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Serving the Diocese of Fort Wayne-South Bend

TODAY'S CATHOLIC

Bishop's retreat brings unity, firsts



DON CLEMMER

Retreatants raise their arms in prayer during the Lord's Prayer at the closing Mass of the Annual Bishop's Retreat for College Students and Young Adults. This year's retreat, in keeping with the Sesquicentennial Jubilee of the diocese, was themed, "Behold the Face of Christ, Live in the Heart of Christ."

BY DON CLEMMER

SYRACUSE — As they have for years, college students and young adults from across the Diocese of Fort Wayne-South Bend gathered at the Oakwood Inn the weekend of March 23-25 to participate in the Annual Bishop's Retreat for College Students and Young Adults. Despite its being the latest installment of a time-honored diocesan gathering, this year's retreat carried with it some firsts.

For one, Hispanic retreatants accounted for about half of those in attendance. The retreat would provide numerous opportunities for the Spanish-speaking and English-speaking communities to grow closer together, such as dramatic skits in which the retreatants broke into groups and presented adaptations of parables. A particularly striking moment came when, during a question-and-answer session, Bishop John M. D'Arcy said of the church's welcoming of Hispanic immigrants, "The only document that matters is the baptismal document." He received a spontaneous standing ovation.

Remarks by Bishop D'Arcy and others were translated by Enid Roman-DeJesus, coordinator of the Diocesan Office for Hispanic Ministry. Humberto Delgado, youth coordinator from the office, and others also facilitated retreatants' overcoming language barriers. Father Manuel Evangelista, associate pastor of St. Michael Parish in Plymouth, was also present to minister to the Hispanic community, and his youthful charisma, combined with the high enthusiasm level of the Hispanics, gave him an aura of celebrity.

"Visiting rock star" was how Father Larry Kramer, pastor of St. Paul of the Cross Parish in Columbia City, described his own role of retreat master. He noted that the real work was done behind the scenes by Linda Furge and the rest of the dioc-

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An outpouring of mercy, forgiveness and grace

Mercy Day, March 20, offers penitential opportunities for many

BY TIM JOHNSON

FORT WAYNE — Throughout the Diocese of Fort Wayne-South Bend, Mercy Day, March 20, yielded a day of reconciliation, many using the opportunity to return to the sacrament of Reconciliation after many years, and still others finding the opportunity to make a good Lenten confession. As St. Elizabeth Ann Seton, Fort Wayne, pastor Father Jim Shafer noted, "God's grace was flowing here."

Father Shafer reported to *Today's Catholic*, "We were busy the entire time, probably around 100 people.

"I think the wide publicity and the extended hours of availability were the big factors in the success of Mercy Day here. Several people commented favorably about having confession available on a weekday instead of just Saturday," Father Shafer added.

Publicity for the campaign in general included billboards, a toll-free call-in line to ask questions about the faith, publicity in

church bulletins and *Today's Catholic* and television spots and radio spots.

Father Tom Shoemaker, pastor of St. Jude Parish, Fort Wayne, noted, "While the majority were active parishioners, we had a few people who came to the sacrament after many years, motivated by the media campaign. One woman told me that she had heard about Mercy Day on the Catholic radio station, called the 1-800 hotline, and then finally came to talk to the priest and to return to the sacraments."

At St. Pius X Parish in Granger, Father Bill Schooler, pastor, reported, "Many who came to the sacrament were regulars who took advantage of our availability on that day. But, there were a few who have been away from the church for a long time who saw the advertisements and came to the sacrament."

St. Pius associate pastor Father Dan Scheidt was also busy hearing confessions at Marian High School where he functions as

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POPE CELEBRATES MASS AT ROME CHURCH



CNS PHOTO/ALESSANDRO BIANCHI, REUTERS

Pope Benedict XVI celebrates Mass March 25 at St. Felicity Church in Rome. God's mercy and love are great, but those who reject him should know that hell "exists and is eternal," the pope said during his visit to St. Felicity, which serves an immigrant population, including the city's Filipino community. More world news on page 6.

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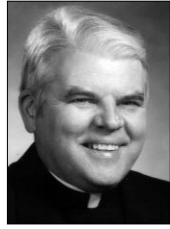
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Graces of Holy Week are transforming, life-changing



NEWS & NOTES

BISHOP JOHN M. D'ARCY

Holy Week and the sacred triduum

It would be inadequate to think of this beautiful week that lies before us as merely an observance of a great event of the past, like our Fourth of July celebration, where we remember the signing of the Declaration of Independence. In the great feasts, and this is especially true in Holy Week and Easter, what we remember is made present. The graces presented to us in the faithful observance of these days are transforming and life-changing. They are the graces appropriate to the three days. This is central to the liturgy. It is not simply a remembrance of what happened in the past, although it is that. It is also a making present through sign, word and sacraments of the very events themselves. This is a basic truth of Catholic life.

This is why these services — that of Palm Sunday and especially that of the triduum from Thursday evening through Sunday — are transforming. Holy Week is a parish retreat.

People should attend all three evenings. Holy Thursday is the great feast of love where the institution of the Eucharist and of the priesthood is central. The washing of the feet, if carried out prayerfully, shows the relationship between the Eucharist and charity as service for others.

Good Friday always speaks deeply to me. The reading of the account of the Passion according to John's Gospel. The procession of the cross. The prayers of intercession. Holy Communion. And the quiet. We are joined closer to the Person of our Redeemer.

The Easter Vigil is enriched by those who are baptized and complete their journey. They die with Christ and rise with him. The new life of grace, won by his death and resurrection, is experienced by all as we renew our baptismal promises.

It is a great week to be a priest and bishop, and I treasure it every year.

Mercy Day and penance

With all my heart, I thank God for our priests. Most of our priests stayed in the confessional from 10 a.m. to 1 p.m. on Mercy Day, and from 4 to 8 p.m. in the evening. I have only spoken to a few pastors, but I know there were churches where the priests were busy all of this time. This is true at both St. Vincent de Paul and St. Charles Borromeo, Fort Wayne, and at Our Lady of Good Hope. Here are the words of Father Dave Voors of St. Mary's, Decatur:

"Dear Bishop D'Arcy,

God's grace be upon you!

Just to let you know, the Jubilee Year event of Mercy Day was a day of great blessing. Confessions began at 10 a.m. and went constant until 1:20 p.m. At 4 p.m. they began again and went constant until 8:50 p.m. People waited patiently for up to

an hour.

The surprising thing, we had our Lenten penance liturgy the evening before with 13 priests ... thus, my thought that Mercy Day may be slow here.

Just wanted to let you know, Bishop, the time, effort and prayers offered for the Jubilee Year, certainly appear to be bringing blessings.

With the promise of daily prayers ...

In Jesus' love, Mary's care, the angels' presence ...

Father Dave Voors

PS. St. John Vianney had to have special grace to hear confessions for so long every day!"

Father Bernie Galic and Father Chuck Herman at Holy Family Parish, South Bend spent all seven hours in the confessional, as did Father Terry Fisher at St. Joseph Parish, Mishawaka.

I went over to the Cathedral of the Immaculate Conception at 11 a.m. and heard confessions for an hour. Father Jim Stoye was already hearing confessions. There were 20 waiting in the aisle when I arrived. After celebrating the noon Mass, I returned and, with two other priests, continued to confer the sacrament of reconciliation for an extended time. In the evening, I journeyed to the lovely country parish of St. Patrick, Arcola. It was the third night of

This is why these services — that of Palm Sunday and especially that of the triduum from Thursday evening through Sunday — are transforming.

Holy Week is a parish retreat.

their mission and, along with four other priests, I heard confessions for an hour after the prayer service of reconciliation.

As you know, we had significant preparation for the day of mercy. Under the guidance of Linda Furge, director of our Jubilee Year efforts, and with a grant from Our Sunday Visitor, there was a 1-800 number through which people who had stopped attending church could make a phone call. At the other end was a priest, sister or lay person to listen and help them. I took part in this as well. Many of the calls concerned people with concerns about marriage. This brought about a flurry of new cases for our marriage tribunal. All part of the new evangelization, "Not new in content but new in method, new in expression and new in ardor."

Our wonderful priests

How can we ever properly thank our priests who collaborated so beautifully in this effort? As I was leaving my office in the late afternoon to go to St. Patrick's, Arcola, I saw people walking into the cathedral to go to confession. This is the work of the church, especially appropriate in Lent — penance and the forgiveness of Christ won for us on the cross.

And do not forget our young people

I was off to the beautiful Oakwood Center near Syracuse and the retreat for young adults, sometimes called the Bishop's Retreat. I have taken part in this annual event for over 20 years. In the early years, I used to preach most of the retreat.

This year, Father Larry Kramer gave beautiful talks to our English-speaking young people. Father Larry was a pioneer in this diocese in the area of campus ministry and has not lost his fast ball. It was a two-track retreat. Father Manuel Evangelista of St. Michael Parish, Plymouth, preached in Spanish for our Hispanic Catholics. There were 175 young adults on retreat, and 85 of them came from our Hispanic parishes — St. John, Goshen; St. Michael, Plymouth; St. Adalbert, South Bend; St. Vincent de Paul, Elkhart; and others.

I joined the retreat at 4 p.m. and took part in the question-and-answer session, including questions on the theology of the body, Catholic moral teaching, the Last Judgment, purgatory, etc. In the evening, I preached at the penance service. Along with many other priests, I heard confessions. We finished confessions at 11 p.m.

Later, the young people presented skits based on the Gospels. It was time for the bishop of the Diocese of Fort Wayne-South Bend to go to bed. In the morning, I celebrated Mass and preached. This is one of the great events of the year, and I always cherish it. How wonderful to meet so many of our young Hispanic Catholics and see them taking part in the life of the church.

A day for priests

As I write this, I am finishing completion of two talks to be given in our Lenten day of recollection for our priests. Usually we bring in a priest from outside the diocese. I thought, as part of my observance of our golden jubilee, it was appropriate for me to give these talks. Seventy-five priests have signed up to come.

We will have time for prayer, exposition of the Blessed Sacrament and the sacrament of penance. Thus, our priests, who have set such an example this Lent in giving so much time to the sacrament of penance, will themselves approach Christ for forgiveness and reconciliation. Of course, during this day we will all pray for our people as well.

Holy Week schedule

I will be at the Cathedral of the Immaculate Conception on Holy Thursday, and at St. Matthew Co-Cathedral on Good Friday. I will lead the vigil at the Cathedral of the Immaculate Conception on Saturday night, and will celebrate the television Mass on Sunday morning. I will celebrate the Easter Sunday Mass at 9:30 a.m. at the Cathedral of the Immaculate Conception. What a privilege.

Opening day

The crack of the bat will be heard. Father Bill Sullivan had the good fortune of seeing two games in Florida. I thought he might bring me a contract to pitch batting practice for the coming season; but it never developed. At any rate, baseball once again springs eternal. Box scores for breakfast. And the Red Sox and Yankees ready to do battle.

Let the records show that in the backyard of the bishop of the Diocese of Fort Wayne-South Bend six jonquils appeared on March 26, the feast of the Assumption of Our Lady.

See you all next week.

MERCY

CONTINUED FROM PAGE 1

chaplain. "Father David Porterfield, CSC, came to help us and filled in the times when we could not be present," said Father Schooler.

St. Vincent, Fort Wayne, and St. Charles Borromeo had also reported many people receiving the sacrament of reconciliation with pastors and associates busy throughout the day.

"Of the seven hours offered, only for one half hour was there no one waiting for confession," said Father Mark Gurtner, pastor of Our Lady of Good Hope in Fort Wayne. "So for six-and-a-half hours there was someone going to confession here, and for almost three of those hours, two of us priests were hearing confessions."

The Cathedral of the Immaculate Conception in Fort Wayne and St. Matthew Co-Cathedral in South Bend are two parishes in which the sacrament of reconciliation is celebrated throughout the week. Father Robert Schulte, rector of the Cathedral of the Immaculate Conception, reported that the priests, including himself and Bishop John M. D'Arcy, were busy throughout the day. One priest assisting had taken a book with him to read during the quiet moments but never had the opportunity to open the book.

Bishop D'Arcy said, "My goodness, I heard confessions that morning. I went to Arcola that night and heard confessions. I was at Bishop Dwenger for my regular visitation over there. Sixteen of us heard confessions for an hour. We've had penance services all over, so the sacrament of penance is strong in this diocese."

Both diocesan cathedrals offer ample opportunities for confession.

"We have a strong tradition of the sacrament of penance here at the cathedral — both in terms of its availability and its frequency of celebration by the people — a legacy of the hard pastoral work of Bishop Crowley," said Father Michael Heintz, rector of St. Matthew Cathedral. "I think it was important to emphasize the return to the sacrament not only for those who have been away from the church, but also among those who practice their faith regularly but haven't been to the sacrament of penance in a long time."

At Christ the King Parish, South Bend, Holy Cross Father Thomas Jones said that the priests heard between 60 and 100 confessions. "Some people had been away from church for many years," he told *Today's Catholic*. "I enjoyed the opportunity to be able to say to them: 'Welcome home! We've missed you. Glad you're back.'"

The same can be said at Holy Cross and St. Stanislaus Parishes in South Bend. Holy Cross Father Michael Mathews and associate pastor Father Brad Metz, CSC, reported about 20 confessions. Father Mathews said, "Many of the people who came to see us had not been to the sacrament of reconciliation for many years, and we did our best to welcome them back home to the Roman Catholic Church."

"Personally, I felt renewed and in my own vocation as a priest because I truly felt the Holy Spirit working through me, inspiring me

to listen, console and compassionately care for the people I came face-to-face with," Father Mathews added. "Mercy Day was a genuine moment of grace for us all."

Father Derrick Sneyd, pastor of St. Anthony Parish, South Bend, said, "Mercy Day was a 'qualitative' day, not a 'quantitative' one. The number of persons is not that important, the ones who were deeply touched by the love of God is what matters. It was a very encouraging day at St. Anthony's."

"If you go by numbers, it was moderately successful as we had between 25 and 30 people come by for the sacrament," said Holy Cross Father Cornelius Ryan, of Little Flower Parish, South Bend. "If you go by mercy, they were well received and mercy was appropriately dispensed. I would say Mercy Day was very worthwhile."

Rural parishes reported a mixed turnout

"I was amazed at Mercy Day here at St. Michael's (Waterloo)," noted pastor Father Dave Carkenord. "Starting right at 10 a.m. I was busy for the whole seven hours except for maybe an hour's worth of minutes here and there. It was wonderful. Actually, the best day of Lent for me."

Father Glenn Kohrman of St. Mary of the Lake, Culver, said he was busy about half of the time. "Some clearly seized the opportunity for the sacrament," he said. "I truly believe it was a great blessing for our diocese."

Smaller numbers did not deter the beauty of the sacrament for the priests. "One is all it takes," said St. Anthony, Angola, pastor Father Fred Pasche, OFM. Conv.

Many parishes had penance services in the Lenten season. Msgr. James Wolf said that his parish, Sacred Heart, Warsaw, heard many confessions as part of the mission's reconciliation night.

In Rome City, "We had our St. Gaspar Communal Lenten Penance Service on the evening of Mercy Day and about 60 faithful came to be reconciled," noted Precious Blood Father Matt Jozefiak. "Three additional priests were present as we examined our consciences meditating on the Way of the Cross."

St. Patrick, Arcola, also offered a penance service. Penitents who had been away from the sacrament for years told pastor Father Cyril Fernandes comments such as "now I feel good and happy," and another "lighthearted" after making a good confession.

At St. Mary of the Assumption in Decatur, pastor Father David Voors, was pleasantly surprised how busy his day was. "We had just had our Lenten parish mission reconciliation liturgy with 13 priests here on Monday evening, the night before Mercy Day," Father Voors said. "The turnout was very good."

"I know that there were at times close to 20 people waiting, and they waited patiently and quietly until their time to meet the Lord Jesus in this beautiful sacrament," he added.

"I just wished to thank Bishop D'Arcy and all who helped plan the idea of Mercy Day and helped it to be publicized and carried out. God's grace was certainly seen working in this Jubilee Year of our diocese," concluded Father Voors.

Good Friday collection supports church in the Holy Land

My Dear Brothers and Sisters in Christ,

On Good Friday, that most solemn day on which we honor the great price paid by the Lord for our redemption, the universal church has traditionally taken up a collection for the church in the Holy Land. This is the oldest standing collection in the church's history, having been first taken up at the invitation of St. Paul. The church remains devoted to the pastoral care of Christians and others who live in the land which was the first church of the apostles and which has seen so much suffering in recent decades due to political turmoil. Our spiritual closeness to the places where our Lord walked among us obligates us to join in helping our fellow Christians who call the Holy Land their home. The money raised in this collection supports orphanages, schools, seminaries, a research center specializing in biblical and archeological studies, a Catholic information center, parishes, shrines and other needs of Palestinian Catholics. I ask you once again to be as generous as you can towards this collection for the care of the church in the Holy Land, the blessed land where our Lord lived and died for us.

