



March 25, 2007

Serving the Diocese of Fort Wayne-South Bend

TODAY'S CATHOLIC

Pope reflects on Eucharist, makes concrete suggestions for Mass

BY CINDY WOODEN

VATICAN CITY (CNS) — Catholics must believe in the real presence of Jesus in the Eucharist, celebrate the liturgy with devotion and live in a way that demonstrates their faith, Pope Benedict XVI said.

"The celebration and worship of the Eucharist enable us to draw near to God's love and to persevere in that love," the pope said in his apostolic exhortation, "Sacramentum Caritatis" ("The Sacrament of Charity").

The 131-page document, a papal reflection on the discussions and suggestions made during the 2005 world Synod of Bishops on the Eucharist, was released March 13 by the Vatican.

When Jesus instituted the Eucharist at the Last Supper, he did not simply thank God for the ways he had acted throughout history to save people, the pope said. Rather, Jesus revealed that he himself was the sacrifice that would bring salvation to fulfillment.

"The institution of the Eucharist demonstrates how Jesus' death, for all its violence and absurdity, became in him a supreme act of love and mankind's definitive deliverance from evil," Pope Benedict wrote.

Celebrating the Eucharist, he said, "the church is able to celebrate and adore the mystery of Christ" who is present in the bread and wine through the power of the Holy Spirit.

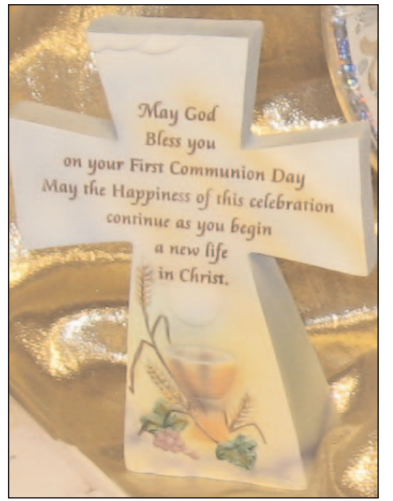
In addition to offering a spiritual reflection on the meaning of the Eucharist, the liturgy and eucharistic adoration, Pope Benedict made several concrete suggestions for further study and for celebrating the Mass in the Latin rite:

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CNS PHOTO/L'OSSERVATORE ROMANO

Pope Benedict XVI signs a 131-page apostolic exhortation "Sacramentum Caritatis" ("The Sacrament of Charity") at the Vatican March 13. In the document, the pope offers reflections on the Eucharist and also makes concrete suggestions for celebrating the Mass.



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FIRST FATHER TOM O'CONNOR LIGHT OF CHRIST AWARD



DON CLEMMER

Peace activist Cliff Kindy of the Church of the Brethren receives the first-ever Father Tom O'Connor Light of Christ Award from Bishop John M. D'Arcy at St. Mary's Catholic Church, Fort Wayne, on March 14. The award will be given annually to people who exemplify Father O'Connor's ideals of peace and justice.

We urge our government to respect your dignity as persons

Bishop D'Arcy, parishes reach out to St. Adalbert parishioners

BY SISTER MARGIE LAVONIS, CSC

SOUTH BEND — The community at St. Adalbert Church in South Bend continues to feel the effects of the March 6 raid by Immigration and Custom Enforcement officers at the Janco Composites plant in Mishawaka that detained 36 of its parishioners. Members of the church and local parishes, as well as concerned others, are doing all they can to help family members affected by the incident.

Bishop John M. D'Arcy, who had earlier reached out to the community with a letter of prayerful support and a pledge to continue to work for comprehensive immigration reform, celebrated a Mass of solidarity with the Hispanic people at St. Adalbert's on Sunday, March 18. At the beginning of an overflowing regular 1 p.m. Spanish Mass, the bishop, whose English was translated by the pastor, Holy Cross

Father Chris Cox, told those present, "I am here to support you in this time of suffering."

Preaching on the Gospel of the Prodigal Son, the bishop told those present, "The heart of God that welcomes the sinner is greater than we can ever imagine." He went on to say, "I come to St. Adalbert's today to tell you that Jesus loves you very much and the Catholic Church is your home. The bishop also loves you."

After Communion, parishioners from St. Pius X and Christ the King read letters of solidarity. The representative from St. Pius assured the people at St. Adalbert that they "remain in our prayers as you go through this trial." He also told them that St. Pius' pastor, Father Bill Schooler, spoke on the need for immigration reform at all the Masses that weekend.

Christ the King's pastoral team

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TODAY'S CATHOLIC

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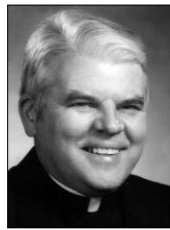
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Bishop visits with diocesan seminarians studying in Minnesota



NEWS
& NOTES

BISHOP JOHN M. D'ARCY

Our seminarians

With Father Mark Gurtner, I flew north early on Monday morning to visit the Immaculate Heart of Mary Seminary, which is located on the grounds of St. Mary's University at Winona. It sits close to the Mississippi River and is surrounded by bluffs, which were very beautiful in the late winter sun.

Most impressive of all, however, was the Seminary of the Immaculate Heart of Mary.

Msgr. James Steffes, a priest of the Diocese of Winona, is the rector of this college seminary. We are blessed to have seven candidates there, three of whom are graduates of Bishop Dwenger High School. A result of our visit was to affirm that this is a very healthy seminary, strong spiritually and demanding academically. It brought Father Mark and me great joy. It was the last college seminary visited by one of our teams several years ago. This particular team included Msgr. William Lester, Father Bill Schooler and our director of vocations, Father Bernie Galic.

One could see right away why they recommended the seminary to me as the best among the fine institutions that they visited. There is a strong spirit of prayer here — every afternoon there is a Holy Hour with eucharistic exposition. Also, the academic portion is quite demanding and impressive.

It seems to me that this is the right kind of seminary for men of college age. They take their classes in the university. They take part in extracurricular activities. Tink Coonan, whose brother, Matt, is a candidate for the priesthood at the Josephinum in Ohio also studying for our diocese, played on the varsity soccer team. Upon completion of their studies, they will earn a degree from the university.

They take all of their classes at St. Mary's University and get to know many of the young men and women who are studying there. They have daily morning and evening prayer, Mass and other devotions at the seminary, which is located on the grounds of the university.

I had a chance to meet briefly with each of our candidates. Getting to know the men who are studying for the priesthood is critical for a bishop. He has the responsibility to judge whether each one has a true vocation and to decide who should be ordained. A wonderful day-and-a-half with our seminarians. I have now visited each of our seminaries — the Josephinum last spring when it was my privilege to ordain two of

our candidates to the diaconate, and now the seminary at Winona.

Please keep these young men in your prayers, and also ask the Lord to send us more young men of good quality who will prepare themselves for the holy priesthood. We have already accepted one for next year.

A weekend to remember

After an intense meeting lasting most of the day with our Presbyteral Council at Warsaw in which many important matters were discussed, I drove west in the late afternoon sunshine to St. Patrick's, Walkerton. As I have said before, there are more churches named after the Irish saint than any other throughout the world with the exception of Our Lady. I will have been at these four parishes in this diocese in the course of a few weeks. I was at St. Patrick's in Fort Wayne a few weeks ago for Mass. Now I was at St. Patrick's, Walkerton, for the second night of their mission. What a joy. This small rural church was nearly full. I know Walkerton so well because of the efforts there a few years ago to preserve the school. I know many of the people personally. It is one of the advantages of my length of years here. You get to know the

Father Chris Young, who has been such an excellent pastor, is a world-famous chef.

Well, if he is not famous, he should be.

people.

Father Chris Young, who has been such an excellent pastor, is a world-famous chef. Well, if he is not famous, he should be. What a marvelous dinner he had prepared for us. Two other priests, Father Polycarp Fernando, pastor at Bremen, and Father Tony Spanley, a priest from the Diocese of Gary who takes care of two parishes, all said that it was a very special meal. Later I led the penance service, preached and, with the other three priests, heard confessions at some length.

Father Bill Schooler and Father Dan Scheidt were to follow the next two nights. It always gives me great joy when a pastor brings in the great strengths of our diocese to his parish. Whether it be in catechetics, in liturgy or in spiritual development, bringing in various ministries of the diocese enriches the parish and draws the people close to the bishop.

St. Patrick's Day

I celebrated a Mass at St. Patrick, South Bend. I had a chance to speak on the life of St. Patrick and his Confessions, and to quote the beautiful words of our holy father on a visit to Knock, Ireland, about the devotion of the Irish to Our Lady.

Fund-raising night

A fund-raising night at Saint Joseph's High School which, like the Marian

fundraiser the week before, seems to have had great success. At the bishop's auction at the beginning all of the funds go to give tuition assistance to those who cannot afford to attend Saint Joe High. We raised over \$70,000.

A very special day for this bishop

It is hard to describe this extraordinary day. St. Adalbert Church is one of the most beautiful I have ever seen. It was built by the Krakowians, people from the area of Krakow, which, as you know, was the diocese where Karol Wojtyla, who later became Pope John Paul II, served as bishop. These immigrants from Poland, as Father Chris Cox explained to me, produced a catechism in their stained glass windows and their walls. It is a tremendous edifice restored in recent years under the direction of Father Daryl Rybicki.

I spoke briefly at the conclusion of the 11:30 a.m. Mass, which was in English. Father Chris had celebrated the 8 a.m. Mass in Polish. That is extraordinary, for that is a difficult language to grasp. I celebrated the 1 p.m. Mass in Spanish, with a crowd of over 1,200 people. There had been an earlier Spanish Mass at 9:30 a.m. with a full church. Some of the people, who had been

forced to leave the factory where they were working, have been sent to Chicago and will have dates in court. Some will be sent home to Mexico. One young woman had lupus and did not have access to her medications. Later, this was taken care of by St. Joseph Medical Center in South Bend. Of the 36 who were brought to court, I must have met about half of them.

I went there as a pastor to be with those who were suffering. Pope Pius XII said that the church always sees in migrants and immigrants the Holy Family going to Egypt in order to protect the child who was the Savior. I told the people that the Catholic Church was the friend of the migrant and the immigrant and that they were part of the body of Christ. We do not support illegality, but these are our people and we will give them pastoral care.

How wonderful that there were three parishes represented there. St. Pius, Granger, sent a parishioner to read a message of greeting and sympathy in Spanish from the parishioners of St. Pius. Christ the King Parish had a similar representation. There were representatives from Sacred Heart Parish, Notre Dame. Later Father Chris and I went to St. Casimir Parish, which is also under his pastoral care, and met a prayer group who were completing a retreat under a Carmelite priest from Chicago.

This sacred corner, which has welcomed the immigrant for generations, is now a place where Jesus Christ is present and caring for those in need. This school on South Bend's historic west side has grown and is again welcoming the immigrant, and the Catholic Church is present there to welcome the newcomer and assure them that they are not strangers to us.

See you all next week.

Creighton Model team supports women's reproductive health with church approval

BY KAY COZAD

FORT WAYNE — One doctor in Fort Wayne has teamed with two practitioners to provide the Creighton Model FertilityCare System, a church-approved option that not only assists couples with family planning but provides a reproductive health plan as well.

Dr. Patrick Holly, a Fort Wayne family practitioner and member of St. Vincent de Paul Parish, sought training in the Creighton Model after years of struggling with prescribing birth control medications to his patients. His intensive training under Dr. Tom Hilger, creator of the model, and founder of the Pope Paul VI Institute in Nebraska, earned him certification as a FertilityCare medical consultant.

The scientifically-based model was developed by Hilger over the past 25 years at Creighton University School of Medicine in Omaha and includes charting of hormonal levels and symptoms, as well as cervical mucus measurement.

Holly's wife Liara and Theresa Schortgen, a nurse of 28 years, underwent their own training in the Creighton Method to become FertilityCare practitioners to assist him in bringing the method to the area. The practitioners teach the cycle charting method to patients and refer any irregularities for a medical work-up by Dr. Holly.

Schortgen, parishioner at St. John the Baptist Parish, New Haven, currently operates Creighton Model Services, Inc. of Fort Wayne, out of her home,

while Liara takes a leave to be home with her sixth baby. This service is an independent center associated with FertilityCare Centers of America and Dr. Hilger.

The trio has offered the fertility care option in Fort Wayne since May of 2006 and has seen 100 women to date. These women, ranging in age from 15 to 49, come to learn about their cycles and how they can effectively treat any irregularities, such as PMS, recurrent miscarriages, infertility and more. The practitioners teach and clarify the cycle charting method in one introductory and eight follow-up sessions, and refer any irregularities for a NaProTechnology (Natural Procreative Technology) medical work-up by Dr. Holly.

The charting or "NaProTracking," measures signs and symptoms of a woman's reproductive cycle. Armed with this information, patients are then provided with medical options that are in line with the church's teaching. "We can use this information for the couple's stated objective: whether to conceive a baby or not," says Dr. Holly.

But it's not all about procreation. The model is an effective alternative for young single women who experience irregularities in their reproductive health who wish to follow church teachings and as a prevention measure as well. "As the women map their cycles, they are amazed," says Schortgen.

Amazed by the information they receive on not only hormone levels, cycle duration and the like but insights into chastity, marital

relations and sexual intimacy. "You can see people change as they learn more about fertility and marriage," says Dr. Holly, reporting that this model is less stressful than the artificial reproductive technology available. He has delighted in delivering four babies to infertile patients in the last year using this model.

Schortgen finds the model a "beautiful program" and as her caseload grows, hopes to take it into the Catholic schools someday, as well as provide diocesan priests with the tools to address fertility issues for couples in their parishes.

Dr. Holly, one of only a handful of physicians in the area, who does not prescribe birth control medications and still delivers babies, appreciates being able to offer people a safe, morally accepted and effective alternative to the standard medical approach to fertility issues. "Giving people the knowledge and education to make sound decisions with these issues is most rewarding," he says, adding, "I'm committed to it because it's morally right."

FertilityCare Centers of America, Inc. (FCCA) has designated March 25-31 as worldwide FertilityCare Week. FCCA is a nonprofit organization that has been established to promote the Creighton Model.

For information on the Creighton Model visit www.PopePaulVI.com or call Dr. Holly's medical office at (260) 486-6197. To become a FertilityCare client or practitioner contact Theresa Schortgen, LPN, FCP at (260) 494-6444.

Confession helps number of those with 'guilt complexes'

VATICAN CITY (CNS) — Many people today seem to have a difficult time recognizing sin, but at the same time the number of people suffering from "guilt complexes" seems to be growing, Pope Benedict XVI said.

"We see a humanity that wants to be self-sufficient, where not a few maintain they can do without God and still live well, and yet so many seem sadly condemned to face dramatic situations" of emptiness, violence and solitude, the pope said March 16.

"Today it seems that a 'sense of sin' has been lost, but in return 'guilt complexes' have increased," he told priests and seminarians participating in a Vatican-sponsored course on the sacrament of confession.

Only Jesus, who died "to defeat forever the power of evil with the omnipotence of divine love," can free people from "the yoke of death" that oppresses them, the pope said.

"We all need to draw from the inexhaustible spring of divine love, which has been manifested to us completely in the mystery of the cross, in order to find real peace with God, with ourselves and with our neighbors," Pope Benedict said.

The sacrament of confession,

he said, makes the love and mercy of God visible and gives people the grace they need to continue fighting sin.

The confessor must help the penitent rise from his sense of guilt and shame, change his ways and resolutely set out again on the path toward holiness, the pope said.

To do this, the pope said, the priest must "remain faithful to the teaching of the church's moral doctrine, conscious that the law of good and evil is not determined by situations, but by God."

Academy: Catholics must refuse procedures that destroy life

VATICAN CITY (CNS) — Catholic health care professionals, including hospital administrators, have an obligation to refuse to participate "in any medical intervention or research that foresees the destruction of human life," said the Pontifical Academy for Life.

The academy, in a statement dated March 15, defended the right of both individuals and hospitals to declare their status as conscientious objectors to procedures that destroy human life.

The statement followed the academy's Feb. 23-24 assembly, which was devoted to educating Christian consciences and exercising conscientious objection in defending the right to life.

In addition to refusing to participate in abortions, the statement said, doctors, pharmacists and nurses also must be aware of their "moral responsibility" when asked to provide so-called "emergency contraception," clarifying the difference between treatment designed to prevent conception, for instance in the case of rape, and treatment designed to destroy a human embryo before it can be implanted in the uterus.

The academy said medical professionals also should be reminded of "the moral obligation to give the public complete information on the various mechanisms of action and the effects" of the drugs used for emergency contraception.

The statement said Christian leaders, teachers and parents must make greater efforts to educate people's consciences to help them respond to the questions raised by new medical and technological developments.

In the current social context, the exercise of "a courageous conscientious objection" must be considered by every doctor, nurse, pharmacist, hospital administrator, judge and legislator directly involved in protecting human life and the common good, it said.

Courage is needed, the statement said, because despite a "culture of ideological tolerance" those who refuse to participate in the destruction of human life often meet harsh resistance.

Catholic Charities to close Circle of Mercy

Catholic Charities of the Diocese of Fort Wayne-South Bend, Inc., has announced that it will close its Circle of Mercy Day Care Center in South Bend as of June 30, 2007.

"We made the very difficult decision to close Circle of Mercy only after a thorough study of the many factors involved, including declining enrollment and monetary program support for the center," says Catholic Charities Executive Director Debbie Schmidt. "In the end, we determined that our organization does not have the necessary financial resources needed to continue to provide the high level of care we've been offering at the center. We deeply regret having to make this announcement; Circle of Mercy has a long, rich history going back more than 90 years," Schmidt adds.

Catholic Charities notified parents as quickly as possible of the closing and referred them to the Indiana Association for Child Care Resource and Referral. "We've already notified parents with the hope that they'll have ample time to find new sources of quality daycare for their children," Schmidt says. "And we also hope that members of the very capable Circle staff will be successful in locating new employment at other facilities in the area."

