



April 15, 2007

Serving the Diocese of Fort Wayne-South Bend

TODAY'S CATHOLIC

We are at the beginning of a new springtime for the church



TESS STEFFEN

Bishop John M. D'Arcy celebrated the TV Mass at the University of Saint Francis Chapel on Easter Sunday morning and then also celebrated Mass at the Cathedral of the Immaculate Conception. Bishop D'Arcy was a strong proponent of bringing the televised Mass to both Fort Wayne and South Bend. Coordinated by the diocesan communications office, the Sunday morning TV Mass is aired on WISE-TV in Fort Wayne and WNDU-TV in South Bend. The TV Mass celebrated its 20th anniversary in 2006.

Bishop John M. D'Arcy offers reflections in celebration of his golden jubilee

BY BISHOP JOHN M. D'ARCY

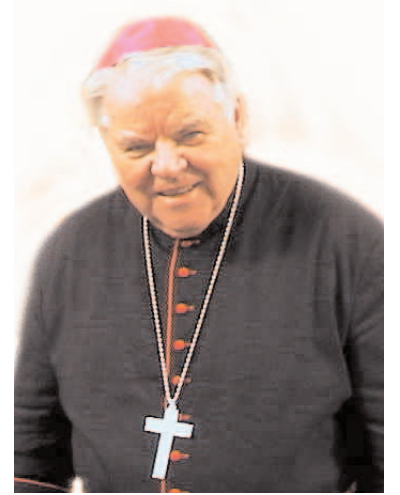
FORT WAYNE — I have been asked by the editors to prepare some reflections for this special edition of *Today's Catholic*, marking the 50th anniversary of my ordination to the priesthood. It was suggested that I might reflect on my early days as a priest. Such a course is attractive, but I have decided to take a different path.

We have been through a serious purification, which has brought pain on the church and on those who have given their lives to be shepherds after the heart of Christ. Still, I believe that we are at the beginning of a new springtime for the priesthood.

What is the evidence for such hope for a new springtime after such a severe winter? I expect it because of the seriousness and the spirit of sacrifice which I see in my own priests here in the diocese, which I am privileged to serve.

When we consulted our priests' council about Mercy Day and making available the sacrament of penance, our priests responded. Rather than have the priests available in their rectories, they told the committee that they would prefer to be available in the confessional; not for one hour, but for seven. I also noticed the joy with which the various pastors told me about the results. One priest told me that of the eight hours made available, confessions were heard for seven of those hours. For part of that time, there were two priests hearing confessions. I noticed the energy with which our priests prepared for this day. There was a

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Celebration of the priesthood

Bishop D'Arcy celebrates 50 years of ordination to the priesthood
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End the genocide

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ND program explores vocations

'Priesthood is about being; not about doing'

BY ANN CAREY

NOTRE DAME — "There used to be an implicit understanding that if you wanted to take holiness seriously, you became a priest, sister or brother," Archbishop Timothy Dolan of Milwaukee told University of Notre Dame students here on March 26.

However, the archbishop continued, "That is an incorrect interpretation," and the "providential alarm clock" of Vatican II called us back to the reality of the universal call to holiness, the "inescapable call to sanctity — wherever, whenever, however you are living — for every baptized person."

That universal call to holiness and the living out of that call in various walks of life were the subject of a program that brought Archbishop Dolan and other prominent theologians to Notre Dame to address undergraduates at the March 23-25 event, entitled

"Vocations and the Universal Call to Holiness."

Archbishop Dolan spoke on the priesthood, while Scott Hahn, who teaches theology at St. Vincent Seminary in Latrobe, Penn., and Franciscan University of Steubenville, talked about marriage. Sister Sara Butler, a member of the Missionary Servants of the Most Blessed Trinity and a theologian at St. Joseph's Seminary (Dunwoodie) in Yonkers, N.Y., spoke on the consecrated life. Aurelie Hagstrom, a theologian at Providence College, spoke on the lay vocation.

Notre Dame Theology Department Chairman John Cavadini introduced the three-night program by talking about baptism as the basis of the universal call to holiness. That call, he said is one of the "fundamental" teachings of the Second Vatican Council.

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PRIESTS GATHER FOR FORT WAYNE CHRISM MASS



DON CLEMMER

Priests stand together outside of the Cathedral Center in downtown Fort Wayne as they wait to process in for the annual chrim Mass at the Cathedral of the Immaculate Conception on April 3.

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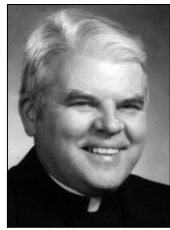
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Faith is a gift that will grow significantly during the Easter season if we pray



NEWS & NOTES

BISHOP JOHN M. D'ARCY

The meaning of Easter

Those who attend daily Mass during Easter Week receive a special joy. The readings, all from the New Testament, present the various Resurrection accounts. So, those who attend are filled with the joy that comes from the truth. They reflect that sentence in the Gospel of John, which states, "The apostles were filled with joy when they saw the Lord." — Jn 20:20. Ultimately, this is the source of joy for all of us — to see the Lord. Here, of course, we see him in faith. But that is what the Resurrection is all about — faith.

In the Epistle to the Corinthians, Paul makes it clear that Jesus appeared many times, but not to everyone, and he shows that he is handing us what he received.

"That he died for our sins in accordance with the Scriptures. That he was buried: that he was raised on the third day in accordance with the Scriptures: that he appeared to Cephas (Peter), then to the Twelve. After that he appeared to more than 500 brothers at once, most of whom are still living, but some have fallen asleep. After that, he appeared to James then to other apostles. Last of all, as to one born abnormally, he appeared to me. For I am the least of the apostles, not fit to be called an apostle, because I persecuted the church of God."
— 1Cor 15: 3-8.

The joy came from seeing their Savior even though the wounds were evident. Our joy must have the same root. We see him in faith. Faith in this life leads to vision in the next. This faith is a gift, but it will grow significantly during the Easter season if we pray. I am always reminded of the great biblical theologian, Rudolph Schnackenburg, who wrote, "Faith is either growing or receding. There is nothing so hazardous to faith as lazy inactivity."

The joy of the season, the joy which will last, is that during our prayer, we make personal acts of faith in Jesus Christ, who is present to us. We tell him that we believe he is risen and present.

Other aspects of the Resurrection accounts

If you read the various Resurrection accounts, some of which are in the readings of Easter Week, you find the following gifts.

Peace

On almost every occasion, Jesus greets the apostles and others with this greeting, "Peace be to you," which is retained in the celebration of the holy Eucharist.

In the death and resurrection of Christ,

the two great obstacles of peace — sin and death — have been overcome. If we accept this and accept the one who made it possible, peace will grow.

Forgiveness of sins

In the Gospel for the Second Sunday of Easter, now by a decree of Pope John Paul II referred to as Mercy Sunday, we hear of the great gift given to the church, "Whose sins you shall forgive, they are forgiven. Whose sins you shall retain, they are retained."

Then we also have the appearance of Jesus as recounted in John's Gospel at the Sea of Tiberias. After preparing breakfast for them, Jesus put the three questions to Peter about love. "Simon, son of John, do you love me more than these do?" This has always been seen as a response to the three times Peter is recorded as denying Jesus.

St. Augustine says, "Jesus asked about his love and then gave him a work to do. Feed my sheep."

The ministry of education and encouragement

The beautiful event on the way to Emmaus says so much about prayer in the Easter season, and prayer always, since we always live in the Easter season. The Lord asks them questions about their discouragement, listens and then explains the place of suffering and the cross.

The Acts of the Apostles

Easter week and the Easter season present many readings from the Acts of the Apostles. This is also encouraging because one experiences the church as it is. On the one hand, flourishing and growing. On the other hand, in contact with evil and experiencing struggle. Thus it will be until the end. I would encourage those who are not able to go to daily Mass during the Easter season to read the accounts of the Resurrection, and also the Acts of the Apostles as a kind of exercise of what is been called "lectio divina." Here one allows Jesus Christ, through the power of the Holy Spirit, to speak to us from the Scriptures.

It is a time of grace and joy, and when the sun finally returns to northern Indiana, as we know it will, that will help as well.

More on the sacrament of penance

As I have indicated, one of the fruits of the Lord's death and resurrection has been the forgiveness of sins. Often in my homilies in Holy Week and Easter, I refer to the church being born from the side of Christ, from the blood and water which came forth. This idea of the church being born from the side of Christ is not something made up. It is found in the writings of the Fathers of the Church, referred to also by Pope Benedict XVI in his recent exhortation, "Sacramentum Caritatis," (the "Sacrament of Charity"). Indeed, it is outlined in the Second Vatican Council.

It was most encouraging to speak to many of our pastors during Holy Week and

Easter. The outreach to Catholics who had slipped away from the church's sacramental life, has brought encouraging results. I hope we can have a fuller report later, but we do know the following.

Mercy Day

In every parish, there was some response. In some parishes, the response was extraordinary, with priests hearing confessions for the full seven hours or more. This continued everywhere during Holy Week.

Wells of Hope

This original and innovative effort put together by our Office of Spiritual Development in close communion with Linda Furge, coordinator of our Jubilee Year, is ongoing. Parishioners were asked to give names of Catholics whom they thought would welcome an invitation to return to the church. After some training, Catholics going out two-by-two, as the Scripture said, visited those people. The term Wells of Hope was taken from the event in the Gospel of John describing the conversation of Christ with the Woman at the Well. (Jn 4: 4-41).

The media

As you know, there were a number of television spots in which I personally invited people to return to the practice of their faith. Priests told me that a number of those who returned to the sacrament of penance have indicated that this was the instrument of their return.

Our newspaper, *Today's Catholic*, on two occasions with more to come, was sent to every home in the diocese. Along with bringing about some new subscriptions, this has motivated some people to turn to the church again. I received a very moving letter and phoned the writer to help her work on returning to the sacramental life.

All this would not have been possible without a significant grant from Our Sunday Visitor Institute. I am most grateful.

This all shows the importance of "the new evangelization." It shows how many people are hungering just to hear from us — just a phone call, a letter or a visit. They have to know that we have not forgotten them. All of this will continue as preparations are made for parish-wide missions, and our Eucharistic Congress in August at Notre Dame. Please keep this year in your prayers, for the prayers of many will bring about the spiritual graces that are necessary.

Still no word from the Red Sox. Perhaps they are holding me for the post season.

A blessed Easter Season to you all. See you all next week.

On Easter, pope laments wars, horrors, 'continual slaughter' in Iraq

BY CAROL GLATZ

VATICAN CITY (CNS) — In his Easter message, Pope Benedict XVI lamented the countless wars, disasters and horrors ravaging the world, including "the continual slaughter" in Iraq and the situation in the Darfur region of Sudan.

"Natural calamities and human tragedies that cause innumerable victims and enormous material destruction are not lacking" in the world, he said in his April 8 message, broadcast to millions of people in more than 65 countries.

The pope highlighted his concern for all those suffering from exploitation, hunger, disease, terrorism, kidnappings and the "violence which some people attempt to justify in the name of religion."

While there were "some signs of hope in dialogue between Israel and the Palestinian Authority, nothing positive comes from Iraq, torn apart by continual slaughter as the civil population flees," he said.

The political crisis in Lebanon, instability in Afghanistan, chaos in Somalia, economic collapse in Zimbabwe, and the "catastrophic, and sadly to say underestimated, humanitarian situation" in Darfur were some of the other places the pope listed as needing attention.

With all the suffering, evil and injustice plaguing the world, it is possible one's faith in God might be put to the test, just as the apos-

bles' faith in Jesus had been shaken "by the scandal of the cross," Pope Benedict said.

But such doubts, fears and disappointments help "purify all false concepts of God" and guide people "to discover his true face," the pope said.

Instead of being a sign of apparent failure, Jesus' passion and death show "the face of a God who, in Christ, has taken upon himself the wounds of injured humanity," he said.

"Only a God who loves us to the extent of taking upon himself our wounds and our pain, especially innocent suffering, is worthy of faith," the pope said.

While his resurrection did not eliminate evil and suffering, Christ did take all of humanity's pains and trials upon himself out of love, and he "left us the love that does not fear death as the way to peace and joy," he said.

Pope Benedict read his message and gave his blessing "urbi et orbi" (to the city of Rome and the world) after celebrating Easter morning Mass for about 85,000 people in front of St. Peter's Basilica.

The basilica's steps and central balcony were teeming with colorful tulips, daisies, hyacinths, blooming trees and other greenery, all donated by companies in the Netherlands.

