m. The guest speaker will be Rev. Edward 'Monk'

Malloy, CSC, President Emeritus of the University of Notre Dame. Unique items will be available at a silent auction. For information contact Sean Wendlinder at (574) 251-4908.

JustFaith Workshop at Christ the King
South Bend — Jack Jezreel, nationally renown speaker and award-winning Catholic educator, will facilitate a workshop introducing JustFaith on Saturday, July 29, from 9 a.m. to 4:30 p.m. at Christ the King Parish. JustFaith explores the Biblical underpinnings of Catholic Social Teaching on peace and justice and helps participants to see how their Catholic teaching can build up the kingdom of God and become good disciples. Contact Dianne Reardon (574) 272-3113 or Chris Miller (574) 631-7508 to register before July 26.

Little Flower Holy Hour
Fort Wayne — Deacon Bob Lengerich will celebrate the Holy Hour at MacDougal Chapel Tuesday, July 18, at 7:15 p.m. Join in prayer with the intention to pray for priests and vocations.

Living the Faith Series
Fort Wayne — Young adults of the cathedral, St. John the Baptist, and St. Joseph will host an event at the Cathedral Center on Sunday, July 30, at 6:30 p.m. Come at 6 p.m. (after the 5 p.m. Mass) and enjoy food and refreshments. The speaker this month will begin at 6:30 p.m. Meg Hanlon, mother of four and high school religion teacher, will share stories and practical tips on how to raise children in today's world. Relying on God and a sense of humor, she will try to help you navigate the parenting waters.

Raffle and euchre event
South Bend — St. Anthony de Padua Parish will have a euchre tournament Friday, Aug. 25, under the tents in the parking lot. Check-in at 6:30 p.m., tournament begins at 7 p.m. Donation is \$10 per person (no partner needed.) Adults 21 and over only. For tickets call David Faulkner (574) 246-1593. A family celebration will be held Saturday, Aug. 26, beginning with an outdoor Mass at 4:30 p.m. followed by a hog roast — meat provided by the parish. Potluck in the gym. Raffle draw-

REST IN PEACE

Decatur Emily Christine Wilder, 15, St. Mary of the Assumption	Charles W. Carpenter, 72, St. Jude	Brother Larry Lambour, CSC, 89, Holy Cross Village
Ege Mattie Lou Choinski Peden, 75, Immaculate Conception	Wilma Shaffer, 80, Queen of Angels	Plymouth Lavanda C. Wunderlich, 85, St. Michael
Elkhart Juanita J. Gullotta, 78, St. Thomas the Apostle	Roy D. Sordelet, 80, St. Vincent de Paul	South Bend Charles P. Tomalka, 78, St. Anthony de Padua
Joan A. Cassella, 73, St. Thomas the Apostle	Bernie Vodde, 29, St. Mary	Mary Beth Wilson, 64, Christ the King
Fort Wayne Rosa Barile, 75, St. Charles Borromeo	Lawrence P. Hickey Jr., 78, St. John the Baptist	Rita J. Stankiewicz, 78, Christ the King
Karen Louise McMeekin, 54, St. Jude	Hildegard K. Suelzer, 93, Cathedral of the Immaculate Conception	Anne M. Nagy, 80, Our Lady of Hungary
Marie E. (Minnick) New, 49, St. Vincent de Paul	Pasquale Traina, 79, St. Elizabeth Ann Seton	Gladys C. Burkus, 85, Holy Cross
Kathleen Radu, 85, St. Therese	Granger Edward V. Young, 90, St. Pius X	Harold J. Leyes, 87, St. Anthony de Padua
Elizabeth J. Jonas Schussler, 84, St. Charles Borromeo	Huntington George W. Scher Sr., 93, St. Mary	Frank J. Sidorowicz, 92, St. Stanislaus Kostka
Milton Edward Haffner, 94, St. Charles Borromeo	Mishawaka Francis G. Freeman Sr., 92, Queen of Peace	Helen M. Almassy, 92, Little Flower
William J. Meyers, 82, St. Henry	Katelynn R. Stuart, 11, St. Bavo	Irene M. Wartha, 94, Holy Cross
Nancy C. Badiac, 71, St. Jude	Monroeville Robert Dean Radabaugh, 80, St. Rose of Lima	Cecelia Granat, 83, Holy Family
Lawrence J. O'Toole, 88, St. Charles Borromeo	John Byron Cagnet, 81, St. Rose of Lima	Clara E. Thibeau, 75, St. Joseph
Dorothy Elizabeth Fee, 82, St. Charles Borromeo	Mable Rose Smith, 89, St. Rose of Lima	Robert A. DeWolf, 79, St. Jude
Francis N. Rausch, 78, Cathedral of the Immaculate Conception	New Haven Carolyn Y. Maroney, 70, St. John the Baptist	Michael P. Almaguer, 28, St. Adalbert
	Notre Dame Sister Marie E. DuBois, CSC, 91, Our Lady of Loretto	Yoder Eugene F. Wyss, 76, St. Aloysius

ing at 8 p.m. For raffle tickets call Kevin Sandor (574) 277-8471.

Charismatic prayer group meeting
Fort Wayne — A charismatic prayer group meets every Friday night at St. Anne Retirement Home Chapel, 1900 Randalia Dr., at 7:30 p.m. A Mass is held every second Friday at 7:30 p.m. at the chapel.

Our Lady of Hungary Parish Festival
South Bend — The Our Lady of Hungary Parish Festival will be held on Saturday, July 15, from 4 to 10 p.m. with entertainment by the Jim Deka Trio. Food includes Hungarian Langalo, Kolach, cabbage and noodles, goulash,

sausage, hotdogs and beer. A bake sale, tips, raffles, kid's games, dancing and music. The parish is located at 829 W. Calvert St. (Corner of West Calvert and South Chapin).