Located at 120 South Taylor St., Circle of Mercy has provided quality day care for children ages 2 through 6 from families with low or moderately low incomes. Fees have been determined on a case-by-case basis, taking into account a family's income and the number of family members. The center has also utilized the nutritious breakfast, lunch and snack programs offered by the federal government for child care facilities.

In recent years, Circle of Mercy has employed the progressive High/Scope curriculum designed for age-appropriate development and active learning. Because the center has gone beyond meeting health regulations to protect children and the environment and in reaching out to families, Circle of Mercy received all five stars in the Indiana Department of Environmental Management's (IDEM) 5-Star Environmental Recognition Award program. The center is also accredited through the National Association for the Education of Young Children (NAEYC).

Circle of Mercy, the oldest licensed childcare facility in Indiana, was established by the women's service organization of the same name on Jan. 16, 1916. The original location for the daycare center was a small home at 229 South Chapin St. The center was moved to several other locations over the years before it was moved to its current Taylor Street location.

The child care segment of the organization was sold to Catholic Charities for only \$1 in 1995. In 2003, Circle of Mercy, the women's service group, donated several thousand dollars to the center for a new playground and other equipment and supplies.



SISTER MARGIE LAVONIS, CSC

Holy Cross Father Chris Cox, pastor of St. Adalbert Parish in South Bend, serves as a translator for Bishop John M. D'Arcy during a Mass of solidarity with the Hispanic people on March 18.

RESPECT

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expressed its sadness and concern for the 36 people and their families. "When one part of the body hurts, all of it hurts." The members vowed to promote justice.

Many parishioners from Sacred Heart Parish at Notre Dame also expressed their solidarity with the people by their participation in the Mass.

In his concluding remarks, Bishop D'Arcy reminded the people that Jesus, Mary and Joseph were the first immigrants when they fled into Egypt to protect the life of Jesus. He told the immigrants present at Mass that they are close to the heart of

Jesus because they came to this country not just for themselves, but also for the welfare of their children. It was an act of love.

He assured them that the church would not abandon them. "We will work and pray for a change of policy. This is not politics, but a matter of love and justice," he said. "We urge our government to respect your dignity as human persons."

Before the final blessing, the bishop took the opportunity to consecrate the people of St. Adalbert's and all immigrants to the protection of Our Lady of Guadalupe.

During and after Mass it was obvious that the people of the parish were grateful for the support and to the bishop for taking his time to be with them.

Promote sanctity of life while you drive

BY BONNIE ELBERSON

FORT WAYNE — Indiana drivers now have the unique ability to show their support for the pro-life movement and encourage others to do likewise while helping to fund the work of crisis pregnancy centers throughout the state.

Since January, specialty license plates urging everyone to Choose Life have been appearing on vehicles statewide, and proponents expect them to continue to gain popularity in the months and years ahead.

Indiana drivers should know that advance planning is necessary in order to secure the specialty plates, however, since an authorization form is needed prior to going to the license bureau.

There are three ways to obtain the proper form: 1.) Log on to www.chooselifeindiana.org to print off the specialty plate application and mail it along with a \$25 check to Indiana Association of Pregnancy Centers, P.O. Box 2215, Columbus, IN 47202. A validated authorization form will be returned within three business days and should be taken to the license bureau when purchasing the plate. 2.) Go to the Web site, make application and submit payment directly online, and a validated authorization form will be returned. 3.) Send a written request along with a \$25 check to IAPC at the above address, and a validated authorization form will be returned.

In addition to the initial \$25, which is a direct donation for pro-life services, there will be a \$15 specialty plate charge and the normal registration fee (excise taxes,

applicable county and local taxes, and state registration and administrative fees) levied at the license bureau.

Revenue from pro-life donations for the new plates will be managed by the Indiana Association of Pregnancy Centers (IAPC) and distributed to its members statewide.

The Women's Care Center, which assists women in crisis pregnancy situations, is a member of IAPC and stands to benefit, notes Caitlin

O'Shaughnessy, an IAPC board member and counselor at the center's Mishawaka office. With offices in five Indiana counties — Allen, St. Joseph, LaPorte, Marshall and Elkhart — Women's Care Centers will receive \$25 from each plate purchased in those counties, as well as a percentage of revenue from other Indiana counties where no care center exists.

"We're really excited about it here," she says, both for the funding and for the positive message that Choose Life plates will portray statewide.

According to Mike Fichter, executive director of Indiana Right to Life, the pro-life licensing effort advocated for many years first got under way in 2000 when a bill authorizing the specialty plate was introduced in the state legislature. However, the bill wound up in conference committee that year and never was enacted. It wasn't until such requests were also allowed to be petitioned through the Indiana Bureau of Motor Vehicles and tightly controlled by an application process that the effort "gained traction" and finally become reality in

2005, he says. Fichter points out that in states where the legislature initiates the process, legal challenges have been common. The petition process is better, he says, since all entities have an equal opportunity to apply for funding.

At last count, Choose Life plates were on the road in 14 states — Florida, Louisiana, Oklahoma, Hawaii, Mississippi, Alabama, Arkansas, Connecticut, Maryland, South Dakota, Montana, Ohio, Kentucky and Indiana — and under study in more than 30 others.

Revenue from the plates can be considerable, says national publicity coordinator Russell Amerling. In Maryland, where Choose Life license plates were approved three years ago, annual sales hover at 500. But after three years in Florida, a state with 16 million residents, sales exceeded 37,000 and annual revenue was \$750,000. He emphasizes that it all depends on promotion by supporters and education of the driving public.

The Choose Life license campaign in Indiana will likewise rely on its proponents for success and, based on a statewide population of 6 million, could produce more than \$300,000 annually.

Fort Wayne Women's Care Center director Anne Koehl is delighted at the prospect, though modest in her expectations.

"We're just trying to keep up," she says, so any additional revenue will quickly go toward services. She notes that a 14th care center recently opened near South Bend so the opportunity for such services continues to grow.

Fichter echoes O'Shaughnessy's opinion. "This is a great opportunity for people in Indiana," he says. They can demonstrate their pro-life sentiments while directly helping life-affirming pregnancy resource centers like Women's Care Center.



MASS

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• While he encouraged wider knowledge and use of the Mass prayers in Latin and of Gregorian chant, he also repeated the synod's affirmation of the "beneficial influence" of the liturgical changes made by the Second Vatican Council on the life of the church.

• He encouraged bishops' conferences, in collaboration with the Vatican, to examine their practices for the order and timing of the sacraments of Christian initiation: baptism, confirmation and Eucharist.

"It needs to be seen which practice better enables the faithful to put the sacrament of the Eucharist at the center, as the goal of the whole process of initiation," the pope said.

• In expressing his concern for the number of Catholics unable to receive Communion because of irregular marital situations, Pope Benedict confirmed church teaching that those who have been divorced and civilly remarried without having obtained an annulment are not to receive Communion.

However, the pope encouraged bishops to ensure they have fully trained and staffed marriage tribunals to deal with annulment requests "in an expeditious manner."

• Pope Benedict said the sign of peace at Mass "has great value," especially in demonstrating the church's responsibility to pray for peace and unity in a world too often troubled by division, violence and hatred.

While Catholics at Mass should exchange a sign of peace with those near them, he also called for "greater restraint" to ensure the moment does not become one of irreparable distraction.

The pope said, "I have asked the competent curial offices to study the possibility of moving the sign of peace to another place (in the Mass), such as before the presentation of the gifts at the altar. To do so would also serve as a significant reminder of the Lord's insistence that we be reconciled with others before presenting our gifts to God."

• The pope also said the church should consider providing new texts for the rite of dismissal at the end of Mass so that Catholics would understand better the connection between what they have just celebrated and the fact that they are sent out in a mission to bring God's love and truth to the world.

• He called for a general improvement in the quality of homilies and said bishops have a particular responsibility to ensure that the liturgies they celebrate pro-

vide an example for the whole diocese of a liturgy celebrated with dignity, beauty and fidelity to the approved rites.

• The pope asked Catholics to pay more attention to how their postures and gestures at Mass communicate their faith in the Eucharist, particularly by "kneeling during the central moments of the eucharistic prayer."

• As for church architecture, Pope Benedict encouraged parishes to ensure their facilities are fully accessible to people with disabilities and that the tabernacle containing the Blessed Sacrament is "readily visible to everyone entering the church."

"In new churches, it is good to position the Blessed Sacrament chapel close to the sanctuary; where this is not possible, it is preferable to locate the tabernacle in the sanctuary, in a sufficiently elevated place," he said.

However, the pope said, the "final judgment on these matters belongs to the diocesan bishop."

In the letter, Pope Benedict also formally reaffirmed the obligation of celibacy for priests in the Latin rite and the fact that, in most cases, Catholics and other Christians should not share the Eucharist, which is a sign of full unity in faith.

He reminded Catholics of the obligation to be in a "state of grace," free from serious sin, before receiving Communion, and of the fact that by receiving Communion they are publicly proclaiming their unity with the teaching of the church.

"Respect for human life, its defense from conception to natural death, the family built upon marriage between a man and a woman, the freedom to educate one's children and the promotion of the common good in all its forms ... are not negotiable," he said.

Politicians and lawmakers must introduce and support laws inspired by those values, the pope said.

Pope Benedict said, "bishops are bound to reaffirm constantly these values as part of their responsibility to the flock entrusted to them."

But the pope did not mention his position on whether or not bishops should declare publicly that they would withhold Communion from a politician who did not fully accept church teaching.

At the Vatican press conference presenting the document, Italian Cardinal Angelo Scola of Venice was asked what the papal position was.

"He does not want to say that which he does not say," the cardinal responded.

The pope reminded bishops that they must call all Catholics, particularly politicians, to coherence of faith and action, "but he cannot substitute himself for the pastoral prudence of the bishop," the cardinal said.

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Ronald May inaugurated as president of Ancilla College

BY TOM SIBAL

DONALDSON — Ancilla College has inaugurated Dr. Ronald L. May as its fifth president in school history.

The inauguration, which was held March 16 in the Ancilla Domini Chapel, capped a week of festivities at the college that were held in conjunction with the event.

Numerous public figures were on hand for the occasion, including Bishop John M. D'Arcy of the Diocese of Fort Wayne-South Bend, U.S. Congressman Joe Donnelly, Indiana state representatives Nancy Dembowski, William Friend, and Jackie Walorski, Plymouth mayor Gary Cook and Rochester mayor Philip Thompson.

According to Dr. May, the theme of the inauguration, "Called to Serve," is one that has special meaning to him.

"The idea of service is a concept that has guided me throughout my professional career," he said. "As a child, as a teen and as a young adult, it was explained to me by my parents and grandparents that I was given certain gifts and abilities and it was my obligation to develop those gifts and abilities and to use them in service to others."

"Whether I'm a classroom teacher, a husband, a father, a



TOM SIBAL

Bishop D'Arcy and Sister Nora Hahn, provincial of the Poor Handmaids of Jesus Christ, conduct the ritual of investiture during the inauguration ceremony of Dr. Ronald May as president of Ancilla College in Donaldson.

family member, or a member of the community, I'm to use my gifts to serve others. At Ancilla, I have been called to serve as president."

Ancilla College marked the inauguration with a number of special events held in the days leading up to it. These included a kickoff luncheon with faculty and staff, a music recital by organist Dr. Herman Taylor and soprano Vivian Taylor in the Ancilla Domini Chapel, a community breakfast, a "College Community Fun Night" at the LifePlex, and a campus open house.

TAP teaches communities to transform

Interdenominational program is part of CCHD

BY JEAN E. EISERLE

SOUTH BEND — The work of social justice may be somewhat unknown in the diocese, but it is certainly alive and growing steadily, due in part to the educational and financial efforts of CCHD (the Catholic Campaign for Human Development). One funded project, still in its formation stages, is called Transforming Action through Power (TAP); this is a community-organizing effort to address serious concerns in the South Bend community, such as immigration, public safety-violence, youth concerns, utility costs and education.

Originally, a group of interdenominational pastors gathered in 2002 to discuss citizen action for changing these problems, but in the summer of 2006, TAP formally organized under the leadership of Jesusa Rodriguez at St. Adalbert Church. They offer bi-weekly trainings on leadership and community involvement, plus a board of directors meet monthly. Anyone living in the South Bend community is invited to participate in TAP, as it is a non-partisan project to create permanent social change in policies and laws through collaborative, interfaith efforts.

Training for TAP members on Feb. 24 was led by a Lutheran pastor, Rev. Michael Cobble, a vibrant, charismatic presenter who



JEAN E. EISERLE

A St. Vincent de Paul representative, Holy Cross Father Christopher Cox and Rev. Michael Cobble join in community partnership at TAP in February.

educated members about the ways in which they can begin to create change in their own community. To begin, he defined power as "the ability to act," and its source can be from God, organized people, and organized money. Since TAP is a group of organized people, it is also considered a source of power.

Next, Rev. Cobble explained that the way to overcome selfishness that often underlies the problems in every community is "self interest;" this is a healthy tension of what one person and the people around him want through one-on-one conversations, because it creates ownership and is the primary goal of TAP.

Some questions to ask others in what Rev. Cobble calls "one-on-ones" in discovering what people want include, "What do you hope to be?" or "What do you hope for your grandchildren's future?"

From these types of conversa-

tions, people learn of problem areas — not issues — that need to be addressed in the community. Rev. Cobble clarified that an issue is definable rather than vague, is winnable, can be managed, comes from "one-on-ones," has a timetable, and builds the organization. In other words, eradicating illegal drug use would be considered a problem area, but taking down a crackhouse is an issue, because it is more specific and clear.

In essence, social action must begin in stages; small, quantifiable steps are taken so that one issue becomes a victory for justice, and then another and another. The first serves as the catalyst for inspiration, and thus builds community among all members involved.

Rev. Cobble eloquently summarized the mission of those present at that February training session: "We are pioneers," he proclaimed to the group. "Now we are allies in coming together."

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- 11:15 A.M. Student panel
Parents: lunch
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- 1:15 P.M. Guided tour: choose your route
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Pope, Russian president discuss Catholic-Orthodox relations

VATICAN CITY (CNS) — Pope Benedict XVI and Russian President Vladimir Putin spent 25 minutes speaking privately March 13, discussing Catholic-Orthodox relations and ways to strengthen the relationship between the Vatican and the Russian government. Although two translators were present for the private meeting in Pope Benedict's library, they told reporters that the pope and Putin spoke to each other in German and required the translators' assistance only to clarify the meaning of one word. A Vatican statement said the pope's meeting with Putin and the meeting held simultaneously by Cardinal Tarcisio Bertone, the Vatican secretary of state, and Sergei Lavrov, the Russian foreign minister, "took place in a very positive atmosphere." The two meetings paid particular attention to relations between the Catholic Church and the Russian Orthodox Church, the statement said.

Scripture, song and prayer mark religious start to anti-war protests

WASHINGTON (CNS) — Scripture readings were interspersed with testimonies from a U.S. soldier, Iraqis and the mother of a slain National Guard sergeant at a crowded prayer vigil March 16 that kicked off weekend anti-war protests in Washington and around the country. With nearly 3,000 people packed into the Episcopal Church's National Cathedral and hundreds more in overflow space at other churches, Catholic, Methodist, Episcopalian, Lutheran, Baptist, Mennonite, Presbyterian, United Church of Christ, Quaker and Seventh-day Adventist leaders set the stage for a late-night march to the White House in bitter cold wind and snow. After walking just under four miles to the White House from the cathedral, participants carrying battery-operated candles prayed for peace. Dozens who refused police orders to keep moving were arrested in planned acts of nonviolent resistance. The next day, thousands of protesters gathered near the Lincoln Memorial and marched to the Pentagon for an anti-war rally. At the National Cathedral, the focus of several "witness" reflections, as the program described them, was on the moral grounds for opposing the war.

Austrian bishops announce details of pope's September trip to Austria

VIENNA, Austria (CNS) — Pope Benedict XVI will visit Austria Sept. 7-9 to celebrate the 850th anniversary of Austria's most important Marian shrine, the Shrine of Our Lady of Mariazell, the country's bishops announced. Pope Benedict will arrive in Vienna Sept. 7, lead a prayer service in the city center and then meet with government authorities and members of the diplomatic corps in the Hofburg

NEWS BRIEFS

POPE LEAVES PRISON FOR MINORS IN ROME



CNS PHOTO/TONY GENTILE, REUTERS

Pope Benedict XVI leaves after visiting Casal del Marmo Prison for Minors in Rome March 18. The pope celebrated Mass for 49 young detainees, blessed them individually and gave each one a rosary.

Palace. The morning of Sept. 8, the pope will travel to Mariazell where he will celebrate Mass in the square outside the shrine's basilica. Later, he will hold an evening prayer service with priests, seminarians, deacons and members of religious orders. Back in Vienna Sept. 9, the pope will celebrate Mass in St. Stephen's Cathedral.

Archbishop bans Mass at symposium on Catholicism and homosexuality

WASHINGTON (CNS) — Archbishop Harry J. Flynn of St. Paul-Minneapolis has barred a National Symposium on Catholicism and Homosexuality from celebrating the Eucharist during its March 16-18 meeting in Minneapolis. In a letter Feb. 23 to New Ways Ministry in Mount Rainier, Md., the sponsor of the symposium, Archbishop Flynn said that upon reviewing the planned program "I became concerned about some of the topics listed, and also about some of your featured speakers who are known to have publicly contested church teaching." He added, "As you well know, New Ways Ministry itself has several times been central in similar disputes." He said the plan to conclude the symposium with a Mass "makes it seem as though the symposium is a perfectly fine Catholic event. You do not have permission to celebrate the Eucharist as part of your symposium. Hopefully, that will at least minimize potential confusion and scandal," Archbishop Flynn wrote. New Ways Ministry executive director Francis DeBernardo quoted parts of Archbishop Flynn's letter in a statement March 13 and, at

the request of Catholic News Service, sent CNS a copy of the letter the following day. In his statement DeBernardo said the archbishop's decision "will cause great pain to faithful Catholics who are concerned about the church's pastoral response to lesbian/gay people and their families."