During the outdoor Easter Mass, a choir from the Pontifical Russian College in Rome sang an ancient hymn from the Byzantine liturgy to commemorate Easter falling on the same day this year

for both the Orthodox and Catholic churches.

The pope offered Easter greetings in 62 different languages, which drew huge applause, cheers and flag-waving from the jubilant visitors in the square.

During the April 7 Easter Vigil, Pope Benedict baptized and confirmed six women: two from China, two from Japan, and one each from Cuba and Cameroon.

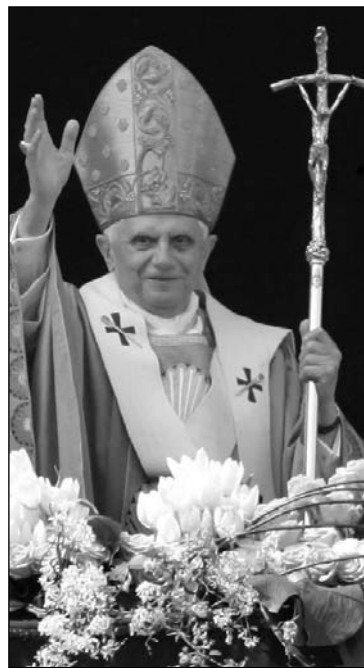
Using a small golden shell to pour the holy water over each catechumen's head, the pope baptized the two Chinese women's children — a small infant and a toddler, both born in Italy.

Baptism represents "a new beginning in life" in which "we are grafted onto Christ," the pope said during the evening ceremony in St. Peter's Basilica.

At the end of the candlelit Way of the Cross at Rome's Colosseum April 6, Pope Benedict again reminded people of God's infinite capacity to love and urged them to become messengers of that love through compassion.

Speaking without a text, the pope said the early Christian theologians considered the greatest sin of the pagan world to be a hardened, insensitive heart. Becoming Christian is to receive a tender heart, "a heart of flesh" that is sensitive and moved by the pain and suffering of others, he said.

During the two-hour service, the pope carried the black wooden cross for the first and last sta-



CNS PHOTO/TONY GENTILE, REUTERS

Pope Benedict XVI waves to the faithful during an Easter Mass in St. Peter's Square at the Vatican April 8. In his Easter message to the world, the pope lamented the countless wars, disasters and horrors ravaging the world, including "the continual slaughter" in Iraq and the "catastrophic" situation in the Darfur region of Sudan.

tions. Women and men from Angola, the Republic of Congo, Chile, South Korea and China, as well as two Franciscan friars from the Holy Land, were among those who carried the cross during the service.

Earlier April 6, Pope Benedict presided over Good Friday of the Lord's Passion, beginning the rite by lying prostrate with his face on a pillow in front of the altar of St. Peter's Basilica.

The preacher of the papal household, Capuchin Father Raniero Cantalamessa, said in his homily that humanity was in dire need of "a woman's era: an era of the heart, of compassion" so that the earth would finally stop being a breeding ground of ferocity.

Christian women "are the hope for a more humane world" that is too caught up in a quest for knowledge and power that is lacking in love and mercy, he said.

Those who condemned Jesus to die were men, the papal preacher said, while those pious and courageous enough to accompany Christ throughout his passion were the women. Even his closest disciples had already abandoned the suffering Christ or were preparing to pack up and head for home, he added.

These and many other women today, such as those who work with the poor, prisoners, victims of HIV/AIDS, and "every brand of society's rejects," are not just for honoring, but for imitating, he urged.

Pope Benedict left the Vatican Easter afternoon to spend a few days resting at the papal residence in Castel Gandolfo, south of Rome.

At noon April 9, he recited the "Regina Coeli" prayer with visitors gathered in the courtyard.

REFLECT

CONTINUED FROM PAGE 1

strong effort, blessed by God, to reach people who had been away from the sacraments for many years.

I believe in the new springtime because I see the caliber of the young seminarians who are studying for our diocese. I notice how seriously they take prayer and study, especially prayer in the presence of the Blessed Sacrament, and the dedication that the candidates, as well as the seminary faculty, embrace the time of formation.

I believe in the new springtime because of the openness of our young people to Christ. This is evident in our Catholic high schools and among those going to public schools. It is evident among college and university students one meets in this diocese. There is a purity of heart, a goodness and a hunger to know the theological tradition of the Catholic Church. I believe it because of the young people I recently met when we had our annual retreat for young adults. They live in a culture, which is inimical to worship, prayer and a chaste life. Despite all of this, they are seeking such a life and embracing it. They are open to truth.

I believe it because of the new openness to life that one finds in people preparing for marriage and in married couples. The church's teaching on life, ridiculed in the past and still misunderstood by many and by the media, is seen by more and more as the truth about sexuality, the truth about marriage and the truth about the dignity of women.

I believe it because of Pope John Paul II, "not so much a man from Poland as a man from Galilee," as one observer declared in the early days of his papacy. I believe it because of his joyful devotion to Christ and the church. He made the priesthood once again a "great adventure." I first met him in Boston and watched with joy at something I saw him do many times as his extraordinary pontificate unfolded: the loving challenge he presented to young people. On that rainy night, it was rooted in the story of the rich young man in the Gospel. I saw it again in Denver at World Youth Day. In Denver, you could see it not just in the pope but in the eyes of the young men and women and in their response to his message. Goodness, truth, joy and holiness still attract. After all these centuries, these qualities still attract, and they especially attract the young.

I believe it because of Pope Benedict XVI, whom I have

come to know these past years through the "ad limina" visits. In him one finds the marriage of a superior theological mind and a gentle goodness placed always at the service of the church and of truth. I find it in the leadership which he consistently shows about accepting only men of quality to study for the priesthood.

"On no account should bishops react to real and understandable concerns about the shortage of priests by failing to carry out adequate vocational discernment or by admitting to seminary formation and ordination candidates who lack the necessary qualities for priestly ministry. An insufficiently formed clergy, admitted to ordination without the necessary discernment, will not easily be able to offer a witness capable of evoking in others the desire to respond generously to Christ's call."

— Pope Benedict XVI, "Sacramentum Caritatus."

I believe in the new springtime because of the graces received in observing this double anniversary — the 150th anniversary of this diocese and my own 50 years as a priest.

The holy priesthood, which I embraced as a young man 50 years ago, not fully understanding it but relying on his grace, is more dear and precious to me than ever. Christ has been with me keeping the promise he made that day, shown in his words to the Apostle Paul, "My grace is sufficient for you." The new springtime, which Pope John Paul II, in a great act of joyful faith, prayed for and even predicted, is not automatic. It asks something of all of us. It requires prayer, faith, repentance, seeking the truth, and, in every great and small decision of life, striving to do the right thing.

My heart is full today with thanksgiving. Thanksgiving to my beloved parents, more dear to me than ever, and to my sisters. Thanksgiving to the great Archdiocese of Boston and to my brother priests and the faithful there — that place where my vocation was born. Thanksgiving to the priests, religious and laity of this diocese who welcomed this strange Irishman from Boston so many years ago and who have been my companions and whom I have tried to serve with pastoral love these past 22 years. Thanksgiving to Jesus Christ to whom be all glory and praise.

I am also mindful today of the qualities of a good priest and of my failure always to live up to them. I pray for the graces of this observance of this jubilee for myself, for my brother priests who will observe it with me, those from this diocese especially and also those old and dear friends who

began this journey with me over 50 years ago.

Where shall we look for light as we celebrate together the Eucharist of this jubilee. I look to the words of Pope Benedict XVI:

"Priests should be conscious of the fact that in their ministry they must never put themselves or their personal opinions in the first place, but Jesus Christ. Any attempt to make themselves the center of the liturgical action contradicts their very identity as priests. The priest is above all a servant of others, and he must continually work at being a sign pointing to Christ, a docile instrument in the Lord's hands. This is seen particularly in his humility in leading the liturgical assembly, in obedience to the rite, uniting himself to it in mind and heart and avoiding anything that might give the impression of an inordinate emphasis on his own personality. I encourage the clergy always to see their eucharistic ministry as a humble service offered to Christ and his church. The priesthood, as St. Augustine said, is *amoris officium*, (an office of love) it is the office of the good shepherd, who offers his life for his sheep (cf. Jn 10:14-15).

— "Sacramentum Caritatus"

Pope John Paul II never meant that the church would not have to confront evil across the millennium. He never meant that there would not be struggles. He saw, or rather the good Lord let him see, something beautiful being born, which he called a "new springtime for the church."

It is coming through the young people. Then again, we are all young if we live close to Jesus Christ in prayer and faith. We are all young if we trust him and not ourselves.

The vision of a new springtime for the priesthood and the church places upon all of us a responsibility. To pray more. To seek God's will and to do it. To never lose heart. To always be young at heart. To always be joyful. To accept joy as a fruit of the Holy Spirit and always to trust.

Most of all, I believe in the "new springtime" because of the grace won for the church by the sacrifice of Jesus Christ, "the pierced one," on the cross, the instrument of our salvation.

Conscious of my own unworthiness and my failures, I thank God with all my heart for these 50 years, and I thank him for the privilege of being shepherd of this splendid diocese.

Most Reverend John M. D'Arcy
April 15, 2007

Pope says only Jesus' body, blood can purify, save humanity

BY CAROL GLATZ

ROME (CNS) — The body and blood of Christ, as well as his love, are the only things that can purify and save humanity, Pope Benedict XVI said.

During his April 5 celebration of the Mass of the Lord's Supper, which commemorated Jesus' institution of the Eucharist, the pope reflected on how Christ transformed the Jewish Passover meal into the new Pasch of the Eucharist.

Pope Benedict also washed the feet of 12 young laymen from the Diocese of Rome. The ritual reflected the call to imitate Christ by serving one another. The pope poured water from a gold pitcher onto the foot of each young man and then gently rubbed each foot dry with a white towel.

In his homily at Rome's Basilica of St. John Lateran, the pope said Christ is the true living temple where God resides and where "we meet God and adore him."

"His blood, the love of the one who is both Son of God and true man — one of us, that blood can save," he said.

Pope Benedict explained at length the nature and origin of the Passover celebration as God commanded Moses in the Book of Exodus, and the way Jesus and his disciples would have celebrated this meal on the eve of his crucifixion.

The Bible says the memorial feast of lamb and unleavened bread was to be continued from generation to generation "as a perpetual institution," the pope said.

But "how can the blood of an



CNS PHOTO/TONY GENTILE, REUTERS

Pope Benedict XVI washes the feet of a worshipper during the Mass of the Lord's Supper at the Basilica of St. John in Lateran in Rome April 5. The pope washed and dried the feet of 12 men to commemorate Christ's gesture of humility to his apostles the night before he died.

animal purify humanity, save mankind, have power over death?" the pope asked, quoting the writings of St. John Chrysostom.

The annual sacrifice of a lamb was a symbolic and "nostalgic gesture," the pope said, and it signified the expectation and hope that someone would someday come to save mankind.

Jesus would become the true lamb of God who, as St. John the Baptist proclaimed, "takes away the sin of the world," said the

pope.

Today, the new Pasch, Easter, represents the effective sacrifice — Jesus' giving of himself for humanity, Pope Benedict said.

"Let us pray for help (that we) not keep our life for ourselves, but we give it" to Jesus and help other people discover true life found only in him, said the pope.

Donations collected during the Mass were earmarked for a medical dispensary in Somalia run by Caritas Somalia, the local affiliate of Caritas Internationalis, an

international network of Catholic relief, development and social service agencies. Somalia, located in the horn of Africa, has been ravaged by anarchy and decades of war.

Earlier in the day, Pope Benedict celebrated the chrism Mass in St. Peter's Basilica, leading more than 1,000 priests and bishops in the renewal of their ordination promises.

He encouraged today's priests to be inspired by Christ's sacrifice and love for others as they face their "tremendously heavy" burden of pastoral responsibilities.

The pope, presiding over the first of two Holy Thursday liturgies, blessed the chrism and the oils used in the sacraments of baptism, confirmation, ordination and the anointing of the sick.

They were carried to the altar in silver urns by groups of catechumens, youths preparing for confirmation, the sick and deacons about to be ordained in the Diocese of Rome.

In his homily, the pope spoke about the challenges of the priesthood.

"At times we would like to say to Jesus: Lord, your burden is not at all light. On the contrary, it is tremendously heavy in this world," the pope said.