Sincerely yours in our Lord,



Most Reverend John M. D'Arcy

Bioethics conference compares abortion-on-demand to Gordian Knot

BY ANN CAREY

NOTRE DAME — The Roe v. Wade Supreme Court decision that legalized abortion-on-demand in this country is like the legendary Gordian Knot: It was a simple act, but it had sweeping consequences. And it is proving extremely difficult to undo, just like the Gordian Knot that defied all efforts to untie it until Alexander the Great cut it in half with his sword, thus revealing the ends of the cords.

This analogy was offered by bioethicist Margaret Monahan Hogan in a talk here on March 23 for the University of Notre Dame's annual J. Philip Clarke Family Lecture in Medical Ethics. Hogan is a professor of ethics at the University of Portland, where she also is executive director of the university's Garaventa Center for Catholic Intellectual Life and American Culture.

"Elective abortion is a topic that no one wishes to talk about and an issue that many simply wish would go away," Hogan said. "But this topic has spawned a deep controversy that will not and simply cannot go away."

Hogan said she agreed with an observation made by Judge John Noonan that abortion has divided the nation more than any issue other than slavery. That division, she said, permeates our culture. The abortion issue affects every election at every level, becomes a litmus test for judicial appointments, skews every political debate, impacts the training of aspiring physicians and colors medical and scientific research.

Hogan noted that only once or twice in a century does an issue arise that is "so far-reaching in its consequences and so deep in its foundations" that it causes every



MARGARET MONAHAN HOGAN

person to take a stand, and elective abortion is such an issue.

"The failure to address this topic adequately and publicly through democratic deliberation only insures that its divisive influence will continue to pervade the culture and polarize the nation," she said.

In order to untie this Gordian Knot of abortion, Hogan said, we need to find the ends of the cords and untangle them to bring about a transformation of the culture. She defined four of the "cords" that form the culture of death that allows legal abortion:

- "A particular postmodern philosophy" that canonizes autonomy, disregards the basic structures of the natural world, denies that morality can be discovered, and considers the unborn to be non-persons.

- "A particular legal theory" that separates the notion of person from the notion of human being and permits the legal arguments that brought about the "right" to abortion. The "isms" of the 20th century — Nazism, fascism, communism — "provide witness to the use of this legal tool to exterminate millions," Hogan said.

- "A particular kind of feminism," a third wave of feminism that split the feminist movement between those who demand the liberty of abortion and those who see abortion as "a new form of oppression of the vulnerable by a rising powerful class."

- "A particular form of ignorance" that fails to address the

reality and nature of the unborn, averting our gaze from what really happens in abortion. This attitude treats women as if they are not moral agents.

Adequate feminist, legal and moral theory must acknowledge the unborn as a human being with potential, not as a potential human being, Hogan said. And as a human being with potential, the rights of the unborn must enter into competition with the rights articulated by feminism or the law.

"A society that intends justice includes as a minimum every human being under this juristic notion of person," Hogan said, and every human being should be protected by law when that human being begins to live, which biology tells us is at conception.

"If we think we know the truth, we should not be deterred," Hogan said, urging the audience to be active in the public square to change hearts and provide ideas that will build the culture of life.

"We must make abortion unthinkable because it's unnecessary," Hogan concluded.

Hogan's lecture was sponsored by Notre Dame's Center for Ethics and Culture, for which Hogan is a fellow, and by the Notre Dame Alumni Association's Continuing Education office. The talk also served as the keynote address for the Alumni Association's annual meeting of alumni physicians March 23-25. That weekend brought together practicing physicians and health care workers, medical ethicists, theologians and philosophers to discuss and analyze case studies that pose ethical dilemmas in various areas of clinical practice, including health care reform, reproductive issues, end-of-life issues and mandatory vaccines and tests.

SJRMC reaches out to families who have lost unborn children

BY SISTER MARGIE LAVONIS, CSC

SOUTH BEND — The death of a loved one, no matter what age, is very painful. This includes the loss of an unborn child. Having a miscarriage is a tragic event for families. Unfortunately, many in our society often overlook the pain and grief associated with it.

Saint Joseph Regional Medical Center is addressing this loss through a new program started last year called "In God's Arms." It is designed to give comfort to those whose fetus dies. The hospital cares for the fetal remains in a respectful manner until they are buried. Their lives are then celebrated in a special memorial service at Southlawn Cemetery in South Bend.

Last November Saint Joseph held its first memorial service. A group of 50 people, including hospital staff and administrators, as well as many family members, came to pay respects to 41 unborn children, ages 2 to 17 weeks.

"This is a special way to celebrate a life most people don't have a chance to celebrate because the children die so young," says Nancy R. Hellyer, chief executive officer. "It allows parents a chance to grieve and heal."

In God's Arms is a partnership between Saint Joseph and Palmer Funeral Homes of South Bend. The burial site includes headstones commemorating each year, beginning with 2006, cemetery plots donated by Palmer Funeral Homes, and a beautiful bench-



SISTER MARGIE LAVONIS, CSC

Saint Joseph Regional Medical Center is addressing the loss of miscarriage through a new program started last year called "In God's Arms." Their lives are then celebrated in a special memorial service at Southlawn Cemetery in South Bend.

like memorial.

During the memorial service, each family laid a carnation and candle on the headstone. The parents and family are also invited to name their child.

Respecting the sanctity of all life, Saint Joseph's policy is to bury all fetuses regardless of age even if the family chooses not to be in the program. It also welcomes other families who are not part of Saint Joseph to participate.

Pat Rowan, director of Saint Joseph's Center for Spiritual Care and who helped make In God's Arms possible, says of the program. "Hopefully, this will enable

the parents and other family members to recognize life and have a memorial site to visit rather than merely know they were pregnant and lost their baby."

In God's Arms is in keeping with Saint Joseph's mission and its core values, which are based on the strong Catholic belief that life begins at conception and these babies, no matter how young, are children of God and have souls.

The next memorial service will be at Southlawn Cemetery in the spring.

Writers showcase their talent at Young Authors' Conference

BY JENNIFER OCHSTEIN

MISHAWAKA — A girl eventually eaten by sea monsters and a girl without the right pajamas played Saturday among the students at Marian High School.

Despite being made up characters, they were welcomed guests at the South Bend area Catholic Schools Young Authors' Conference on March 24.

Sarah Cate Baker, 10, who wrote about the girl worried that she wore the wrong pajamas, said she writes a bunch of the stories for the conference and picks her favorite to bring with her on the big day.

That's because students get to read their work during a small group time at the conference in front of their peers.

"I usually like to write about girls my age and things that could happen to them, but they don't really happen," said Sarah Cate, a fifth grader at Christ the King.

According to Suzanne Wiwi, principal of St. Joseph School and chair of the committee that organizes the conference each year, students bring a written piece of their own given the once-over by the writing process.

"That's their teacher's job," said Wiwi. "They've been through the brainstorming, writing, editing and revising process. Now they present them."

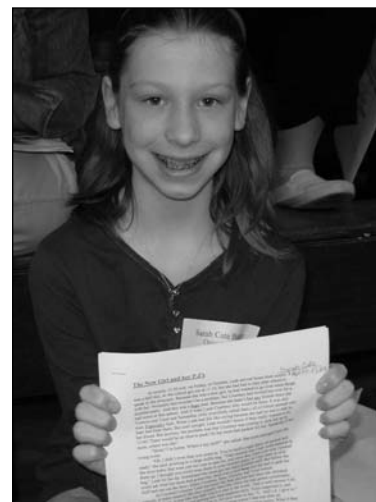
But the conference, for kindergartners through sixth graders, is not just about reading their work. Students also get to hear from a real-life published author. This year students heard from Louise Borden, author of books like "Across the Blue Pacific" and "The Last Day of School."

Wiwi said the conference is designed to help students and parents make the connection between reading and writing.

"One hardly comes before the other," said Wiwi, noting they go hand-in-hand like the chicken and the egg.

While students spend three sessions at the conference — one sharing, one with the author and one with musicians — parents must also attend.

They spend one conference session learning the value to see the



PHOTOS BY JENNIFER OCHSTEIN

Sarah Cate Baker, 10, a fifth grader at Christ the King School, said she loves to make up stories and was looking forward to sharing hers at the 14th annual South Bend area Catholic Schools Young Authors' Conference at Marian High School.

connections between reading and writing as well so they can help foster more learning at home, said Wiwi.

With 530 students attending the 14th annual conference from 14 schools, the conference gives students the chance to express themselves, said Wiwi.

According to Laura Baker, mom to Sarah Cate and Ian, 6, the conference reinforces what the kids are learning in school.

"And it helps them understand the written language in a more lively fashion," said Baker.

And while the adults say there are benefits to writing, most of the kids agreed it's just fun.

"It's really fun because you get to do whatever you want, and it just comes to you sometimes," said Paul Saros, 10, a fourth grader at St. Bavo.

Paul and his friend Alex Mangus, 10, wrote stories with a feisty spin on well-known fairy tales.

Paul turned Little Red Riding Hood into "Little Red Super Girl," and Alex turned "The Three Little Pigs" into "The Three Little Wolves."

It seems they all have pretty big imaginations.



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Paul Saros, 10, and Alex Mangus, 10, fourth graders and friends at St. Bavo school, read their stories at the Young Authors' Conference.

Workshops focus to bring children and parents closer

Hispanic-oriented pilot study efforts 'create a community of faith in the family womb'

BY JENNIFER OCHSTEIN

SOUTH BEND — Maria Cervantes admitted that at 13 her oldest daughter is a bit of a rebel.

Despite that, the two are learning to talk more and build trust.

"We talk about issues I never thought I could," she said through a Spanish interpreter.

Cervantes attributed their new communication to a series of parenting workshops called Growing With My Child for Hispanic parishioners at St. Adalbert.

The pilot program was designed by Felipe Galvan, a catechist at the parish, to get parents more involved in the parish, according to Humberto Delgado, coordinator for Hispanic Youth Ministries for the Diocese of Fort Wayne-South Bend.

Delgado said Galvan, who speaks little English, noticed many parents were simply dropping their children off for catechism classes.

"Kids would get the sacraments and never come back," Delgado said.

Galvan, who participated in the Instituto Cultural de Liderazgo en el Medio-Oeste (Cultural Institute of Leadership in the Midwest), sponsored by the Diocese of Fort Wayne-South Bend, saw a need for the church to work with both parents and children in the church, Delgado said.

Galvan said through an interpreter that the goal is to better the parent and child relationship and to "create a community of faith in the family womb."

Galvan designed three workshops on a trial basis to see if parents would be interested.

At the first session, which centered around helping parents discover their children's worries and anxieties through dialogue and friendship, was

held Jan. 27 and 140 parents attended, Delgado said.

The second session, held Feb. 10, centered around helping parents walk with their children as

they develop spirituality and religion and as they develop emotionally.

The third session was held March 10 and helped teach parents to encourage and foster faith at home through family, the church, the Bible and the sacraments, Delgado explained.

Oftentimes, parents see their children simply as those they need to support and feed rather than human beings who need their parents' friendship and guidance, said Delgado.

"They have the best intentions," said Delgado of parents.



Maria Cervantes is taking advantage of parenting workshops for Hispanic parishioners at St. Adalbert in South Bend.

But many are so focused on supporting their families, they spend all their time working.

"They forget the most important thing is to spend time with their kids," Delgado said.

And despite living in the same family, it's not unusual for parents and children to have different cultural backgrounds.

While most parents have a solely Hispanic cultural background, their children have the Hispanic background but also the U.S. culture in which they are growing up, Delgado said.

Explaining to parents and chil-



PHOTOS BY JENNIFER OCHSTEIN

Father Chris Cox, CSC, pastor of St. Adalbert in South Bend, talks to parishioners attending parenting workshops at the church.

dren the difference in culture can help both communicate better, said Delgado.

Much of the workshops are spent with parents discussing topics with each other in small groups, which are led by catechists, said Delgado. Groups are led through biblical examples which often relate to problems they are facing with their children.

"We don't give them the answers," Delgado said. "Parents come up with the answers on their own."

He said later, "Many come from poor backgrounds and don't open up their problems to the public. Many are figuring it out on their own."

He said the goal is to get parents to ask tough questions of their kids and to teach them how to talk to communicate with their kids. They prompt parents into communicating with their children as soon as they get home from the workshops.

"If they take a small step when they get home, they start to work on their relationships," said

Delgado. His hope for the future of the program is that it would open up more cooperation between the different communities in the church.

Parents and children are already asking for more workshops for them to work through issues together and separately.

Now that the catechists know the program can be successful, they're planning to reevaluate to develop a more permanent role for the parenting workshops in the church, said Delgado.

He said they will be taking comments from parents about what could be done better to incorporate into a more organized program, which is currently only in Spanish.

In the future, the same workshops may be offered in English as well, said Delgado.

For his part, Abraham Ruiz said through an interpreter that his son, Angel, 9, is excited his dad attended the workshops.

Ruiz said it's helped him communicate better with his children, and Angel seems all for that.

"We have a calendar on our refrigerator, and Angel checks the date so he can remind me to come to the workshop," Ruiz said with a laugh.

For more information about upcoming workshops, contact Delgado at (574) 259-9994 extension 205.

"We don't give them the answers. Parents come up with the answers on their own."

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Pope praises Communion and Liberation for witness to Christian life

VATICAN CITY (CNS) — Pope Benedict XVI praised the Catholic lay movement Communion and Liberation for seeking to pay witness to the beauty of being Christian in an age of skepticism. He recalled how the late Pope John Paul II commended the way the movement aimed to present the Christian faith as a source of “new values” that could guide every aspect of one’s life in a manner that was both “captivating and in harmony with modern-day culture.” Before a crowd of more than 80,000 people gathered in St. Peter’s Square, Pope Benedict paid tribute March 24 to a movement that “would pay witness to the beauty of being Christian in an age in which the opinion that Christianity might be burdensome or oppressive was widespread.” The gathering and the pope’s comments commemorated the 25th anniversary of pontifical recognition of the movement’s Fraternity of Communion and Liberation. The fraternity is an association of pontifical right, or Vatican-based legal status, made up of adults who wish to make a more formal commitment to the movement’s ideals.

Father Fessio dismissed, then given new duties at Florida university

NAPLES, Fla. (CNS) — A day after he was asked to resign his post as provost and leave the campus March 21, Jesuit Father Joseph Fessio agreed to continue to have a role at Ave Maria University, including teaching and serving as a theologian in residence. A statement sent the evening of March 22 by the university’s public relations firm said Father Fessio accepted the school’s offer that he continue his relationship with Ave Maria in a nonadministrative capacity. The university’s March 21 announcement that Father Fessio had been asked to resign as provost cited “irreconcilable differences over administrative policies and practices.” Father Fessio, 66, had served as chancellor or provost of the Catholic university in Florida since its founding was announced in 2002. He also has continued to serve as editor of Ignatius Press, a San Francisco-based Catholic publishing company he founded in 1978. The March 22 press release repeated that “the separation of Father Fessio from the university’s administration had nothing to do with our shared commitment to our mission as a Catholic university ‘ex corde ecclesiae.’”

Pope recalls Archbishop Romero, prays for missionary martyrs

VATICAN CITY (CNS) — Pope Benedict XVI recalled the assassination of Salvadoran Archbishop Oscar A. Romero and prayed for the many missionary martyrs of recent years. Speaking at his noon blessing March 25, the pope noted that the previous day marked the 27th anniversary of the slaying of

NEWS BRIEFS

PEOPLE PROTEST ABORTION LEGISLATION IN MEXICO



CNS PHOTO/ANDREW WINNING, REUTERS

People protest outside the local legislative assembly in Mexico City March 22 as lawmakers debate legislation that would decriminalize abortions up to 14 weeks into a pregnancy. Mexico’s Christian churches have banded together to fight legislation that would legalize abortion in Mexico City, fearing abortion could become legal in the rest of the country.

Archbishop Romero. The March 24 date has been chosen for fasting and prayer for all missionaries who have given their lives for the faith. “These are bishops, priests, men and women religious, and laypeople, cut down while fulfilling their mission of evangelization and human promotion,” the pope said. “They are a hope for the world, because they show that love of Christ is stronger than violence and hatred. They didn’t seek martyrdom, but they were ready to give their lives to remain faithful to the Gospel,” he said. The Vatican said 24 missionaries, most of them priests, were slain in 2006. Eleven were killed in Africa, the continent with the highest number of missionary deaths.