Vatican criticizes Jesuit liberation theologian, issues no sanctions

VATICAN CITY (CNS) — The Vatican strongly criticized the work of Jesuit Father Jon Sobrino, a leading proponent of liberation theology, saying some of his writings relating to the divinity of Christ were "not in conformity with the doctrine of the church." In publishing a detailed notification March 14, the Congregation for the Doctrine of the Faith said it wanted to warn pastors and ordinary Catholics of the "erroneous or dangerous propositions" in Father Sobrino's work. The notification did not, however, impose any disciplinary measures on Father Sobrino, such as limiting his right to teach or publish as a Catholic theologian. Father Sobrino, 69, was born in Spain and has taught for many years at the Jesuit-run Central American University in El Salvador. Father Sobrino, in a letter to Jesuit superior Father Peter-Hans Kolvenbach, said the criticisms in the Vatican notification misrepresented his theology. He said the notification is part of an effort by some Vatican curial officials and other church leaders to put an end to liberation theology. His letter, which was posted on the Internet March 13, said it was written after he received a copy of the notification from his Jesuit superiors.

Jesuit magazine says church leaders obligated to comment on politics

ROME (CNS) — When the pope, cardinals or bishops publicly comment on issues being debated by legislators they are not interfering in politics, but exercising their obligation as pastors and their rights as citizens, said an influential Jesuit magazine. "When churchmen intervene in the public debate, they do so in ways and with instruments similar to those used by any other citizen," said *La Civiltà Cattolica* (Catholic Civilization) in an editorial reviewed by the Vatican Secretariat of State before publication. The mid-March editorial used as its starting point the heated public debate in Italy over comments made by church leaders on proposed legislation recognizing unions formed by cohabiting couples, including homosexuals. Church leaders have been accused of trying to impose the church's moral teaching on the laws of the nation.

Resist moves to 'bleach out God' from public life, archbishop says

WASHINGTON (CNS) — America must "look again at the place of religion and Gospel values in our efforts to build the common good," Washington Archbishop Donald W. Wuerl said March 8 in a talk for the Presidential Leadership Lecture Series sponsored by Mount St. Mary's University. The nation's second-oldest Catholic university, founded in Emmitsburg, Md., in 1808, will celebrate its bicentennial next year. Speaking on "Religious

Faith and American Political Life" to a luncheon crowd that included Mount St. Mary's officials, alumni and guests, Archbishop Wuerl expressed concern about the "current effort to bleach out God from our public life." He noted that "until very recently in our public civil life, mention of God was taken for granted and prayer inspired by belief in God was a routine part of public, government-sponsored programs and activities." Now, he said, many consider such things unacceptable, and that poses a great risk for society.

Church groups express concern with police violence in Zimbabwe

CAPE TOWN, South Africa (CNS) — Recent police violence and the arrest and torture in jail of anti-government protesters have been the cause for serious concern, said the Catholic Commission for Justice and Peace in Zimbabwe. "The actions of the law enforcement agents were provocative, insulting and dehumanizing," the commission said in a March 13 statement. The police "exhibited highhandedness and overzealousness in dealing with the situation," it said. The commission said the Zimbabwean Constitution "guarantees the freedom of association and assembly, and yet the law enforcement agents brutalized with impunity people who wanted to enjoy their right to association and assembly." The commission called for the immediate release of all imprisoned activists and for a return to the rule of law. It called for a "thorough investigation into the shootings so that those involved are brought to book."

Church whisperer: Blogger's behind-the-scenes coverage brings buzz

WILMINGTON, Del. (CNS) — Here's how Rocco Palmo announced his appearance at an upcoming Theology on Tap session in Wilmington in his blog, Whispers in the Loggia: "It's a short trip down I-95 to Wilmington and another ToT, this time for Bishop Mickey and Co., offering some reflections and" — whoa! Did he say Bishop Mickey? He did. If Wilmington Bishop Michael A. Saltarelli is startled by the chummy reference, it could be worse. Palmo's blog refers to his hometown's archbishop, Philadelphia Cardinal Justin Rigali, as "Pharaoh." Whispers also features occasional references to "Fluffiness" and "The Fluff" — that would be Pope Benedict XVI, so dubbed, Palmo says, because of his wispy white hair. Palmo, 24 and single, has created buzz in certain church circles for Whispers, which he writes from his home in South Philadelphia. In addition to the blog, short for Web log, he writes a column called "Almost Holy" for the Paulist Fathers' Web site, Busted Halo, and offers weekly reports for the British Catholic newspaper *The Tablet*. Palmo's Whispers in the Loggia was first posted on the Internet in December 2004.

Notre Dame student loan default rate lowest in nation

NOTRE DAME — The default rate on federal loans to University of Notre Dame students is three-tenths of a percent, the lowest among the nation's major universities, according to data recently released by the U.S. Department of Education.

Calculated annually, the rate is based on the number of former students in default who were scheduled to begin payment, divided by the number of borrowers in the federal Stafford Student Loan Program. It includes both undergraduates and graduate and professional school students.

The national default rate is 4.9 percent, about 6 percent less than 10 years ago.

The default rate among Notre Dame students has been traditionally low, according to Joseph Russo, director of student financial strategies at the university. He cited several factors:

- Notre Dame's retention rate of 98 percent between the first and second years, and a four-year, on-time graduation rate of 95 percent;
- Excellent personal attention through the university's innovative First Year of Studies and academic advisement, as well as the work of residence hall staff;
- Student satisfaction as indicated through alumni surveys;
- Success of graduates in gaining employment and/or acceptance to graduate and professional school;
- A high level of responsibility in meeting obligations among Notre Dame students.

Russo said the overall drop in student loan default rates is the result of borrowers increasingly taking repayment more seriously, and schools and partners in the student loan community continuing to make debt management a priority. In addition, lenders have intensified default prevention efforts in recent years.

Catholic School administrator to receive NCA's John Vaughn Award

TEMPE, Ariz. — Jo Ann Roscoe, associate superintendent of the Diocese of Fort Wayne-South Bend, is one of 13 educators who will receive the 2007 John Vaughn Excellence in Education Award from the North Central Association Commission on Accreditation and School Improvement (NCA CASI) at the Annual Conference of the commission to be held on April 2 in Chicago.

Every year NCA CASI invites teachers, administrators, students, parents and community representatives to nominate people who motivate students to high levels of achievement, involve the community in substantive aspects of schooling, expand programs and services to meet the varying needs of students or demonstrate a pioneering spirit that enables all schools and districts to move forward. The commission then selects individuals to receive the award from across a 19-state

AROUND THE DIOCESE

RELICS OF MOTHER TERESA VISIT SCHOOL



THERESA CARROLL

Four children from St. Bernard's Elementary School stand with a reliquary containing the hair and blood of Mother Teresa. The relics are visiting Wabash courtesy of Our Sunday Visitor, which is publishing a book by the owner of the relics, Father Joseph Langford.

region, including the Navajo Nation and the Department of Defense Education Activity. The award honors the memory of Dr. John W. Vaughn, who was executive director of NCA CASI prior to his death in 1986.

Roscoe's letter of nomination states "... the number of schools and students who have benefited from Jo Ann's passion for excellence attests to her mission, which is to serve children and educators wherever and whenever she can. She has worked tirelessly not only for the North Central Association but most importantly for the schools she serves as administrator, chair and coach."

Roscoe holds a master's degree in secondary education from the University of Saint Francis and has completed advanced certification requirements in secondary administration from Indiana University. She is former teacher, coach and assistant principal of Bishop Luers High School in Fort Wayne. She is a school improvement facilitator for Indiana NCA CASI, is a trained NCA ambassador and has served as an NCA visiting external chair for over 60 schools in northeast Indiana.

Japanese students visit BLHS from sister school

FORT WAYNE — Bishop Luers High School is hosting 20 Japanese high school students and two of their teachers from March 17 through March 24. The group is from Fushiki Senior High School. Fushiki High School and Bishop Luers High School have been sister schools since 1984.

The Japanese students attend classes and school events with the Bishop Luers students. They met Mayor Graham Richard on Monday, March 19, at the City County Building. Immediately afterward, they had lunch with the Fort Wayne Sister Cities International members at Hall's Gas House Restaurant.

The students gave a presentation of Japanese culture to the Bishop Luers student body on Thursday, March 22.

For more information, call Bishop Luers High School at (260) 456-1261.

Patrick McCartan, ND board chairman, to receive Laetare Medal

NOTRE DAME — Patrick F. McCartan, chair of the University of Notre Dame's Board of Trustees, has been awarded Notre Dame's Laetare Medal for 2007. He will receive the medal, the oldest and most prestigious honor given to American Catholics, during the university's 162nd commencement exercises May 20.

"Notre Dame's auspicious institutional position as it enters a new era owes much to Pat McCartan's strong and sure leadership," said Holy Cross Father John I. Jenkins, university president. "We hope to convey with this, our highest honor, the gratitude Notre Dame owes him as well."

McCartan is senior partner of Jones Day, an international law firm with 30 offices worldwide.

A 1956 graduate of Notre Dame, he earned a juris doctor

degree from the Notre Dame Law School in 1959. Before joining Jones Day, McCartan served as law clerk for Supreme Court Justice Charles Evans Whittaker.

A member of the university's board of trustees since 1989, he was elected board chair and university fellow in 2000. His tenure as chair was highlighted by the election in 2004 and inauguration in 2005 of Father Jenkins as Notre Dame's 17th president. McCartan, who concentrates on appellate litigation and corporate governance matters, has been cited in surveys conducted by *The National Law Journal* as one of the country's most respected and influential lawyers.

McCartan is a fellow of the American College of Trial Lawyers and the International Academy of Trial Lawyers, as well as an honorary overseas member of the English Commercial Bar. Among other honors he has received are the Archdiocese of Cleveland's 1994 Archbishop Edward F. Hoban Award and the Anti-Defamation League's 1998 Torch of Liberty Award. He also received an honorary degree from Notre Dame in 1999.

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

Catholic school spellers in top nine

SOUTH BEND — Four Catholic grade school spelling champions were among the top nine in a field of 25 to place in the 13th annual spelling bee conducted by the *South Bend Tribune* for St. Joseph and Marshall counties.

Three of the top spellers were from Christ the King School and one from Holy Cross School. Daniel Burmeister of Christ the King finished second. Ryan Mackie and Nick Mathews, also of Christ the King, placed in the top nine with Thomas Wiegand of Holy Cross.

Ariane Bolt, a home-schooled student, won the regional for the second year in a row and continues to maintain the domination of the Bolt students as regional winners for six consecutive years.

Burmeister was tripped on the word "calyx," which means out set of the floral leaves making up the external part of the flower. — EJD

Internationally recognized scientist speaks at SMC

SOUTH BEND — Dr. Peter Raven, called a "hero for the planet" by *Time* magazine, will deliver a public lecture at Saint Mary's College. The talk, "Biodiversity, Sustainability and Our Common Future," takes place Monday, March 26, at 7:30 p.m. in Carroll Auditorium, Madeleva Hall.

Raven champions research around the world to preserve endangered plants, and is a leading advocate for conservation and a sustainable environment. He is chairman of the National Geographic Society's Committee for Research and Exploration, and was a member of the President's Committee of Advisors on Science and Technology during the Clinton administration. Raven is also the recipient of numerous awards and honors, including the prestigious International Prize for Biology from the government of Japan. He has held Guggenheim and John D. and Catherine T. MacArthur Foundation Fellowships as well.

BLHS future business leaders qualify for nationals

FORT WAYNE — Members of the Bishop Luers chapter of the Future Business Leaders of America recently competed at the State Leadership Conference in Indianapolis.

The following members ranked high enough to automatically qualify for national competition:

Shelia Hite: first place in public speaking

Isaac Larson: second place in word processing

Mandi Lazzaro: first place in business communications, first place in computer applications and second place in spreadsheet applications

Zach Schenkel: second place in introduction to business communications.

Andrew Stein: first place in technology concepts.

Aaron Ware: first place in banking and financial systems

Eric Ware: first place in networking concepts



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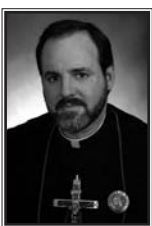
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Bill to pressure end to Sudan genocide advances

BY BRIGID CURTIS AYER

INDIANAPOLIS — What can the state of Indiana do to put an end to the Sudan government's genocide in Darfur? Indiana lawmakers want to hit them where it counts — their pocketbook.

House Bill 1484, which passed the House last month 97-0, and was heard by the Senate Pensions and Labor Committee March 14, and now eligible for a vote by committee members, would require two of the largest Hoosier funds to end investments in companies that support the Sudanese government's military efforts against the people of Darfur.

Rep. Cindy Noe (R-Indianapolis) original author of the bill, and Rep. Phil GiaQuinta (D-Fort Wayne) current lead author of the bill, believe Indiana can have an impact by cutting off investments to 24 targeted foreign companies which provide vital services to Sudanese governments strategic elimination of a the people of Darfur. Indiana's Public Employees Retirement Fund (PERF) and the Teachers' Retirement Fund (TRF) hold investments in at least 13 of the targeted companies.

Rep. Noe said she became familiar with the situation in Sudan from *World Magazine*. After reading about it and seeing photos, she felt compelled to do something, but didn't know what role she could play. Then Rep. Noe said she became aware of model legislation which "takes a very surgical approach of bringing economic pressure upon the Sudanese government, pressure which the Sudanese government is very sensitive to," and which have been effective in the past.

The other motivating factor for authoring the bill for Rep. Noe was the fact that this is the first time in recorded history that genocide was declared while the genocide was still taking place giving the U.S. government, state governments and individuals an opportunity to act to end the violence.

Twenty-five other states have introduced legislation similar to

HB 1484 to put economic pressure on Sudanese government.

"We're not going after companies that are beneficial to the people of Sudan," said Rep. Noe.

Since 2003, the Sudanese government has systematically killed at least 400,000 of its own people in Darfur, Sudan and over 2.5 million persons have been victimized and displaced with their homes and villages devastated. Roughly 2,000 villages have been destroyed, which is over 90 percent of the villages in the Darfur region.

Rep. Noe explained that the extermination is taking place based on a classist, elitist mentality with Muslims of Arabic heritage, believing they are superior to Muslims of African heritage. She said that years ago when genocide was taking place in Sudan, it was the Muslims killing the Christians, but since 2003, its Muslims of Arabic descent killing Muslims of African descent.

Freshman lawmaker Rep. Phil GiaQuinta said he got involved with the issue during his campaign when he was asked to speak at a general rally to protest what was going on in Sudan. He also learned that Fort Wayne has the highest percentage of refugees from Darfur in the state and possibly the nation.

"The bottom line for me is do I really want my retirement funds tied up with companies that are funneling money into a terrorist group? It's like blood money, and I don't want to be any part of that," said Rep. GiaQuinta.

Glenn Tebbe, executive director of the Indiana Catholic Conference who testified in support of HB 1484, March 14, before the Senate panel and said, "Morally we have an obligation to take steps to help the people and to try to stop the harm being committed by the government of Sudan," said Tebbe.

What can you do to end the genocide in Darfur? Find out 10 things you can do. Go to the Web at www.genocideintervention.net/advocate/ten-things.php



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Lent is about our limits and need for God

Sometimes it is easy to think of the season of Lent simply as a set of rules and requirements, days of fasting and abstinence, giving up the customary foods or habits. But the real depth of Lenten experience occurs when the season plays out in the lives of real people, how these practices affect them and play a part in calling them back to God. This is the fifth installment of a series that looks at how the season of Lent plays out in the everyday lives of different Catholics.

Priests have Lent too. It seems obvious enough, but it's probably good to remember that, while they are set apart as servant-leaders in the church, priests are still a part of the faithful, the everyday people whose walk with God includes the Lenten journey.

With his kind and humble demeanor, Father Joe Gaughan, pastor of Most Precious Blood Parish in Fort Wayne, provides a human insight into how a priest

makes that walk. For him, Lent is a reminder of when St. Paul said that without the cross there is no Resurrection, so he accepts that Christians, in order to share in the Resurrection, must experience the cross in their lives in some form.

"It is where you see the truth of Christ's words, of picking up our cross and following him. And that really gives you life," he notes. "The Lenten season is a time when I can say, 'Remember, Father Joe, you have to die to certain things. You have to turn certain things over to God.'"

He adds that the church gives the faithful the means to do this through the traditional Lenten practices of prayer, fasting and almsgiving.

Father Gaughan's experiences with these practices go back to his childhood when, as part of a family with nine kids, he recalls his parents being very much the spiritual leaders of the household, guiding the kids through the Lenten journey. Since the family ate most



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Father Joe Gaughan smiles shortly after his installation at Most Precious Blood Parish, Fort Wayne. Father Gaughan sees Lent as a time of recognizing one's limits and acknowledging that, whether it's dealing with sin or a difficult life situation, only with God can those limits be overcome.

of their meals together, Father Gaughan's most vivid Lenten memories are of the Friday meals of fish, a sign of their doing something as a family for God. Father Gaughan also recalls how, even then, his success in the Lenten disciplines was a little uneven.

"Almsgiving was never hard," he recalls, "but fasting was more difficult."

And it is this sort of insight that has shaped Father Gaughan's understanding of Lent, that it really is a time to acknowledge before God just how limited and in need of his grace every person is, whether it is due to weakness and sin or helplessness in the face of a major life challenge. In either case, human beings cannot handle it alone. God must intervene with the

REAL LENT

DON CLEMMER

grace.