"But looking at the one who brought everything, who personally experienced obedience, weakness, pain and darkness, then these complaints of ours fade away," he said.

In administering the sacraments, the pope said, the priest "no longer represents himself and no longer expresses himself," but speaks and acts for Christ. For that reason, he said, priests must continually configure themselves to Christ, something that is sym-

bolized in the liturgical vestments they put on.

The amice, which traditionally covered the shoulders and head, reminds priests to concentrate on the celebration of the Mass and on the figure of Christ, and not to let their thoughts wander, he said.

The stole and alb evoke the festive clothing given by the father to the tattered and dirty prodigal son in the Gospel parable, he said. They should remind priests how far they are from Christ and "how much filth exists in our lives," he said.

The pope said the chasuble, the main liturgical garment worn over the rest, symbolizes the yoke of Christ and his burden of suffering. All priests should continue to learn "mildness and humility" from him, he said.

The vestments above all should symbolize love toward God and neighbor, he said.

"A person without love is darkness inside," he said.

"As we approach the celebration of the Mass, we should ask ourselves if we are wearing this clothing of love. We ask the Lord to drive all hostility from our

inmost selves, to remove any sense of self-sufficiency and to dress us with the clothing of love," he said.

The pope began his homily by citing a story by the Russian writer Leo Tolstoy, in

which a king asked a shepherd how God worked. The shepherd said they first had to exchange clothes.

When the king stood in the shepherd's worn garments, the shepherd said to him: "This is what God does." The pope said the story is a useful allegory of how God became man and assumed the role of servant for all people.

"A person without love is darkness inside."

POPE BENEDICT XVI



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VOCATIONS

CONTINUED FROM PAGE 1

We receive holiness from God in baptism, Cavadini explained. Holiness is a property of the divine that is given to us, not something we earn — but it isn't enough to simply accept that gift and do nothing.

"Our holiness is a call to holiness, to become what we are," Cavadini said, explaining that holiness is union with Christ that grows as we grow more in the imitation of Christ, who showed his love through his actions.

Most Catholics live the call to holiness through the lay vocation, explained Aurelie Hagstrom, who has served as an advisor to the U.S. Bishops' Committee on the Laity. She reminded the students that, "All of us in the body of Christ share in the mission Jesus entrusted to the church." We just all have different roles and ministries.

Catholics used to think that holiness was for the "spiritual athletes" like monks and nuns, she said, but "There are no third-class citizens in the church." It was "exciting and radical" for lay Catholics to hear after Vatican II that we are called to live a holy life in the secular world and participate in the church's mission to transform the world, she said.

Hagstrom explained that laity are empowered by the Holy Spirit and the sacraments to live out the mission of the church in daily life, in the family, in the neighborhood, at work, in politics, indeed wherever they are. In fact, she said, there are many places in the world that only the laity can reach.

"Your life might be the only Gospel some people may ever read," she noted, urging the students to have the courage and wisdom to live out this unique vocation of the laity.

The vocation to the priesthood was discussed by Archbishop Dolan in a lively talk that radiated his love for his vocation. He spoke of the priesthood in terms of call, identity and mission.

"One reason why we need the ministerial priesthood — those

with the sacrament of holy orders — is to serve and nourish and sustain and encourage" the universal call to holiness, he said.

"From the common priesthood of all the baptized, certain men are called to the ordained priesthood ... a call to continue personally, sacramentally, ecclesially, the Incarnation."

As for identity, the priest is called to act in "personae Christi" (in the person of Christ). Thus, "Priesthood is about being; not about doing," he said.

Archbishop Dolan summed up the mission of the priesthood in three words: word — to preach the Gospel, sacrament — to sanctify and service — to act as "an icon of Christ," a "glimpse," a "hint" of Christ as our shepherd, "who came not to be served, but to serve."

Sister Sara Butler, who spoke about the consecrated life, is the first American woman appointed by Pope John Paul II to the International Theological Commission, and is author of the new book, "The Catholic Priesthood and Women: A Guide to the Teaching of the Church" (Hillenbrand Books, 2007).

Sister Sara explained that "Consecrated life is a radical form of discipleship embraced in response to a special gift of grace."

People who receive and take up this vocation, she said, are given the grace to remind the rest of the baptized, and indeed the whole world, that we must strive for eternal life; that God is worthy of the gift of our entire lives; and that the love of Jesus Christ can fulfill all the desires of the human heart.

While all Catholics are called to walk in the footsteps of Jesus, Sister Sara said, not everyone is called to consecrated life's intimate companionship with Jesus. The consecrated person imitates Jesus in a more radical way than the lay person and embraces celibacy "for the sake of the kingdom."

Sister Sara told the students some of the signs of the call to consecrated life include having generous, high ideals, enjoying prayer, being comfortable at the liturgy and other devotions, receiving penance regularly, liking to help others, being willing to go the extra mile and feeling God may be

calling them.

Scott Hahn, who also is a prolific author, discussed the vocation to the married life. Hahn has been married for 28 years to his wife, Kimberly, with whom he has six children, and the couple has co-taught a course on marriage.

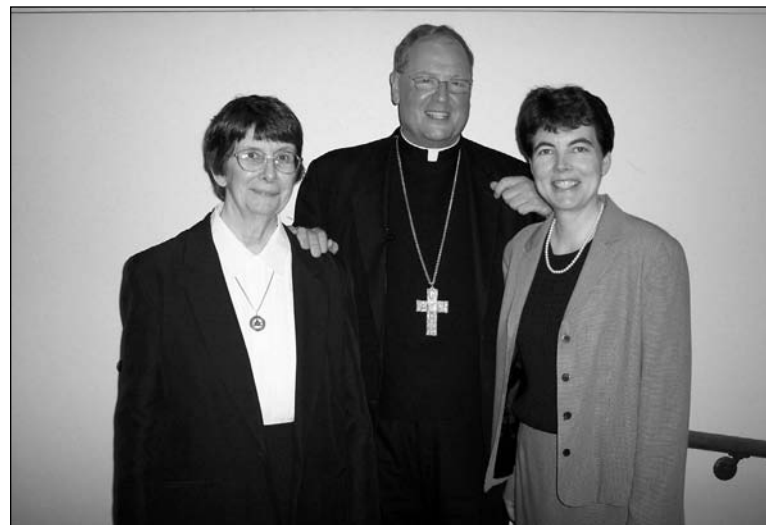
Hahn's talk drew heavily on Biblical references to marriage, and he observed that marriage is seen throughout Scripture as a "great good." Marriage is a symbol of the love Christ has for the church and the love God has for his people. Marriage, then, is very much like the divine covenant, he said.

The Hahns had married before they both converted to Catholicism, and he said he knew then that marriage was a covenant, but he has since come to realize that marriage is more than a covenant, it's a sacrament and a vocation.

"The sacrament of matrimony doesn't make holiness easy," Hahn said. "It only makes it possible. Apart from the sacrament, we'd be on our own, and we don't have what we need. God takes up for what we lack, and he gives us all we need through this covenant sacrament of marriage."

"By living out the marital covenant we make the Gospel believable. We make the word of God come alive. We become living signs of the consummation of a divine love affair, the passion of which exceeds everything this world has ever imagined and more."

The vocations program was organized by Notre Dame's Center for Liturgy and the Notre Dame Vocation Initiative (NDVision). Various other Notre Dame departments and programs helped with funding and are providing follow-up sessions to help students explore the vocations they will choose in their quest for holiness.



PHOTOS BY ANN CAREY

Speaking about their own vocational callings were Sister Sara Butler, left, Archbishop Timothy Dolan, center, and Aurelie Hagstrom, right.



Theologian Scott Hahn, well-known teacher, writer and lecturer, shared his insights into the vocation of marriage with a near-capacity crowd of Notre Dame students.

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Pope names Vatican secretary of state to serve as chamberlain

VATICAN CITY (CNS) — Pope Benedict XVI has named Cardinal Tarcisio Bertone, Vatican secretary of state, to serve as the camerlengo, the chamberlain of the Holy Roman Church. While the pope is alive, the job is basically just a title. But when a pope dies, the chamberlain is charged with sealing the papal apartments, chairing consultations about the papal funeral, making the practical preparations for the conclave to elect the next pope, and chairing a committee of cardinals taking care of the temporal affairs of the church until a new pope is elected. Cardinal Bertone, whose appointment was announced April 4, succeeds Spanish Cardinal Eduardo Martinez Somalo, who turned 80 March 31 and consequently is no longer eligible to enter a conclave to elect a new pope. Pope Benedict named Cardinal Bertone, 72, as the Vatican secretary of state, in June 2006. The former archbishop of Genoa had served as secretary of the Congregation for the Doctrine of the Faith when the future Pope Benedict was prefect of that congregation.

Illinois Catholic leaders criticize proposed HPV vaccination mandate

ROMEOLVILLE, Ill. (CNS) — Catholic leaders in Illinois are speaking out against proposed legislation that would require all girls entering sixth grade in the state to be vaccinated against the human papillomavirus, or HPV, saying the mandate could have an adverse moral impact on minors. Approved by the U.S. Food and Drug Administration in June 2006, the vaccine, marketed as Gardasil, protects against four HPV strains that are responsible for 70 percent of fatal cervical cancers and 90 percent of contagious sexually transmitted diseases, according to Curtis Allen, a spokesman for the federal Centers for Disease Control and Prevention. "The HPV vaccine can be a responsible way to protect young women from the horror of cervical cancer," said the Catholic Conference of Illinois, the public policy arm of the Catholic Church in state, in a statement on its Web site. "There is nothing wrong with the vaccine itself," said Zach Wichmann, associate director of the Catholic conference. But mandating that young girls must receive this particular vaccine might send the message that teenage sexual relationships and encounters are acceptable, Wichmann said. "Parents should be able to decide" about allowing their minor children to undergo the vaccination process, he added.

Despite bishops' urging, Virginia legislators expand death penalty

RICHMOND, Va. (CNS) — Despite a warning by Virginia's Catholic bishops that the state's death penalty has spiraled "out of control," legislators voted overwhelmingly April 4 to override a gubernatorial veto and make it a

NEWS BRIEFS

CARDINAL GEORGE BLESSES EASTER BASKETS IN CHICAGO



CNS PHOTO/SANDY BERTOG, CATHOLIC NEW WORLD

Cardinal Francis E. George blesses Easter baskets at St. Ferdinand Parish in Chicago April 6. The blessing of baskets of food to be prepared for Easter dinner is a Polish custom.

Cardinal George, 70, was hospitalized after he suffered a broken femur when he slipped and fell on holy water while blessing baskets.

capital crime to murder a judge or a subpoenaed witness. The legislators narrowly failed, however, to override Gov. Timothy M. Kaine's veto of legislation that would make it a capital offense to direct a killing even if one does not personally participate in the murder. The House of Delegates voted 79-21 to override the veto, but the 40-member Senate voted for it 25-14, two votes short of the two-thirds needed for a veto override. "No matter how heinous the crime, if society can protect itself without ending a human life, it should do so," said Bishops Francis X. DiLorenzo of Richmond and Paul S. Loverde of Arlington in a joint statement April 3. "Even as states across our nation exhibit growing unease, restraint and moratoria on the use of capital punishment — 10 of 38 states in which it is lawful have suspended it — Virginians and their elected officials continue to apply the accelerator to a system of punishment that kills to teach that killing is wrong," the bishops said.

Patriarch Sabbah says spirit of Easter invites all to 'new vision'

JERUSALEM (CNS) — The spirit of Easter invites all who live in the Holy Land and are responsible for "making peace and waging war" to "have recourse to new criteria and to a new vision," said Latin Patriarch Michel Sabbah of Jerusalem. "Until now oppression has bred violence, and violence has bred oppression," he said in his

Easter homily April 8 at the Church of the Holy Sepulcher. "It is imperative that the initial oppression, the occupation and the refusal to recognize each other cease so that we can set out resolutely on the road to peace." The Latin-rite Patriarchate of Jerusalem includes Israeli and Palestinian Catholics. Patriarch Sabbah noted that Jews were celebrating their festival of freedom and wondered if Israel would "some day ever have the courage to celebrate Passover by giving freedom to the Palestinian people" as a way of fully recovering its own complete freedom.