USCCB body offers ‘public correction’ to Marquette professor’s views

WASHINGTON (CNS) — The “mistaken views” on contraception, abortion, same-sex marriage and other church teachings expressed in two 2006 pamphlets by Marquette University theology professor Daniel C. Maguire “should not be confused with the faith and moral teaching of the Catholic Church,” the U.S. bishops’ Committee on Doctrine said. The doctrine committee’s “Statement Concerning Two Pamphlets Published by Professor Daniel Maguire” was approved for publication by the U.S. Conference of Catholic Bishops’ Administrative Committee during the latter’s March 20-21 meeting in Washington. The pamphlets — titled “The Moderate Roman Catholic Position on Contraception

and Abortion” and “A Catholic Defense of Same-Sex Marriage” — were sent by Maguire to all U.S. bishops June 19 last year, the doctrine committee said. “Since it is apparent that considerable efforts have been made to give these views the widest possible distribution as if they were a valid alternative to the teaching of the Catholic Church,” the USCCB doctrine committee “considers it important to offer a public correction of the erroneous views proposed in these pamphlets,” the statement said. Maguire, a theology professor at the Jesuit-run university in Milwaukee since the early 1970s, said the bishops “stuck to their obsession with sexual and reproductive matters” in the committee statement and ignored his call in a letter accompanying the pamphlets for greater episcopal attention to issues such as the war in Iraq, the environment, poverty, racism and sexism.

Families, catechists adjust to new confirmation guidelines in Phoenix

PHOENIX (CNS) — Nearly two years after parishes in the Phoenix Diocese were asked to restore the order of the sacraments of initiation and begin confirming third-graders before they receive the Eucharist, students, families and parish leaders are still adjusting. Phoenix Bishop Thomas J. Olmsted said the restored order “has gone remarkably well,” thanks to everyone working together. He detailed the reasoning for the changes in a 2005 pastoral letter. Restoring the order means that, after being baptized, young Catholics are next confirmed

and then, at the same Mass, receive first Communion. Changing the order of the sacraments and the age of confirmation has required parishes to host programs for young Catholics ages 8-16. This is the last year in the process. The early church recognized the link between the first two sacraments of initiation when Christians received confirmation immediately after baptism or in childhood. The Eucharist was then the final sacrament of initiation.

Asian theologian urges Vatican to initiate dialogue with theologians

CHENNAI, India (CNS) — A leading Asian theologian has urged the Vatican to initiate dialogue with theologians to resolve doctrinal differences. “The Vatican should engage in dialogue with theologians when there is a conflict in doctrine and should not silence them,” said Father Felix Wilfred in the wake of the Vatican notification concerning Jesuit Father Jon Sobrino, a Latin American theologian. He spoke to UCA News, an Asian church news agency. In a document made public March 14, the Congregation for the Doctrine of Faith warned that some works by the Jesuit priest from El Salvador contain ideas that are “erroneous or dangerous propositions.” The Vatican did not take action against him. Father Wilfred — who has worked with Father Sobrino for more than 10 years in various theological publications — called the Vatican notification “highly regrettable.” Father Wilfred said he has written Father Sobrino to express his support.

Pope names new archbishop of Sao Paulo Archdiocese in Brazil

VATICAN CITY (CNS) — Pope Benedict XVI named a new archbishop for the Archdiocese of Sao Paulo, Brazil’s largest see. The Vatican announced the appointment of Auxiliary Bishop Odilo Pedro Scherer of Sao Paulo in a March 21 statement. The 57-year-old archbishop fills the see left vacant since October 2006 when Pope Benedict appointed the city’s former archbishop, Cardinal Claudio Hummes, as head the Vatican’s Congregation for Clergy. Born of German descendants in Sao Francisco, Brazil, Archbishop Scherer has strong ties to Rome. He studied philosophy and theology at Rome’s Pontifical Brazilian College and the Pontifical Gregorian University, and worked as an official for the Vatican’s Congregation for Bishops from 1994 to 2001. Ordained a priest in 1976, he served as pastor in the Brazilian Diocese of Toledo. He taught and served as rector of a number of seminaries and religious institutes in southern Brazil. Archbishop Scherer was named auxiliary bishop of Sao Paulo in 2001, and in 2003 he was elected secretary-general of the Brazilian bishops’ conference.

Holy Cross ministries’ annual pilgrimage to include beatification

NORTH EASTON, Mass. (CNS) — The beatification of Father Basil-Antoine Marie Moreau, the founder of the Congregation of Holy Cross, will be part of the annual pilgrimage this year sponsored by Holy Cross Family Ministries. The beatification ceremony takes place Sept. 15 in Le Mans, France. Led by Holy Cross Father John Phalen, president of Holy Cross Family Ministries in North Easton, the Sept. 9-17 pilgrimage to France also will include stops in Lourdes and Paris. “This year’s pilgrimage will be unique,” Father Phalen said in a statement. “We will come together with representatives from the entire congregation to participate in a very holy event.” The congregation founded by Father Moreau in 1837 is now a worldwide religious community with more than 1,800 priests and brothers serving in 17 countries.

Qwest executive elected to head Notre Dame’s board of trustees

NOTRE DAME (CNS) — Richard C. Notebaert, chairman and CEO of Qwest Communications International, has been elected chairman of the University of Notre Dame’s board of trustees. His three-year term begins July 1. Notebaert, a member of the Notre Dame board since 1997, will succeed Patrick F. McCartan, senior partner of Jones Day international law firm, who has served on the board for 18 years, the last seven as chairman. The fellows — six lay members and six priests of the Congregation of Holy Cross — are the university’s ultimate governing body.

Father Wrozek to host Lindenwood day of reflection

DONALDSON — Lindenwood Retreat and Conference Center, Donaldson, is accepting registrations for the Quiet Day of Reflection program, "Tiptoe through the Lilies with the Fathers," on Monday, April 16, from 9 a.m. to 3 p.m.

The workshop's focus is to find richness in the faith in ancient words and includes a reflection on the words of the Fathers of the Church presented in the Divine Office.

Father Tim Wrozek, pastor of St. Joseph Church, Fort Wayne, will be the facilitator.

The program fee is \$21 and includes a noon meal.

Registration deadline is Monday, April 9. For information or to register, contact Lindenwood at (574) 935-1780 weekdays from 8 a.m. to 4:30 p.m., e-mail at lw@lindenwood.org or visit the Web site www.lindenwood.org.

Bishop Luers to present LuersKnight auction fundraiser April 21

FORT WAYNE — Bishop Luers High School will present their 2007 annual LuersKnight auction fundraiser, "A Knight of Tradition," on Saturday, April 21, at Bishop Luers High School in Fort Wayne.

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

A live and silent auction will be held throughout the evening with many exciting items available. Honored guest Bishop John M. D'Arcy will host his own bishop's auction to raise funds for student tuition.

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

'Fun-raiser' assists The Franciscan Center

FORT WAYNE — The Franciscan Center will be holding a fun night, the 2007 Hoedown, on Saturday, April 21, from 7-11 p.m., at the Scout Conference Center, at the corner of Meyer Road and New Haven Avenue.

"The Hoedown Game Night is designed as a 'fun-raiser,' accessible to all friends, volunteers and community members," explains Sally Lay, founder and chief executive officer of The Franciscan Center, "tickets are only \$20 each. The event will include traditional card games like blackjack and Texas Hold'em, as well as the returning "Crab Races of Assisi," "Punchout" and the "Rock, Paper, Scissors" competition.

Proceeds of the Fun Night will benefit the organization's Food Pantry, Sack Lunch program and Medicine Cabinet, providing food and nonfood assistance to 25,000 families every year.

For more information call (260)

AROUND THE DIOCESE

STUDENTS MAKE BLANKETS FOR THE PROJECT LINUS



PROVIDED BY SARAH HALL

The first grade classroom of Sarah Hall at St. Vincent de Paul School in Fort Wayne coordinated a service project during the month of February. "We were learning about serving others and in turn serving God in our religion books and thought we could do something to help kids our own age," Hall reports to Today's Catholic. The students and their parents picked out and sent in fleece and made 29 blankets to donate to Project Linus. This organization donates blankets to various charities that care for children. Some of these organizations include the children's hospitals and NICUs, Charis House, A Hope Center, the women's shelter and more. The children gave up their recesses, movie time and free time to make blankets over a two-week period.

744-3977 or visit the Web at www.thefranciscancenter.org.

Convocation honors Holy Cross College students and outstanding faculty

NOTRE DAME — The annual Holy Cross College Honors Convocation, held March 28, was a night to celebrate Holy Cross education. Holy Cross College students who have achieved a grade point average of 3.50 or above in the spring 2006 and fall 2006 were recognized at the Honors Convocation, along with Robert Kloska, assistant professor of philosophy and campus minister. He was the recipient of this year's award for outstanding service.

In nominating Kloska for this award, faculty and staff noted that he never neglects the hearts of students as he helps educate their minds. At Holy Cross, Kloska teaches philosophy and theology, founded and directs the Office of Campus Ministry, founded the international program, initiated the building of the symbolic archway at the entrance to campus, founded the mission team and devotes many hours each week to encouraging and supporting students outside of the classroom.

Kloska attends St. Matthew Cathedral Catholic Church with his

wife, Margy, and their five children.

Kloska is indeed a fine example of a Holy Cross educator, as is keynote speaker Congregation of Holy Cross Sister Amy Cavender. She has a long history serving the Congregation of Holy Cross and other religious and lay organizations around the world, such as Queen of Apostles Philosophy Centre Jinja, A Place Called Home, Jubilee USA Network, Indiana University-South Bend, the University of Notre Dame and, of course, Saint Mary's College. Cavender was also a professor at Holy Cross College and during that time assisted Kloska in campus ministry. She holds a doctorate in government and international studies from the University of Notre Dame.

Sisters of Providence, Saint Mary-of-the-Woods College partner for art, collectible auction

SAINT MARY-OF-THE-WOODS — The Sisters of Providence of Saint Mary-of-the-Woods and Saint Mary-of-the-Woods College have announced that they will collaboratively host an on-site auction Aug. 9-12, featuring selected antique furnishings, collectibles, books, art and more, allowing friends, relatives, alumni, community members and

others to share in their heritage and history. This unique event will enable both entities to restore and maintain their retained collections that most closely relate to their history.

Since the founding of St. Mary-of-the-Woods by St. Mother Theodore Guérin in 1840, the Sisters of Providence, former students, ministry associates, relatives and benefactors, along with the administrators, faculty, staff, students, alumna, donors and friends of Saint Mary-of-the-Woods College have held sacred their shared history and values.

Such shared history includes the sacred grounds of Saint Mary-of-the-Woods, the spirituality and indomitable trust in Providence of the congregation's and the college's foundress, buildings, antique furnishings, collectibles, books and art.

Realizing the scope of their holdings, the general council of Sisters of Providence and the administrators of Saint Mary-of-the-Woods College, in a joint effort to be wise caretakers of their material assets and resources, hired Robert J. Brown Appraisal Services in 2005 to assist in carefully identifying, assessing historical significance, cataloging and appraising the many treasures, some of which have been discovered to have significant value during this process.

This huge undertaking took more than 20 months.

After completion of the appraisal work by Robert J. Brown and his associates, the congregation and the college realized that they neither have the facilities to house a permanent collection, nor can they act as curators for the large number of treasures, as some have already fallen into disrepair. After much thought and deliberation by all parties, they have decided to offer them at auction to the public.

The proceeds from the sale will be divided between each institution in accordance with what it owns. Restoration of the artwork retained will be a major use of the funds. Each institution will use any additional funds to advance its mission of education and service.

Bishop D'Arcy and other guests to appear on Sharathon, April 11-13

FORT WAYNE — Redeemer Radio, Catholic Radio AM 1450, will be airing its Spring pledge drive on Wednesday through Friday, April 11-13, 6 a.m. to 6 p.m. each day.

The preliminary schedule of local guests, headlined by Bishop John M. D'Arcy, will include many personalities from the Diocese of Fort Wayne-South Bend.

Spring Sharathon 2007 will be hosted by Jerry Usher at the studios of Redeemer Radio. Usher is the national host of Catholic radio's most popular program, "Catholic Answers Live," heard on Redeemer Radio weekdays from 6 to 8 o'clock, mornings and evenings.

The pledge drive, along with Redeemer Radio's regular programming, can be heard on the Internet at www.redeemerradio.com. Redeemer Radio is a 501c3 nonprofit group of lay Catholics, financially separate from the Diocese of Fort Wayne-South Bend, and dependent on the generosity of listeners.

Individuals and businesses who are interested in pledging or volunteering can contact Redeemer Radio at (260) 436-9598. Pledges or donations can be made to "Redeemer Radio" at P.O. Box 5636, Fort Wayne, IN 46895. Pledges or donations can also be made online at Redeemer Radio's Web site, www.redeemerradio.com. The phone numbers for pledges during Sharathon will be (260) 436-1450 and toll-free (800) 436-1450.

St. Joseph-St. Elizabeth Ann Seton student named Carson Scholar

FORT WAYNE — Samantha Rahrigh, a seventh grader at St. Joseph-St. Elizabeth Ann Seton School, has been selected as a 2007 Carson Scholar. Rahrigh will receive a monetary scholarship award that will be invested for her college education.

Rahrigh is part of a group of 2,800 students from across the country that have been named a Carson Scholar. Her academic achievements and service to her community are what makes her stand out as a future leader. Rahrigh will be honored at an awards ceremony in Indianapolis. She is the daughter of Jerry and Sarah Rahrigh.

Marriage amendment stalled by clout of Indiana employers

BY BRIGID CURTIS AYER

INDIANAPOLIS — A bill to amend Indiana's constitution to protect the definition of marriage stalled in the House March 18 during a hearing before the House Rules and Legislative Procedures Committee because of concerns raised by a few influential Indiana employers.

Human resource representatives from WellPoint and Cummins planted seeds of doubt in the minds of Hoosier lawmakers about advancing the marriage amendment bill to second reading in the House because of claims that it could hurt their company's recruitment opportunities and benefit packages. Dow AgroSciences raised similar concerns in a letter to House Speaker Rep. B. Patrick Bauer (D-South Bend).

Senate Joint Resolution (SJR) 7, the marriage amendment, which passed the Senate, 39-10, would amend Indiana's constitution to

define that a marriage consists only of the union of one man and one woman. In effect, the marriage amendment would ban same-sex marriages in Indiana.

The purpose of the amendment is to protect the sanctity of marriage by preventing an Indiana court from redefining marriage as anything other than a union between one man and one woman.

SJR 7 has two parts. Part "a" defines marriage as a union between only one man and one woman. Part "b" is the section of the resolution, which has raised concerns and debate.

Subsection "b" of the resolution states "This constitution or any other Indiana law may not be construed to require that marital status or the legal incidents of marriage be conferred upon couples or groups." Concerns and confusion about how part b may be interpreted have caused at least 10 senators to vote against the measure and several members of the House Rules and Legislative Procedures

Committee are now at odds with the bill as it's written.

The concerns with part "b" range from a possibility of harming the way domestic violence situations are handled to possible problems of limiting benefits employers want to provide family members of their employees. The latest concern raised by employers is it will hurt their recruitment opportunities by making Indiana appear to be non-inclusive or even discriminatory toward homosexuals.

In a 2003 document published by the Vatican's Congregation for the Doctrine of the Faith on "Considerations regarding proposals to give legal recognition to unions between homosexual persons," it concluded, "the church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behavior or to legal recognition of homosexual unions. The common good requires that laws recognize, promote and protect marriage as

the basis of the family, the primary unit of society. Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behavior, with the consequence of making it a model in present-day society, but would also obscure basic values, which belong to the common inheritance of humanity. The church cannot fail to defend these values, for the good of men and women and for the good of society itself."

Currently, Indiana law allows marriage between only one man and one woman. When the law was challenged, the Indiana Court of Appeal affirmed the state law and upheld Indiana's definition of marriage between one woman and one man in the case Morrison vs. Sadler.

"Even though the Indiana Court of Appeals affirmed state law, it's possible another challenge to Indiana's marriage law could result in a different ruling by the court, which could redefine marriage, a situation passage of SJR 7 would prohibit," said Indiana Catholic Conference Executive Director Glenn Tebbe, who testified in support of the SJR 7, March 18, before the House panel.

"As a basic human and social institution, marriage, though regulated by civil laws and church laws, did not originate either from

the church or the state, but from God. Therefore, neither church nor state can alter the basic meaning and structure of marriage," said Tebbe.