Father Gaughan recalls that, for him, moving to Most Precious Blood was something he had to hand over to God because, while the challenge of becoming a pastor for the first time was exciting, it was also intimidating. Fortunately, the new assignment has turned out to be a tremendous joy in Father Gaughan's life.

"The people here have been very kind to me and very loving to me," he notes.

As a pastor and a Catholic on the Lenten journey, Father Gaughan has found that awareness of one's own limitations are helpful for having a successful Lent, that people sometimes try to accomplish too much and then struggle. One of his most fruitful Lents, he recalls, was when he resolved simply to wake up a hour earlier each day and dedicate that time to prayer.

Father Gaughan also hopes that his awareness of his own limitations and weakness makes him someone with whom his parishioners can better relate, noting that he includes stories from his daily life and struggles in his homilies, sometimes even drawing on recollections from his childhood.

"I wouldn't eat a bowl of cereal once because my brother poured

the milk for me," he recalls of a time when he would have been in kindergarten. "I wanted to do it myself." This story too, he says, affirms the notion of a Lent of limitations.

"We don't want to be needy and have others do everything for us all the time, but we don't have to necessarily think that we have to do everything ourselves."

Father Gaughan says it's okay for people to acknowledge their weak points because even the Scriptures include instances of holy people — Isaiah and Peter are two examples — becoming overcome and discouraged by their own weakness and sinfulness. He notes that, despite these weaknesses, these people did not give up, but rather allowed God to help them and then continued to do the work God called them to do.

"There's nothing wrong with knowing who we are," Father Gaughan concludes. "We're people of needing that conversion. And with that too, to know our human weakness and to be honest with ourselves, it should help us to be more patient with other people. We're all part of the body of Christ, and we all need God's grace and forgiveness — and patience."

Luers learns of plight of Darfur students



JANAE MEYERS

Bishop Luers students have taken a stand for Darfur. From left, are Abdelaziz Omer Ahmed, Bishop Luers Principal Mary Keefer, Suliman Giddo, director and founder of Fort Wayne-based Darfur Peace and Development, Aggie Pryor, student and founder of Luers' STAND chapter.

BY JANAE MYERS

FORT WAYNE — On March 1, Suliman Giddo, director and founder of Fort Wayne-based Darfur Peace and Development, came to speak to Bishop Luers students at a World Culture Club meeting. Giddo was invited there by senior Aggie Pryor, founder and president of the Bishop Luers chapter of S.T.A.N.D. (Students Taking Action Now: Darfur).

The students listened attentively as Giddo told them of his native country, Sudan. He explained how education is so important to the people of Africa that in some areas, they walk 85 miles, day and night for two days, to be entered into a lottery to have a chance to go to school.

However, since the genocide in Darfur began, the children in Sudan do not have a chance to go to school. The government will not pay the teachers. Giddo explained that to help the children of Darfur receive an education, Darfur Peace and Development has been sending money to pay the teachers and run the schools. Over the past two years, 3,800 children have been able to go to school thanks to the program.

Upon hearing that the cost of sending 500 children to school was \$1,500 for one month, Bishop Luers Principal Mary Keefer, looked around the room. "We can do it," she announced.

The students present at the meeting agreed with her. Keefer pledged to Giddo that Luers would find a way to raise the money and would send 500 students to school in Darfur.

Pleased to hear this, Giddo animatedly explained that he would send the Luers students pictures and contact information so that they could write to the students in Darfur for whom they would be providing an education. He described how Luers students could write and send pictures to the Darfur students, and they would write back. All letters would be translated by Darfur Peace and Development with the original copy attached.

To end the meeting, Giddo explained what the Bishop Luers students and everyone in general could do to bring about an end to the genocide.

"Write to the congressmen. That way they will do something instead of just sleeping. If you sleep, then they will sleep."



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Catholic life in Indiana achieves a milestone in 1857

BY ANN CAREY

Excerpted from "Worthy of the Gospel of Christ: A History of the Diocese of Fort Wayne-South Bend" by Joseph M. White

Celestin de la Hailandière, the second bishop of the Vincennes Diocese, which then included all of Indiana, served until 1847 and was succeeded by Bishop John Bazin, a fellow Frenchman. However, Bazin died unexpectedly in 1848, before he even had a chance to visit northern Indiana.

"Blessed with more staying power than his predecessors, the fourth bishop of Vincennes, Maurice de St. Palais, a priest of the diocese since 1836, received episcopal ordination in January 1849 to begin a tenure destined to last 29 years. By the 1850s, the pace of settlement in northern Indiana advanced steadily. For the better direction of Catholic life in northern Indiana, St. Palais — also absorbed in ministering to the substantial Catholic population and institutions of southern Indiana — believed that he could not adequately care for the north. Accordingly, he successfully sought a division of his diocese to create a new one for northern Indiana. With the formation of the new diocese of Fort Wayne in 1857, Catholic life in northern Indiana achieved a major milestone ...

"The term of the first bishop of Fort Wayne, John Henry Luers, began early in 1858 and extended 13 years and five months, leading clergy and laity in the diocese's initial phase of extending the institutions of Catholic life around northern Indiana ...

"During his first trip around the diocese, Luers confronted the reality of his undeveloped jurisdiction of 17,431 square miles covering 42 northern Indiana counties with its 11 diocesan priests...

"Across northern Indiana, the pastoral challenge was to create churches or at least mission stations — that is, places of regular worship and sacraments in private homes, schools or rented halls. In 1864, after six years as bishop for northern Indiana, Luers made his 'ad limina' visit to Rome with a report on the diocese's condition to Propaganda officials ... that the diocese had an estimated 30,000 to 35,000 Catholics, consisting of Americans, Germans, French and Irish, with Germans slightly predominating over the other groups. Their places of worship had grown quickly: 'The number of churches of all descriptions was 20 (in 1857); but the greater part have since either been replaced by new and far larger

ones, or else enlarged. Their present number is 48 and 11 new ones building.' He noted the challenge of ministering to nationalities:

'Nearly all the congregations are mixed or composed of different nationalities, which makes it often difficult for the pastor to manage them.'

"The church buildings arising ... reflected a growing external presence of Catholicism in northern Indiana. In the century's remaining decades, the dimension of Catholic parish life would develop at these places depend-

ing on each community's size, wealth and Catholic spirit. Tending them was their highly mobile bishop — constantly on the road, selecting church sites, blessing cornerstones, dedicating churches, and conferring the sacrament of confirmation. Many early congregations would wait years before they enjoyed the continuous ministry of a resident priest."

"During his first trip around the diocese, Luers confronted the reality of his undeveloped jurisdiction of 17,431 square miles covering 42 northern Indiana counties with 11 diocesan priests."

World and diocesan timeline 1857-1871

EVENTS OF 1858

Feb. 11 — Virgin Mary appears to St. Bernadette of Lourdes
May 11 — Minnesota admitted as 32nd U.S. state.
Oct. 27 — Theodore Roosevelt, 26th President of U.S. is born.
Nov. 26 — Katharine Drexel, Roman Catholic saint is born.

EVENTS OF 1859

John Brown raids Harper's Ferry in Virginia, a signal for a general slave rebellion.

EVENTS OF 1860

Nov. 6 — Abraham Lincoln elected as 16th president of U.S.

EVENTS OF 1861

April 12 — American Civil War begins at Fort Sumter, South Carolina.
July 1 — First Issue of Vatican newspaper, *L'Osservatore Romano* is published.

EVENTS OF 1862

American Civil War rages on.

EVENTS OF 1863

Oct. 29 — 16 countries meet in Geneva, agree to form international Red Cross.

EVENTS OF 1865

April 9 — Lee surrenders to Grant, effectively ending the Civil War.
April 14 — President Abraham Lincoln is shot at Ford's Theater.
April 15 — Vice President Andrew Johnson becomes President of U.S.

EVENTS OF 1866

May 16 — Charles Elmer Hires invents root beer.

EVENTS OF 1867

July 21 — Missionary Thomas Baker is killed and eaten in Viti Levu, Fiji.

EVENTS OF 1868

July 25 — Wyoming becomes a U. S. Territory.
Nov. 3 — Ulysses S. Grant elected president of the United States.

EVENTS OF 1869

May 6 — Purdue University is founded in West Lafayette.

EVENTS OF 1871

June 29 — Bishop John Henry Luers dies suddenly in Cleveland, Ohio after presiding at ordination ceremony.

ST. JOHN THE BAPTIST, NEW HAVEN — 1859

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ADVENTURE EXPERT SHARES TIPS FOR TRAVELERS OF ALL AGES Whether it's to escape the daily grind, catch up with an old friend, connect with family, or challenge one's body physically, adventure travel can be a fit for every type of person. The top five tips include: Do some homework; nutrify your body; jump start your joint health; dress the part and bring backup.

After hospitalization: An overview of discharge options

BY LISA PETSCHÉ

There's a good chance your parent or other aging loved one will require hospitalization at some point, especially if he or she has chronic health problems.

Once his condition is stable, hospital staff will work with him and your family to formulate a discharge plan.

When a patient makes a good recovery, planning may be simple and straightforward. In other situations, though, varying degrees of assessment and problem solving are required.

A good discharge plan involves communication and collaboration among the patient, family members and health care providers. It addresses issues around medical management, activities of daily living (self-care and home management skills), mobility, safety and

finances, as well as psychosocial needs. The goal is to determine the most appropriate setting to meet the patient's needs and facilitate a smooth transition.

The hospital discharge planner — usually a social worker — serves as the coordinator. An expert on community resources, he or she can assist with decision making and provide information and referral to community support services as needed.

Home

Many people are able to return directly to their home, especially if they have good family support. Some may require special equipment and support services on a transitional or long-term basis.

It's important during the planning stage to be open and honest with your relative and the health care team about the type and amount of assistance you're prepared to provide. If your relative is

receptive to outside help, community or private pay agencies may be able to fill in any gaps.

Prior to discharge, clarify your relative's medication needs and ensure necessary prescriptions are provided. Obtain details about any home health care services being arranged. Also inquire about follow-up medical appointments and tests, including who is responsible for arranging them.

Convalescent care

Some patients, especially if they live alone, need additional time to regain their strength before they can adequately manage at home. Selected retirement homes and nursing facilities have short-stay programs that, in addition to providing meals and housekeeping service, offer medical monitoring, treatment (such as surgical wound care) and personal care during this recuperation period.

Rehabilitation

If your relative has been hospitalized due to a stroke, hip fracture, prolonged acute illness or other type of major health crisis, an inpatient rehabilitation program may be recommended. Reactivation may occur onsite or at an acute rehabilitation facility or skilled nursing home. The goal is to help patients regain their strength and endurance, through participation in various kinds of therapy.

Long-term care

Some patients do not make a good recovery and require a setting where 24-hour supervision or assistance is available. Even if they are able to perform self-care activities, they may have difficulty with one or more instrumental tasks that are necessary for independent living, such as medication management, meal preparation, laundering

and housekeeping.

Hospice-palliative care

For patients in the end stage of a life-limiting illness, inpatient hospice or palliative care may be recommended. The focus is on maximizing comfort and quality of life. Patients receive medical care to alleviate pain and other distressing physical symptoms as well as interventions that address psychological and spiritual concerns.

This type of program is not limited to patients with a cancer diagnosis. People with late-stage heart, lung or liver disease and neurological diseases such as Parkinson's disease are among those who may benefit from specialized end-of-life care.

Lisa M. Petsché is a medical social worker and a freelance writer specializing in health and adult care issues.



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Gifts of real estate — a way to live and give

Question: I would like to give my personal residence to my church but continue to live there during my lifetime. What are the various options for gifting real estate?

Answer: Gifts of real estate can be comprised of donations not only of one's personal residence, but also a farm, vacation home, commercial building or undeveloped parcel of land.

It is important to discuss the potential gift of real estate with the charity first before deeding or transferring the property to that recipient to make sure the gift meets the organization's gift acceptance policies.

A number of benefits may result from donating your real estate to a charity. Depending on the type of gift made, benefits may include reduction or elimination of real estate taxes, income taxes, estate and inheritance taxes; avoidance or reduction of capital gains

taxes; continued use of the property during the donor's lifetime; and/or a lifetime stream of income.

Some of the more popular techniques of gifting real estate to a charity while still retaining use of the property and receiving tax benefits are a gift by bequest, life estate, gift annuity for home and gift of a partial interest.

Gift by bequest

Through a last will and testament or revocable trust, the donor can make a specific bequest of a specific property to be distributed to the charity at the donor's death. This provides the donor with great flexibility by retaining control of the property during lifetime. The charity can be named outright or as a contingent beneficiary. By making a contingent bequest, the donor stipulates who will receive the real estate if one or more of the named beneficiaries dies before the donor or disclaims the property.

Life estate

A life estate gives the donor the right to use the property for his/her lifetime. Typically, if a donor were to create a life estate, the donor would deed the property to the charity and reserve a life estate. As a life tenant, the donor is responsible for paying the property taxes, maintaining insurance and performing normal maintenance on the real estate. The remainder interest is transferred to the charity, and the donor receives a charitable contribution deduction for the present value of the charity's future right to receive the property.

For example, Sam, age 77, and Susie, age 75, own a home worth \$200,000. Their mortgage was paid off ten years ago. Sam and Susie plan to live in the home for the rest of their lives. They would like to make a significant gift to their parish. They decide to establish a life estate whereby they retain the use of the home for their

lives and continue the upkeep on the property by paying the property taxes, insurance, and repairs. Based on their ages and other factors, they will receive an income tax deduction in the year of the gift of about \$87,000, part of which can be carried forward for up to five years if the entire deduction is not needed for the current year.

Gift annuity for a home

A gift annuity for a home is a combination of two charitable planning techniques — the life estate and gift annuity. With the gift annuity for a home, the donor establishes a life estate and then exchanges the remainder interest of the home for a gift annuity. The donor retains the right to live in the property for life. The gift annuity, then, provides income to the donor for his/her lifetime. A portion of the remainder value is the annuity contract value, which pays out an annuity each year. The



ASK THE GIFT PLANNER

BY ELISA SMITH

donor can use the cash received from the annuity payouts to pay the property taxes, insurance and maintenance on the home. In addition, the donor receives a partial charitable tax deduction for the gift portion of the remainder value.

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.

What is Divine Mercy Sunday?

Divine Mercy Sunday is the title of the Second Sunday of the Easter season. It was named by Pope John Paul II at the canonization of St. Maria Faustina on April 30, 2000, and then officially decreed by the Vatican.

Pope John Paul II said of Divine Mercy Sunday, "In a special way, it is the Sunday of thanksgiving for all the goodness that God has shown us in the whole Easter mystery" (April 23, 1995).

Here, he underscored the Church's understanding that Divine Mercy Sunday as the Octave day of Easter brings us the fullness of Christ's Resurrection - pointing back to the first day of our celebration on Easter Sunday and now to its fullness on the eighth day, the Octave.

Divine Mercy Sunday, then, can be seen as the convergence of all the mysteries and graces of both Holy Week and Easter Week. It is like a multiple-exposure photograph of Holy Thursday, Good Friday, Easter Sunday, and Easter week. On Mercy Sunday, the Octave Day of Easter, we celebrate the great graces that are available to us through our risen Lord's victory over sin, death, and the Evil One.

In fact, our Lord revealed to St. Faustina, the great Apostle of Divine Mercy, that He desires on this day to pour out a flood of mercy on souls:

My daughter, tell the whole world about My inconceivable mercy. I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the Fount of My Mercy.

(Diary of St. Faustina, 699)

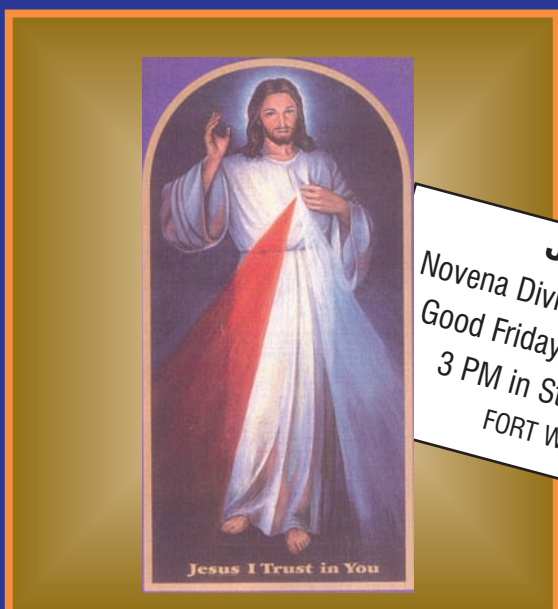


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1st COMMUNION

We stand in communion

BY FATHER DARYL RYBICKI

Early in the Acts of the Apostles, right after the experience of the outpouring of the Holy Spirit at Pentecost and the first sermon preached by Peter and the others that influenced about 3,000 to be baptized, we are given a unique glimpse into the life of the infant church: "They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers." — Acts 2:42.

In this single verse, we learn that the early church was truly about forming community — a "common unity" — not only with one another but with and in the Lord Jesus, as they gathered to be in communion ("common union") through the breaking of the bread, an early scriptural term for the celebration of the Eucharist. This was not merely the description of a liturgical observance, but a true definition of just how those "pioneer" Christians viewed themselves.

It was when they stood in communion, in common union with Christ and each other, that they were able to experience the fullness of faith and the life of the church.

They lived the reality of what the Second Vatican Council meant when it stated that the Eucharist is "the source and summit" of our lives as believers. They drew their common life from the experience of the breaking of the bread, as they strove toward the fullness of unity that comes from being one with the Lord.

When they came together in prayer and praise, when they

gathered to break the bread and share the one cup in fulfillment of Jesus' admonition at the Last Supper, "do this in memory of me" (Lk 22:19), they were moving toward the oneness that Jesus prayed for at the Last Supper, "... that they may all be one, as you, Father, are in me and I in you, that they may also be in us ... that they may be one, as we are one," (Jn 17: 21-22) — the ultimate summit of communion, the common union that we are called to share with Jesus, with the Father, and with one another.