USCCB officials comment on new stem-cell, cloning bills

WASHINGTON (CNS) — Cardinal Justin Rigali of Philadelphia urged U.S. senators to vote down a bill that would permit the destruction of human embryos to obtain their stem cells. "The question is whether our technical progress is guided by an equally advanced sense of the dignity of each and every human life, so our technology becomes a servant to humanity and not our cruel master," Cardinal Rigali wrote in an April 4 letter to the Senate as chairman of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities. The Senate was expected to vote on the bill shortly after it returned from its Easter recess. On a related front, Sens. Sam Brownback, R-Kan., and Mary Landrieu, D-La., introduced March

29 the Human Cloning Prohibition Act. Should the bill become law, the United States would join 20 other nations with similar bans on cloning. Five states have already enacted such a law. "The United Nations has urged its member nations to enact such bans to preserve human dignity and protect women's health," said a March 29 statement by Deirdre McQuade, director of planning and information for the U.S. bishops' pro-life secretariat. "The cloning agenda poses a tremendous risk to women, as it would require exploiting countless women as egg factories," she added. "Women have died from the hormonal manipulation required for egg extraction. Others have become seriously ill or lost their natural fertility at a young age."

Vatican newspaper launches edition in Catholic Indian stronghold

BANGALORE, India (CNS) — The first non-European language edition of the noted Vatican newspaper *L'Osservatore Romano* was launched in India's Kerala state, which is home to the highest vocation ratio — about one priest or nun for every 70 Catholics — in the world. "The faithful have a right to know what the pope is telling the world. It is being realized here now," said Major Archbishop Baselios Mar Cleemis, head of the Syro-Malankara Catholic Church, at an April 2 event marking the

release of the edition in Malayalam, the language of Kerala state. Carmelite Father Mathew Thundathil, the editor of the new edition and director of Carmel International Publishing House, told Catholic News Service that the edition "is a recognition of the vibrancy of the faith here." Father Thundathil has been in charge of the English-language weekly edition of *L'Osservatore Romano* for India since its launch in 2002. Kerala, which has a population of 31 million people, is the strongest Christian pocket in India with more than 6 million Christians — 4 million of whom are Catholics.

Retired Episcopal bishop and wife return to Catholic Church

ALBANY, N.Y. (CNS) — Bishop Daniel W. Herzog, recently retired Episcopal bishop of Albany, and his wife, Carol, have left the Episcopal Church and re-entered full communion with the Catholic Church. Both were raised as Catholics and joined the Episcopal Church as adults. In a letter to his successor, Bishop William H. Love, Bishop Herzog said his decision was a result of the decision of the 2003 General Convention of the U.S. Episcopal Church to affirm the election and ordination of an openly gay man, Bishop Gene Robinson, as bishop of New Hampshire. Referring to the turmoil that action caused in the church, he said, "That turmoil was not merely external. It also caused a lot of hidden tears." In his view, he said, the power the convention claimed in taking its action "negated any previous authority on which I had relied. It caused me to engage in a fresh examination of apostolic teaching and authority."

Tsunami destruction raises fears of disease, hunger in Solomon Islands

SYDNEY, Australia (CNS) — The earthquake and tsunami that struck the Solomon Islands have made many fearful of widespread disease and hunger among the coastal communities sheltered on high ground. Fresh-water tanks have spoiled, increasing the risk of water-borne diseases that could spread among the thousands of people who lost their homes in the April 2 tsunami. The Associated Press reported April 4 that aid workers already had reported cases of diarrhea, which they said could be a sign of more diseases to come. A series of violent aftershocks continued to rock the region after the tsunami, which was triggered by a magnitude 8.1 underwater earthquake. At least 28 people were killed in the natural disasters. The airport in the town of Gizo was not expected to reopen until April 9. However, international aid organizations mobilized medicine, food, shelter, water cans and bottled water to be sent to Gizo. Caritas Australia launched an appeal for funds to assist the humanitarian crisis and reconstruction work. Catholic Relief Services, the U.S. bishops' international relief and development agency, said that it would commit an initial \$100,000 for emergency relief.

St. Pius X Parish rich with Lenten activities

GRANGER — St. Pius X Parish religious education students have had a myriad of opportunities to experience the grace of God through the many activities offered this Lenten season. Second grade catechists and parents worked hand in hand with the first communicants preparing for reception of the Eucharist.

Parents attended sessions to update their understanding of the theology of the sacrament of the Eucharist while their children learned the themes during their own age-appropriate classes. The class enjoyed a retreat, Jesus Day, where they participated at stations that offered teachings on Scripture and the Eucharist. Additionally, the first communicants learn about St. Pius X, their parish patron saint, who is known as the saint of the Eucharist.

In the two-year preparation for confirmation, religious education students had the opportunity to participate in a day retreat, Our Journey Continues, where stations were offered on each of the gifts of the Holy Spirit. The students experienced reconciliation, reflected on Jesus in the modern world and participated in a question and answer session concerning the faith.

Another activity offered was Mary Molnar and daughter Melissa's visit to the second and fifth grade classes with a talk on deceased son Eric and his Lenten promises. Donations are taken each year in Eric's name for St. Vincent de Paul Society. This year nearly 300 pairs of socks were collected at St. Pius X for Eric's Promise.

St. Pius X fourth, fifth and sixth grade students met with friends at St. Adalbert Parish to pray the Stations of the Cross in English and Spanish. Following stations, the group participated in a Lenten cross project followed by refreshments and fellowship.

And St. Pius X first and seventh grade religious education students kept with a parish Lenten tradition by gathering supplies and candy to fill Easter baskets for St. Margaret's House, a women's day care center. The students collected supplies to fill over 300 eggs for the children and offer baskets and toiletries for the women at the center.

Sisters of Providence, White Violet Center host ninth annual Earth Day festival April 21

SAINT MARY-OF-THE-WOODS — Alpacas, raptors, music, a horse-drawn trolley ride, straw bale house tours and plenty of activities for all ages highlight the schedule for the ninth annual Earth Day celebration Saturday, April 21, at Saint Mary-of-the-Woods, hosted by the White Violet Center for Eco-Justice, a ministry of the Sisters of Providence.

The event is free and open to the public. However, there will be an opportunity for a freewill donation at the gates. Activity begins at 11 a.m. and continues until 3 p.m. Food from local chefs is available, and plenty of bakery items prepared by Sisters of Providence will be

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PROVIDED BY MICHELLE ARTUSI, ST. PIUS X, GRANGER

Lorenzo Battigelli signs the "Book of Enrollment" for first Communion at St. Pius X Parish in Granger during the religious education department's Lenten activities.

available for purchase.

Returning by popular demand is Mark Booth's "Take Flight!" wildlife educational program, which allows people to see vultures, owls, hawks and other birds of prey up close.

New this year is The Troubadours of Divine Bliss, an eclectic folk duo from Kentucky. Their unique performance is entertaining for the entire family.

Activities are scheduled throughout the day. Visitors will be able to take a guided tour of the straw bale house, attend organic and biodynamic gardening presentations, see spinning and weaving demonstrations, and visit the herd of 50 alpacas and learn what makes them vital to the Sisters of Providence organic farm.

Also available are hikes along a nature trail, a leisurely ride around the grounds on a horse-drawn trolley, tours of the Sisters of Providence biomass program, and an informational display on hybrid cars. Numerous exhibitors are expected to provide educational and informational displays.

For information, contact Candace Hack at chack@spsmw.org or at (812) 535-2935. For a schedule of presentation times, and the most up-to-date information visit www.whiteviolet.org.

A.S.K. Ministries Health Clinic to hold fundraiser

FORT WAYNE — A.S.K. Ministries Health Clinic is holding a concert on Saturday, April 21, from 8 p.m. to midnight, at the American Legion 499, 830 Hillegas Rd., Fort Wayne, featuring the Junk Yard Band. A silent auction will also be held during the event. Proceeds from this fund raiser will

be used for general operating costs.

Ticket price is \$10 and can be purchased by calling A.S.K. Ministries Health Clinic at (260) 744-9540 or may be purchased at the door the night of the event.

Started in 1997 by a small group of dedicated volunteers to address the growing demand for quality health care among the indigent population, A.S.K. Ministries has grown to serve over 500 patients each month through its regular and specialized care clinics. Numerous health professionals donate their time and effort to provide medical examinations and screenings to children and adults.

St. Jude Catholic School holds open house

SOUTH BEND — Administrators and staff at St. Jude Catholic School invite the public to an open house on Sunday, April 15, from 1-3 p.m.

School board members will be on hand to provide tours of the facility and answer questions.

"We're excited about the opportunities available to our students at St. Jude," said Stephen Donndelinger, St. Jude School principal. "We want to share our vision and potential with current and prospective families."

St. Jude School offers K-8 students a faith-based education with high academic standards. St. Jude students consistently rank higher than state averages on standardized test results.

In addition to core academics, St. Jude School offers music, band, art, technology and physical education. Students in grades 5-8 are invited to participate in athletic programs offered in the Inter-City Catholic League (ICCL). Other conveniences include the hot lunch

program and after school care.

St. Jude hopes to have registration packets for new families and information about summer programs for all students, regardless of whether they are enrolled in the school.

St. Jude School is located on Hildebrand Street on South Bend's south side. For more information, please contact Principal Stephen Donndelinger at (574) 291-3820 or go to www.stjudeschool.net.

Huntington County Right to Life holds carnation sale

HUNTINGTON — Huntington County Right to Life (RTL) will hold its 29th annual Mother's Day carnation sale, May 11, 12 and 13. Long-stemmed carnations, corsages and vases will be sold Friday 9 a.m. to 6 p.m. at the RTL office only, located at 34 East Washington St. Saturday sales will be 10 a.m. to 7 p.m. at the RTL office, J.C. Penney, Etna Avenue Huggy Bear, Dollar General, Walgreens Drug Store, Kmart and Walmart.

Long-stemmed carnations and corsages will also be sold at Saturday and Sunday Masses at St. Joseph, St. Mary and St. Peter and Paul Catholic Churches. Carnations will be available for students at Huntington Catholic Middle and Primary Buildings. Prices are \$1 each for long-stemmed carnations, \$2 and up for corsages with vases starting at \$3.

Corsages, vases and large quantities can be ordered in advance by calling the RTL office at (260) 356-5933, weekdays 2:30-6 p.m. (closed Wednesdays). All proceeds benefit pro-life efforts in Huntington County.

Student Art Exhibition opens at University of Saint Francis

FORT WAYNE — The School of Creative Arts at the University of Saint Francis is hosting its 31st Annual Student Art Exhibition in Weatherhead Gallery in the Rolland Center. The exhibition will run through April 27. The gallery hours are Monday through Friday, 9 a.m. to 5 p.m.; Saturday, 10 a.m. to 4 p.m.; and Sunday, 1 p.m. to 5 p.m. For more information contact the School of Creative Arts at (260) 434-7591 or visit their Web site at www.sf.edu/art.

Holy Cross Village hosts senior health, fitness fair

NOTRE DAME — Area residents can take advantage of free health screenings and valuable wellness information at Holy Cross Village's second annual senior health and fitness fair on Wednesday, April 25, from 9 a.m. to noon, at its community, 54515 State Road 933 North (on the campus of Holy Cross College), in Notre Dame.

In addition to having local organizations that promote health and wellness in attendance, blood pressure screenings, body fat and body mass index testing, hearing screenings, blood sugar checks and balance and posture tests will also be available.

Also, as part of the health fair, Holy Cross Village will sponsor a blood drive for the South Bend Medical Foundation. Refreshments will be served.

For more information, contact Holy Cross Village at (574) 287-1838.

USF, St. Therese, St. Louis host Focus on Health

FORT WAYNE — The School of Health Sciences of the University of Saint Francis will host Focus on Health, Friday, April 20, from 8 a.m. to noon in the Hutzell Athletic Center.

Students, staff and faculty volunteers from all healthcare programs will collaborate with community health care professionals in providing free health checks. The event also includes information booths from the community and student poster presentations with health and wellness information available. This community health fair offers free health checks that include height, weight, blood pressure, vision, balance and osteoporosis screening.

A fasting blood chemistry test with cardiac profile will be available for \$27. The hemogram will also be available for \$7. For information contact Beth Shutt at (260) 434-7602.

St. Therese Church and St. Louis Besancon will also be Focus on Health sites.

St. Therese Church, 2304 Lower Huntington Rd., Fort Wayne, will host Focus on Health on Wednesday, April 18, from 7:30 a.m. to noon.

St. Louis Besancon, 15535 Lincoln Highway East, New Haven, will host Focus on Health on Saturday, April 21, from 8 a.m. to noon. For more information about the St. Therese and St. Louis sites, call (260) 481-4864.