Erin's House offers support
Fort Wayne — Erin's House has openings for grieving children and their parents/guardians who are grieving the terminal illness or death of someone they love. Erin's House offers free peer support groups for children and young adults ages 3 to 25. Families or friends may call Erin's House for Grieving Children at (260) 423-2466 to schedule an appointment.



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Confirmation students take a look at the past

BY MICHELLE DONAGHEY

BREMEN — The confirmation class of 2006 from St. Dominic Parish in Bremen not only received the gift of the Holy Spirit, but also were surprised by items they found in a time capsule “buried” in their church the year of their first holy Communion.

The tradition of “burying” a capsule began with this year’s confirmation class and continued for “about three or four years,” started by teachers Kristi Burkins and Lisa Baker who co-taught first Communion classes. The teachers thought it would be a great idea for the kids to put together items including photographs, hand-drawn pictures and other items for a class capsule that they could then open together, which would bind them even closer as a class and religious community. They originally hoped that possibly the capsule could be opened during “a pizza party or something,” but because of the late date of the confirmation, after school was dismissed for the summer, many students and their families could not plan for such an event. So instead, the capsule was opened and then items distributed the day of their confirmation.

“The pictures that we put in it were probably the best part. You can see how the people have changed, yet stayed the same,” laughed Nathaniel O’Dell, of the photos that their teachers had taken of the class throughout the year of their first Communion. O’Dell is one of the students who definitely has not only grown spiritually, but physically since they hid the capsule many years ago.

“We hoisted him (Nathaniel) up to put it up that high,” said Burkins who said she and Baker lifted him up to the top of one of the lower walls of the confessional in church. “Now, he is a bit taller and maybe could have even reached it,” she notes.

Nathaniel says he is now “6-foot, 2-inches tall and 14 years old. It really hit me how I have



MICHELLE DONAGHEY

St. Dominic, Bremen, parishioners Alex Buck and Nathaniel O’Dell look over items that were in the time capsule their class put together during their first Communion year that was opened the day of their confirmations. The students were surprised to see the pictures and letters that they had done and were amazed at how much they had grown when looking at the photographs their teachers had taken during the year of the class.

grown seeing the pictures.”

Besides the pictures, items placed in the plastic capsule included holy cards, religious items including a scapular and letters that the children wrote concerning things that they liked about each other, their teacher and their hopes of accomplishment for the coming year.

“It was cool to read it. I was hoping to get straight A’s in

school, and I did it,” said O’Dell happily.

“Wow, look at this one!” noted classmate, Alex Buck, who also said while looking at the capsule items that “these pictures are really great!”

“Definitely it was a great thing to do. It’s great to see how much has changed and how much things have stayed the same,” added O’Dell.

Pope says next world family meeting to be in Mexico City in 2009

BY CAROL GLATZ

VALENCIA, Spain (CNS) — At the end of the Fifth World Meeting of Families, Pope Benedict XVI announced the next world family meeting would be held in Mexico City, thus ushering in the possibility of a papal visit to Mexico.

Before praying the noonday Angelus July 9 before hundreds of thousands of families gathered at Valencia’s outdoor City of the Arts and Sciences center, the pope said the sixth world family meeting will be held in 2009 in Mexico’s capital.

The international gathering is held every three years and is

organized by the Pontifical Council for the Family. The meeting, which aims to celebrate and help families live their Christian vocations, was established by Pope John Paul II in 1981.

The first world meeting was held in Rome in 1994. Since then it has taken place in Rio de Janeiro, Brazil, in 1997; Rome in 2000; and Manila, Philippines, in 2003. Each meeting has drawn more than a million people.

The pope chooses the venue for each world families’ meeting, and Pope Benedict directed his greetings “to the beloved pilgrim church in the noble nation of Mexico” when he made his

announcement. The pope also thanked Cardinal Norberto Rivera Carrera of Mexico City “for his generous offer” to host the next gathering.

The announcement opens up the possibility that the 79-year-old pope will put Mexico on his itinerary for 2009, when he will be 82 years old.

The only time Pope John Paul failed to attend an encounter was in 2003, when he spoke to participants at the close of the meeting via satellite from the Vatican. Advancing age and limited physical mobility prevented the pope, then 82, from making the journey to Manila.



MAY LEE JOHNSON

From left, Roxanne Clavo, New Orleans, Kuukna Dzigbordi Yomekpe, Ghana West Africa, and Dr. C. Vanessa White, Chicago, dance outside of Keenan Hall where the opening Mass was held for the beginning of the Xavier Institute of Black Catholic Studies summer session on the campus of the University of Notre Dame.

XAVIER

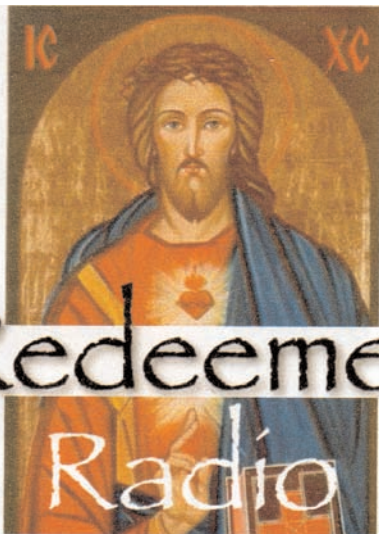
CONTINUED FROM PAGE 1

This is the 26th summer the institute has offered classes toward a master’s degree in theology as well as certificates in con-

tinuing education programs.

“I usually stay for the whole three weeks, but I won’t be able to stay but one week this year,” said Veronique Dorsey, 15, of New Orleans. “I’m back at my school and things are coming together for us in New Orleans. I’m really going to enjoying my time here at Notre Dame. It’s something different.”

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