Nationwide, 27 states have passed constitutional amendments defining marriage, and 15 states, including Indiana, already have a law defining marriage as between one man and one woman. Eight states, including Massachusetts, Connecticut, Vermont, New Jersey, California, Maine, Hawaii and the District of Columbia have created some form of legal union to same-sex couples and offer varying rights and responsibilities typically granted to traditional married couples.

Rep. Scott Pelath (D-Michigan City) cosponsor of the bill and chair of the House Rules and Legislative Procedures Committee has not decided if he will amend the resolution or call SJR 7 for a vote.

SJR 7 must pass the House in the same form as it passed the Senate for the amendment to be eligible for a vote by Hoosiers in the 2008 election. If passed by a majority of Hoosiers, the amendment would become part of the Indiana Constitution.

To contact your state representative and/or state senator
www.in.gov/cgi-bin/legislative/contact/contact.pl#house

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Lent is ours to shape and share

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 sixth installment of a series that looks at how the season of Lent plays out in the everyday lives of different Catholics.

When Mary Jo Parrish says that the season of Lent doesn't really stand out at her house, she's not saying that she and her husband, Bill, ignore it. Nor is she saying that it gets drowned out in the din of five — going on six — kids and two foster children. What she is saying is that she and the rest of the family maintain a strong household spirituality year round.

This takes the form of nightly prayer, Christian music, a strong sense of Catholic identity and an ongoing sense of God at work in their lives.

"The prayers we say at night are the same regardless of whether it's Lent or summer or Easter — it doesn't matter," explains Parrish of the family's approach. Lent is just another dimension of this robust spirituality, and its themes can crop up at any time of the year. For instance, Parrish tells her children that all suffering is connected to Christ's suffering on the cross, a handy reminder when a young one is complaining of a sore fin-



DON CLEMMER

Mary Jo Parrish sits with her daughter Karena while in Chicago. Parrish maintains a strong sense of Catholic identity and spirituality, something she wants for her children.

ger or some other minor malady.

"I would just tell them to reconnect to Jesus," notes Parrish. "That's Jesus calling you to reconnect."

Parrish credits 12 years of Catholic schooling with instilling in her this strong sense of the importance of her faith.

"It's a constant part of my day," she explains. "I don't know how people live without having some kind of faith. It's totally who we are and what we are."

And this is no accident.

Both Parrish and her husband grew up Catholic. But she recalls that, in her home, faith was a very private thing. Her family members had strong prayer lives, but it was not something they vocalized.

After high school, Parrish joined the Navy, where she met her husband, Bill. It is also where she encountered firsthand a lot of people who had experienced turmoil in their lives, through bad

REAL LENT

DON CLEMMER

family situations and other problems. This prompted her decision that, when she and Bill started their own family, it would be one "with a nice godly shell on it."

The family has grown significantly since then and have spent the last 13 years at St. Vincent de Paul Church, Fort Wayne. In recent years, the Parrish family "oasis" of spirituality has not only served Bill and Mary Jo's biological children, but also two foster children they are in the process of adopting.

As the foster children have never had any sort of God in their lives, Parrish notes, the experience of Catholicism — and now the season of Lent — is very different for them than for the other five, who have been surrounded by it their whole lives.

"It's neat for them to see it," she notes. "They take it in. They soak it up like sponges."

In the Parrish household, the most visible signs of their participation in Lent include their regularly attending Stations of the Cross and seeing that everyone in the house observes his or her Lenten fasts and disciplines, something of a dietary and culinary challenge with seven kids.

It also makes Parrish acutely

aware that she and her husband are setting an example.

"They know what I'm giving up. They know what daddy's giving up," she says, "They're on the watch to see whether I'm breaking down or not."

On some level, Parrish is happy to let her children's school provide the majority of their exposure to Lent.

"School takes a stronger approach, probably, than we do," she notes. "They're preparing. They're writing down what they're giving up. They're giving up recesses for rosaries."

Parrish says she has faith that her children will learn what they need to, as once again, Catholic schools were the source of much of her current faith foundation.

In the end, the Parrish family's approach to Lent — and their Catholic faith — reflects how the traditions of the faith are passed from one generation to the next, taking on new significance and being reshaped into whatever is most relevant, whatever is most helpful for getting each person closer to God.

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 MAJOR CREDIT CARDS DAILY DELIVERY

Lenten recipe

BY STACY VIERA

- 1/4 teaspoon ground ginger
- 2 tablespoons sesame seeds

Instructions

Combine lime juice, oil, honey, soy sauce and ginger. Add scallops and toss to coat. Cover and refrigerate 1 hour, stirring occasionally. Remove scallops from marinade, reserving marinade. Thread scallops evenly on 4 skewers. Place skewers on shallow baking pan that has been sprayed with a nonstick coating. Broil 4 to 6 inches from source of heat 2 to 3 minutes. Turn and baste with reserved marinade and continue cooking 2 to 3 minutes or until opaque throughout. Place sesame seeds on wax paper and roll each skewer over seeds to evenly coat scallops. Serve immediately. Makes 4 servings.

McLEAN, Va. — To help *Today's Catholic* readers adhere to abstinence requirements, the following recipe is offered.

Honey-Broiled Sea Scallops

The sweet flavor and tender texture of scallops are well suited for this fast broiled, tasty entrée or side dish.

Ingredients

- 1 pound sea scallops
- 3 tablespoons lime juice
- 1 tablespoon vegetable oil
- 1 tablespoon honey
- 1 tablespoon low-sodium soy sauce

Easter Traditions



Easter Lilies

Long considered a symbol of Christ's resurrection, lilies have become a tradition during the Easter celebration. This year our Floral Shoppes will carry beautiful 4 to 5 bloom Easter lilies, fresh floral bouquets and special holiday arrangements that are sure to brighten your holiday



Hot Cross Buns

Made from scratch in Martin's own Bake Shoppes. They're spiced with cinnamon and nutmeg and loaded with diced fruit and raisins.

Martin's
 Count On Us!

THE HOLIEST OF WEEKS

More than a Redeemer

BY DR. EARL KUMFER

On Good Friday, we celebrate a unique liturgy. We gather more quietly than usual to celebrate a death. We rejoice, a little awkwardly, in the death of sin. Sin is dead, once and for all conquered.

This is part of the good news from Calvary. And it's old news to us. It is easy to recite the traditional meanings of this day: Sin died because of the innocent death of Jesus on the outskirts of Jerusalem. Sin died because Jesus obeyed the will of his Father. Sin died because Jesus willingly paid the price we deserve to pay.

There is more to Good Friday. We also mourn the death of Jesus. We also repent our sins, individually and collectively, already atoned for by his innocent blood. We believe God sent his Son to pay this price; and the Son willingly did so.

Three visionaries, two Johns and a Henri, help us see more.

In "Your God is Too Small," John B. Phillips surveyed the usual portrayals of God and pointed out how each actually settles for less than the rich mystery of who God is. We lose the mystery because we settle for a comfortably small God who fits into our finite minds and hearts. We settle on a manageable. These beliefs are not heresies; they are truths of faith. But there is so

much more.

A second John, Blessed John from Duns in Scotland began teaching at Paris 704 years ago this Lent. In his subtle way, his words shout that Jesus' death means much more than just our redemption.

For John Duns Scotus, our God is too small if his only motive in becoming fully human was to pay our debt for sin, to restore us as his children. Such a god would be a reactor, triggered by sin into action. Such a god would not be really free, but manipulated, perhaps necessitated, to fix the mess his human creatures made of his wonderful creation. That would make God a hostage of human wills. It would reduce the Incarnation — the great mystery of the unbelievable unity of divinity and humanity in a living Jesus — to a sort of blackmail payment required by the actions of a rebellious brat.

Scotus never rejects the traditional redemption theology as heresy, nor even as bad theology. He finds it to be insatis — Latin for "unsatisfactory," "not filling enough."

Instead, Scotus affirms that God's love of humanity and of all creation is the motive for his becoming man in Jesus. Out of a desire for the fullest possible intimacy with his creation, he decides upon the fullest possible merger of his complete divinity with our complete humanness in one living

person, without compromising anything of either his divinity or of our humanity. God would have done this even if Adam or Eve or anyone never sinned.

This is no little God

Sin did not change God's mind nor his motive. God, through Jesus' birth, life and death glorifies human nature from within human nature. In Jesus, God is fully present in the full range of humanness.

This "Subtle Doctor of the Church" suggests there is more mystery in Good Friday than we usually see. Jesus' death does not just remove a flaw. Rather, it enables the completion, the perfection, of our nature. On Good Friday we celebrate more than an escape from hell and other punishment due to sin. We celebrate our becoming more. Scotus is perhaps too subtle about what this "more" is.

Henri Nouwen, a widely read spiritual writer, is not so subtle in his "Our Greatest Gift." So, brace your heart. He says:

"Is death such an undesirable part of our existence that we are better off acting as if it were not real? Is death such an absolute end of all our thoughts and actions that we simply cannot face it? Or is it possible to befriend our dying gradually and live open to it, trusting that we have nothing to fear? Is it possible to prepare for our death with the same attentiveness

that our parents had in preparing for our birth? Can we wait for our death as for a friend who wants to welcome us home?" — Henri Nouwen, "Our Greatest Gift."

We'd rather avoid death — even the thought of it. If we could, we would skip Good Friday and fast forward to Easter. Brace your heart again. Nouwen continues:

"Dying is the most general human event, something we all have to do. But do we do it well? Is our death more than an unavoidable fate that we simply wish would not be? Can it somehow become an act of fulfillment, perhaps more human than any other human act?" — Henri Nouwen, "Our Greatest Gift."

This is the mystery Scotus shouts about so subtly. Death is not enemy, but friend. It is as natural as birth or any other living moment. In Scotus' vision, Jesus embraced every bit of human life. He was a baby, he suffered, he laughed, he loved, he touched and healed, he comforted and challenged. And he died. Why skip the last step? He, the incarnate Son of God, embraced it all — in a very human way.

It is easier to see his divinity present in the sweet helpless baby, or even in his suffering. It is harder to see his divinity intimately involved in the very human experience of dying. Scotus is impatient for us to press beyond seeing Jesus' death as a tragic sin-price,

as something regrettably necessary. Scotus' sees God, moved by an unbelievable love, as freely becoming one with us in the Incarnate Jesus. This was not finished on Christmas. So Jesus, freely moved by love to be fully human, freely embraced death when it came. Dying is part of Incarnation. And, again subtly, so is Resurrection.

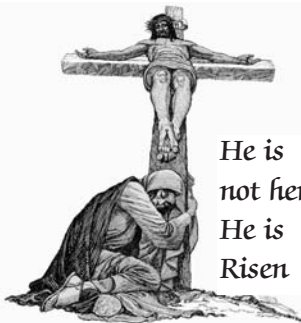
For Scotus, Jesus would have been born even if no human person ever sinned. For Scotus, Jesus would have died even if no human person ever sinned. Death was embraced by Jesus as part of being human. It was too important to be skipped.

That embrace conquers death and transforms it into something more than just an ending.

The death of sin is a big deal. It deserves celebration. Being redeemed from sin and saved from eternal death is a bigger deal. It too deserves celebration.

A yet bigger deal — but an oh so subtle one to grasp — is finding a not too-little God on the cross, freely fully embracing human death as something to be welcomed. What a life Jesus lived. What a death he died. What an awesome and intimate God our God is.

Dr. Earl Kumfer is a theology professor at the University of Saint Francis, Fort Wayne.



He is
not here:
He is
Risen

Celebrate with Us!

St. Elizabeth Ann Seton Church
10700 Aboite Center Road - Fort Wayne

RECONCILIATION SCHEDULE

Saturday, March 31 - 9:30 - 10:30 AM & 3:30 - 4:30 PM

Palm Sunday, April 1 - 3:30 - 5:00 PM

Tuesday, April 3 - Noon - 1:00 PM

Wednesday, April 4 - 9:30 - 10:30 AM & 4:00 - 5:00 PM

Holy Thursday, April 5 - 3:00 - 4:00 PM

Good Friday, April 6 - 2:30 - 4:30 PM

Holy Saturday, April 7 - 9:00 - 10:00 AM

HOLY WEEK SCHEDULE

HOLY THURSDAY: April 5 - 7:00 PM

GOOD FRIDAY: April 6 - 1:00 PM & 7:00 PM

HOLY SATURDAY: April 7 - 7:30 PM Easter Vigil

EASTER SUNDAY MASSES: April 8

7:30 - 9:30 - 11:30 AM - 1:30 PM

The people of St. Jude Catholic Church
Randallia Drive at East State Blvd. in Fort Wayne
invite all to join in the celebration of the Paschal Triduum



Holy Thursday, 7:00 PM
Evening Mass of the Lord's Supper

Good Friday, 12:30 PM
Celebration of the Lord's Passion

Holy Saturday, 8:45 - 11 PM
Easter Vigil Mass including all 7 Old Testament Readings

Easter Sunday Masses:
9:00 and 11:00 AM

SAINT JOHN THE BAPTIST PARISH 4500 Fairfield Avenue - Fort Wayne (260) 744-4393

RECONCILIATION:

Sunday, April 1:
After 6:00 PM Stations
Monday, April 2:
7:00 AM & 5:30 PM
Tuesday, April 3:
9:00 AM & 4:30 PM
Wednesday, April 4:
7:00 AM & 6:30 PM
Thursday, April 5:
9:00 AM & 3:00 PM
Friday, April 6:
After 1:00 PM Service
After 7:00 PM Stations
Saturday, April 7:
9:00 AM & 3:00 PM

HOLY WEEK LITURGIES:

Wednesday, April 4:
5:30 PM - Anointing of the Sick Mass
Holy Thursday, April 5:
8:15 AM - Morning Prayer
7:00 PM - Mass of Lord's Supper
Good Friday, April 6:
8:15 AM - Morning Prayer
1:00 PM - Liturgy of Lord's Passion
7:00 PM - Stations of the Cross
Holy Saturday, April 7:
8:15 AM - Morning Prayer
8:30 PM - Easter Vigil
Easter Sunday, April 8
Masses at 8:00 AM & 10:30 AM
A Blessed & Happy Easter to all!

Contemplate the face of Christ through his mother Mary

Deep devotion to Seven Sorrows leads to blessed intercessions

BY DEB WAGNER

The devotion of The Seven Sorrows of Our Lady began in the 13th century and has granted many graces to believers. The purpose of the devotion is to recall the Sorrows the Virgin Mother of God endured in compassion for the suffering and death of her divine Son.

The Servite chaplet of the Seven Sorrows is a devotion that recalls seven sorrowful episodes in the life of Mary. The practice originated with the Servite Order (Servants of Mary), probably soon after the order was founded in Monte Senario, Italy, in 1233.

Two feast days, established much later, commemorate the Seven Sorrows. Spanish-speaking countries honor the Virgin of Solitude or Virgen de la Soledad on Holy Saturday (the day before Easter). Queen Juana of Spain introduced this custom following the sudden death of King Philip I, her husband, in 1506. The observance recalls Mary's profound solitude on the day between the Crucifixion and the Resurrection.

The second feast day, observed internationally on Sept. 15, is the Virgin of Sorrows — known in Spanish as the Virgen de Dolores. Mexicans associate her with their Independence Day, celebrated on Sept. 16. The call that began the war for independence — the "Grito de Dolores" — occurred on Sept. 16, 1810, in Dolores, Hidalgo, a town named after the Virgin of Sorrows. The "Grito", then, signifies both the "shout" for freedom issued in that town and the virgin's sorrow over the sufferings of the Mexican people.

The traditional symbol of the Seven Sorrows is the sorrowful heart of Mary, that is, a heart pierced with seven swords and topped with a flame representing her love for God and for all humanity. The swords refer to the prophecy of Simeon (Lk 2: 33-35).



Prayers of the devotion

The seven sorrows rosary consists of Hail Marys recited for each of the seven sorrows.

The Seven Sorrows are:

- The prophecy of Simeon;
- The flight into Egypt;
- The loss of Jesus in the Temple;

• Mary meets Jesus carrying the cross;

- The Crucifixion;
- Mary receives the dead body of her Son;
- and, the burial of her Son and closing of the tomb.

With this devotion, which was passed on by St. Bridget, a person prays one Our Father and seven Hail Marys for each of the seven sorrows. The final prayers are three more Hail Marys, to honor the tears of the Sorrowful Virgin; one Our Father, one Hail Mary, and one Glory Be for the intentions of the pope; an optional invocation to the Sorrowful Virgin asking for intercession to reconcile one's soul at the time of death and a concluding offertory.