Bill to jump-start funding for moral stem-cell source passes Indiana House

BY BRIGID CURTIS AYER

INDIANAPOLIS — A bill to jump-start public funding for umbilical cord blood donations, a moral source for stem cells, passed the Indiana House 97-1 and has nearly cleared the Senate.

House Bill 1348 authored by Rep. Peggy Welch (D-Bloomington) lays a foundation for a public umbilical cord blood bank program.

The measure would do two things. It would authorize the Family and Social Services Administration (FSSA) to apply for a Medicaid waiver from the federal government to reimburse doctors who collect cord blood from Medicaid recipients upon the birth of a newborn. It would require FSSA to make an oral report to the Health Finance Commission on progress in developing a statewide cord blood collection program prior to the 2008 legislative session.

Half of all births in Indiana are births to Medicaid recipients.

Rep. Welch, a practicing nurse

in the cancer unit at Bloomington Hospital said she's always had an interest in health issues and as a cancer nurse she's had a particular interest in stem-cell research and the promise it offers cancer victims.

She became interested in starting a public cord blood bank program in Indiana when a friend from church wanted to make a cord blood donation, but her friend learned there was no way to make a public donation.

Rep. Welch said that private donations of umbilical cord blood can be made for about \$1,000 plus an annual storage fee \$100, but there is no provision for public donation.

"What's really exciting about this bill is the discussion that has been created," said Rep. Welch. "Hospitals, doctors, researchers and corporate people are now talking about the possibility of creating a public cord blood bank," said Rep. Welch. "Indiana is a leader in cancer research and life science, and has as a real potential to become a global leader in cord blood too," said Rep. Welch.

Many believe stem cells only

come from embryos, but Father Tadeusz Pacholczyk, a leading national stem-cell expert, told Indiana legislators in 2005 that stem cells can be taken from umbilical cords, the placenta, amniotic fluid, adult tissues and organs such as bone marrow, fat from liposuction, regions of the nose and even cadavers up to 20 hours after death.

There are four categories of stem cells: 1) embryonic stem cells; 2) embryonic germ cells; 3) umbilical cord stem cells; 4) adult stem cells. Father Pacholczyk says that since embryonic germ cells can come from miscarriages where no deliberate interruption of pregnancy occurs, three of the four categories (2, 3 and 4) are potentially morally acceptable and the church vigorously encourages research in these areas.

Umbilical cord blood is a rich source for stem cells and a moral, non-controversial option, which can be used for bone marrow transplants.

Private and public umbilical cord blood banks have proven invaluable to the medical commu-

Umbilical cord blood is one of three sources for the blood-forming cells used in transplants. The other two sources are bone marrow and peripheral (circulating) blood. The first cord blood transplant was done in 1988. Cord blood plays an important role in transplant today. Doctors are still learning about the ways cord blood transplants are similar to and different from marrow or peripheral blood transplants. Umbilical cord blood is collected from the umbilical cord and placenta after a baby is born. This blood is rich in blood-forming cells. The donated cord blood is tested, frozen and stored at a cord blood bank for future use. The stored cord blood is called a cord blood unit.

— Source: National Marrow Donor Program

nity. Many blood and immune diseases have been successfully treated using cord blood. Doctors use cord blood cells to treat about 70 diseases, mostly anemias or can-

cers of the blood, such as leukemias and lymphomas.

Sen. Patricia Miller (R-Indianapolis) who chairs the Senate Health Committee and is expected to chair the Health Finance Commission this year said, "There are two reasons for this bill: to use the cord blood for research and if there is enough blood left over it can be used normally as blood is used. Indiana's on the cutting edge on this issue. Clearly, cord blood stem cells are a moral, noncontroversial route to a source of stem cells," said the Indianapolis lawmaker. "It's exciting to see a lot of people interested in the cord blood issue. They range from I.U. Medical Center, Clarian Hospital, to biotechnology companies, and research companies."

Julie Halbig, an associate at Hall Render Killilan Heath Lyman, who represents the Indiana Hospital and Health Association said, "This bill is the first step for Indiana to begin looking at ways to develop a statewide cord blood program. The goal with this bill eventually will be to raise the awareness that cord blood banking is available to expectant mothers."

Since HB 1348 was amended in the Senate, it will go back to the House for a concurrence. For example, if a House bill is amended in the Senate, the bill's author must agree with the amendments in order for the bill to move to the governor. If the author doesn't agree or dissents on the amendments, the bill goes to a conference committee of four legislators who will reconcile differences in the bill.

Rep. Welch said, "I plan to concur on the bill and send it up to the governor for his signature." HB 1348 passed the Senate April 9 45-1.

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Eucharistic Procession celebrated April 22 at Notre Dame

NOTRE DAME — Following the values set forth by the Venerable Father Basil Anthony Moreau, CSC, the University of Notre Dame, Saint Mary's College and Holy Cross College are collaborating in the celebration of the Third Annual Eucharistic Procession on April 22 following the 11:45 a.m. Mass at the Basilica of the Sacred Heart, Notre Dame.

The eucharistic procession will be celebrated on the historical "God quad" at the University of Notre Dame stopping at four altars of benediction before the statues of the Sacred Heart of Jesus, Our Lady of the University at the main circle, Holy Cross Father Edward Sorin, founder of Notre Dame and Saint Mary's, and concluding at the Golden Dome of the Administration Building.

Students, faculty, religious and staff of each institution, as well as the general public will give public witness of their faith and devotion to the real presence of Jesus in the Eucharist.



PROVIDED BY FATHER KEVIN RUSSEAU, CSC

The photo from 2006, shows the Eucharistic Procession celebrated in front of the Administration Building at the University of Notre Dame. The Third Annual Eucharistic Procession will be held April 22 after the 11:45 a.m. Mass at the Basilica of the Sacred Heart, Notre Dame.

The eucharistic procession will also be a public prayer asking God for three graces: a greater respect of and protection for the rights of all human life from conception to natural death; an increase of vocations to the religious life and priesthood especially in the Congregation of Holy Cross; and blessings for the students, faculty, staff, religious, trustees and administration of the three institutions of higher learning.

A picnic lunch will be provided by the generosity of the Notre Dame Knights of Columbus Council #1477.

Founded in 1835, the Congregation of Holy Cross serves in 15 countries on five continents throughout the world. Father Moreau envisioned the brothers, sisters, and priests of Holy Cross united in their lives and in their work as a visible imitation of the

Holy Family.

Father Moreau will be beatified in LeMans, France, on Sept. 15. A proponent of eucharistic adoration and devotions, this procession gives honor to Father Moreau and his vision for a religious community of educators in the faith. With a combined history of more than 369 years of education at Saint Mary's, Holy Cross and Notre Dame, the religious of Holy Cross have been educating the hearts and minds of children and young adults. It is the mission of Holy Cross to make God known, loved and served.

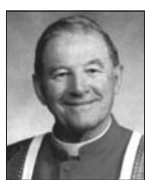
For information about this eucharistic procession, please contact Holy Cross Father Kevin Russeau at Russeau.3@nd.edu.

Medjugorje 2006 National Conference University of Notre Dame May 26, 27 and 28



Tony Melendez is an internationally known singer and guitarist. His 1987 performance for Pope John Paul II in Los Angeles was an unforgettable moment. Born without arms, he played the guitar with his toes and sang a touching song entitled "Never Be The Same." Since that time, he has performed in all fifty states and in twenty-eight foreign countries. He has appeared on many major television specials and has received countless awards for his inspiring music and personal accomplishments.

The International Pilgrim Virgin Statue of Our Lady of Fatima has travelled around the world since 1947 and has been seen by millions. Cures and miracles of conversion have occurred along the way. On more than thirty occasions it is reported to have shed tears. The statue will be on display throughout the conference, and Carl Malburg (custodian of the statue) will give a talk on its history.



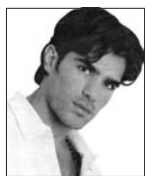
Msgr. Ben Franzinelli is co-founder of the Medjugorje Information Center in Las Vegas, Nevada, which has sponsored Marian conferences and talks by Medjugorje visionaries. His first trip to Medjugorje in 1986 had a dramatic effect on his priesthood. He is pastor emeritus of Holy Family Parish in Las Vegas, which was built largely through the generosity of the Bing Crosby family.

Bro. Jason Lewis, MIC, a convert to Catholicism, is a seminarian with the Congregation of the Marians of the Immaculate Conception. He indulged in drugs, parties, and promiscuity until the age of twenty-one, at which time he read a book on the Blessed Virgin Mary's apparitions in Medjugorje, and the Divine Mercy entered his life in a profound way.



Dr. Theresa Karminski-Burke was instrumental in producing the first video presentation of the events in Medjugorje. The Karminskis were the first American family to visit Medjugorje. Theresa is the founder of Rachel Vineyard Ministries, an international outreach to women on a variety of women's issues.

David Leatherby had a tremendous conversion experience in Medjugorje, which in turn had dramatic effects on his family and business enterprises. He is the founder of the Catholic Professional Business Club of Sacramento. His son will be ordained to the priesthood in Rome this May.



Eduardo Verástegui is a well known and popular Mexican singer and actor. He is one of the rising stars in America and has appeared on major network dramas and music videos. His view of life and his entertainment career changed significantly after his trip to Medjugorje in 2005. He is now on fire for the Catholic faith and Our Lady.

Fr. Anthony Bus, CR, is author of the highly acclaimed book "A Mother's Plea," an inspiring diary about the life of a contemporary parish priest amidst the turmoil of today's culture. Fr. Bus is the pastor of St. Stanislaus Kostka parish in Chicago, Illinois.



Conference Schedule

Friday, May 26

5:00 pm... Doors open
7:00 pm... Conference begins
Guest speaker
Candlelight rosary procession to the Lourdes Grotto

Saturday, May 27

7:15 am... Doors open
8:00 am... Morning session
Holy Mass
Guest speakers (all sessions)
1:30 pm... Afternoon session
6:30 pm... Evening session
Eucharistic Adoration and Benediction

Sunday, May 28

7:15 am... Doors open
8:30 am... Morning session
Guest speakers
1:00 pm... Holy Mass
Procession and Consecration
3:00 pm... Conference ends

Sponsored by: Queen of Peace Ministries, Box 761, Notre Dame, IN 46556

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BISHOP JOHN M. D'ARCY — LEA

Diocesan vicars talk about their roles, bishop

BY TIM JOHNSON AND KAY COZAD

FORT WAYNE — Father Robert Schulte, Msgr. James Wolf and Msgr. J. William Lester share a special bond with Bishop John M. D'Arcy. Father Schulte, the current diocesan vicar general, and his predecessor, Msgr. James Wolf, who is now the pastor of Sacred Heart Parish, Warsaw, and Msgr. Lester, vicar of retired clergy and administrator of St. Therese Parish in Fort Wayne, are all aware of the day-to-day operations of the diocese.

The vicar general works with the general affairs of the diocese and serves as a liaison between the priests, parishes and the bishop as well as rector of the cathedral. The bishop is the pastor of the cathedral, but the rector handles the day-to-day affairs of the parish.

Father Schulte summarizes the duties as "usually anything the bishop asks me to do."

All have served the bishop at a point in diocesan history with special challenges and highlights.

With a 25-year background in education and 10 years as superintendent, Msgr. Lester was top choice for superintendent of Catholic Schools with the bishop's arrival in 1985. With his one-year appointment, Msgr. Lester was commissioned in the search for a permanent superintendent.

During that time Bishop D'Arcy also asked him to administer St. Aloysius in Yoder. As Msgr. Lester worked more closely with the bishop, he soon realized how involved with the area people he was.

"He's very oriented to the people who work for him," Msgr. Lester says. "He knows everyone personally. He grasps the whole picture of the diocese and knows everybody down to the ordinary. He's a hands-on guy!"

Msgr. Lester says he appreciates what he considers "the key idea from the bishop," namely, that all diocesan offices, which have increased under the tutelage of Bishop D'Arcy, are commissioned with the job of serving the parishes rather than running them.

Msgr. Wolf was asked three times to be co-vicar general with Msgr. J. William Lester. "Finally (the bishop) asked the fourth time. 'Well do it for a year and see if you like it,'" Msgr. Wolf recalls Bishop D'Arcy saying. "I remember saying something to him after the year was up, and (the bishop) said, 'I don't remember that.'"