It was when they stood in communion, in common union with Christ and each other, that they were able to experience the fullness of faith and the life of the church.

Throughout the history of the church, the Eucharist has been seen not only as the lifeblood of this common unity in the church, but also as the ultimate goal or "achievement" for the church — total unity with the Father and the Son, most completely experienced in the joy and

peace of the kingdom. In ancient times of persecution and religious oppression, the celebration of the Eucharist strengthened not only the resolve of the early Christians to "stay the course" and to "keep the faith" in spite of the risks involved, but also enabled them to find meaning in their sufferings, as they saw their earthly trials and tribulations as a means for them to be in common union with the suffering Christ. "If they have persecuted me, they will also persecute you," Jesus had told them at the Last Supper (Jn 15:20). They, who were "Christ's body" (1 Cor 12:27), felt a connection with the head of that body, insofar as they were able to stand in common union with Jesus, and with one another in enduring persecution. Where Jesus had gone before them, they hoped to follow, and the

Eucharist was a tremendous source of strength to keep their feet on the path that Jesus first walked for them.

As the period of persecution and oppression gave way to a period of visibility and growth, we see the Christian community making great strides in its liturgical life, developing the celebration of the Eucharist so as to be a full expression of the life of the church — the people of God coming together in communion union with Christ, the head of the body, and each other, proclaiming their undying belief that Jesus had not abandoned the church, had not left his people alone, but rather continued to be alive and present with them when they came together in his name for the breaking of the bread. "For where two or three are gathered together

in my name, there am I in the midst of them," Jesus had taught them (Mt 18:20), just as he had said "I will not leave you orphans" (Jn 14:18) and "Behold, I am with you always, until the end of the age." (Mt 28:20)

This confident assurance in the presence of Jesus with his church helped to form the fundamental belief in the real presence of Christ in the Eucharist. Through the sacramental form of bread and wine, the Lord Jesus is present with his people — body, blood, soul and divinity — as the church stands in communion with its Lord and Savior.

Today, the Eucharist, as the source of the church's life, continues to provide the nourishment necessary for the people of God to continue the climb toward the summit of existence — total

union with the Father and Son in the joy of the kingdom, guided and strengthened by the Spirit. As we stand in communion, in common union with Jesus and one another, as a community of believers, a common unity of those who proclaim the real presence of Christ, we strive to more and more become what we are called to be and truly are — the body of Christ. As such, we take our place in a nearly 2000-year unbroken tradition of faith — faith in the one who invited his disciples at the Last Supper, and who continues to invite us today to "Take and eat; this is my body." (Mt. 26:26).

Father Daryl Rybicki is the pastor of St. John the Baptist Parish in Fort Wayne.

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Gift-giving ideas for your first communicant

BY DEB WAGNER

Gift giving is a rather common practice for special occasions. Material gifts are often given to those we care about.

What a gift we are given through the Eucharist as an active participant in the sacrifice of Christ that occurred at one moment in time for all. Pope John Paul II stated in his encyclical entitled, "Ecclesia de Eucharistia," that eucharistic Communion also "confirms the church in her unity as the body of Christ."

In the letter to the Corinthians, St. Paul refers to this unifying power of participation in the banquet of the Eucharist in the following manner, "The bread which we break, is it not a communion in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread." — 1 Cor 10:16-17.

It is a celebration of the common union a person has with the larger body of Christ in his or her local parish community and with other Catholic Christians throughout the world; the "source and summit of Christian life" according to the Second Vatican Council.

St. John Chrysostom's commentary on these words is profound and perceptive: "For what is the bread? It is the body of Christ. And what do those who receive it become? The body of Christ — not many bodies but one body. For as bread is completely one, though made of up many grains of wheat, and these, albeit unseen, remain nonetheless present, in such a way that their difference is not apparent since they have been made a perfect whole, so too are we mutually joined to one another and together united with Christ".

Hundreds of children and adults around the diocese will make their first holy Communion in the coming weeks. If you will be attending a first Communion celebration, there are endless possibilities for that special gift for the first communicant on this very special occasion.

Patrick Harrington, who owns



FRANCIE HOGAN

The display above shows just a small array of first Communion gift ideas. From invitations to party ware, religious gift stores offer an assortment of items to be given to the first communicant on your list this year.

All Saints Religious Goods with his wife, Virginia says, "While vendors are always looking to introduce something new and we will have those, traditional items are still the best." Traditional items include rosaries, children's missals, Bibles, books on the saints, scapular medals and St. Christopher medals.

Mike Manley of Aquinas Book and Gift Shop adds that the keepsake boxes are very popular. Keepsake boxes are to store those special gifts and memorabilia such as patron saint rosaries one receives for first holy Communion. Photo albums and commemorative picture frames are nice for those irreplaceable and captured moments in time. He even sells a picture frame that guests can sign to show who shared in the first

Communion celebration.

If you are looking for something a little more nontraditional for gift giving, you might consider starting a Nativity set for the first communicant. Give them a few of the pieces for first Communion and then add a piece or two to the collection with future gift giving events.

While one might be tempted to begin the Nativity collection with Mary, Joseph or the baby Jesus, perhaps

it would be more appropriate to give those as gifts to coincide with Christmas and use this opportunity

to focus on the shepherds or wise men bearing gifts.

Debbie Yoder, manager of Love and Blessings, suggests rosary bracelets, Mass books, Communion folders and wall crosses with the chalice, hosts, wheat and grapes featured.

Karen

Magdich of the Cathedral Bookstore in Fort Wayne says, "A few of the most important things for a child's first holy Communion are a prayer book and a rosary. Almost all first holy Communion prayer books have the Mass in them. They also contain many other prayers. Most older people we talk to tell us that they still have their first holy Communion prayer book, so it is a special

keepsake. They may have lost other things but seem to have the prayer book and many times their rosary."

When it comes to buying the first Communion gift there always seems to be a number of things to buy girls but not so much for boys according to Magdich. For the little gentlemen, however, she recommends a statue of the Good Shepherd. They also carry statues of the Blessed Mother for either boys or girls or a crucifix. One of the favorite crucifixes among the staff at the Cathedral Bookstore is one that has a silver medallion behind the head of Christ. The medallion is inscribed "In remembrance of my first holy Communion."

If all of these gift ideas leave you in a quandary, you could always give the gift of money. Money allows the first communicant to buy or give whatever is lacking. Since the first communicant has much through the prayers of the unified body of Christ and gifts from loved ones, some of the money received could even be given back to God by donating it to a charity. In such a spirit of giving, everyone feels better.

"A few of the most important things for a child's first Holy Communion are a prayer book and a rosary."

KAREN MAGDICH

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Eucharist: the heart of the church

BY KAY COZAD

"Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink."

— Jn 6:54-55

FORT WAYNE — Fourteen-year-old Derick Bean believes these words of Jesus with all his heart and says it's a matter of faith for him. Those are powerful words coming from the shy, introspective Woodside Middle School eighth grader, who feels an ever-developing understanding of what Eucharist means to him.

Memories of his first Communion bring a smile to this young man's face as he recalls, "It was exciting because all of my family was there. I was the center of attention."

The focus during that time, he says, in preparing to receive the body and blood of Jesus Christ for the first time was reconciliation. "We went to reconciliation to get a sense that we are forgiven. I figured out God has a plan — he is always there to forgive sins, and you can always talk to him."

As a confirmation student at St. Elizabeth Ann Seton Parish, preparing for the Jubilee Year confirmation ceremony this fall in celebration of the 150th anniversary of the diocese, Bean feels a sense of renewal as he learns more about the Eucharist.

"Communion started to get routine a while ago. But I talked to my dad and figured some stuff out," he says. "I feel that receiv-

ing Communion is kind of a small reconciliation for me. It's him forgiving you for the past week and getting you ready for the next week."

Canadian-born Mickie Tanesky, parishioner of St. Jude Parish, couldn't agree more. Though her memories are from a more distant past, Tanesky recalls the nuns in Canada, who prepared her first-grade class for first Communion, spent a significant amount of time teaching about purity of not just the body, but of the heart and mind. "They explained that it (Eucharist) was Christ and about reverence to the bread. It led to a closeness to Jesus in the Eucharist," she says.

When her family moved to the United States in her eighth grade year, she found comfort in daily Mass during the transition time when she struggled to learn English. As she matured, so did her reverence for the Eucharist. Her husband John converted to Catholicism before they married and they raised their three children in the faith.

And 23 years ago, when St. Jude initiated perpetual adoration, there was no question as to her involvement in it. "Part of my stewardship was to help get the chapel off the ground," she says. Tanesky spends the wee hours of the morning with the Lord in adoration. "I covet that time. Just me and the Lord," she says, adding, "I know whether I feel it or not, God is present." That prayer time has led her to live more compassionately as she "experiences an ongoing conversion." She now works with the poor at Matthew 25.

Father Jim Shafer, pastor at St. Elizabeth Ann Seton Parish, understands ongoing conversion, from a different angle. His love of the Eucharist led him to devote his life to the Lord's service. Father Shafer recalls his third grade first Communion experience as "mind boggling."

His mother, with her deep love for the Mass and Eucharist, he says, taught him "a wonderful reverence and awe." But he adds mischievously, as a child, he remembers focusing on the presents and family attendance.

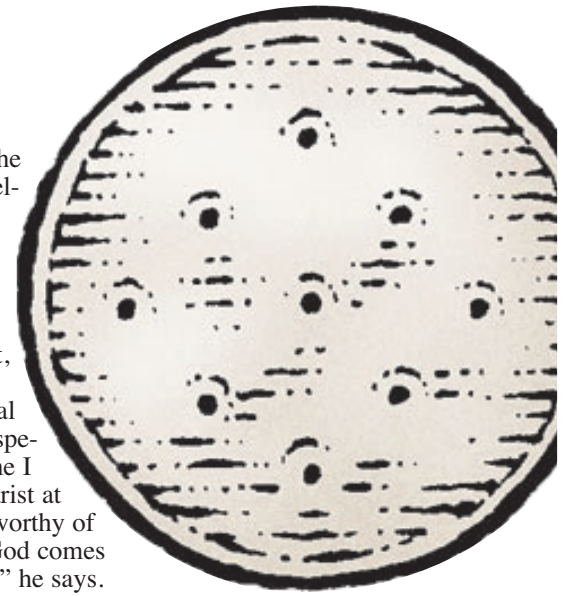
"I got enough money for a bike," he says, adding, "I called it 'my first Communion bike.'" His devotion to the Eucharist increased when he became a Mass server in fourth grade and continued through his seminary and military years. "I found solace in the Mass, wherever I was."

Following ordination, Father Shafer found himself at St. Charles Parish in Fort Wayne where he and another associate pastor spent a significant amount of time planning the eucharistic celebrations there. "I thought this needed to be the heart and center of the parish." He took that growing belief with him to St. Bavo, Mishawaka, and then to St. Elizabeth, where he told parishioners, "The number one thing is Sunday celebration of Eucharist. Every other ministry will be blessed and flourish by the grace of the Eucharist."

Though he has been a priest now for 32 years, Father Shafer feels he is still learning. "I've had the opportunity to study it deeply and am in awe of the gift of the Lord. Each year I grow more and

more in love with the Lord through the celebration of the Eucharist."

As a man, he says, Communion feeds and strengthens him. As a priest, the Eucharist keeps his ministry personal and fresh. "I say a special prayer each time I celebrate the Eucharist at Mass. We're so unworthy of the Eucharist and God comes close to us anyway," he says. "Where else can you get a hold of God like you can in the Eucharist?" Where indeed?



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After first Communion: Keeping Jesus the priority with young people

BY MICHELLE DONAGHEY

First holy Communion day, the day when your child will meet Jesus for the first time in the presence of the holy Eucharist. This is a day that you and your child will forever remember and hold dear in your hearts. First holy Communion is a celebration of family, friends and community. But while first Communion is very special and most important, helping your child continue his walk of faith is even more important.

But what should we do? Cindy Black, director of the Office of Youth Ministry and Spiritual Formation for the Diocese of Fort Wayne-South Bend, and Bill Odell, youth group director for Little Flower Parish, South Bend, offer several suggestions for what parents should do right away and for years to follow.

First communicants and immediately after

Make faith a priority in your home. "Encourage by doing. Otherwise, prepare to be disappointed. If it's a priority in the home, it will be a priority for the children," says Odell.

Odell and Black agree that the most important thing that parents can do after first Communion is to "pray together."

"Pray about everything — pray a variety of prayers, spontaneous, rosary, Stations of the Cross," advises Black.

"It's pretty simple, but if children don't see prayer as a priority for their parents, it's probably not going to be for them either," adds Odell.

Celebrating Mass should be done regularly, not just on an occasional basis.

"Irregular attendance implies lukewarmness," says Odell. "Talk about the value of the Mass and that we join with the angels and saints in worshipping God and that participating in the Mass helps the entire body of Christ. Books can help explain this," says Black who suggests "The Weight of the Mass" for smaller children and "The Lamb's Supper" for teens and adults.

When children are still young, shortly after their big day, Black

suggests the following to keep them connected to their faith:

- Study the saints. "There are books about young saints and blessed and a plethora of information online," she says.

- "Present them in fun ways. For example, on the feast of the Guardian Angels, I served angel hair pasta and angel food cake for dinner," Black says. "We read about angels and said prayers to our Guardian Angels. We also had a Sacred Heart of Jesus party with friends and talked about the message of his sacred heart, prayed a litany to the Sacred Heart of Jesus and had a chocolate fountain."

As they grow

Children who are older, near and beyond confirmation age, should be encouraged as well through your actions and encouragement.

"Don't treat confirmation as graduation. It's a step in the process. Make it a priority to speak about issues that have serious implications to our faith and our lives. It's especially important that children and youth hear how faith impacts the world. If children hear that as a regular part of family conversation, it will have a huge impact on them," says Odell.

"Continue to serve as a family, looking for ways to serve others, neighbors, the poor," says Black.

"It is important for youth to be involved in the life of the parish in many of the same ways that adults are. They should not think of themselves only as the future church; otherwise they'll look for other ways to be regarded as important now," says Odell.

Teens should have at least one thing that they are committed to in addition to their Sunday Mass participation that will "help them continue to grow in faith and knowledge of the church," says Black and notes many parents are apprehensive on pushing this for fear "they will reject the faith."

"This is faulty logic," Black

says. "We would never say, 'I don't want to force my child to wear a seatbelt for fear of rejecting car rides.' Our vocation as parents calls us to help our kids get to heaven. We must make sure that they are doing the things that will lead them on their way."

As children do grow and gain independence, parents need to also make sure that their children have friendships that "foster their faith, not threaten it," notes Black who adds that it is "good for all children to understand the universal aspect of our faith and call to holiness."

Involvement is important at any age

"If parents aren't involved in the faith, the chances are great the children won't have a faith journey. It's what parents model, not simply what they say, that will have the greatest and most enduring impact," notes Odell who encourages youth group participation.

"Youth groups are very important to youth because as adolescents peer relationships have become central to their formation. Parents may think they have less impact on their children's lives at that point, and on the surface it may be so, but all the modeling they've done prior to adolescence

will bear greatly on what happens during youth-group years," says Odell.

"In a youth group, they have the opportunity to discover and express their faith as they simultaneously grasp for independence," adds Odell. "A good youth group will help youth develop leadership

skills and become more self-reliant in their faith, especially if they stick with the group all through their high school years."

No matter what the age of your child, time is of the essence.

"Busyness is a curse of modern life. It's hard for parents to be encouraging when they are constantly exhausted or feeling hassled. Just praying seems daunting," notes Odell and parents should "take time to really look at our priorities. Is overachieving, or out-achieving others in our competitive society more important than just being family, learning how to Sabbath (rest) together, worshipping and praying together, playing together, just being?" reflects Odell.

"We will not have to answer God how good our child was at soccer or how many committees we served on, but we will have to answer for what we did as parents to teach them to love the Lord. We need to remember always that we are the primary catechists and educators of our children," adds Black.

"It's what parents model, not simply what they say, that will have the greatest and most enduring impact."

BILL ODELL

Special delivery:

The gift of the Eucharist to the homebound

BY MARK WEBER

FORT WAYNE — After the final blessing at Sunday Mass, when the faithful seem to walk more briskly than they did on the way in, there are one or two who linger, who are not in a hurry and who prefer a silent and private departure from church ... and that is because, in their pocket or purse, they now carry the Healer of Hearts, the Perfect Lover, the Creator of the Universe.

Ministers of the Eucharist who visit the homebound move about openly these days, but that wasn't always the case. In the early days of the church, when Christians were treated with scorn, torture and death, it was risky business to carry the Blessed Sacrament. An exemplar of this was a lad named Tarcisus, who because of his youth and unassuming appearance, was chosen to smuggle the sacrament to prisoners awaiting martyrdom.

Unfortunately, Tarcisus became one himself, when a band of pagans taunted him and beat him to death with clubs and stones. If their purpose was to defile his precious burden, the thugs came up empty; in death, Tarcisus carried no trace of the Blessed Sacrament. Today, this boy saint is honored as the patron of acolytes.

Jim Brazill is no canonized saint. He's a retired beer salesman who carries the Eucharist on a daily basis to his son, James Jr., who is in failing health and to other members of St. Peter Parish in Fort Wayne.

Perhaps no other special ministers begin the way Jim Brazill did; his first experience in bringing the sacrament to others was when, by helicopter, he escorted a Catholic chaplain to various locations in Korea.

His service at St. Peter Parish began in response to an invitation from Father John Delaney.