There are numerous non-Servite versions of this devotion

practiced in Mexico. Some require only one Hail Mary for each sorrow, instead of seven, or increase the number of Hail Marys from seven to 10. Still others add one Glory Be after each set of Hail Marys. Virtually all add unique opening and closing prayers. There appears to be no standard Mexican version of the Seven Sorrows chaplet.

Like the rosary, the Seven Sorrows is a "bead-prayer." Servite beads are designed to keep count of the prayers. They are not required to pray the devotion, however. There are 49 beads in the circlet, organized into seven sets of seven beads.

A medal depicting one of the seven sorrows precedes each set. The beads in the circlet are used to pray the Hail Mary. The medals in the circlet are used for the Our Father. The medal for the first sorrow, the prophecy of Simeon, closes the circlet. It connects to a pendant string of four more beads, ending with a larger medal depicting the Virgin of Sorrows. The beads in the pendant string represent the final prayers.

Seven graces

Mary grants seven graces to the souls who honor her daily by saying seven Hail Marys and meditating on her tears and dolours. It is believed that seven graces are given to those individuals who meditate on the seven sorrows of the Blessed Virgin Mary.

The Blessed Virgin will grant peace to their families, enlighten them about the divine mysteries, console them in their pains and accompany them in their work and give them what

they ask for in accordance with God's will or the sanctification of their souls. She will also defend them in their spiritual battles and protect them throughout their lives, visibly help them at the moment of their death to see the face of their mother and to take them directly from the earthly life to eternal happiness since all their sins will be forgiven and the Blessed Virgin and her son will be their eternal consolation and joy.



2007 Holy Week Liturgy Schedule

Basilica of the Sacred Heart - Notre Dame

Saturday, March 31

5:00 PM: Palm / Passion Sunday Vigil Mass

Palm / Passion Sunday, April 1

9:45 AM: Sunday Mass with outdoor procession

12:00 PM: Sunday Mass with outdoor procession

7:15 PM: Sunday Lenten Vespers

Monday of Holy Week, April 2

11:30 AM: Mass 5:15 PM: Mass

Tuesday of Holy Week, April 3

11:30 AM: Mass 5:15 PM: Mass

7:00 PM: Campus Wide Stations of the Cross

(procession departs from Grotto)

9:15 PM: Opportunity for individual confession

(follows Stations in the Basilica)

Wednesday of Holy Week, April 4

11:30 AM: Mass 5:15 PM: Mass

Holy Thursday, April 5

9:00 AM: Morning Prayer

Noon: Basilica closed until 4:00 PM

5:00 PM: Evening Mass of the Lord's Supper

6:30 PM: Adoration in the Lady Chapel

11:00 PM: Tenebrae

Good Friday, April 6

9:00 AM: Morning Prayer

Noon - 3:00 PM: Silent hours of Prayer

3:00 PM: Celebration of the Lord's Passion

7:15 PM: Stations of the Cross

Holy Saturday, April 7

9:00 AM: Morning Prayer

Noon - 3:30 PM and 5:00- 7:30 PM: Basilica Closed

9:00 PM: The Paschal Vigil Mass

Easter Sunday, April 8

8:00 AM: Easter Sunday Mass 10:00 AM: Easter Sunday Mass

Noon: Easter Sunday Mass

7:15 PM: Easter Paschal Vespers



Confessions During Holy Week (April 2 through April 7)

Monday: 11:00 AM, 4:45 & 7:00 PM

Tuesday: 11:00 AM, 4:45, 7:00 and 9:15 PM

Wednesday: 11:00 AM, 4:45 & 7:00 PM

Holy Thursday: 11:00 AM, Noon & 7:00 - 8:00 PM

Good Friday: 11:00 AM, 2:00 & 7:00 - 8:00 PM

Holy Saturday: Noon to 1:00 PM, 3:00 PM to 4:00PM

and 4:00 PM to 5:00PM

PASSION REENACTMENT SET FOR GOOD FRIDAY



The Living Way of the Cross will be held on Good Friday, April 6, starting at 11 a.m., rain or shine, on the grounds of St. Joseph Catholic Church in LaGrange. This is the second year in a row for the Living Way of the Cross to be presented at St. Joseph Church, featuring a large cast portraying the events of the Passion, beginning with Jesus' arrest and following through to the crucifixion. Dramatizations of the Passion of Christ have been a long-standing tradition in Latin America and the Philippines. In the photo Roman soldiers watch over Jesus as he carries his cross.

PROVIDED BY ST. JOSEPH PARISH, LAGRANGE

Jubilee hymn, 'Tree of the Savior' contemplates the cross, offers catechesis

BY DIANE FREEBY

NOTRE DAME — As Mary contemplates the face of the Savior on the cross, depicted in the logo used for the Sesquicentennial Jubilee of the Diocese of Fort Wayne-South Bend, we are also asked to contemplate the cross. The hymn, "Tree of the Savior," is designed to bring us closer to our crucified Lord.

Written by Steven C. Warner, director of the University of Notre Dame Folk Choir, the hymn is his gift to Bishop John M. D'Arcy and the entire diocese.

Warner, who joined Notre Dame's campus ministry staff in 1979, wrote "Tree of the Savior" with the Jubilee Year liturgical celebrations in mind, describing it as a "reflective mantra."

Warner was inspired by his daily reading of the Morning and

Evening Office, reading that didn't stop with the designated prayers.

"In the back of the office is an appendix," explains Warner, "with lots of readings from other sources. They complement Scripture. One of those readings is an early Christian meditation on the cross, written by a monastic hermit named St. Theodore the Studite."

While that beautiful reading sat on Warner's desk for a year, he quickly recalled it when the diocese approached him about writing a jubilee hymn.

"Tree of the Cross is a short, repetitive piece, similar to Taize. It is designed for adoration and meditation of the cross," says Warner.

As the Jubilee Cross makes its way from parish to parish, eventually coming to rest at the Eucharistic Congress in August, "Tree of the Cross" will be sung throughout the journey.

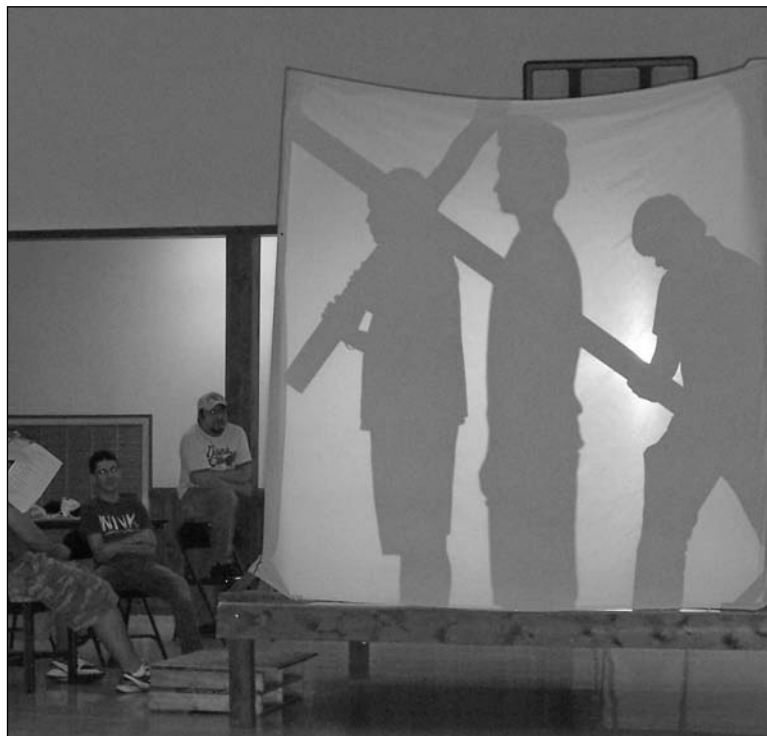
Copies of Warner's hymn were distributed to each parish, and while appropriate for use during Lent and especially Holy Week, "Tree of the Cross" will be used all year as either a gathering or closing hymn.

If your parish is in need of a copy of "Tree of the Savior," contact Terry Broberg-Swangin at the Office of Worship at troberg-swangin@fw.diocesefwsb.org or (260) 399-1401.

Meanwhile, Warner and the Notre Dame Folk Choir wrap up Lenten devotions with a campus-wide Stations of the Cross April 3 at 7 p.m. This outdoor event begins at the grotto with a candle-light procession trumpeting across campus. Students from various dorms pull together reflections to be shared during the stations.

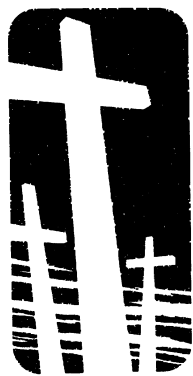
Stations will be held again on Good Friday at 7:15 p.m. in the Sacred Heart Basilica.

BREMEN YOUTH PORTRAY SHADOW WAY OF THE CROSS



BY MICHELLE DONAGHEY

Simon's act of carrying the cross for Jesus is the fifth station which was portrayed in a Shadow Way of the Cross done by the eighth grade class at St. Dominic's Parish recently. One of the religious education teachers, Jim Beath, stands to the left of the stage area. The eighth grade class does the Shadow Way of the Cross every year during Lent in the evening after a Wednesday 5:30 Mass.



Saint Pius X Church
52553 Fir Road
Granger (574) 272-8462

Easter Triduum Schedule

HOLY THURSDAY, April 5: 7:30 PM - Mass of the Lord's Supper

9:00 PM Individual Reconciliation following the liturgy

Paschal watch and Paschal Fast begins 9:30 PM - Night Prayer

GOOD FRIDAY, April 6: 8:30 AM Morning Prayer

1:00 PM Commemoration of the Lord's Passion and Death

2:30 - 5:00 PM Individual Reconciliation

7:00 PM Solemn Stations of the Cross

7:30 - 9:00 PM Individual Reconciliation 8:00 PM Taize Prayer

9:30 PM Night Prayer (Paschal Watch Continues)

HOLY SATURDAY, April 7: 8:30 AM Morning Prayer

8:30 PM The Great Easter Vigil

EASTER SUNDAY, April 8: Easter Masses 7:00, 8:45, 10:30 AM & 12:15 PM

5:30 PM Solemn Paschal Evening Prayer (NO MASS)

Most Precious Blood Church



EASTER TRIDUUM

THURSDAY 7:00 PM MASS OF THE LORD'S SUPPER
(ADORATION AFTER MASS UNTIL 10:00 PM)

FRIDAY - 1:30 PM GOOD FRIDAY LITURGY & COMMUNION

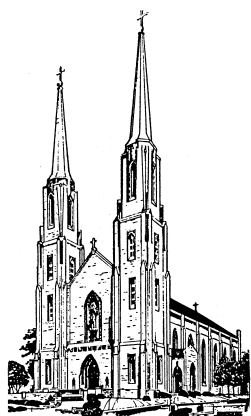
SATURDAY - 8:30 PM EASTER VIGIL MASS

EASTER SUNDAY - 8:00 & 10:15 AM MASSES
(REGULAR SUNDAY SCHEDULE)

1515 BARTHOLD STREET • FORT WAYNE

Cathedral of the Immaculate Conception

1100 South Calhoun Street - Fort Wayne - 424-1485



Holy Week and Easter Schedule

Holy Thursday, April 5

Mass of the Lord's Supper at 7:00 pm

Bishop John M. D'Arcy presiding

Good Friday, April 6

Celebration of the Lord's Passion at 1:00 pm

Father Robert Schulte presiding

Way of the Cross at 7:00 pm

Holy Saturday, April 7: Easter Vigil at 8:00 pm

Easter Sunday Masses, April 8

7:30, 9:30 and 11:30 am (No 5:00 pm Mass)

Divine Mercy Gifts

RCIA

Rosaries † Crucifixes † Bibles

320 Dixie Way North - South Bend

(1/2 mile north of Notre Dame on SR 933)

(574) 277-1400

A DAY FOR THE LORD: Sign of Contradiction?

June 11 - 13, 2007

- **Dr. Hindy Najman**
University of Toronto
- **Dr. Frederick Bauerschmidt**
Loyola College in Maryland
- **Rev. Calinic Berger**
St. Vladimir's Orthodox Seminary
- **Deacon Owen Cummings**
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EDITORIAL

Keeping Holy Week 'holy'

A saintly rabbi told his listeners, "When you pray even one word to God, enter into that word with all your body." Questioned about how a fully-grown person could enter "bodily" into a tiny word, the rabbi answered, "Anyone who thinks himself greater than a word of prayer is not the kind of person we are talking about."

As we once again prepare to enter Holy Week, remembering the death and resurrection of our Lord, Jesus Christ, we should take the advice of the wise rabbi to heart, and apply the words of Scripture regarding the Passover ritual: "This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the Lord, as a perpetual institution." (Ex 12:14) If Holy Week is to have significance, it must be a week of prayer, a week different from all other weeks of the year.

The Holy Week liturgies begin with the annual chrisms Masses at St. Matthew Cathedral, South Bend, on April 2 and at the Cathedral of the Immaculate Conception, Fort Wayne, on April 3. The oil of sacred chrisms — through which all Catholics are anointed and directed toward God — and other holy oils will be blessed by Bishop John D'Arcy, fittingly during Holy Week when Jesus Christ consecrated the world through his death and resurrection. The oils are a sign of the strength needed to live a faithful Christian life.

On Thursday evening, the continuous three-day Easter Triduum begins in parishes with the Evening Mass of the Lord's Supper, Good Friday services and the Easter Vigil on Holy Saturday evening.

If for any reason you are unable to "celebrate with pilgrimage to the Lord" and fully enter into the sacred liturgies of these holy days then you should find some ways to make Holy Week as prayerful as possible. You can do that by first turning off the television, the computer, the stereo, the telephone — and any other electronic device — before you attempt to communicate with God. Then pick up your Bible and turn to any or all of the four Gospels. In peaceful silence, prayerfully read the Passover and Passion narratives in the latter chapters of Matthew, Mark, Luke and John. Listen with all your mind and all your heart as the suffering Savior speaks to you. Look backwards with eyes of faith to see how the events, sufferings, pains and joys of your days are a precious part of the redemption of the world.

A week like no other

Those who allow "business as usual" to prevent them from spending this week differently and prayerfully truly are unfortunate in their loss. For if we are to gain God's graces during Holy Week, giving us the spiritual energy to make our lives a communion with the Passion and death of Jesus, we must pray with our whole mind and body, not merely recite words mindlessly with our eyes and lips.

Moses told the Israelites, "You shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength," (Dt 6:5) asking the people to "take to heart these words" by drilling them into their children, speaking of them at home and abroad, binding them at their wrist, wearing them on their forehead, and writing them on doorposts and gates (Dt 6:6-9). Jesus also reminds us that this greatest and "first of all the commandments" to love God requires the total gift of ourselves (Mk 12:30). To pray with such fervor allows us to put our whole body into each word we pray, regardless of our physical size.

Often we engage mindlessly in the routine events and daily conversations of our lives, perhaps unaware of what we are doing and only half-present to what we say. But when we struggle to get on the inside of every word we pray to God, gradually we begin to pray all the words with greater meaning and depth.

On the first Holy Thursday when Jesus instituted the Eucharist at the Last Supper, our Blessed Lord physically put himself into his words of love and prayer when he said, "This is my body, which will be given for you. ... this cup is the new covenant in my blood, which will be shed for you." (Lk 22:19-20) And when he said, "Do this in memory of me," (Lk 22:19) Jesus asked us to place our whole selves, body and soul, into our words of prayer and worship — most especially during the holiest week of the year — and in all the words and actions of our daily lives.

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

New combined congregation seeks prayers

Sister Joan Hastreiter of the Sisters of St. Joseph of Nazareth, Mich., serves Our Lady of Guadalupe Parish in Warsaw. On April 10, 2007, the Nazareth congregation will join with six other congregations of St. Joseph to become the new Congregation of St. Joseph, with central offices in Cleveland, Ohio. Founders of the new congregation are seven formerly autonomous congregations: the Sisters of St. Joseph of Cleveland, Ohio; LaGrange, Ill.; Nazareth, Mich.; Medaille (Cincinnati); Tipton; Wheeling, W. Va.; and Wichita, Kan.

We ask the prayerful support of your readership as we conclude our first General Chapter on the weekend of April 14-15.

We join other congregations in this new endeavor so that our mission of living and working that all people may be united with God and with one another can be continued

with renewed and expanded energy and purpose.

As companions on the journey to the kingdom of God, we rely on, and are grateful for, your prayerful support.

Eileen Rutten
Communications Coordinator
Sisters of St. Joseph of Nazareth

Sister participates in Iraq anniversary vigil in Huntington

Monday night, March 19, 14 citizens of Huntington gathered at the court house to honor those who have lost their lives in the Iraq war. The tragedy of this war is that more thousands are being killed, maimed, injured and emotionally traumatized. We see families torn apart by this war.