Msgr. Wolf held the office for 15 years. He worked with the different diocesan departments that he and Msgr. Lester were asked to oversee. He was involved with the restoration of the Cathedral of the Immaculate Conception, the Jubilee of 2000 celebration and investigated the expansion of the chancery offices to what would become the Archbishop Noll Catholic Center.

One of the challenges was "Msgr. Lester and I worked with bishop on a lot of the pedophilia cases that came up," Msgr. Wolf says.

A personal honor for him was being named a monsignor,

although he added quickly that all the priests of the diocese deserve such honor.

Of Bishop D'Arcy's pastoral style, Msgr. Wolf says, "The bishop is very hands on. He's very meticulous about things. He

wants to be involved ... As a pastor he's concerned about the people, their relationship with God and help (the people), through the parishes, to come closer to God."

Father Schulte, the vicar general since September of 2000, what he calls his "millennial gift," finds his fourth assignment in his priesthood enjoyable. The founding pastor of St. Elizabeth Ann Seton, he spent 12 1/2 years of his priesthood at the southwest Allen County parish and celebrated his 25th anniversary there.

Nevertheless, Father Schulte says, "There are challenges in every assignment, and I've enjoyed every assignment I've had."

Bishop D'Arcy, whenever possible, meets with the cathedral priests for dinner. This gives Father Schulte and Bishop D'Arcy an opportunity to talk and sometimes catch up on administrative matters.

"Bishop D'Arcy likes to be with priests, and he likes to be with lay people as well," Father Schulte says. "He's a very people-oriented person. Our relationship is business as well as friends."

As a pastor, Bishop D'Arcy "is very concerned for people. He's a good listener. I would describe him as pastorally very stable, consistent, very honest and very fair. ... I find him easy to work with because of those qualities," Father Schulte says.

A significant project for Father Schulte is coordinating the foreign priests who serve in the diocese. He has also worked on a committee discussing the consolidation of parishes, personnel issues and trying "to make sure you have a priest for every parish. It's not an easy task," he says.

When looking at accomplishments of Bishop D'Arcy, Father Schulte highlights the initiatives of the Jubilee 2000 year, the current Sesquicentennial Jubilee Year, which includes updating and publishing the history of the diocese and promoting Catholic identity in the

Father Mark Gurtner: Bishop put diocese on 'solid ground'

BY DON CLEMMER

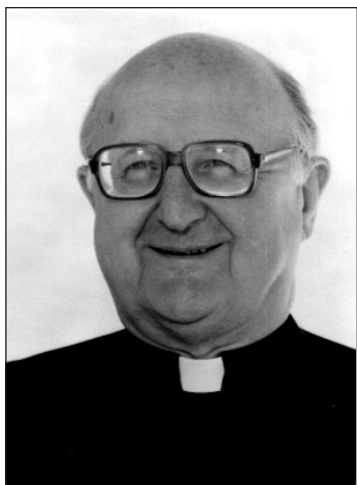
FORT WAYNE — "I think Bishop D'Arcy's legacy for our diocese can be summed up in one phrase: solid ground. Bishop has made our diocese solid theologically, spiritually and financially," says Father Mark Gurtner, pastor of Our Lady of Good Hope Parish, Fort Wayne.

He adds that Bishop D'Arcy is really the only bishop he has known, as Father Gurtner was in his early teens when Bishop D'Arcy arrived.

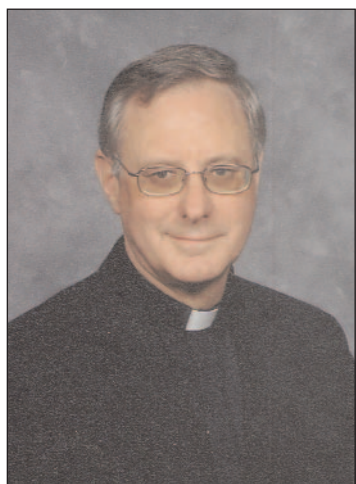
"Bishop D'Arcy, of course, accepted me to the seminary, and throughout my seminary time he offered formation for the priesthood through individual meetings with him and also meetings together with other seminarians," Father Gurtner recalls, noting that his top priority of knowing all the seminarians personally sets him apart from some other bishops.

"I am consistently struck by bishop's sincerity in his pastoral ministry. There is no duplicity about him. Some may disagree with a decision that he makes here and there, but no one can ever question his motivation in making any particular decision. His motivation has always been what he feels is best for the flock entrusted to his care, what will best lead the flock closer to Christ."

"Also, one cannot help but be struck by bishop's steadfastness. Over the years, he has consistently taught and fought for what the church teaches. He has offered us the teaching of Christ without fear of criticism or suffering."



MSGR. J. WILLIAM LESTER



FATHER ROBERT SCHULTE



MSGR. JAMES WOLF

schools.

Father Schulte also mentions retreats. "I think the bishop has done a lot initiating young adult retreats. ... Those retreats are great experiences for them," he says.

Teen retreats and parish missions are other highlights. "I think there is a real spiritual renewal in our diocese," Father Schulte adds.

"I think he has been very good for our diocese a very stable factor for some time," and mentioned the constancy and consistency that the bishop implemented in the liturgies celebrated from parish to parish. Bishop D'Arcy helped clarify the liturgical confusion from the late 1970s and early 1980s and brought some end to the inconsistency in the celebration of the Mass from parish to parish.

Father Schulte says that the bishop has been responsive to the needs of the clergy and the people. "I think everybody is aware in the last five years of his dealing with difficult situations of unacceptable and irresponsible behavior of a few of the clergy," he says.

And Msgr. Wolf comments on the positive working relationship Bishop D'Arcy has with the University of Notre Dame, the Holy Cross priests and the diocesan priests.

Of the number of ways the bishop has worked to better the diocese, Msgr. Lester remarks on the Annual Bishop's Appeal that "reformed and reshaped the financial structure of the diocese."

"He has solidified the diocese and gave purpose and meaning to the good advice he generates from the people of the diocese," Msgr. Lester adds.

Father Schulte's favorite memory "was having pasta with bishop at the outdoor restaurants on the streets of Rome last October — just a good time together in the Eternal City." Father Schulte, Msgr. Wolf and Msgr. Lester were some of the priests who joined Bishop D'Arcy with a diocesan pilgrimage group to Mother Theodore Guérin's canonization.

Msgr. William Faber: 'They're all thank you's'

"He's very, very concerned about everything. His coverage of the diocese in every kind of way at all has been beyond belief. ... I've written probably 20 letters to the bishop in the last couple of years, and they're all thank-you's." — Msgr. William Faber, senior priest of the Diocese of Fort Wayne-South Bend.



LEADER, ROLE MODEL

Father Schooler: He puts the diocese first

BY DON CLEMMER

GRANGER — Father Bill Schooler was pastor of St. Paul of the Cross Parish in Columbia City when Bishop John M. D'Arcy came in 1985. The parish was building a new church building at the time, and when Bishop D'Arcy came to the dedication, he asked Father Schooler if he would be willing to head a committee to come up with a formula for supporting the diocese.

After conducting numerous interviews, the committee recommended the formation of the Annual Bishop's Appeal, which Bishop D'Arcy accepted.

Twenty-two years later, Father Schooler reflects on his experiences of the bishop.

"I ... have always been struck by his care and concern for the diocese. This diocese is first, and there is no doubt about that."



From a priest-historian's perspective

BY DON CLEMMER

FORT WAYNE — Not only is Father William Hodde a history buff, his nearly 55 years as a priest give him a firsthand perspective of four bishops and how Bishop John M. D'Arcy fits into the greater history of the Diocese of Fort Wayne-South Bend.

"In these 22 years, he's faced a lot of challenges," Father Hodde first notes, listing issues from the financial crisis of the diocese in the 1980s to the abuse crisis that faced the whole church in 2002.

Of the latter, Father Hodde says, "Certainly, we have been blessed compared to some other dioceses with all the initiatives he has taken to solve a problem before it becomes really dangerous."

The other significant challenges of the last 22 years, Father Hodde adds, have come primarily in the areas of the church's teachings.

"In defense of our faith and of evangelization and teaching it, our bishop has certainly done marvelously."

This is best evidenced, he says, in the Catholic Schools Office, the Office of Catechesis and initiatives for promoting vocations to the priesthood, just a few reasons that the diocese should be thankful to have had Bishop D'Arcy for the past 22 years.



Bishop's man at St. Matthew's — Father Heintz

BY DON CLEMMER

SOUTH BEND — "I first met Bishop D'Arcy when I was a senior at Marian High School.

Ironically, as a member of the National Honor Society, I served as a greeter at St. Matthew Cathedral when he presented his credentials to the consulters on April 30, 1985," recalls Father Michael Heintz of his relationship with Bishop John M. D'Arcy that has spanned the last 22 years and brought him back to St. Matthew Cathedral, where he now serves as rector.

Even by that first encounter at the door, the young Michael Heintz was already in the process of applying to the seminary, and in the years leading up to his ordination, he would become involved in various diocesan projects at the urging of Bishop D'Arcy. This personal involvement, according to Father Heintz, is reflective of Bishop D'Arcy's approach to the diocese.

"I am always amazed at how many people throughout the diocese he knows by name. That is only possible when one has the level of engagement and concern that he does," he notes.

This engagement also extends to Bishop D'Arcy's relationship with the Catholic colleges and universities of the diocese, especially Notre Dame, Heintz adds.

"He has avoided the kind of adversarial relationship we have seen elsewhere in the country, and prefers to get to know the administration, in particular the theology department, and work with them for the good of the university and the church. ... His friendship with John Cavadini, their level of mutual trust and respect, and their work together is, I believe, the model for the relationship between bishops and the universities in their dioceses."



University of Notre Dame chair of the theology department, John Cavadini, meets Pope Benedict XVI with Bishop D'Arcy in October of 2006.

Notre Dame Theology Department Chair says 'thank you Bishop D'Arcy'

BY JOHN CAVADINI

NOTRE DAME — I teach in the Department of Theology at the University of Notre Dame.

Currently I have the privilege of also serving as its chair, and I am surrounded by so many edifying examples of the excellence in teaching and in scholarship that we hope as a department to promote that sometimes I feel that I have hardly any work to do. Such is the power of inspiring example, and gratitude's only adequate response is an increased dedication to service.

When I became chairperson 10 years ago, I was aware of these examples of excellence in teaching and theological scholarship that surrounded me, and that was daunting enough. But I had never, in all my life, including my years as a theologian, spoken to or even met a bishop. I did know, however, that John Paul II's Apostolic Constitution "Ex Corde Ecclesia," ("From the Heart of the Church"), called for "close personal and pastoral relationships between university and church authorities, characterized by mutual trust, close and consistent cooperation and continuing dialogue." ("Ex Corde Ecclesia," 23). "Ex Corde Ecclesia" also insisted, even more pointedly, that, "because of their interrelated roles, dialogue between bishops and theologians is essential." ("Ex Corde Ecclesia," 29).

Bishops seemed to me to be distant authoritarian figures who held themselves aloof from contact with laypersons except for an occasional request for financial assistance, but even that request would be made in a letter, read at all Masses, and not in person.

How would I, as a layperson, ever be able to convince any bishop to enter into such dialogue? Probably it would be better just to avoid the whole idea, since in any event it seemed like a recipe for a very lopsided relationship. After all, according to Vatican II, bishops have the office of teaching, sanctifying and governing, and, with respect to the latter, "bishops exercise a power which they possess in their own right and are most truly

said to be at the head of the people whom they govern." ("Lumen Gentium" 27). The power dynamic seemed hardly promising for "dialogue" between the governing and the governed.

If I had bothered to read a little farther in "Lumen Gentium," I would also have noticed the following passage:

"A bishop should keep before his eyes the example of the Good Shepherd who came not to be served, but to serve (see Mt 20.28; Mk 10.45) and to lay down his life for his sheep (see Jn 10.11). Taken from among human beings and subject to weakness himself, he can sympathize with those who are ignorant and erring (see Heb 5.1-2). He should not refuse to listen to his subjects whose welfare he promotes as of his very own children and whom he urges to collaborate readily with him. ("Lumen Gentium," 27).

"The greater must become like the lesser, and the leader as the servant," the text further insisted. Perhaps it was just as well that I had not read that far, because unless you actually see this in action, you are inclined to think it is the sort of rhetoric most people in authority read and forget about.

But one of the greatest privileges I received when appointed chairperson, and one I did not expect, was the opportunity to see these words come alive, and to have them vividly etched in my mind by a living embodiment of them.