Jim Brazill is in agreement with other ministers of the homebound who say that their communicants hunger not only for the Blessed Sacrament, but for company and news about what's going on with the parish or news in general. Therefore all visits begin with nugget from the outside or shared opinions on a topic in the paper on television. Things settle down then

with prayers, reception of holy Communion followed by a quiet time, a brief closing prayer and soft goodbye with a promise to return at a regular time.

Ann Marie Saul, a member of the St. John the Baptist Parish in Fort Wayne is an expert at reading moods and providing the appropriate response, a skill she developed as a mother of nine and grandmother of nine more. She also has a smile that does more for a sick room than 100 blessed candles.

Ann Marie began distributing Communion in church, and when the need arose, began home visitations years ago and has been a regular ever since. Each Sunday, she brings the readings for that day, plus any prayer particularly appropriate for the person she visits.

For her, a rich spiritual fulfillment is experienced by knowing that she is the one who brings the divine presence to someone who will soon be in the presence of the Divine.

Chris Hawkins, mother of three and a parishioner of St. Therese Parish in Fort Wayne, brings Communion to six ladies at the Kingston Retirement Center in Fort Wayne.

In a well-lighted and private gathering area, Chris arrives about 10 a.m. on Sunday mornings. Next to an extra large high definition television, she sets up a small "altar" consisting of a piece of fabric in the correct liturgical color, a crucifix, and a small lighted candle. She then makes an announcement on the public address system that residents are welcome to attend the Sunday TV Mass. Her regulars show up about 15 minutes before Mass time. They chat and then watch the Mass, and receive Communion from Chris at the same time those on TV do.

Chris Hawkins makes this visit every other Sunday. Paul Gannon, also from St. Therese, covers the other weekends.

A visit with ministers to the homebound reveals three things in common: The specter of cancer, so frequently present, the enriching benefit of the Sunday TV Mass as another kind of a welcome visitor and that each of these carriers of Communion question who gets most out of the visit — when they leave those who are homebound, they feel that they leave with more than what they brought with them.



MARK WEBER

Residents at Kingston Retirement Center watch the TV Mass and receive Holy Communion from homebound minister Chris Hawkins.



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Eucharist: source and summit of Christian life

BY GINNY KOHRMAN

Scripture Mt 26: 26-30, Mk 14: 22-25, M 22:14-20, 1 Cor 11:23-26, Jn 6: 22-59

Commentary

The Eucharist is the ultimate covenant of love between God and humanity. Jesus loved each of us so much that, before he died on the cross, he made it possible for those who believe in him to share in his life, death and resurrection. Each time we participate in the Eucharist, we are renewing this covenant of love with the Father, Son and Holy Spirit.

The Eucharist, in the Vatican II document, “Lumen Gentium,” is called the “source and summit of the Christian life.” CCC, 1324. All the sacraments give us sanctifying grace, but when we receive the holy Eucharist, we receive the author of all grace, Jesus Christ, true God and true man.

The Catechism of the Catholic Church (1325) tells us that the Eucharist is the sublime cause and means by which we share in the divine life and also unite ourselves to members of the universal church. The Eucharist is the ultimate way in which God sanctifies us and the greatest sacred occasion in which we offer our adoration, thanksgiving and praise to God through Jesus and the Holy Spirit. The Eucharist really is the greatest covenant of love.

Table of unity and love

Jesus used the time of the Jewish Passover to institute the holy Eucharist. He gathered his apostles and loved ones around the

Passover table in the upper room to prepare them for the his imminent death and resurrection. In the context of the Passover meal, Jesus offered his body and blood, in the form of bread and wine, for the forgiveness of our sins. He linked the Last Supper with his death and resurrection when he said, “do this in remembrance of me.” Because of Christ’s words and actions, we believe that the Mass is both a sacred meal and a sacrifice.

The significance of Christ’s actions at his last sacred meal or Last Supper is prefigured throughout salvation history. The use of bread and wine in worship is found in numerous ways in the history of the Israelites and in the New Testament parables of Jesus. God uses the symbols of bread and wine to show his people the depths of his love and continuous presence in their lives.

When we come together for the Eucharist each Sunday, we are united with those who throughout the history of the church have believed the words of Jesus Christ. ... “This is my body. ... This is my blood.”

Table of sacrifice, thanksgiving and forgiveness

For Jewish people, the Passover is a memorial feast, an annual celebration that recalls the events of the Exodus and a ritual action in which Jewish people of all times become sharers in the Exodus event. In a similar way the sacrifice of Christ is made present in the ritual event or celebration.

To consider the Eucharist a sacrifice may seem somewhat odd to

modern day Catholics. We do not take part in animal sacrifices for the forgiveness of our sins or to thank God for the fruits of our labor, as did the Jewish people in the temple. The Mass is a sacrifice however, in that Jesus Christ, through the bishop or priest, makes present sacramentally, the redemptive act of Jesus’ suffering and death. This anamnesis or “remembrance,” makes present, in a sacramental way, Christ’s passion, death and victory over death. The Catechism of the Catholic Church (1367) says, “The sacrifice of Christ (on the cross) and the sacrifice of the Eucharist are one single sacrifice.” The celebration of the Eucharist is a sacrament that does not repeat the sacrifice of Christ but makes present Christ’s sacrifice in the form of a memorial meal. This memorial relationship continues whenever the church celebrates the Eucharist.

Table of real presence

The Catholic Church teaches and believes that Jesus Christ, through the power of the Holy Spirit, is present in the word of God, the people assembled for Mass, in the person of the priest, but most especially and fully in the Eucharist, the body and blood of Jesus, in the form of bread and wine.

The church believes that, through the words of consecration spoken by Christ at the Last Supper and now pronounced by the priest and through the invocation of the Holy Spirit, the simple elements of bread and wine become the body and blood of Jesus. The Catholic Church calls the mystery of this conversion: transubstantiation. “The appear-

ance of bread and wine remain (color, shape, weight, chemical composition), but the underlying reality — that is, the substance — is now the body and blood of Christ.” — U.S. Catholic Catechism for Adults, p 223.

The real presence of Christ remains in the eucharistic species from the time of the consecration “as long as the eucharistic species subsists” (CCC 1377). We believe that Christ is present in all parts of the species. Because of these beliefs, any remaining hosts are placed in the tabernacle after Communion, and the Precious Blood is consumed. The Eucharist is reserved in the tabernacle so that Communion may be taken to those who are sick or dying (viaticum). Christ’s presence in the tabernacle allows us the opportunity to pray and adore him at all times within his church.

Our belief in the real presence of Christ in the Eucharist is a mystery ... meaning that we, in faith, believe that Christ is present in the eucharistic species, even when our human understanding fails to comprehend the reality of Christ’s gift.

Table of transformation and mission

Jesus, knowing that he would have to suffer and die, wanted his loved ones to be cared for. According to St. John’s Gospel (13:1-18), at the Passover meal Jesus humbly washed the feet of his apostles and gave them an important commandment of love. He instituted the Eucharist as a memorial of his death and resurrection, as well as a sacrament of service and love. Jesus, the unblemished (sinless) lamb, offers himself for others and tells his friends to do the same. Jesus became not only the sacrifice but also the priest. Then, out of love for us, he commanded his apostles to carry on his work as priest and victim until he returned in glory. We too by our baptism share in this priesthood of service.

The Eucharist is our greatest source of divine love, Jesus Christ, and the greatest source of our charity. Christ first loved us by laying down his own life. When we receive him in the Eucharist, we are given the graces to love others in return. Our encounter with Christ in the Eucharist changes and challenges us to grow in holiness. It should be our desire to become him whom we receive. As we humbly approach the Eucharist with living faith, our hearts are open to receive Christ’s love. God’s grace changes our hearts, and we become different people. We begin to see the world through the heart of Jesus Christ.

With Christ present within us we can no longer live just for our-

selves but are called to become more aware of the many needs of others. The Eucharist is the living source of grace for all that we are and do in this world.

Our encounter with Christ in the Eucharist should summon us to the world where we, as witnesses of our faith, encourage others to walk with him. The gift of faith, hope and love received in the Eucharist is an invitation to ongoing transformation and evangelization. After Jesus washed the feet of his disciples at the Last Supper he said, “I have given you a model to follow, so that as I have done for you, you should also do.” — Jn 13: 15.

Our service, occupations, vocations and all charity will only be effective if it is rooted in the Eucharist. We are privileged to receive the living God in this sacrament of the Eucharist. Our privileged encounter with Christ is given to us for a very special reason — so that we will love one another, as did Jesus, with a selfless and sacrificial love.

Reflection and connection

- Do I believe that Jesus is truly present in the Eucharist? Do my appearance, attitude and demeanor express my belief?

- How do I prepare to receive Jesus in the Eucharist?

- Does the reception of Jesus in the sacrament of the Eucharist transform me? How, or maybe, why not?

- Have you longed to receive the Eucharist but for some reason are unable to partake? What are some of the ways that you might be or become a part of the eucharistic community?

Evangelizing action challenge

For interior renewal

To make your Sunday offering more personal, fast from food in a conscious way during the week, or spend some time in silence an hour before Mass begins. At home, try turning off the TV or radio before Mass in order to prepare your mind and heart for the Eucharist. Read the Sunday readings prior to Mass to more fully open your heart to receive the word of God.

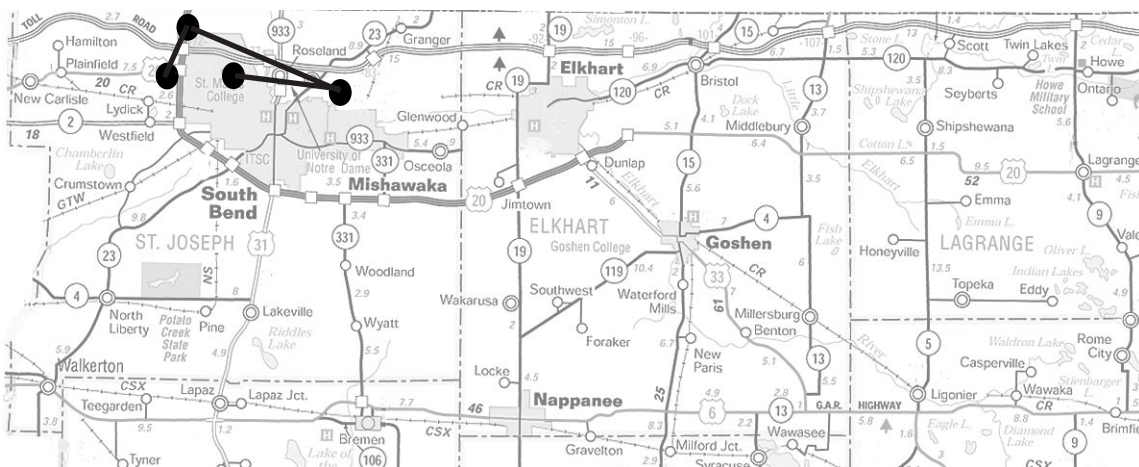
For reaching out to others

During the prayer of the faithful, intercede for those people and intentions for whom you have promised to pray. Place your struggles, worries and joys on the altar at the time of the preparation of the gifts.

For transforming society

Be aware of those opportunities within your daily life “to be Christ” for someone else. Be a good listener; be kind, concerned and forgiving. Respond with love, even when it is difficult to do so.

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EDITORIAL

Fish, penance, culture and creativity

The practice of Catholics abstaining from meat on Fridays — now reserved for Fridays of Lent — has come a long way. Centuries ago, it made sense to abstain from meat one or two days a week to preserve the limited supply that was available. Fridays had been days of repentance since the early church. So, since the church and culture were much more tightly intertwined in ages past, the practice of abstaining from meat quickly took on a spiritual component, becoming an act of fasting and penance.

Of course, as the years rolled by, Catholics sought a suitable meat substitute for their Friday diets and settled rather collectively on fish. Out of this was born an entire culture within Catholicism. The parish fish fry circuit is a staple of Lent, a major Catholic community gathering that brings people together in fellowship and a common experience of their faith. It's also a helpful fundraiser for parishes. The greater culture also acknowledges the practice of fish on Fridays by offering numerous fish options at fast food and fancy restaurants alike.

But this raises the question — is this “fish culture” still a penance? If a person hates fish, it certainly is. But for the person who never eats meat anyway, it doesn't mean much. And many Catholics, lovers of ritual that they are, have come to enjoy the tradition of foregoing meat for fish on Fridays. And the parish fish fry is not a solemn gathering; it is an enjoyable part of the Catholic experience.

This is not a bad thing. But it does raise the point that Catholics must be creative in how they express their penance over Lent. Pope Paul VI recommended prayer and works of charity. In the Diocese of Fort Wayne-South Bend, parishes offer many opportunities for prayer and devotion, some of them unique and creative, such as the outdoor Stations of the Cross held by St. Jude Parish, Fort Wayne on March 18, in which participants from the parish community walked to the yards of 14 different parishioners, praying a station at each one, all the while following a wooden cross crafted by St. Jude pastor Father Tom Shoemaker.

Catholics should be encouraged to branch out as to how they carry on their Lenten journey, finding new — or at least new to them — ways of expressing love for their God and sorrow for their sins. Such a move would probably open up new avenues for grace and God's healing power in their lives. Like eating fish on Friday and enjoying it, moving closer to God, even through an act of penance, is always a cause for joy.

Living the Eucharist

Bishop John M. D'Arcy often mentions in homilies that, in the sacrament of the Eucharist, we experience heaven.

As Catholics, we believe that the Eucharist is the body and blood of Christ. Through the Eucharist, Christ has remained with us through the ages.

If we truly comprehended what is before our very eyes, touching our hands, our tongues, brought into our very beings, we could only look at this real ultimate gift in wonder and amazement. As unworthy as we may be, God comes into my being. He comes to us in our shabby dress or our very best dress. He meets us universally — in America, Mexico, Iraq, China, Korea — we all receive the same Christ.

What are the ramifications of this? First, it doesn't mean we leave our faith in the church parking lot. It means we take the Christ we received in the Eucharist out to the world. We are sent to be his messenger of love, hope and strength. We take him to our homes, workplaces, schools, malls, the gas station. Do others see him in us?

As we look through this week's paper, let us marvel in the true gift God gives of himself to us.

In these last weeks of Lent, let us examine our consciences and look at the times we did not witness Christ in our lives and make a worthy attempt to serve those entrusted to our Christian journey. In imitating Christ we recall that the Son of Man came to serve, not to be served.

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

It's still the real thing

BY SISTER MARGIE LAVONIS, CSC

Some theologians and other church people say that not receiving holy Communion at Mass is like going to a dinner party and not eating anything. There is much truth in that statement. However, sometimes our reception of the Eucharist can be an automatic ritual and we can lose sight of what a great privilege it is and who it is that we eat.

When I was growing up, those who went to Communion had to fast from food and water from midnight. By the time I received my first holy Communion, the time of fasting was lowered to three hours. I remember the sisters in my grade school tying up the water fountains so we would not accidentally drink some water before our first Communion Mass. A little girl in my class figured out how to take a drink in spite of the efforts by the sisters, and she was not allowed to receive Communion with the rest of us. Many tears were shed, but that was the regulation. Her big day was ruined. Her first Communion had to wait until

another Mass.

It was also drilled into us that we should never chew the host. I guess this was considered disrespectful. We were taught to drink a glass of water when we went home from Mass just to make sure no particle of the Eucharist was left in our mouths.

It is easy to look back at those days and laugh at the seeming legalism of Catholics then. Even so, underneath it all was the church's belief that, because Communion is truly the body and blood of Jesus and such a wonderful privilege, we should prepare ourselves in a special way. It was meant to reinforce the fact that none of us is worthy to receive Christ, but we could at least make some kind of sacrifice to prepare ourselves to receive this great sacrament.

Today I think the pendulum has unfortunately swung the other way. Going to Communion at Mass appears to be automatic for many Catholics. Almost everybody receives the Eucharist at Mass, even people who are not members of our church.

There was a time when people

tried to look their best when going to Mass. The purpose was not to show off their good clothes. It was out of respect for the God we were going to worship and receive.

My purpose is not to judge or to suggest we emphasize externals, but it is to point out how important it is to remember who it is that we receive at Mass and not take this privilege for granted or let it become routine.

When we receive the holy Eucharist, we are united to Christ and the whole church in a special way. We should really think about this awesome encounter and not just receive it because that is what everyone else does at Mass.

It is true that none of us can ever be worthy to receive the Lord into our bodies. What an awesome privilege and gift it is that God left us this sacrament so that we could be united to him in a special way.

So, the next time you go to Communion remember to reflect on what is happening to you and show your gratitude. Holy Communion is not just a symbol of Christ. Like Coke commercials used to say, it is the “real thing.”

Would you not rather that people use birth control than abortion?

BY FATHER MATTHEW HABIGER, OSB

In a recent exchange on the Fox News “Hannity & Colmes” show, Father Tom Euteneuer of Human Life International (HLI) took Sean Hannity to task for his public rejection of the church's teaching on contraception. Hannity is a high-profile Catholic, and his dissent lends great support to the many Catholics who are contraceptors. In his defense, Hannity asked: “Would you not rather (prefer) that people use birth control than abortion?”

Let us consider the implications of this question. It has the tone of a talkshow bravado, but it still deserves an answer. The question presumes that one should choose the lesser of two evils. But if both are easily avoidable, why choose either? It is something like asking, “Would you not prefer robbing a bank to killing the bank president?” One ought to reject either alternative as totally unworthy of a person.

At the base of Hannity's question is the presumption that couples cannot practice self-restraint in sexual matters. They are going to have sex regardless of the consequences. Some couples will simply abort the unwanted child. And Hannity is against that. But, he reasons, if they can use contraception, then they can

prevent an unwanted pregnancy, and the temptation to use abortion as a backup to failed contraception. Contraception eliminates the need for self-possession and self-mastery.