The citizens for peace held candles as they prayed aloud and silently. Together they reflected, shared and prayed on the reading from St. Luke's Gospel, 6:27-31, 35-36, to love your enemies and do good to them. From their meditative and

silent reflection, they shared on the stark reality of turning the other cheek, giving not only your coat but also your shirt. They asked themselves, "How many coats and shirts do I have?"

As they held their candles, which were blown out by the wind, they were reminded of the lives in this Iraq war that at that moment were snuffed out by a bomb, a bullet or a roadside bomb. These citizens listened to the reading from the writings of Dr. Martin Luther King Jr. who died for a just cause, "the right for people to be free and equal." King's writing reminded these compassionate citizens that we should love our enemies because "returning hate for hate multiplies hate, adding deeper darkness to a night already devoid of stars."

One after another, the participant once again lit the candles thinking, "if only the lives lost in Iraq could be so easily lit." The stark reality is that life is so precious it takes much love and care to support, nourish and protect it.

Sister Angeline Walczyk, OLMV
Huntington

Easter: A season for life

BY DEIRDRE A. MCQUADE

Lent starts with a sobering reminder of our mortality: "You are dust ... and to dust you shall return." Yet the 40 days of Lent prepare us for the 50-day season of Easter celebrating the gift of abundant life. Much more than a single day of sweets, bunnies and colored eggs, this season informs everything Christians do to build the culture of life.

As Pope John Paul II put it poetically while he was still a cardinal: "Each spring the earth and water say: is the necessity of life not deeper than that of dying?" ("Easter Vigil, 1966 – VI: Ritual") He's speaking not merely of the earthly renewal brought about by rain and melting snow, but of spiritual renewal in

the baptismal waters of the Easter Vigil. Its fire and water rituals point to — and draw us more deeply into — the reality that life in Christ is more powerful than death.

While we know theologically that "the victory is already won," it can be tempting to despair when it seems our work is making little headway. In frustration, we may drift away from prayer, either giving up or relying on our own strength to defend innocent

life.

But we know that pro-life efforts are already making a noticeable difference at national and local levels. American attitudes have shifted in recent years away from unqualified support of so-called "reproductive rights" as protected under Roe v. Wade. The pro-life movement is strong and spans several generations, with a new wave of young adults and teens committed to defending life in the public and private sphere.

The rate and number of abortions in the United States continue to decline, most notably among

The pro-life movement is strong and spans several generations, with a new wave of young adults and teens committed to defending life in the public and private sphere.

DEIRDRE A. MCQUADE

teens. Recent studies show that state laws regulating abortion, such as parental involvement laws and public funding restrictions, reduce abortion rates in the states that enact them.

Every day, pregnancy resource centers care for women to help them make life-affirming choices for themselves and their families. Countless precious lives have been saved as their parents have embraced their God-given dignity in empowering ways.

Through Project Rachel, the church reaches out to women and men hurt by abortion. For them, the healing power of the risen Christ is nothing short of life-transforming. Thanks to Internet and radio ad campaigns, as well as good homilies and support at the parish level, more and more broken women and men are embracing the message that spiritual and emotional healing are possible.

Finally, the false promises of the sexual revolution are painfully coming to light, and a new grassroots movement celebrating the true dignity of women is emerging in our country.

John Paul II's poem continues: "Water speaks more of endurance than of passing." Every time we bless ourselves with holy water throughout the

year, let us remind ourselves of the enduring power of baptism. Let us embrace the hope of the Resurrection, and be renewed to serve the culture of life.

Deirdre A. McQuade is director of planning and information, Secretariat for Pro-Life Activities, U.S. Conference of Catholic Bishops.

'Great support and open ears': U.S. peace activists visit Vatican

VATICAN CITY (CNS) — On the fourth anniversary of the war in Iraq, three U.S. Catholic peace activists paid a discreet but significant visit to the Vatican.

The officers of the Indiana-based Catholic Peace Fellowship were in Rome in mid-March to promote the issue of conscientious objection to war.

They didn't know what kind of reception they'd get from Vatican experts, but after a week of talks and meetings, they left feeling like they'd received a sympathetic hearing.

"It's been a miraculous trip," said Joshua Casteel. "We've received great support and open ears here. It's encouraging to see that we are part of a tradition that's very sensitive to peace issues."

Casteel, who works as conscientious objector liaison for the fellowship, served in an Army intelligence unit in Iraq in 2004 and was an interrogator at the Abu Ghraib prison. After concluding that systematic torture was being used against mostly innocent people

and that his own participation in the war was compromising his Christian witness, Casteel applied for and received conscientious objector status and left the Army.

When Casteel met Pope Benedict XVI briefly March 14, he told the pope that his writings and teachings had helped him find a path to nonviolence. The pope listened carefully, then thanked Casteel and told him he would pray for him.

Deacon Tom Cornell, Catholic Peace Fellowship co-founder, and Michael Griffin, the organization's director of education, arranged the trip to Rome to promote more visible backing of conscientious objection by the church hierarchy.

"Part of our mission is to help Catholics see that conscientious objection is part of Catholic tradition," Griffin said.

Griffin and his colleagues said it was disappointing that Catholic leaders have not highlighted the option of conscientious objection, despite the fact that more than 25 percent of today's U.S. armed

THE VATICAN LETTER

JOHN THAVIS

forces are Catholic.

The group was heartened last fall when Cardinal Tarcisio Bertone, the new Vatican secretary of state, gave his inaugural address to the diplomatic corps and specifically included conscientious objection as one of the "paths to peace" supported by the Vatican.

The three activists dropped off a thank-you letter for Cardinal Bertone in a meeting with a Secretariat of State official, who expressed interest in their campaign. The official made it clear, however, that while the Vatican

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Palm Sunday leads us to climax of Lent



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Palm Sunday Lk 22:14-23:56

The church this weekend leads us to the climax of Lent, the observance of Holy Week, by offering the impressive liturgy of Palm Sunday.

Recalling the triumphant entry of Jesus into Jerusalem, for Luke the utter apex of the entire ministry of the Lord since in Jerusalem the Crucifixion and Resurrection would occur, these readings bring us to the heart of the church's teaching regarding salvation. Jesus is Lord and savior.

When the palms are blessed, and the solemn procession, ideally of all in the congregation, forms, the church offers us a reading from Luke. This reading recalls the plans for the arrival of Jesus as well as the arrival itself.

An element of inevitability, of Providence, surrounds the event. Jesus tells Pharisees who object to it all that even if the disciples were silent, the very stones would shout the good news of salvation in Christ.

For the first reading in the Liturgy of the Word, the church gives us the third of the four "Songs of the Suffering Servant" from the third section of Isaiah. Scholars debate the identity of this servant. Was he a prophet? The author? A collective symbol for the people of Israel? In any case, Christians have always seen in these songs the image of the inno-

cent, constantly loyal servant of God, the Lord Jesus.

The second reading is from Philippians. It is thought to be an ancient Christian hymn, used in early liturgies. It is compelling in its eloquence and in its intense faith.

As the last reading, the church dramatically offers a reading of Luke's Passion narrative. The very rubrics provide for a reading in which all in the congregation become involved.

Each Gospel contains a highly detailed and lengthy account of the trial and execution of Jesus. Each has its own perspective, as each evangelist was an individual person who had his own insights into what happened on the first Good Friday.

In general, Luke's Gospel sees Jesus as the embodiment of God's mercy, literally God in human flesh, the son of Mary, a woman not an angel or a goddess. Jesus seeks out the wayward and the despondent. Everything leads to the fulfillment of reconciling sinners with God. Thus, everything occurs on the way to Jerusalem, which Jesus visits once, and on this one visit Jesus is sacrificed on Calvary and then rises again.

By contrast, people usually are obtuse and often devious, even vicious. Still, the love of God will not be thwarted. Salvation will come, because it is God's will that salvation will come.

Reflection

Few sections of the Scriptures are as powerful and indeed as overwhelming as the four Passion narratives presented to us in the successive Gospels. Luke's Passion narrative is definitely among these in its capacity to teach us and to call us to Christ.

On Palm Sunday, with no exception, the crown of the Liturgy of the Word is the awe-

some proclamation of the Passion of Jesus as understood by St. Luke. The church leads us most movingly to the moment of hearing this proclamation. It tells us of the entry into Jerusalem by Jesus. He is resolute. Salvation had to come. Such was God's will and God's love. However, while some cooperated, some did not, burdened by their ignorance or pride.

The readings from third Isaiah and Philippians focus our minds upon Jesus. He is Lord.

Finally, magnificently, the Passion narrative tells us of the depth of the Lord's giving of self. The message is this: God loves us with a perfect, uncompromising, unending love. We are flawed by our own sin. We need God. He will not be deterred in giving us salvation if simply we love in return.

READINGS

Palm Sunday: Is 50:4-7 Ps 22:8-9, 17-18a, 19-20, 23-24 Phil 2:6-11 Lk 22:14-23:56

Monday: Is 42:1-7 Ps 27:1-3, 13-14 Jn 12:1-11

Tuesday: Is 49:1-6 Ps 71:1-4a, 5-6ab, 15, 17 Jn 13:21-33, 36-38

Wednesday: Is 50:4-9a Ps 69:8-10, 21bcd-22, 31, 33-34 Mt 26:14-25

Holy Thursday: Ex 12:1-8, 11-14 Ps 116:12-13, 15-16bc, 17-18 1 Cor 11:23-26 Jn 13:1-15

Good Friday: Is 52:13-53:12 Ps 31:2, 6, 12-13, 15-17, 25 Heb 4:14-16, 5:7-9 Jn 18:1-19:42

Holy Saturday: 1) Gn 1:1-2:2 Ps 104:1-2a, 5-6, 10, 12-14, 24, 35c 2) Gn 22:1-18 Ps 16:5, 8-11 3) Ex 14:15-15:1 Ps Ex 15:1-6, 17-18 4) Is 54:5-14 Ps 30:2, 4-6, 11-12a, 13b 5) Is 55:1-11 Ps Is 12:2-3, 4bcd, 5-6 6) Bar 3:9-15, 32-4:4 Ps 19:8-11 7) Ez 36:16-17a, 18-28 Pss 42:3, 5bcd; 43:3-4 8) Rom 6:3-11 Ps 118:1-2, 16ab-17, 22-23 9) Lk 24:1-12

CATEQUIZ'EM

By Dominic Camplisson

This quiz looks at a disreputable but key player in the events of Holy Week — Judas.

1. Judas was one of these:

- a. one of the disciples, but not one of the Apostles
- b. one of the Twelve Apostles
- c. one of the "twelve" — but this 12 refers to the 12 tribes

2. Jews of Jesus' day did not generally have surnames. But Judas is usually known as:

- a. The Betrayer
- b. Thaddeus
- c. Iscariot

3. What does this likely refer to?

- a. His betrayal of Jesus.
- b. His later canonization.
- c. His town of origin.

4. What might be significant about this?

- a. If he is known by this epithet, he must have not been saved.
- b. He is the first Jew who was canonized.
- c. He would be likely the only Apostle not from Galilee.

5. What role did Judas play among the followers of Jesus?

- a. He was the treasurer.
- b. He was the minstrel.
- c. He was the waterboy.

6. The motives of Judas are unclear. John suggests he might have been motivated by:

- a. greed for money
- b. hatred for Greeks
- c. anti-Semitism

7. What was the signal that Judas used to show that Jesus was the one the authorities sought?

- a. a hug
- b. a kiss
- c. a blow to the ear, which severed it

8. Whatever his reason, when Judas turned Jesus over to the authorities, Jesus was

- a. completely surprised and shocked
- b. fully aware of what was to happen, having discussed it at the Last Supper
- c. never aware of who had betrayed him and died thinking it was Peter

9. Judas's famous price for Jesus was

- a. 30 pieces of silver
- b. 30 pieces of gold
- c. 100 gold talents

10. What eventually happened with this money?

- a. Judas bought a yacht and sailed across the Sea of Galilee.
- b. Judas bought a field with it or returned it to the temple priests who bought a field with it.
- c. Judas bought a tomb for Jesus with it.

11. What was unusual about this transaction?

- a. Jews were not allowed by the Romans to own boats.
- b. Because it was blood money, the Temple had to find a special use for it, buying a cemetery for Gentiles.
- c. The tomb that Judas bought for Jesus was not actually used.

12. Judas came to a sticky end. What two versions are given in Scripture?

- a. He fell over in his field and burst open, or hanged himself.
- b. He was ejected from the Israeli Idol show by Simon, or mocked by Paula.
- c. He was arrested by the Temple priests on suspicion of being a Christian and beheaded or stoned.

13. Judas has in art and iconography, traditionally been represented with:

- a. red hair
- b. a black beard
- c. a tattoo

14. What was unusual about the name Judas?

- a. It was only given to one man and no one else.
- b. Spelled backwards it is Saduj which is Aramaic for traitor.
- c. Nothing at all; it was a fairly common name, e.g. Judas Maccabees.

15. This saint is reputed to have been a resource for last resorts or special dire needs, because he was often confused with Judas:

- a. Judas Schmudas
- b. Jude (Judas) Thaddeus AKA Judas of James
- c. Judah Ben Hur

ANSWERS:

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

The 'dictatorship of relativism' is alive and well in our country

Pope Benedict said there is a "dictatorship of relativism." I think this means that people believe their opinion is absolute and no one can correct them. How do Catholics live in a dictatorship of relativism and believe and stand up for truth? ER, Mishawaka

In his homily before the sacred conclave to elect a new pope, Cardinal Ratzinger (now Pope Benedict XVI) spoke of the "dictatorship of relativism" plaguing the Western world. By the word "relativism" he was speaking of a philosophical attitude by which people live as if there are no absolute truths. Rather, according to this attitude, truth is only what a person or a group of persons decide that they want it to be. By "dictatorship," he means to add that this philosophical attitude is being forced by those who hold it on the entirety of society.

That the "dictatorship of relativism" is alive and well in our country can be seen in the following examples. First is the heinous attitude in our country concerning a baby in the womb. On the one hand, if a person attacks a pregnant woman and her baby dies as a result of this attack, in most jurisdictions, the attacker can be charged with homicide, and rightly

so. However, if a mother decides that she does not want the child in her womb, the law of the land gives her the freedom to murder that child. In other words, the given situation in our country is that if the baby in the womb is wanted by the mother, it is a child; if it is not wanted by the mother then it is simply a bunch of cells that can be discarded.

This is the relativistic view that has been forced on our country, and this view is simply an evil smokescreen used to discard unwanted humans. The truth is that what exists, exists outside of our opinion of it. A tree is a tree no matter what else you might think that it is, and a child is a child whether the mother wants that child or not.

A second example of the "dictatorship of relativism" in our country is the continual push in areas to redefine marriage as an institution that can be entered into by two men or two women. The push for gay marriage, as it is called, is an attempt to decide according to our own whims what marriage is. However, marriage is what it is apart from what any of us might think that it should be. God has given us marriage to be the partnership of the whole of life

THAT'S A GOOD QUESTION

between a man and a woman which is meant to be procreative and unitive. "Gay marriage" cannot be either. It cannot be procreative for obvious reasons, and it cannot be unitive because those of the same sex were not meant to be joined together in this way by the Creator. This relativistic view is in the process of being forced on our country from some quarters. However, again, a tree is a tree no matter what else you might think that it is, and marriage is what it is no matter how we might try to redefine it.

Catholics have a responsibility to be formed in the truth, and then to use our rightful political power to keep society from the continual march of the dictatorship of relativism, lest our country continue to fall prey to these distortions of reality.

A rosary always was a meditation on the joyful, sorrowful and glorious mysteries. Since Pope John Paul II composed and recommended the luminous mysteries, does a complete rosary now include these mysteries too? SK, Mishawaka

In the apostolic letter, "Rosarium Virginis Mariae," Pope John Paul II proposed to the church the addition of five additional mysteries of the rosary to cover our Lord's life between the joyful mysteries and the sorrowful mysteries. These mysteries are known, as you mentioned, as the luminous mysteries. The pope made this suggestion so that the rosary would be a more complete prayer of the Gospel. However, nowhere in this document does the pope mandate the addition of these mysteries. It seems that he is sim-

ply offering this to the faithful as a help to our recitation to the rosary. We would be foolish not to follow his suggestion.

Father Mark Gurtner, pastor of Our Lady of Good Hope Parish, Fort Wayne, answered this week's question. Contact him through e-mail at dwengerpriest@yahoo.com

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.