Bishop John M. D'Arcy called my office and invited me to lunch the first semester I served as chair. At lunch, among other things, he gave me his contact information and told me I could call him at any time, even at home, if I needed to talk to him.

I was so shocked by that at the time that I forgot even to say "thank you" for extending such a courtesy — though I tried to look cool as ever, as though, of course, it was the most normal thing in the world for a bishop to invite me to contact him at home and that I was used to him.

In point of fact, I was an undistinguished scholar with zero

THANKS, PAGE 12

Campus-young adult ministry, flourishes with the encouragement of Bishop John M. D'Arcy

FORT WAYNE — Linda Furge is the director of Young Adult and Campus Ministry for the Diocese of Fort Wayne-South Bend. She also coordinated the diocesan events of the Great Jubilee 2000 and the current diocesan 150th Anniversary Jubilee Year. Under Bishop John M. D'Arcy's leadership, young adult ministry has grown and flourished. *Today's Catholic* interviewed Furge about the ministry and Bishop D'Arcy's influence.

Today's Catholic: Linda, you have worked with Bishop D'Arcy as the director of the Office of Campus and Young Adult Ministry, and as coordinator for the Great Jubilee of 2000 and now of the Sesquicentennial Jubilee. How and when did you come to know Bishop D'Arcy?

Furge: Shortly after his arrival in our diocese, bishop commissioned a study of campus ministry across the diocese. A recommendation of the study was formation of an Office of Campus Ministry. My pastor at that time, Father Bill Schooler, was appointed co-director of the new office, and he asked me to join the team to develop campus ministry at the eight non-Catholic colleges and universities in our diocese ... and so it began.

Today's Catholic: Give us a brief history of how your department has grown.

Furge: Before bishop arrived, campus ministry consisted of Father Larry Kramer, a roving campus minister, and one Holy Cross sister in South Bend. In 1985, the newly commissioned campus ministry office started with one campus minister at Indiana-Purdue Universities at Fort Wayne (IPFW) and another at Indiana University-South Bend (IUSB).

Shortly thereafter, realizing the huge parish young adult population in the diocese, we requested bishop to add young adults (18-40 years) to our ministry efforts. At the same time, bishop accepted the full-time pastors-co-directors' recommendation that I be appointed director to allow them to return to parish ministry.

As our relationship with the colleges and parishes grew over the years, we gradually added necessary staff so that today we have a director, an office assistant and two full-time campus-young adult ministers at each end of the diocese, serving area college students and parish young adults.

Today's Catholic: What do you see as the major building blocks within the Office of Campus and Young Adult Ministry?

Furge: Campus-young adult ministry's primary building block is, without a doubt, its dedicated staff because this is primarily a

ministry of relationships. College student and parish young adult groups are the foundation of our very successful young adult retreat, our service component, and everything else we offer. We also establish and maintain cordial relationships with college and university faculty and staff and work with parishes in fostering parish young adult ministry.

As bishop often says, campus-young adult ministry is a missionary, evangelizing activity one in which we "plant seeds." We demonstrate to young adults that Christ, though the church, is always there for them — even if they choose not to be present in the church at this particular time in their lives.

In addition, the various World Youth Days have served as building blocks for our office, especially WYD in Denver. Denver WYD was instrumental in the development of the U.S. bishops' pastoral statement on young adult ministry: "Sons and Daughters of the Light." This document, along with campus ministry's, "Empowered by the Spirit," provides guidelines for our ministry.

Today's Catholic: Please comment on the relationship bishop has with the young people of our diocese?

Furge: The young adults are most appreciative of Bishop D'Arcy's long-standing commit-

ment to them. In recognition of this commitment, bishop was named "Outstanding Campus Ministry Bishop" by the largest national campus ministry organization for his dedicated efforts with college students and young adults. They love his presence at and eagerly look forward to his arrival at the annual Bishop's Retreat. The personal rapport between bishop and the young adults is strong and heartfelt on both sides.

Today's Catholic: This refers to bishop as pastor, as priest. How is bishop's pastoral concern reflected with the young people? How does he interact with them?

Furge: Bishop has a wonderful talent for explaining church teachings in a way that is both understandable and relevant. He is very comfortable with the challenging, searching questions that young adults have, and they appreciate his honesty and integrity. His extensive background with young adults, both in Boston and this diocese, allows bishop to interact with them in a very personal and meaningful way.

Today's Catholic: How has bishop offered support and direction to your office?

Furge: Bishop backs our efforts completely. In each instance where there is a demonstrated need, he has offered his fullest support: in terms of trust, of resources and of

direction. The latest example is with our fast-growing Hispanic population, the large majority of which is under the age of 40 years. This year bishop approved the hiring of two full-time diocesan persons to work with Hispanic teens and young adults. We are already reaping the benefits of this supportive decision.

Today's Catholic: Tell us about the Jubilee 2000, Our Lady of Guadalupe Church and Diocesan Shrine and the Sesquicentennial Jubilee. How have you worked with bishop on these projects? What was your role?

Furge: As coordinator of these events and projects, my relationship with bishop has always been one of collaboration and trust. In each event or project, bishop's devotion to the people of the Diocese of Fort Wayne-South Bend is clearly evident, and his vision and purpose is always to serve and support both the people of God in their personal journeys of spiritual growth and the local church's journey as a pilgrim people. I thoroughly enjoy working with and for him.

Today's Catholic: One hundred years from now, how do you think people will look back at the "Bishop D'Arcy Years" of the diocese?

Furge: As one of the "golden ages" of the diocese.

THANKS

CONTINUED FROM PAGE 11

administrative experience and even less understanding of how to wield any kind of authority. But Bishop D'Arcy, who was the "greater," in fact became "like the lesser," and treated me as though my opinions were important, my input desirable, and my welfare and that of all the colleagues I represented something he wanted to "promote," in ready collaboration, and he made it clear that without imposing himself, he was ready to talk whenever it seemed necessary or beneficial.

I felt that I was "being served," and not myself "serving." Like another great man I have come to admire over the years, Father Ted Hesburgh, CSC, Bishop D'Arcy, when we talked, made me feel as though he were taking up my busy time instead of making me feel what was actually more true, that I was taking up a lot of his very precious time and could I hurry up and summarize more briefly.

The oddest thing about this is that it did not detract in the least from the authority he carried in virtue of his office, and in fact, it only transferred it from a purely formal feature of his office to a real and lively one, "the leader as servant" and as such ever more the "leader."

If the teaching and preaching office of the bishop according to "Lumen Gentium," "has pride of

place" ("Lumen Gentium," 25), then this living example of servant leadership taught me more about Gospel values and how to live them than any mere reading of a text ever could have.

And if part of the "sanctifying" office of the bishop is to "exercise a powerful influence for good on those over whom they are placed," and in so doing, to "sanctify the faithful" ("Lumen Gentium," 26), then not only myself but the whole diocese has been "sanctified" by his example, that of someone who has never given the impression that serving us was an imposition on his precious time on his way to a higher post, but that he had time to "listen," and to "urge towards collaboration," to serve as the Good Shepherd who is willing not merely to lay down his life — which sometimes seems easier than listening — but to listen, and talk and engage in a "dialogue" which, like the case of the Lord Jesus, never compromised, but actually enhanced, his authority. At the end of 10 years of "ongoing and continuing dialogue," I feel not only "served," but also taught and sanctified, another daunting example of excellence for which I can only respond with the renewed dedication to my own service which is the only proper response, as I noted above, of true and enduring gratitude. On behalf of myself and of my colleagues, I would like to take this opportunity to say, "Thank you, Bishop D'Arcy!"

Notre Dame theology professors enjoy relationship with Bishop D'Arcy

Professor Margaret Pfeil

I came to know Bishop D'Arcy in January 2006. In anticipation of an apostolic visit to Moreau Seminary that included interviews of members of our theology department, I realized that I needed to talk with the bishop about "Ex Corde Ecclesiae."

I have interpreted this text as a positive vision of the relationship between Catholic institutions of higher education and the church, one that fosters both academic freedom and ecclesial witness.

Unfortunately, when I taught at another Catholic university previously, the local ordinary of that region had adopted a particularly narrow interpretation of "Ex Corde Ecclesiae," focusing rather aggressively on the section pertaining to the mandatum.

As a theologian, I noted that decisions of conscience cannot be coerced, and I suggested to him that he attempt to cultivate meaningful relationships with the theologians in his archdiocese, an approach that would better serve the ends toward which "Ex Corde Ecclesiae" is directed. Though he voiced appreciation of this idea, he did not attempt to enter into conversation with theologians in his area.

So, with this disappointing experience weighing on my mind and heart, I arrived at Bishop

D'Arcy's South Bend office a bit apprehensive. Much to my surprise, he began by asking about my background, how I came to the vocation of theology, and the connections that I see between my academic work as a theologian and my life as a member of the Catholic Worker Community.

I found that he listened carefully and shared my concerns about focusing on the mandatum solely as a juridical requirement while neglecting the more fundamental moral and human task of cultivating a dialogical relationship between bishops and theologians.

By the end of that conversation, it became apparent that we had just embarked upon such a relationship. Most importantly, I left convinced of his respect for conscience and also of the possibility of legitimate disagreement.

While bishops across the country have pursued a variety of methods in implementing "Ex Corde Ecclesiae," I believe that Bishop D'Arcy's openness to dialogical relationship and respect for the integrity of conscience represent an exemplary approach that will continue to bear good fruit even after his retirement.

Professor Gary Anderson

I first met Bishop D'Arcy when my family came to South Bend in

2003. In fact, I think my son, who was then a senior at Saint Joseph's High School met him first at a Mass at the school. When I first met the bishop, I remember him telling me that he had met my son. That made a very big impression on me because he revealed how much he thinks about the whole family. He often asks me, whenever I see him, how my sons are doing. That is the sign of a true pastor.

I teach in the theology department at Notre Dame. This means I am responsible for courses in both our bachelor's and doctorate programs. Of course, alongside of this comes the expectation of a strong research program.

The bishop is very active in the department. He knows many of our faculty by name and comes to our graduation luncheon every year to meet the students. He takes a great interest in how the department has grown over the years and become more and more involved in both the local church but also the national church and the various organizations that serve the bishops.

The bishop has a warm relationship with our department and has always known how to give voice to what he believes the church's position on matters that the university may not agree with. He is forthright and bold without being needlessly confrontational. I can't think of a better person for the job.

EDITORIAL

Planned Parenthood initiative offensive

Last week, nine Planned Parenthood clinics in Indiana gave away free doses of so-called "emergency contraceptives." This giveaway was announced in the western side of the diocese in a low-key letter to the editor published in the *South Bend Tribune* March 30, recommending that "women and couples" keep the "EC" in their medicine cabinets "just in case."

We wonder why Planned Parenthood is so anxious to get EC, otherwise known as Plan B, into everyone's hands when the medication is now available over-the-counter to anyone 18 years of age or older. In any event, we find this Planned Parenthood initiative to be offensive, dishonest and dangerous.

It is offensive because it reduces sex to a purely physical level, ignoring the beautiful spiritual and emotional elements of sexual relations within marriage. Secondly, it treats the creation of a new human being as a disease and an evil that must be avoided at all costs, as the *Tribune* letter proclaims: "Every woman deserves every chance to prevent unintended pregnancy." Ignored is the indisputable fact that pregnancy is the natural consequence of sexual intimacy.

The initiative is dishonest because it omits crucial information. The *Tribune* letter calmly assures potential clients that "Emergency contraception is just that: contraception. As such, it reduces the need for abortion... EC is not the same as mifepristone (RU-486), which ends a pregnancy."

The Planned Parenthood of Indiana Web site is even more specific, stating: "emergency contraception will not cause an abortion."

However, even the FDA labeling of the EC drugs notes that the medication may prevent a fertilized egg from implanting in the uterus. As the American Academy of Pro-Life Obstetricians and Gynecologists (AAPLOG) has noted: "Terminating a human embryo is abortion, whether before or after its implantation into the uterus. Adequate informed consent dictates that the woman using this medication be plainly informed of this abortifacient potential."

The Planned Parenthood of Indiana Web site also states: "There have been no reports of serious complications among the millions of women who have used EC."

Again, this is inaccurate, dishonest and also dangerous. The AAPLOG reports that women using Plan B who do conceive have at least three times the risk of an ectopic pregnancy — a pregnancy that implants in the fallopian tube — which can be fatal to both mother and child.