But some self-mastery and self-restraint is necessary for any commitment to a human relationship. No one is exempt from acquiring self-control in the area of human sexuality. To refuse to acquire the will power required for self-mastery is to refuse an inevitable requirement of human maturity. We all understand the need for discipline in sports, academics and the business world. Why can't we understand the need for self-discipline over the most powerful of human drives?

Hannity uses the argument that he cannot force his beliefs, or values, upon others who do not share his religious beliefs. He can only urge them to follow his moral reasoning as far as they are willing to go. He thinks that calling contraception morally evil is only a Catholic thing.

Hannity cannot see the difference between contraception and NFP. He calls NFP simply another form of birth control, one approved by the Catholic Church. But NFP totally respects God's plan for spousal love; it always remains open to the goodness of our fertility and does not turn against it.

Contraception suppresses our fer-

tility, and depreciates it.

Contraception means that seeking one's pleasure trumps all other considerations and values.

The truth of the matter is that contraception leads to more and more abortion. Sixty percent of women who have an abortion were using some form of contraception. The contraceptive mentality turns against the goodness of nascent human life, and helps one to accept abortion if the contraceptive fails. When International Planned Parenthood wants to change the laws of a country which forbid abortion, they begin their strategy by promoting every form of contraception. They know that contraception inevitably leads to a demand for abortion.

Neither of the alternatives that Hannity suggests is morally acceptable. The only proper solution is to honor the God of all life by respecting his plan for marriage and spousal love.

Father Matthew Habiger, OSB, is a Kansas Benedictine priest and contributor to *Today's Catholic*. His ministry promotes the church's understanding of Natural Family Planning. He may be contacted at mhabiger@kansasmonks.org.

Two inside views of late pope's life don't make for redundant reading

VATICAN CITY (CNS) — As Pope John Paul II's sainthood cause rolled forward, two people close to him have offered quite different insider accounts of his life and times.

Cardinal Stanislaw Dziwisz of Krakow, the late pope's personal secretary for 39 years, has produced a conversational memoir called "A Life with Karol." In anecdotal fashion, it sketches many of their major and minor experiences together.

Pope Benedict XVI has meanwhile released "John Paul II: My Beloved Predecessor," a more analytical look at the philosophical and theological impact of his pontificate.

Although the books focus on the same subject, they don't make for redundant reading. That says something about the breadth of Pope John Paul's 26-year pontificate.

The volumes arrived in European bookstores just as church officials announced that the diocesan phase of Pope John Paul's sainthood cause would end April 2, the second anniversary of his death. The cause now goes to the Vatican.

Cardinal Dziwisz's more or less chronological account in "A Life with Karol" begins with the day Archbishop Karol Wojtyla of Krakow asked him to be his personal secretary. "When?" Father Dziwisz asked. "You can start today," the archbishop replied. After a pause, the priest answered, "I'll come tomorrow."

When Pope John Paul II's election was announced in 1978, Father Dziwisz was under the main balcony in St. Peter's Square with a crowd of Romans, most of whom didn't recognize Cardinal Wojtyla's name. "That's my bishop!" was the incredulous secretary's first thought. "It happened!"

The book reveals some private papal moments with the world's powerful and powerless. In Chile in 1987, shortly after being constrained to appear with Gen. Augusto Pinochet on his presidential balcony, the pope told the dictator it was time to think about handing back power to a civilian government.

After visiting Blessed Mother Teresa at her home for the dying in Calcutta in 1986, the pope whispered to her: "If I could, I'd be pope from here." Frequently,

THE VATICAN LETTER

JOHN THAVIS

Cardinal Dziwisz wrote, the pope would direct his motorcade to pull over so he could visit poor families in between official stops on foreign travels to Third World countries.

Pope Benedict's book is a collection of previous talks and essays, so there are no real revelations. Perhaps because Popes John Paul and Benedict were so much in synch on nearly every issue, press reports have focused on one minor disagreement: the Bob Dylan concert of 1997.

As news, it's recycled — from a paper he wrote as Cardinal Joseph Ratzinger in 1998, for the 20th anniversary of Pope John Paul's election. The concert closed

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Christ will strengthen and protect us



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Fifth Sunday of Lent John 8:1-11

The Book of Isaiah supplies the first reading for this weekend in Lent. The reading is from the second part of Isaiah, written at a time that was not the best period in the history of God's people.

The people had been rescued from exile. They, or their parents or grandparents, had survived the conquest of the Hebrew kingdoms by the Babylonians, the conquest that led to the exile.

However, by no means was all well. The land was not overflowing with milk and honey. To the contrary, it was lifeless and absent of yield. The very starkness and poverty of the land, and consequently of life on the land, easily prompted people to be cynical and to deny that God cared for the people, the tendency even to say that God did not exist.

With great power and clarity, this section of Isaiah insists that God will make all right. He is almighty. He will not forsake the people. He will cause rivers of life-giving water to flow through the arid land.

For the second reading, the church presents a passage from the Epistle to the Philippians. The Christians of Philippi had this in

common with Christians living in every other major city of the Roman Empire. They were few in number, by comparison, and their devotion to Christ drew them into a lifestyle and way of thinking utterly opposite the culture.

So, this epistle, as the other epistles, encouraged but also challenged the Christians. It is eloquent in its message, using the imagery of racing. Paul says that he has not yet finished the race, but he has his eyes on one sight alone, namely the finish line. When he crosses this line, in other words when he dies an earthly death, he will have won because he will enter life everlasting.

For its third reading this weekend, the church gives us a selection from John's Gospel. John's Gospel is a literary gem. It tells its version of the life and teaching of Jesus with remarkable brilliance and appeal. Important to this appeal is the Gospel's clarity and pathos.

Certainly such is the case in this reading. The danger before the woman, and the mercy of God in Christ, are so evident.

By way of explanation, the woman had been caught in the act of adultery. Jewish law and custom were very hard on adulterers, not to victimize women, but rather to secure the racial integrity of the people who were chosen to be God's special people. If an adulterous woman gave birth to a child, conceived outside her marriage, then fraud would taint the family's line of descent, and the identity of the people might be in jeopardy.

Jesus stepped into the picture. It was an ugly scene without doubt. A mob was in charge. Mob rule was in control, since, under the laws of the occupation, only the

Romans could execute a criminal, and the criminal had to be judged as such by Roman, not Jewish, law.

Yet, fearlessly, Jesus came to the woman's rescue. He forgave her. He also admonished her not to sin again.

Reflection

Next weekend, the church will observe Palm Sunday. Holy Week will begin. In other words, only two weeks of Lent remain.

Anxiously, the church tells us that there is still time to repent and to refine our determination to follow Christ. Our own sins in the past, or other strong pressures, may lead us to think that for us there is no hope. However, this reading tells us that Christ will strengthen us, support us and protect us.

God will help us to turn to Christ. The church bluntly tells us, in the second reading, that nothing else matters. We need the Lord. He awaits us.

READINGS

Sunday: Is 43:16-21 Ps 126:1-6 Phil 3:8-14 Jn 8:1-11

Monday: Is 7:10-14 8:10 Ps 40:7-11 Heb 10:4-10 Lk 1:26-38

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

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

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

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

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

THE CATEQUIZ'EM

By Dominic Camplisson

In the month named for the war god Mars, this quiz looks at warfare in the Old Testament:

- In the Old Testament the term war usually refers to**
 - spiritual warfare
 - armed conflict between nations
 - the conquest of non gentiles by the Jews
- How did Yahweh relate to the wars of the Israelites?**
 - He punished them for fighting.
 - He supported them and gave them victory.
 - He was indifferent.
- This term is sometimes interpreted as referring to armies, but might mean heavenly entities:**
 - hosts
 - mana
 - wahabi
- One controversial (at least for modern thinkers) element of Israelite war was the habit of**
 - converting the defeated foes
 - exterminating the defeated foes
 - enslaving the defeated foes
- What is the main reason for this policy?**
 - It prevented the survivors teaching the people idolatry.
 - It increased the workforce.
 - It added to the number of Jews.
- Because of this concern, this policy was only applied to**
 - cities in the areas given to the Israelites by God
 - cities inhabited by Christians or Muslims
 - cities in which there was a standing army or militia
- One place that suffered this fate (q. 4) was this walled city conquered by Joshua:**
 - Berlin
 - Jericho
 - Samaria
- 1 Kings tells us that before going to war the Israelites did this:**
 - consult God
 - sacrifice two tiki
 - washed the feet of the golden fish
- Samuel 24 records David doing this, a way of identifying how many soldiers he could enlist:**
 - decimation
 - conducting a census
 - hiring only twins and triplets
- It was important to the military leader that he had the favor of God before a battle. What did Gideon use to test this?**
 - an opinion poll
 - a fleece
 - a Theometer
- There were several reasons a man might be excluded from a battle. One pertained to a man who had built a house but had not done this:**
 - put on a roof
 - slept in the house
 - had the house warming.
- Another interesting exemption applied to a man who had not enjoyed the fruit of this:**
 - wisdom
 - a yumyum tree
 - his newly planted vineyard
- Men who were engaged but not yet married were generally**
 - put in the first line of attack
 - exempted from military service
 - looked down on as lazy
- Perhaps to keep up morale, these men were removed from the army before a war:**
 - Gentiles
 - Cowards
 - Jews
- When engaged in war against a distant city, the Israelites were admonished to do this first:**
 - offer them a choice between two forms of execution
 - offer them terms and take the prisoners as forced labor
 - kill the women and children, but release the soldiers

ANSWERS:

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

Covering statues makes clear somber nature of Holy Week

One of our parishes covers the statues and crucifix in purple linen through all of Lent. What is the meaning or tradition of this? Anonymous

The custom of covering statuary is an ancient one, and the current liturgical law of the church allows for it on the Fifth Sunday of Lent and following. This is a more intense period of Lent traditionally (prior to 1969) referred to as "Passiontide," when the starkness of the church is brought more into focus as statues and the crucifix are covered. This is designed to make clear the somber nature of the approaching Holy Week celebrations.

I notice lately, churches are singing more Mass parts in Latin. If singing in the vernacular is to bring about more participation, why would we want to sing the Mass parts in a language that very few understands? Anonymous

The liturgical reforms of the Second Vatican Council (1962-65) envisioned the continued use of Latin (it is still the official language of the church) in the liturgy. It was not the intent of the reform to abolish it completely (though in many cases, this is, in fact, what has happened).

While the liturgy is to be cele-

brated in the vernacular (in our case, in English), the church has always encouraged the knowledge and use of the Latin ordinary by Catholics. In fact, the church desires us all to be familiar with a number of Latin chants — published, for example, in the little liturgical book called "Jubilare Deo."

The fact that "the ball was dropped," so to speak, should not deter us from working to familiarize ourselves with these basic chants (the Mass parts and a few important hymns). The reason a number of parishes are beginning to make more use of these chants is not that Latin is intended to replace English, but in order to learn again (or, in reality, for the first time) these ancient and beautiful prayers and hymns.

In much the same way as parishes have, over the past decade, learned the newer hymns of such liturgical luminaries as David Haas and Marty Haugen, we should also be familiar with the (alas, lesser known) hymnody of St. Ambrose, St. Gregory the Great and Venantius Fortunatus.

Father Michael Heintz, rector of St. Matthew Cathedral, answered these questions. He may be e-mailed at mheintz1@nd.edu.

THAT'S A GOOD QUESTION

After observing your "Natural Planning" Web site, I have one question that I need someone from your viewpoint to clarify for me. Scenario: You are married. Your husband has HIV. How do you have sex? Robbie

I have not seen a definitive answer from the Vatican on the question raised by situation of a husband with AIDS.

Here is my considered opinion on the matter. This is only my opinion, but I have dealt with this problem in my extensive work throughout Africa. I have made speaking tours, and given many talks and conferences in eight countries of Sub Sahara Africa.

If a husband has AIDS, and he loves his wife, then the last thing he would want to do is infect her with a lethal disease. Besides being immoral, condoms are ineffective in preventing AIDS. Wherever

condoms are used, they increase the incidence of new cases of AIDS because they give people a false sense of security. Even if the condom were 100 percent effective, which it is not, it would still be totally immoral to use one, because the condom involves all the immoral dimensions of contraception.

The only solution in the case of a husband with AIDS is to practice total abstinence. He simply cannot afford the risk of passing a deadly disease on to the woman he loves. After the marriage is consummated, there is not an absolute imperative that the spousal act must continue. Under normal circumstances the spousal act should continue, and be a renewal of the marriage covenant. But, in this case, it would be a betrayal of the love which the husband professes for

his wife.

There are many other expressions of tenderness and love which a couple can demonstrate besides the marital act.

Father Matthew Habiger, OSB, answered this question. He may be e-mailed at mhabiger@kansas-monks.org.

Today's Catholic welcomes questions from readers. 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.

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for March 25, 2007

John 8:1-11

Following is a word search based on the Gospel reading for the Fifth Sunday of Lent, Cycle C: the tale of the people in the midst of an adultery scandal. The words can be found in all directions in the puzzle.

MOUNT	OLIVES	EARLY
TEMPLE	ALL THE PEOPLE	WOMAN
CAUGHT	ADULTERY	TEACHER
THE LAW	MOSES	TO STONE
TEST HIM	CHARGE	AGAINST
FIRST	THROW	WROTE
GROUND	WENT AWAY	ONE BY ONE

WRITING

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

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Lent and the modern martyrs

Last September, on a lovely afternoon during what Poles call "Golden September," a friend took my wife and me to Jamna, in the forests of southern Poland between the Beskidy Mountains and Cracow. You won't find Jamna on many maps — it's that small. Despite its obscurity, though, Jamna is indelibly imprinted on the spiritual map of the 20th century.

The men of Jamna were active in the Polish anti-Nazi resistance during World War II. On Sept. 25, 1944, the Germans wreaked a terrible revenge. While the men of the village were hiding in the woods so as not to endanger their wives and children, German troops rounded up the women, children, and old people of Jamna and murdered some 40 of them in cold blood, in and near their church. One mother held up an icon of Our Lady, to shield the three children clutching her breast and her skirt; all were killed. The villagers' wooden huts were then burnt. Jamna, the Germans thought, was no more.

Father Jan Gora, a Polish Dominican, was determined that Jamna's sacrifice and the faith that sustained the villagers in their trial by fire not be forgotten. With great persistence, he rebuilt the church in Jamna and surrounded it with a retreat-and-conference center; on a hill above the center is a two-story wooden hermitage for those who wish to make a silent retreat.

Near the original church, Father Gora erected starkly modern, locally carved wooden statues, one for each of the victims of Nazi barbarism: small statues for the children, bent statues for

the elderly, the mother and her three children together in memoriam, all where they fell. Father Gora also commissioned a set of four panoramic paintings for the old church's interior: in the first, a local priest says Mass for the resistance fighters in the forest; in the second, bullets strike the icon-shield being held in front of the children; in a third, Pope John Paul II (who supported Father Gora's passion for Jamna), blesses a re-creation of the icon once shattered by bullets; in the fourth, Our Lady looks over the now-peaceful clearing in the forest where embodied evil once thought itself triumphant.

I remembered my afternoon at Jamna recently while watching two films: "The Ninth Day" and "Sophie Scholl: The Final Days."

"The Ninth Day" tells the true story of a priest from Luxembourg who is temporarily released from the horrors of the Dachau concentration camp and sent home on "leave" — so that the SS can tempt him to become a turncoat, who will pronounce Nazism and Catholicism compatible. Cunningly enough, the moral and spiritual fulcrum of the film doesn't have so much to do with the priest's wily SS tempter (a former seminarian with a gift for argument), but with the priest's sense of his own imperfections and faults, which have been magnified under the brutal conditions of Dachau.

Sophie Scholl (which is distributed by Ignatius Press) is set in Munch in 1943, where the young students of the White Rose resistance movement are trying to alert their university colleagues to the catastrophe that the Nazis are bringing upon Germany. The



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

scenes of the interrogation of 21-year-old Sophie Scholl offer some brilliant acting, based on the actual interrogation transcripts. Even though one knows that this is going to end grimly, with Sophie and her friends beheaded after a mock trial, the moral drama of a young soul trying to wrestle with the demands of conscience in a world gone mad is nonetheless riveting. The film is not without flaws: it underplays the Christian dimension of the White Rose resistance; Sophie's last cellmate is morphed from the evangelical Christian she was into a kindly German communist who avers that, "You have to believe in something." But by the end, it is clear what Sophie Scholl believed in: the truth of God in Christ, which reveals the truth about human dignity — truths that made resistance to neo-pagan tyranny imperative.

"Jamna," "The Ninth Day," "Sophie Scholl": three reminders of the modern martyrs who walk the way of the cross with us, this Lent and every Lent.

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

LETTER

CONTINUED FROM PAGE 19

out the World Eucharistic Congress in Bologna, Italy, and Cardinal Ratzinger said he had been skeptical of the idea of an increasingly frail and ailing pope sharing the stage with a group of rock and pop stars.

"They had a message that was completely different from the one the pope was committed to," then-Cardinal Ratzinger wrote. He said he wondered whether "it was really right to let these types of 'prophets' intervene."

His comment was probably aimed more at a genre of music than at Dylan, who played a short but great set for the pope and 300,000 people, including "A Hard Rain's A-Gonna Fall" and "Knockin' on Heaven's Door."

Pope John Paul listened, chin in hand, and then capitalized on the moment to give a sermon based on the lyrics to "Blowin' in the Wind." It was a characteristic effort by someone who was always trying to build bridges to younger generations.

In response, Dylan sang an encore that seemed intended for the aging pontiff: "Forever Young."