Looking to the past this Easter

My husband's Lebanese grandfather, George Thom, immigrated to Michigan City, where he met his soon-to-be young wife, Victoria, a cheerful and fun loving 16-year old girl whose parents had also emigrated from Lebanon. They attended the same Lebanese Catholic Church of the Maronite order and soon struck up a friendship. When she was 17, and he was 25, they married. He went to work in the steel mills outside Gary to support his new wife. Soon, a baby was expected. Life was good.

It wasn't long before George developed a hacking cough. Tuberculosis had invaded his lungs on account of his long hours at the mill. Hoping to remedy the illness, which was progressing quickly, doctors told him to return to clean air in the hills of Lebanon. So he packed up his pregnant wife and they returned by boat. Once in Beirut, he was quarantined in a small house on a hill and Victoria went to live with his relatives, which she had only just met. She cooked with them, learning new recipes, and cleaned with them. Soon, she gave birth to a son (my husband's father) and named him George (like his father). Then George Thom died, alone on the hill. His relatives tried to convince Victoria to leave the baby for them to raise, and return to America to start over. She would have no such thing.

And so, the newly widowed Victoria, at the tender age of 18, returned alone to America with baby George to begin life anew. She eventually remarried, one of her husband's best friends, and they had a long and happy marriage, lasting almost 60 years before he died. She was, however, not able to have more children.



EVERYDAY CATHOLIC

Theresa A. Thomas

Over the years Victoria cooked almost exclusively Lebanese food. Before freezer cooking was popular, she was stocking her extra freezer with such delights as warek eenab (meat stuffed grape leaves), koosa (meat stuffed squash with tomatoes) and kibbe (a unique Lebanese meat loaf flavored with onions and pine nuts), recipes she had first learned as a young girl.

I am the fortunate recipient of some of "Sito's" ("grandma's"), as we called her, cookbooks, which she gave to me before she died. She mentored me in the early years of my marriage and taught me how to cook Lebanese style. Many Sundays my husband and I and our young children would visit her and watch, mesmerized as she would demonstrate the proper technique for stuffing cabbage.

One of Sito's recipe books, "Lebanese Cuisine" by Madelain Farah, states, "In the Middle East, the chief cook in an extended family is queen of her home, and her throne is essentially the kitchen. No sooner is breakfast done, than preparation for lunch has begun, and then again for dinner. To the home makers this is a labor of love. Mealtimes in the Middle East is a leisurely and happy occasion, where the family is brought together in thanksgiving and mirth." This was certainly true in my experience with Sito. Eating was one of life's pleasures and was an occasion for conversation and family. She always had food prepared for the drop-in visitor. She was the epitome of hospitality, something

some of us really aspire to, but struggle with.

As Eastertime nears I like to pull out Sito's old recipes and devote some time to old-fashioned cooking, as much for the time for family it creates as for the food it makes. As we celebrate Christ's Resurrection and new life, I like to turn my thoughts also to resurrecting old traditions, which bond and renew relationships of new generations to the old. When I make my own grandmother's traditional raisin coffee cake and Sito's dinner fare, I feel connected with both women, with both families, and feel that I pass along something special to my children.

This Easter as you plan your Holy Week activities to attend Mass with your family and celebrate the glorious feast day of Christ's resurrection, I invite you to also explore your own family traditions — recipes, and devotions. Tell your children about their relatives, some now perhaps long gone. Maybe you like to instill new customs into your family life. As you create new things to do and eat, however, don't forget to look to the past for a precious treasure you can pass on to your children — their ancestry which is uniquely theirs.

Theresa Thomas, parishioner of St. Matthew Cathedral Parish in South Bend, is the mother of nine children and wife of David. Visit her Web site at www.theresathomas.typepad.com.

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for April 1, 2007

Luke 19:28-40

Following is a word search based on the processional Gospel reading for Palm Sunday: Cycle C, the entry of Jesus into the Holy City of Jerusalem. The words can be found in all directions in the puzzle.

JERUSALEM	BETHPAGE	BETHANY
MOUT (of) OLIVES	DISCIPLES	VILLAGE
ENTER IT	A COLT	UNTIE IT
FOUND	CLOAKS	RODE ALONG
MULTITUDE	DEEDS	BLESSED
THE NAME	THE LORD	HEAVEN
GLORY	SILENT	STONES

HOSANNA

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

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LETTER

CONTINUED FROM PAGE 14

might address conscientious objection in a general way at the diplomatic level, it's primarily up to local or national bishops to deal with it as a pastoral issue.

The group also met with members of the Pontifical Council for Justice and Peace and Capuchin Father Raniero Cantalamessa, the papal preacher. In general, Griffin said, they found the Vatican highly sympathetic to the call of conscience in matters of war, but wary about church leaders telling Catholics not to participate in a war.

The issue of civil disobedience

by those who cannot in conscience follow orders of government or military leaders at times sparked lively debate, Griffin said.

"But there was clarity, especially at the Secretariat of State, that one must never do what one believes to be wrong, even if such action is legal or ordered by military superiors," Griffin said.

Coincidentally, during their stay in Rome the Vatican issued a strong statement supporting conscientious objectors — but the reference was to pro-life issues like abortion, not serving in war. The Vatican said Catholic health care professionals have an obligation to refuse to participate "in any medical intervention or research that foresees the destruction of human life."

The last cut is the deepest

As I put the finishing touches on this story for *Today's Catholic*, we are just a few hours away from breaking the hearts of several teenage boys who have worked very hard to be a part of our baseball program.

According to the old adage, it goes with the territory. But I don't like it. I will never get used to it. My mood during "cut week" reflects the distasteful act of telling these dedicated youngsters that they haven't made the team.

The coach in you tells you that it's that time of year. The competitiveness of an upcoming season gets the adrenaline flowing. You know, as a coach, that it's time to clear away the players whom you believe cannot help you achieve your objective: winning baseball games.

But in a job that is truly filled with numerous rewards and encompasses much more than just seeking an advantage on the scoreboard, there is a flip side and this is it.

We have a very competitive program. We are, at least to some degree each season, a successful program. Some years are better than others. But even upon the conclusion of a successful season, my heart aches for the players who were excluded.

One obstacle any coaching staff faces when required to cut players is the hypocrisy that inherently accompanies the decision-making process.

We tell our baseball prospects that effort and dedication to the cause mean everything. And yet, there is a bottom line. In most instances, the most physically gifted players make the team.

Sometimes, the best players are not the most dedicated players, which means coaches run the risk of being hypocrites by declaring

the importance of commitment, yet rewarding those who have been blessed by God with the most talent.

I have a saying that I've shared with the players: being good enough is not good enough. In other words, just because you have enough ability to succeed and are better than most of those trying out does not give you the right to work less diligently.

If you are among the most talented players and refuse to pay the price that other, less talented players pay, you are wasting God-given talent, and that is a sinful attitude.

Think about the players who would give anything to be as good as the guy hitting in the No. 3 spot, for whom hitting the baseball as well as the cutoff man come naturally. Yet no matter how much they practice and how hard they try, they're still not good enough to be successful players.

By and large, our best players are also our hardest-working players. They understand that they have been blessed and that they have an obligation to maximize the talents that have been bestowed upon them.

For those who have paid a price who can at least complement the chemistry of our program, we try to reward them. If you compare the size of our rosters to most other schools, you will see 15, 16, even 17 players on a team. It's too many to keep them all happy in terms of playing time. Sometimes we have to deal with some attitudes late in the season because playing time becomes an issue. But you want to reward the young man who has showed just how important it is to him.

After all, in the grand scheme of things, our role as high school baseball coaches goes far beyond



FROM THE SIDELINES

BY TIM PRISTER

winning games. Don't get me wrong. We have a responsibility to get our players to believe they're going to win every time we play, and we will play to win.

But when all is said and done, when a Marian High School graduate is 10 years removed from his baseball experience, it won't really matter what his batting average was, or his earned run average, or the team's record during his senior season.

What will really matter is if he used his Marian baseball experience to rise above the adversity in his life, take control of his situation, take responsibility for his actions and maximize his potential in a competitive and sometimes cruel world.

If our former players do that — both those who played for us for four years and even those who didn't make the final cut — then we will have truly made an impact on their lives.

In the end, it's not about how many victories we have claimed. It's about how many lives we have positively influenced.

That still doesn't make "cut day" any easier.

Tim Prister is a 1978 graduate of Marian High School and a 1982 graduate from the University of Notre Dame.

Meet the Priest

Father Chris Young

Ordained Nov. 27, 1999
Pastor, St. Patrick, Walkerton



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

As a young man in high school, I felt a deep desire to follow the Gospel call to service. I wanted a vocation or career where I could work with people and serve a higher cause than self. I owe a great deal to the good example of the priests in my hometown of Huntington. Their devotion to the Eucharist and to serving the people of God made the priesthood an attractive possibility. After following God's call to deeper discernment, the continued support and affirmation of family and priests helped me to complete the journey towards priesthood.

What is the most rewarding part of being a priest?

I think the most rewarding part of being a priest for me is the privilege to be an instrument of God's grace and mercy in moments of joy and sorrow — to bring the sacraments to those who seek God's love and mercy when they are dying or in confession, when they are married or baptized and when they need the Eucharist, gives me great joy.

What interests or hobbies do you have?

I enjoy hospitality, the art of making people feel welcome and comfortable. To that end, I greatly enjoy cooking, which brings people together at table. In many ways, it is analogous to the Eucharist. I also enjoy bicycling, which helps to deal with the drawbacks of eating a lot of rich food.

Do you have a pet?

I have two cats, ages 18 months and 8 months, named Frodo and Samantha. It's nice to have company at home when you live alone.

What do you do for relaxation?

Relax — what's that? I enjoy watching movies and the food network.

Jewish sacrifices, Sabbath observances, circumcision, and the Jewish Law and enforced Gentile forms of worship. Then Antiochus IV rededicated the Jerusalem Temple to Olympian Zeus, who is equated with the Syrian god Baal (the "lord of the heavens"). An altar to Zeus was set up, and the Jews were compelled to take part in pagan festivities. This is called the "abomination of desolation." Antiochus IV canceled the concession allowing the Jews to govern themselves by their own Law and opened the Temple to the gentiles with their unclean offerings. The Second Book of Maccabees says the temple was filled with debauchery and revelry. J. Pritchard says the Jews saw this as religious persecution. Antiochus probably saw it as the political control of unruly subjects.

Now some of the Jews were

What is your favorite reading material?

I have always enjoyed reading science fiction, but I most often read the excellent spiritual books given to me as gifts by friends.

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

The best part of being Catholic is to be part of a community of faith, rich in truth and tradition, that supports one another as we make our journey to heaven. I would be lost without the help of the church.

What is your favorite prayer?

I have a prayer to the Holy Spirit, which I pray daily for guidance.

What is your favorite Scripture passage?

I am deeply moved by so many passages, but I find the most meaning for my life in the account of Jesus washing the feet of the apostles.

Who is your favorite pope?

Pope John Paul II — his papacy has covered most of the years of my life.

What is your favorite food?

How can you beat a bone in, dry aged, grilled rare, prime rib-eye steak? I'm also fond of French and Italian food.

How do you prefer to be addressed by the laity?

Father Chris

Asia Minor was vast, lacked inner unity, subject to disturbance

Who ruled the Jews in Palestine after the Ptolemies of Egypt?

The Ptolemies of Egypt held a benevolent dominion over the Jews in Palestine from 323-198 B.C. Then came the Seleucids named after Seleucus, a general and successor of Alexander the Great, who was allotted the territory of Syria and Asia in 320 B.C. After the battle of Ipsus, a village in west-central Turkey near modern Aksehir, in 301 B.C. Seleucus' kingdom grew to include Armenia, Cappadocia and northern Syria. In 281 B.C., Seleucus conquered Asia Minor (or Turkey).

Father John McKenzie says this vast territory, stretching from India to the Aegean Sea between Greece and Turkey, lacked inner unity and was subject to constant disturbance.

A successor to Seleucus, Antiochus III the Great (223-187 B.C.) defeated Ptolemy V of Egypt at Dan, a village at the northern extremity of Palestine on the Lebanon border, in 198 B.C. and took control of Palestine. The



HIRE HISTORY

FATHER RICHARD HIRE

Seleucid kingdom, with its capital at Antioch in Syria, occupied Palestine from 199-167 B.C. This kingdom lasted from 323-65 B.C. when the general Pompey declared Syria a Roman province. The Book of Daniel in the Old Testament describes the struggle between the Ptolemies of Egypt (called the "king of the south") and the Seleucids of Syria (called the "king of the north").

J. Pritchard says the Seleucid rulers were of Macedonian origin. Their subjects included both city-dwellers and nomads. Macedonian soldiers were settled into colonies that developed into cities. These new towns gave the king more

direct control. The aim was to make cities loyal to the crown and thus hold the empire together by peaceful rather than military means. Most Jews in Palestine probably welcomed the tax concessions and the freedom for them to live in accordance with the traditional Jewish Law granted by Antiochus III.

But trouble began when King Seleucus IV (187-175 B.C.) attempted to raise money by robbing the Temple at Jerusalem. Then King Antiochus IV (175-164 B.C.) attacked Jerusalem and pillaged the Temple. The First Book of Maccabees in the Old Testament says Antiochus "insolently invaded the sanctuary and took away the golden altar, the lampstand for the light with all its fixtures, the offering table, the cups and bowls, the golden censers, the curtain, the crowns and the golden ornament on the façade of the Temple."

Then in 167 B.C. Antiochus IV wanted all his subjects to be one people and to abandon their particular customs, and to adopt the Greek religion. So he forbade

anxious to bring Palestine under the influence of Greek culture via the Seleucid Empire. The First Book of Maccabees says some Jews tried to seduce other Jews into allying with the gentiles. So they built a gymnasium in Jerusalem according to the gentile custom. The New American Bible says the gymnasium was the symbol and center of athletic and intellectual life. It was the chief instrument of Greek propaganda. Jewish youth were attracted by sports and encouraged to join youth clubs. They received training in military skills and in the duties of citizens. Through participation in the intellectual life, many were gradually won over to paganism. One of the well-preserved ancient gymnasia is found in Sardis in Turkey. The gymnasium is so huge and beautiful that it dwarfs the city and would certainly attract youth.

Sports

COUGARS INVITE PUBLIC ON A 5K PROWL The University of Saint Francis will host a Cougar Prowl 5k on Sunday, April 23, at noon. Registration will be held in the football stadium from 11-11:45 a.m. Admission is \$12 or \$15 on race day. Register at the race or pick up an application at Three Rivers Running Company. Participants will receive a Cougar Prowl tee-shirt. Awards to the top male and female finisher. Mail applications to Sarah Thrall, University of Saint Francis, 2701 Spring St., Fort Wayne, IN 46808. For information call (260) 434-7623.

ICCL baseball action to begin

BY ELMER J. DANCH

SOUTH BEND — The advent of spring is the first sign of the baseball season for schoolboy athletes in the Inter-City Catholic League and many of the several hundred participants have been warming up for the opening official day, Monday, April 9.

That day will mark the 61st consecutive season of baseball competition in the ICCL. A total of 16 teams will see action, eight each in the John Bosco Division and eight in the Martin De Porres Division. This is in stark contrast to the eight teams that started play in the spring of 1946 on the city's playgrounds.

William (Bill) Sorukas, an ICCL executive for more than four decades, will direct the program with which he has been familiar for many years. "This year, we will have 16 individual teams and only one which will be combined with two schools — Corpus Christi and Christ the King," he said.

The eight teams in the John Bosco Division include St. Anthony, St. Jude, St. Thomas of Elkhart, Holy Family, Holy Cross, Christ the King, St. Joseph of

South Bend and Corpus Christi. The Martin De Porres Division will be made up of St. Matthew, St. Monica of Mishawaka, St. Joseph of Mishawaka, Corpus Christi/Christ the King, St. Anthony Maroon, St. Jude Green, St. Thomas Maroon and Holy Family Blue.

Sorukas also pointed out the generosity of both Saint Joseph's High School and Mishawaka Marian High School in making available their baseball playing fields for the season. Other playing fields, which the ICCL teams will use, include Boehm and Sheridan fields in South Bend and Osolo Field in Elkhart.

In addition to the regular playing season, there will be a post season tournament. The season will end just before schools close for the summer months.

"The tremendous interest in the ICCL baseball program, along with other sports, has increased every year," said Sorukas.

Since the inception of the ICCL in 1945, participation is purely voluntary," he added. The ICCL has an entry fee for all team programs and also supervises academic eligibility and age limits, he added.

St. Vincent Panthers enjoy a boy's basketball winning tradition

BY MICHELLE CASTLEMAN

FORT WAYNE — When it comes to Catholic Youth Organization (CYO) basketball, the St. Vincent Panthers have a longstanding tradition of winning. And Coach Todd Martin has been part of that history for the past nine years.