Sports

KNIGHTS TO BOWL IN SOUTH BEND Knights of Columbus bowlers from seven Midwestern states, including Indiana, will participate in the National Knights of Columbus Central States Division Tournament to be held in South Bend during the last two weekends of March and the month of April. Santa Maria Council of South Bend will host the event for the fifth time. Other participating councils will be Ave Maria Council, Archbishop John Carroll, both of South Bend, the Mishawaka Council and the Father Nieuwland Assembly. The tournament will be staged at Chippewa Bowling Lanes. — *EJD*

ICCL Baseball, track and field ready to launch

BY ELMER J. DANCH

SOUTH BEND — With the approach of the spring season, the Inter-City Catholic League will launch its 61st successive baseball season at both the varsity and B-team levels in the John Bosco and Martin De Porres divisions.

William (Bill) Sorukas, a veteran of more than 40 years with the ICCL in various executive capacities, will direct the varsity baseball program with assistance from John Krzyzewski who will direct the B-team diamond program.

Hall of Fame director to speak at dinner

SOUTH BEND — Grant Teaff, hall of fame director, coach and executive director of the American Football Coaches Association, will be the guest speaker at the Gridiron Legends Dinner on March 30 at the National College Football Hall of Fame in South Bend.

His address will open a special football legends series of

The girls track program, which has attracted more than 300 athletes in previous years, will be under the direction of Mark Kopinski.

Baseball schedules will be announced early in April and the season will wind up around June graduation time.

“Our spring programs of both baseball and track have been tremendously popular, and especially the girls’ track and field events, which have been going on for more than a decade,” said Anthony (Tony) Violi, president of the ICCL.

luncheons that will be held during the coming year at the hall of fame.

The AFCA is recognized as the driving force in promotion, legislative matters, ethics and professional standards in college football.

Teaff is the author of five books and has earned national respect for his willingness to address controversial issues effecting college football. — *EJD*

Benoit girls enjoy a phenomenal season

BY MICHELLE CASTLEMAN

FORT WAYNE — The Lady Phoenix from Benoit Academy had a phenomenal year losing just three games during the 2006-2007 season. The team was 12 deep, but had just one player on the roster that had any prior basketball experience. That player, eighth grader Lacia Gorman, led her team to the Catholic Youth Organization (CYO) Blue League regular-season championship and the top spot in the tournament.

“We had a very young, inexperienced team this season,” said Coach Juan Gorman. The team had players from fourth through eighth grade represented including Kinaya Brown, Lacrystele Brown, Gorman, Rebecca Gurnoe, Emily Heidenreich, Bria Hutchins, Julie Mohamad, Shaniqua Poindexter, Divinity Vaughn, Autumn Yarbro, Tiara Poindexter and Tianna Poindexter.

Assistant coach for Benoit was Milton Mingo, Gorman’s own track coach when he was 9 years old.

Coach Gorman has been at Benoit Academy for the past two years. “It has been a very enjoyable two years,” he said. “The girls were quick learners and very eager. They wanted to get better. They were good listeners and real-

ly paid attention.”

Gorman is a former Canadian pro footballer and has over 10 years experience coaching basketball.

The Phoenix beat St. Therese in the championship Blue League nail-biter 48-44. Lacia once again drained the nets for her team pouring in 36 points. Benoit had a reg-

ular season loss to the Crusaders after beating them in the opening tournament last November at Saint Francis over Thanksgiving break.

Benoit had a tough schedule and the other losses this season came at the hands of Gold League champs, St. Joseph, Decatur, and Gold League runner ups, St. Charles.

Executive Director

St. Vincent De Paul Society of St. Joseph County - South Bend, Indiana

Direct all district council operations, including supervision of management employees. Provide leadership to accomplish our faith-based mission, vision, goals and objectives. Act as primary spokesperson and advocate for resources for program development and implementation. Requires Bachelor degree with minimum of three years of senior level not-for-profit management experience (or equivalent). Knowledge of business operations, including annual budget development, and demonstrated fundraising experience is essential. The St. Vincent De Paul Society is a Catholic lay organization serving those in need in the name of Jesus. Visit our web site www.stvinnies.org, for more information and a detailed job description. Send resume with salary requirements to:

St. Vincent de Paul Society - attn: Executive Committee, 3408 Ardmore Trail, South Bend, IN 46628-1302 or stvincent@kconline.com

PRINCIPAL

Pre-K - Middle

Notre Dame Catholic School - Michigan City, Indiana

Notre Dame Catholic School, one mile from Lake Michigan’s shore on a 32 acre campus, seeks a devoted Catholic leader to serve as principal for its pre-school, kindergarten, elementary and middle school of 240 students.

The candidate must be an active Catholic committed to the school’s Catholic identity and values, as well as a life-long learner who will continue Notre Dame’s record of academic excellence and superior testing scores.

Inheriting a committed, experienced faculty and staff, the successful candidate will be expected to have strong oral and written communication and administrative skills, support the leadership of the pastor, collaborate with the School Advisory Council, and participate in the parish community. He/she should be versed in the Strategic Planning process and in the Performance Based Accreditation (PBA) process while embracing new and creative opportunities to lead faculty.

The ideal candidate must hold or be working toward an Indiana Administration License. Salary and benefits are commensurate with education and experience.

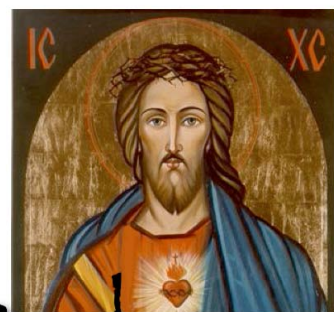
Qualified candidates are asked to submit a letter of interest addressing the requirements and skills named above, along with a resume containing the names, addresses, and telephone numbers of three references. Send to:

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



Applications must be postmarked no later than April 21, 2007.

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'Ultimate Gift' is a gift for viewers

CENTURY CITY, Calif. — At his grandfather's death, a young man is presented with an unlikely inheritance taking him on a journey that will change him forever in "The Ultimate Gift," released to theaters March 9, and playing in theaters throughout the Diocese of Fort Wayne-South Bend. The ultimate gift sends trust fund baby Jason Stevens (Drew Fuller) on an improbable journey of discovery, to answer the ultimate spiritual question: "What is the relationship between wealth and happiness?"

Featuring an all-star cast including Golden Globe winner and six-time Emmy nominee Brian Dennehy, Academy Award and Golden Globe nominee James Garner and Academy Award nominee Abigail Breslin ("Little Miss Sunshine," "Signs"), "The Ultimate Gift" is the "uplifting" (MovieReporter.com) story based on Jim Stovall's best-selling novel, which has sold more than 3 million copies.

Indeed this movie does provide a positive message that offers much introspection throughout the

film.

Here's the synopsis: When his wealthy grandfather dies, Jason Stevens anticipates a big inheritance. Instead, his grandfather has devised a crash course on life forcing him to determine what is most important in life: money or happiness.

The journey is filled with unexpected twists and turns and ultimately leads to human compassion.

Catholic News Service reports, "Apart from two exchanges in a hospital chapel, there aren't any overtly religious scenes, but the story's worthy themes (e.g., in giving we receive) should resonate strongly with all Christian viewers, as should its revelation of love as the ultimate gift from God."

The film contains mature thematic elements, some brief violence and a few instances of crude language. The USCCB Office for Film & Broadcasting classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested. Some material

may not be suitable for children.

Fox Faith is the newly created faith-based label from Twentieth Century Fox Home Entertainment LLC. Fox Faith was created to provide compelling entertainment to the Christian audience as well as those seeking quality, inspirational and spiritual entertainment.

Additional information about specific titles and programs can be found at www.foxfaith.com, and Fox Faith is making discussion guides, clip DVDs, and other materials avail-

able to its network of more than 90,000 churches, ministries, youth groups and others organizations for grassroots peer-to-peer marketing.



PROVIDED BY FOXFAITH


Drew Fuller, who plays Jason Stevens, has led a privileged life that excluded any hard work.

'Planet Earth' premieres March 25

SILVER SPRING, Md. — More than five years in the making, "Planet Earth" reveals the complexity of God's world with breathtaking vistas of some of nature's rarest places and never-before-seen animal behaviors captured by cameras using unprecedented high-definition production methods. This series redefines blue-chip natural history filmmaking and continues the Discovery Channel mission to provide the highest quality programming in the world.

Award-winning actress and conservationist Sigourney Weaver joins Discovery Channel as narrator. "Planet Earth" will air on consecutive Sundays from March 25 through April 22 on Discovery Channel.

Filmed in more than 200 locations, each of "Planet Earth's" 11 episodes focuses on a specific habitat, illustrating life in the highest mountains and the darkest caves. The premiere episode, Pole to Pole, ties the series together with a fresh understanding of how these habitats are interconnected.



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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 at (260) 456-2824 to purchase space.

FISH FRIES

Fish fry at St. Joseph

Roanoke — St. Joseph Parish will host a fish fry and bake sale on Friday, March 23, from 5 to 7:30 p.m. at the American Legion, 1122 North Main St. Adults \$7, children 12 and under \$3.50.

Fish fry

South Bend — Our Lady of Hungary Holy Name Society will have a fish fry Friday, March 23, from 5 to 7 p.m. at the school, 735 W. Calvert. Tickets are \$7 day of sale, \$6.50 presale at the rectory, \$4.50 children 6-12 and children under 6 free.

MISC. HAPPENINGS

Spanish/Mexican cuisine dinner

South Bend — An all-you-can-eat buffet dinner sponsored by the St. Adalbert's eighth-grade class will be in the parish hall on the corner of Olive and Grace streets from 5 to 8 p.m. on Saturday, March 24. Tickets available at the door at \$7 for adults and \$4 for children 3-9.

Passion performed in music

Fort Wayne — The Bach Collegium will perform the "St. John Passion" by the Renaissance master Antonius Scandellus on Sunday, April 1, at 3 p.m. at St. Patrick Church. The Passion program sung in English, will also include the singing of Lenten hymns by the audience. There is no admission charge. A free-will offering will be accepted.

Soup and salad luncheon planned by Knights wives

South Bend — A soup and salad

luncheon by Knights of Columbus #553 wives will be Monday, March 26, from 11 a.m. to 1:30 p.m. at the hall, 553 E. Washington St. Donation of \$5 includes beverage and carry-outs will be available.

Garage sale supports youth

Avilla — The St. Mary youth group will have a garage sale Saturday, March 31, from 8 a.m. to 6 p.m. in the school gym.

Dinner theater planned

Avilla — St. Mary Parish will host a dinner theater Saturday, April 28, at 6 p.m. Local talent, DJ, surprize band, appetizers, dinner buffet, dessert bar, cash bar. Tickets are \$25 per couple, \$15 per person. Babysitting available. Call Mike Hudecek at (260) 318-0262 for information.

Registration announced

Monroeville — St. Joseph School, parish school of St. Rose Church, will have registration for kindergarten through eighth grades on Tuesday, March 20, from 5 to 7 p.m. and Saturday, March 24, from 10 to 11:30 a.m. in the school basement. St. Joseph School students are assessed tuition at the same rate

whether or not you are parish members of St. Rose Church. Tuition reduction programs are available. Call (260) 623-3447 for information.

Breakfast at St. Peter

Fort Wayne — St. Peter Parish will have a sausage, pancake, egg casserole and fruit breakfast Sunday, April 15, from 8 to 11 a.m. in the Pavilion. Tickets are \$5 for adults, \$3 for children 12 to 16 and children under 12 will be free.

Newman group

Fort Wayne — Embark on a journey with others to "Get back on track." The next session "Enjoying the Presence of the Good Shepherd and His Flock" will be Thursday, March 29, from 7:30-9 p.m. at IPFW in Walb 222. Sessions are independent of one another, so feel free to join at any time. For more information contact Mike Gibson at mgibson0428@yahoo.com, studentipfw.edu/~newman or call (260) 481-6994.

Easter bake sale features goodies

South Bend — The Altar/Rosary Society of St. Casimir Parish, 1308 W. Dunham St., will have a

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Panfilo Ochoa, 67, St. Patrick

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Aldan Shafer, 82, Queen of Angels

Victoria A. Benecke, 75, St. Jude

Alice Hatfield Rundle, 77, St. Vincent de Paul

Henrietta C. Szymanski, 82, St. Jude

Blake William Van Patten, 8, St. Charles Borromeo

Helen Malcolm, 89, St. Charles Borromeo

Suzanne K. Rost, 67, St. John the Baptist

New Haven

Robert A. Lyvers, 88, St. John the Baptist

Wilbur J. Oberly, 77, St. Louis-Besancon

Donald J. Coulardot, 76, St. Louis-Besancon

Notre Dame

Bridget C. Bogumill, 83, Sacred Heart

South Bend

David M. Kubsch, 26, Little Flower

Bernard V. Strychalski, 96, Christ the King

Charlotte Lee Gibb, 60, Little Flower

Lucille Rose Jacobson, 85, St. John the Baptist

Joey J. Gardini, 50, St. Matthew Cathedral

bake sale on Saturday, March 31, from 3 to 6:30 p.m. and Sunday, April 1, from 8 to 11 a.m. in the school building. Featured items include lamb cakes, breads and coffee cakes.

Diocesan Catholic women to meet

Fort Wayne — The Fort Wayne Council of Catholic Women will meet Tuesday, March 27, at 10 a.m. in the lower level of St. Joseph Hospital. The speaker will be Barbara Harman from Southern Care Hospice. All Catholic women of the diocese are members of the Diocesan Council of Catholic Women.

Rummage sale

Kendallville — A rummage sale will be held Friday, March 30, from 9 a.m. to 6 p.m. and on Saturday, March 31, from 9 to 11:30 a.m. Saturday will offer a bag for \$1.50.

Catholic Society of Foresters host breakfast meeting

Fort Wayne — Election of officers will take place at a breakfast for the St. Antoinette Court 870 Foresters on Sunday, April 1, from 9:30 to 11 a.m. at the Golden Corral, 10510 Maysville Rd.


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BY MARK WEBER

St. Mary of the Annunciation, Bristol, Est. 1941

Just as our Savior was born in a stable, his first mystical appearance in Bristol was in a barn. This came about after Father Herman Miller, pastor of St. John the Evangelist Parish in Goshen, held public meetings to establish a mission church in Bristol to be named for St. Isaac Jogues, a French Jesuit, killed by the Mohawk Indians, who blamed the priest for crop failure.

An appeal for funds to support this effort was made by Bishop John F. Noll in Our Sunday Visitor. A \$2,000 response came from a farmer in Fowler, Ind., who requested that the parish be named for his beloved mother whose name was Mary.

The request was honored, and priests from Goshen and Elkhart served a small band of the faithful in a less than splendid barn, moved across the state line from Michigan, which as its first improvement, had a basement dug under it.

The first resident pastor in Bristol was Father Thomas L. Depa, who arrived in April of 1951.

The barn-church served the parish for 37 years, and in 1979, a new church accommodating 600 souls was dedicated. Once again the barn came into service as a education center and social hall but it



was so far below safety codes that it was decided to offer it up as a controlled fire before the real thing happened.

Thanks to the memory of some parish old timers, who recalled that barn once had a belfry, which over the years had become enclosed, an attic-type search was made which revealed not only a solid brass bell, but two statues. The bell, restored and gleaming is now displayed in the vestibule.

Although Bristol has less than 2,000 citizens, St. Mary's is a thriving parish that draws its members from Michigan, Middlebury, Elkhart and Goshen. Its Sunday CCD classes enroll more than 300 students ranging from preschool through high school.

The junior high members, through an organization called Friends of St. Katharine Drexel are active all year, with food drives, clothing sales and an unusual project for babies. The students prepare gifts baskets including dolls and infant supplies which are presented to each baby baptized at St. Mary of the Annunciation.



MARK WEBER

The lost bell. Long forgotten, this solid brass bell cast by the Buckeye Bell Foundry in 1869 was rescued and is now displayed in St. Mary's vestibule. At upper left St. Mary's first "barn-church" served for 37 years and was finally destroyed in a controlled fire.

St. Dominic, Bremen, Est. 1947

Visitors to Bremen probably attach a note of quaintness to this small community when they see real hitching posts in place for the convenience of Amish folks who come to town via horse and buggy. Horsepower is taken literally in Bremen where the Amish are among nearly two dozen other Christian congregations and where a Catholic church, St. Dominic, was built in 1875 but did not have a resident pastor until 1947 when Father Ralph G. Hoffman was installed to care for 27 registered families.

The presence of a full-time pastor magnetized marginal members, and in a short time, the number of registered families nearly doubled.

Father Hoffman's first intention was to improve the church building itself, which was lighted by lanterns and heated by pot bellied stoves in the rear of the church; tradition has it that present members sit in the rear of the church because their forebears sat there to keep warm.

With church improvements completed, there was

another problem. St. Dominic's had no rectory; Father Hoffman had been living in the Goshen rectory or a rented room in Bremen. A rectory fund drive got a good start with a \$1,000 gift from Bishop John F. Noll.

Catholics in nearby Nappanee, nine miles east of Bremen, worshipped at St. Dominic but wanted a church of their own. Through the efforts of Msgr. Elmer G. Peterson, pastor of St. Dominic, a church building in Nappanee, which had served the Church of the Brethren, was purchased and on May 26, 1960, Bishop Leo Pursley dedicated it as a mission church of St. Dominic in the name of St. Isidore.

St. Isidore served but did not surge. After 35 years, it needed a major renovation and a priest to serve it. Neither was on the horizon. Reluctantly, the parish was suppressed, and members were urged to return to St. Dominic. Eventually a large parish activity center with classrooms, a gymnasium and offices, named in honor of St. Isidore would serve the people of St. Dominic's.

St. Dominic's is not on a main street, and Bremen is not on a major Indiana highway, but anyone who takes the time to seek out this church will find a Hoosier jewel with unique architectural features in stone and glass, and more importantly, living stones who make up a vibrant parish with Masses in two languages and Christ-centered activities for the young, the old and everyone in between.



MARK WEBER

A most unusual altar with solid stone nearly two feet thick, the agape fish designs are open and provide a view of the celebrant behind the altar.