Martin's eighth grade boys' team listed 12 on the roster this season including Brian Bowers, Russell Coonan, Greg German, Ryan Herberger, Evan Hoopfer, Greg Kaiser, Michael Karp, Matthew Ruiz, Patrick Ryan, Tony Springmann, Cal Weller and Michael Yoder. The team finished with an impressive 24-6 overall record.

The Panthers went a perfect 10-0 in the Gold division winning the league, the tournament and the diocesan championship for 2006-2007. This makes the fourth year straight the Panthers have finished on top of the Gold League and they repeated their 2005-2006 performance in the tournament.

Bishop Dwenger-bound Tony

Springmann, the Panthers' 6 foot-4-inch "big man" was the first player Martin had ever coached that could "dunk" the ball at the eighth grade level.

"Tony is a great kid and works hard," said Martin. Other highlights for the past season were finishing as runner-ups at the Christmas holiday tournament at Saint Francis (despite missing three starters) and the Kids Helping Kids tournament. Martin listed outside shooting and the depth of their inside play as strengths for the Panthers this season.

"We also worked hard on man-to-man defense all year long," said Martin.

Gregg Markley and Dane Campbell were the assistant coaches for the squad.

Blue League champion correction

In last week's CYO (Catholic Youth Organization) sports feature, Benoit Academy was listed as the Blue League girls' regular season champs. This was not correct. The Lady Crusaders from St. Therese were the regular season champions and went undefeated in Blue League

play prior to the CYO playoffs. However, Benoit did beat St. Therese — the No. 1 seed — 48-44, in the championship game of the Blue League tournament.



CORPUS CHRISTI TEAM WINS ICCL JOHN BOSCO DIVISION



PROVIDED BY BRIAN MCMAHON

The Corpus Christi boys Inter-City Catholic League (ICCL) boys team has had several milestones this past season. They are the John Bosco Division champions, the post season tournament champions, the Christmas Holiday Tournament champions and the Thanksgiving Holiday Tournament champions. This team compiled a 22-2 record this year and a 85-5 record over the past four years. In the photo are the following: front row, from left, Tyler Lukens, David Borntrager, Dylan McMahon, Scott Coppa, Dan Hill, Mario Aversa and manager Cole Klute; second row, Brad Douglas, Jimmy Regan, Andy Klimek, Matt Machowiak, Tate Bellagante, Tyler Rogers and Cody Weber, and back row, assistant coaches Brian McMahon and Larry Machowiak, head coach Brad Klimek and assistant coach Kip Klute.

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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.

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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.

'Bella' and 'Myriam' films head for big screen

BY DIANE FREEBY

NOTRE DAME — Good news from the film industry, as two movies struggling to be appear to be headed for the big screen.

"Bella" was shown Feb. 27 at the Edith Stein Conference on the campus of the University of Notre Dame. In his directorial debut, Alejandro Monteverde tells the

story of a woman who faces a decision to abort her child. "Bella" is about one day in New York City that changed two people's lives forever.

Costar Eduardo Verastegui is reported to have taken the movie's production struggles personally, coming close to despairing and giving up the whole project. According to one friend, Verastegui had to pray his way

through, day by day. The result is a brilliant performance where some who have previewed the movie say they see the face of Jesus.

At a showing last month in Dallas, 75 bishops and two cardinals watched "Bella," and afterwards they all stood, raised their hands toward the screen and prayed one Our Father and one Hail Mary in blessing.

Catholics are asked to pray for the success of pro-life movies like "Bella" and another movie in the works, "Myriam."

According to a January edition of *The Hollywood Reporter*, MGM has acquired North American distribution rights to "Myriam, Mother of the Christ. Mary." The screenplay is written by Benedict Fitzgerald, who penned "The Passion of the Christ."

The film, slated to debut around Easter 2008, is a dramatic rendering of the key events in Mary's life leading up to the birth of Jesus and the holy family's journey from Egypt to Nazareth. The story is told from Mary's point of view as she gradually understands the unfolding of God's plan and responds to her calling.

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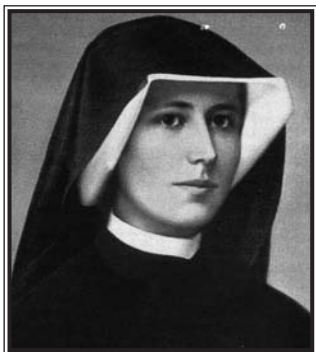


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Who is Saint Maria Faustina?

God used Saint Faustina to bring the message of Divine Mercy to the world.

Helena Kowalska was the third of ten children born into a devout but poor farming family in Western Poland in 1905. She was deeply affected by her first Holy Communion at age 9. She had only three years of formal education and began working as a housekeeper at age 16. In 1925, Helena joined the Congregation of the sisters of Our Lady of Mercy. When she received her religious habit, Helena took the name of Sister maria Faustina. She performed humble duties in the convent, often as a cook, gardener, or porter. Externally, her life seemed unremarkable, but her interior prayer life was extraordinary. In 1931, Jesus appeared to Sister Faustina and asked her to spread His message of Divine Mercy throughout the world, describing the now familiar image that He wished to be painted with the inscription "Jesus, I trust in You". She was to be the Apostle and "secretary" of His Mercy. Sister Faustina described many revelations, visions, spiritual gifts, and intimate conversations with Jesus and His Blessed Mother in her diary, which has been translated into many languages.

The Divine Mercy Chaplet and Novena are a part of the message of Divine Mercy. Sister Faustina died of tuberculosis in Krakow, Poland, on October 5, 1938. She was beatified by Pope John Paul II in 1993 and canonized in the Jubilee year 2000 when the Vatican made the "Feast of Divine Mercy", (the Sunday after Easter) official for the Catholic Church around the world. Her feast day is celebrated October 5.

DIVINE MERCY SUNDAY CELEBRATION SUNDAY
April 15, 3:00 PM at Immaculate Conception Catholic Church,
500 East 7th Street, Auburn, Indiana • Reconciliation 2:00 -2:45PM
Pastor: Father Babisino Fernandes

Celebrant for Divine Mercy: Father Lourdino Fernandes

Pastor: Immaculate Conception Parish - Kendallville



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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.

DEVOTIONS

Rosary for families

Fort Wayne — The first Sunday rosary for families will be Sunday, April 1, from 3:30 to 4:30 p.m. in MacDougal Chapel with Father Jim Stoyle and Sister Jacinta attending.

Evening prayer offered at St. Joe

South Bend — St. Joseph Parish will be offering Sunday evening prayer each Sunday of Lent at 6:30 p.m. The Lenten Vespers series is entitled, "Journey to the Words and the Water" and will use Old Testament readings from the Easter Vigil to help us prepare for the great liturgy of the church year.

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.

FISH FRIES

Fish fry

Plymouth — The Knights of Columbus Council 1975 will have a fish fry Friday, March 30, from 4:30 to 7 p.m. at the hall, 604 Columbus Dr. Adults and carry-out \$7, children 10 and under \$3.50 Drive-through carry-out available.

Fish fry sponsored by Knights

Granger — The Knights of Columbus Council 4263 will have a fish fry on Friday, March 30, from 4 to 7 p.m. at St. Pius X Church. Tickets are \$7 for adults and \$3.75 for children.

Fish fry

South Bend — The Knights of Columbus Council #553 will have a fish fry on Friday, March 30, at 553 E. Washington St. from 5 to 7 p.m. Tickets are \$6 adults, \$3 children 6-12 and children 6 and under free.

Drive through fish dinner

New Haven — St. Louis Besancon Academy will have a drive-through only fish fry on Friday, March 30, from 4 to 7 p.m. Cost per meal is \$6.50. Fish prepared by Country Chef.

Knights plan fish fry

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish fry on Friday, March 30, from 5 to 7 p.m. Adults \$7, children (5-12) \$3. Chicken strips for \$7 and shrimp for \$8 will be available.

Knights plan fish fry

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

MISC. HAPPENINGS

Volunteers needed for Hospice Home

Fort Wayne — Volunteers are

needed to assist the agency in a variety of roles. Duties include patient support and clerical support. Garden volunteers are also needed to maintain the Seasons of Life perennial garden. Volunteer training is being planned. Call Ann Blue at (260) 435-3235 or visit www.vnhh.org for information.

St. Joseph School plans open house, registration

Decatur — St. Joseph School will have a preschool and kindergarten open house and registration Tuesday, April 10. Preschool from 6-7 p.m. in the preschool rooms and kindergarten will meet from 7-8 p.m. in the auditorium then the classrooms. New this year will be full-day kindergarten five days a week. Preschool will add a full-day kindergarten readiness class three days a week. Registration for first through eighth grades is April 6-17. Call (260) 724-2765 for information.

St. Adalbert announces bake sale

South Bend — The St. Adalbert Sisters Auxiliary bake sale will be Saturday, March 31, from 8 a.m. to 2 p.m. in the Heritage Center. Lamb cakes, sweet-sour cabbage and other baked goods will be available.

Easter bake sale features goodies

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

Rummage sale

Kendallville — A rummage sale

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Fort Wayne

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Matilda Pyle, 100, St. Henry

Barbara Ann Klug, 70, St. Jude

Marita McArdle Kelly, 80, St. Mary

Agnes E. Tilbury, 91, Most Precious Blood

Norbert J. Adamski, 85, St. Anne Home

Harold T. Morthorst, 84, St. Mary

Mishawaka

Imelda A. Bultinck, 89, St. Bavo

Cecilia Midday, 95, St. Bavo

Alta T. Kuhn, 101, St. Monica

Monroeville

Gerald P. Martin, 64, St. Rose of Lima

New Haven

John B. Lortie, 90, St. Louis-Besancon

South Bend

Genevieve T. Szweda, 93, St. Stanislaus

Clara Michael, 78, St. Hedwig

Hildegard B. Avery, 91

Marguerite A. Handshaw, 103, St. Paul Retirement Community

Sophie M. Gapski, 99, St. Casimir

Jerome J. Nowak, 82, St. Adalbert

Wabash

Elizabeth Farmer, 86, St. Bernard

Walkerton

Margaret E. Tracy, 90, St. Patrick

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.

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.

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.

Dinner theater planned

Avilla — St. Mary Parish will host a dinner theater Saturday, April 28, at 6 p.m. Local talent, DJ, surprise 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.

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 Golden Corral, 10510 Maysville Rd.

Pilgrimage announced

Fort Wayne — A pilgrimage to Our Lady of the Angels Monastery in Irondale, Ala., will be May 15-18. Attend EWTN live on Wednesday and visit the Shrine of the Most Blessed Sacrament in Hanceville, Ala. Four priests will be traveling with the group. Costs range from \$226 to \$410. For information call (260) 639-3788.

National Catholic Singles Conference

Chicago — A National Catholic Singles Conference will be held April 27-29, in Chicago, Ill. with over 500 singles attending social events and dynamic international speakers on the single life. Register at nationalcatholicsingles.com or call (815) 828-5094. Sponsored by the Theology of the Body International Alliance (TOBIA), CatholicMatch.com, Ave Maria Singles, CatholicSingles.com, and TheologyoftheBody.net.

Worldwide Marriage Encounter

Fort Wayne — A Worldwide Marriage Encounter weekend will be held April 27-29. Contact Mike and Julia Roszkowski at (574)243-0743 or visit wwme-ni.org for information.

TV MASS GUIDE FOR APRIL

DATE	FEAST	FORT WAYNE	SOUTH BEND	"Catholic Comment" airs Sundays at 7:05 a.m. on WOWO 1190 AM in Fort Wayne and at 7:30 a.m. on WSBT 960 AM in South Bend. "Radio Rosary" airs M-F at 11 a.m. Saturday and Sunday at 7:30 a.m. on Redeemer Radio WLYV 1450 AM
		CHANNEL 33 - WISE 10:30 A.M.	CHANNEL 16 - WNDU 10:30 A.M.	
April 1	Palm Sunday	Msgr. Owen Campion Our Sunday Visitor Huntington	Father Robert Dowd, CSC Corby Hall Notre Dame	
April 8	Easter	Bishop John M. D'Arcy Diocese of Fort Wayne-South Bend	Father Steven Gibson, CSC Holy Cross House Notre Dame	
April 15	Second Sunday of Easter	Father William Hodde Retired Fort Wayne	Father Bernard Galic Holy Family South Bend	
April 22	Third Sunday of Easter	Father James Stoyle Cathedral of Immac. Concep. Fort Wayne	Father Christopher Cox, CSC St. Adalbert/St. Casimir South Bend	
April 29	Fourth Sunday of Easter	Father Adam Schmitt St. Joseph Fort Wayne	TBA	



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RETREAT

CONTINUED FROM PAGE 1

san Campus and Young Adult Ministry staff. He, on the other hand, got to enjoy himself, speaking on the retreat theme of "Behold the Face of Christ, Live in the Heart of Christ."

The three separate sessions of Father Kramer's presentation opened with witness talks by retreatants Jeff Pavlic, Caitlin Wendleborn and married couple Greg and Angela Shade, respectively. Father Kramer used the talks as a starting point and covered a span of topics from the need for spiritual support networks to social justice.

"I look for a chance to see something in a new way," Eleanore Strong, a liturgical musician and Notre Dame alumna, said of her approach to going on retreat, noting that, in this case, the new insights came from people she already knew. "It was interesting to hear them tell their stories in that way. I've heard bits and pieces of them before. But then to hear Father Larry's comments on them and to use something they said as an example — how we could think about our lives differently — that was pretty neat."

Father Kramer's creative, cerebral and frequently entertaining approach was also well received.

"This was my first experience with Father Larry. He made it make sense," noted Stephanie

Patka, a parishioner at St. Thomas the Apostle, Elkhart.

The retreat was also a first for Father Kramer, who noted that he had never preached a whole retreat over the course of his almost 47 years in the priesthood. That he would now be invited to preach at the young adult retreat was significant in that Father Kramer served as something of a pioneer in young adult ministry in the diocese, ministering to students on non-Catholic college campuses back in the '60s and '70s. These efforts by him and a small group of other priests laid the foundations for the very Office of Campus and Young Adult Ministry that offers the current young adult retreat.

"It's everything I hoped it would be," said Father Kramer of the experience. At the closing Mass of the weekend, he told the gathered retreatants, "You have shown me the face of Christ."



PHOTOS BY DON CLEMMER

Retreatants participate in discussions in small faith-sharing groups.



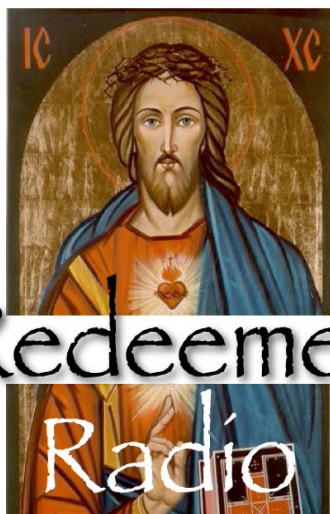
Father Larry Kramer smiles during one of his sessions at the Annual Bishop's Retreat for College Students and Young Adults. While Father Kramer is something of a pioneer in young adult ministry in the diocese, this was his first experience in giving a full retreat.



Eleanore Strong prays silently during the reconciliation service at the retreat.

SPRING SHARATHON

APRIL 11-13!

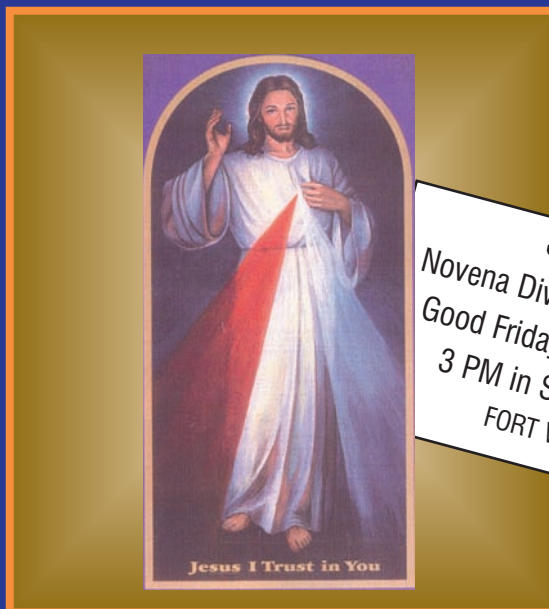


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3:00 PM: Divine Mercy Chaplet • Sermon - Deacon Fred Larson
• Procession and Benediction of the Blessed Sacrament

President: Father Thomas Shoemaker

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