Another health risk posed by the EC medication is the high hormone dosage. It is known that even normal doses of birth-control pills can be dangerous for some women, but EC contains artificial hormones 25 to 40 times the amount found in birth control pills. Furthermore, women and teens who keep EC in their medicine cabinets "just in case," rarely visit a physician after taking the medication, making them even more vulnerable to potential side-effects and undetected complications.

Yet, a Planned Parenthood Web site for teens — teenwire.com — posts this answer to a teen who asks how often it is safe to take EC: "Women should feel free to use ECPs whenever they think it's necessary."

And the Planned Parenthood International Web site informs teens younger than 18 that they can contact a Planned Parenthood clinic to get a prescription for EC, advising that it is wise to have EC on hand for "emergency situations." Not only does this place young teens at risk of physical complications without parental supervision, it also places them more at risk of being sexually exploited.

As AAPLOG notes: "Male sexual predators can easily use this medication to cover their abusive and unlawful actions. Likewise, the potential exists for increased pressure on young women to become sexually active, since they may be led to believe that preventing pregnancy is as simple as taking a pill after intercourse."

This Planned Parenthood initiative is symptomatic of an effort to debase the beautiful sexual act that our Creator intended to be both unitive and procreative within marriage. The Catholic Church has been the leading advocate for preserving this correct view of sexual relations, and we Catholics in the pews must honor and support that effort.

Planned Parenthood seeks pharmacists

Planned Parenthood is making even more mischief by launching a "Pill Patrol" initiative, in which the organization is asking sympathizers to go to their neighborhood pharmacies and try to buy EC over-the-counter.

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

Blessings to the bishop

I have lived and worked for Catholic schools in four different dioceses now which means I've had the privilege of meeting and working for four bishops. During this time, I've witnessed significantly different leadership styles. Unfortunately, I've also seen good people divided within the church community because of what I perceive as poor leadership. In more recent years, I have also seen such heartbreaking damage suffered by clergy and laity alike in some of these poorly led dioceses due to the priest scandals.

When we moved to Fort Wayne three years ago, it was literally a spiritually-uplifting experience. Unlike so many other dioceses around the country, there was no scandal here. Just good people — shouting their praise to God, serving him, serving one another, and while

they were at it, giving record numbers of donations to the church and other charities. Philanthropy like I had never seen in other Catholic diocese where I had worked.

The work of our Lord is thriving in this diocese and it didn't take me long to realize that the tone of this spiritual revival was set by its shepherd, Bishop John M. D'Arcy. I had several occasions at which to hear the bishop speak and I too was captivated by his Irish charm, his love for his diocese and his people, and his simple yet clear message of love and charity. What a wonderful man who has had such an amazing effect on so many for so long.

But it was a cold day in January that really warmed my heart to this humble servant. My 9-year-old son, Luke, came flying in the house after school excited to tell me about his day. It wasn't a victorious game of recess kickball or that his class got to watch a movie that had him so thrilled. He couldn't wait to tell me that the bishop came to his school

to celebrate their Mass that day.

Bishop D'Arcy was invited to celebrate Mass at St. Vincent de Paul School in celebration of the school's 50th anniversary, which also happened to coincide, a day early, with the 50th anniversary of his ordination to the priesthood. I think Luke, who likes to spin a good, long story, told me every single word he could recall the bishop uttering. He even got to answer one of his questions.

I sat entranced that my son was so impressed by his visit. From the way Luke was talking about him, the bishop could have been a rock star, a famous actor, or who knows, even a Red Sox player. The point is, in an era in which our young are impressed by all the wrong people, my son picked someone right. At the conclusion of this delightful conversation, Luke informed me that he thought the bishop is a very "holy" man. Yes, indeed.

Kimberly Pohovey
Fort Wayne

Communications director appreciates sincere and worthy shepherd

BY VINCE LABARBERA

Aside from meeting Bishop John M. D'Arcy briefly after he confirmed two of our four children, we first met on a personal basis in July 1996 when I interviewed for a position with the diocese as associate director of the Catholic Communications Office.

I was fortunate to have had some good recommendations for the job from my pastor and members of the diocesan staff. Bishop's immediate warm and friendly manner buoyed my confidence that I was going to be successful in securing employment.

I soon realized, however, here is a man who is very serious about spiritual matters as well as the financial justification of adding another full-time salary to the payroll. And despite several letters of praise in my behalf, the bishop is no pushover. I was going to have to convince him I was a worthy candidate, sincere in the practice of the Catholic faith, and proficient at being able to address the communication and marketing needs of the diocese.

Nearly 11 years have passed since our initial formal meeting. I am proud to say bishop evidently continues to have confidence in me and, in fact, entrusted the position of communications director to me nearly three years ago. And I have since come to appreciate what a sincere and worthy shepherd we have as he leads the diocese into and through its Sesquicentennial and Jubilee Year celebration.

I grew up in an era prior to the Second Vatican Council when a bishop was distanced from the people he served. Now I witness bishop as he personally tries to meet and greet everyone — from the stranger to the familiar — attending a meeting, exiting a church following the liturgy, or covering an event as a media reporter, photographer or cameraperson. I have seen bishop literally go out of his way to greet people, especially youngsters in a family, asking their names and wanting to know something personal about each child. I have observed our ordinary in a classroom setting or in front of a large assembly of school children, such as the All-Schools Masses in South Bend and Fort Wayne, and at organized gatherings of teens or young adults. In all of these situations, bishop is able to adapt his remarks to their positions in life, all the while encouraging them to keep praying and practicing their faith, with ample examples from Scripture, the lives of the saints, or current and past popes and clergy of the church.

Bishop has a remarkable memory, seemingly able to quote Scripture, the writings of saints and popes, give a media interview or deliver a homily on the spot. But we know his oratory skills come as a result of hard work on his part, time spent studying, reading and meditating. There seldom is an eight-hour day, quitting time or a relaxing weekend away from the job in his schedule.

I have heard some say bishop must have a large ego because he never shies away from a press

interview and openly is disappointed when the news media fail to cover an event where he is presiding. But when you hold a responsibility before God as priest and bishop to proclaim the Gospel, I believe he is using every means and opportunity possible to evangelize. I have heard him say, in fact, there is a document in the church on media which states the church would be "guilty before the Lord" if it did not use modern means of communication. "The mission of Christ is our mission, the mission of the church," bishop says. "It is to preach the word of God 'in season and out of season,' as St. Paul put it."

I have to relate a striking scene I have come across often during my diocesan career. I sometimes cut through the back of the Cathedral of the Immaculate Conception in Fort Wayne en route to the chancery, either because the weather is inclement or just because, like bishop, I love the beauty of the renovated, magnificent worship facility; where I was baptized, confirmed and married. Often I notice the bishop there, half sitting and kneeling in a pew midway up the aisle. His head is bowed as he prays silently. You realize at such moments that bishop's heart is in the right place and we are blessed with a good and descent man — 50 years a devoted priest and 22 years our beloved bishop.

Vince LaBarbera is the director of the Office of Communications for the Diocese of Fort Wayne-South Bend.

On political and practical fronts, attention turns to immigrants

WASHINGTON (CNS) — With Congress preparing to reopen the touchy subject of an immigration reform bill, the people and religious organizations that deal with the human repercussions of the current situation are planning new strategies and dusting off old ones.

Senate Majority Leader Harry Reid, D-Nev., said he will bring the immigration legislation to the floor for debate the last two weeks of May, even though a Senate bill has yet to be introduced. A House version that so far is serving as a baseline for congressional discussion was introduced in March. President George W. Bush was expected to promote a White House-backed bill during events planned for the week after Easter.

Like the return of spring flowers, the season has brought increased attention back to border issues on many fronts:

- The self-proclaimed citizens' border-watch organizations such as the Minutemen were heralding their spring campaign along the Arizona-Mexican border.

- Workplace raids by the federal Immigration and Customs Enforcement agency, or ICE, were

the subject of vehement protests in California, New England, the mid-Atlantic and the Midwest by religious leaders whose social service programs were trying to handle the repercussions for families that have had breadwinners arrested, detained or deported.

- The vast coalition of faith groups, ethnic organizations, unions, business groups and immigrants' rights organizations that supports a comprehensive approach to immigration reform worked all their channels in Congress to influence what final legislation includes.

The House bill, H.R. 1645, the Security Through Regularized Immigration and a Vibrant Economy, or STRIVE Act, represents "a good starting point," according to Kevin Appleby, director of migration and refugee policy for the U.S. Conference of Catholic Bishops.

Among its failings, he said, are that the bill lacks provisions to restore due process rights for immigrants and includes unnecessary enforcement mechanisms that will harm refugees and asylum seekers.

THE WASHINGTON LETTER

PATRICIA ZAPOR

The bill includes increased enforcement efforts at the border; legal orientation programs for detainees; new penalties for people convicted of certain crimes; an employment verification program; provisions for up to 400,000 guest workers annually; a path to permanent residency for guest workers; reforms of the family-based immigration visa program; and a path to legalization for people who are already in this country illegally.

Meanwhile, workplace immigration raids since last fall that have torn apart families, especially those with some citizen and some undocumented members, are

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Jesus conveys power to forgive sins



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

2nd Sunday of Easter Jn 20: 19-31

The Acts of the Apostles supplies this weekend's first reading. The first several chapters of Acts are fascinating since they so well depict the life of the early Christian community in Jerusalem. This depiction begins with the story of the Lord's Ascension itself and proceeds forward.

Vitally important in the life of the community in Jerusalem was the leadership of the apostles, with Peter as their head. Such status of the apostles was no surprising. After all, Jesus had called the apostles individually, commissioning them to continue the work of salvation after the Ascension.

In this reading, the apostles work many miracles. The people held them in great esteem. Peter moves among the sick, and merely to lie beneath his shadow was enough to be cured of sickness or infirmity.

The implication is clear. Jesus did not leave the Christian body without guidance or without access to God's grace. The Acts says that the apostles, again with Peter as the leader, came together with the community for the "breaking of the bread," for prayer, for providing aid to the needy, and for healing the sick.

For its second reading, the church provides a passage from the Book of Revelation. In the reading, John, the author of Revelation, assumed by tradition to have been the Apostle John, tells of being in exile on the island of Patmos in the Aegean Sea. He said that on the Lord's Day, or Sunday, the day of the Resurrection, he had a vision of Jesus. Jesus ordered John to write about all that John saw.

St. John's Gospel provides the last reading. The reading begins with an appearance of Jesus before the apostles. The Lord brings peace. He then empowers the apostles to forgive sins. Jesus says that if they forgive, the sins are forgiven.

Next comes the familiar story of the doubtful Thomas. Other apostles had seen the risen Lord, but Thomas had not seen Jesus. Thomas would not believe that Jesus indeed had risen, insisting that he will not believe until he personally could touch the very wounds of Christ.

When Jesus appeared before the apostles, Thomas sees the wounds. He proclaims Jesus "my lord and my God".

The reading ends by stating that Jesus performed many other miracles.

Reflection

Only a week ago, in celebrating the feast of Easter, the church joyfully and excitedly proclaimed to us its belief that Jesus was risen. He lives! To emphasize the meaning of this pronouncement, the church gave us the liturgy of the Easter Vigil, the very summit of the church's entire year of formal worship.

This weekend, just a week after Easter, the church hurries to tell us that the risen Christ is with us still,

visibly, tangibly and dynamic.

Christ still is present with us through the apostles. The church does not just say that the apostles represent the Lord.

It clearly verifies the apostles' credentials. In the second reading, from the Book of Revelation, we are told of John's extraordinary encounter with the risen Lord.

John's Gospel, in the third reading, continues this process of reporting the Lord's granting to the apostles the very power of God himself, by giving them the ability to forgive sins. As sins affront God, only God can forgive sins. Yet Jesus conveyed this power to the apostles.

Thomas is important to the story. He doubted, not an unusual human reaction to the amazing assertion that Christ had risen from the dead. Then Thomas saw Jesus and uncompromisingly believed.

The church is saying that we today encounter Christ through the apostles. Through the apostles the Lord heals and redeems us. It is a clear and direct self-testimony of the church's own sense of its identity.

READINGS

Sunday: Acts 5:12-16 Ps 118:2-4, 13-15, 22-24 Rv 1:9-11a, 12-13, 17-19 Jn 20:19-31

Monday: Acts 4:23-31 Ps 2:1-9 Jn 3:1-8

Tuesday: Acts 4:32-37 Ps 93:1-2, 5 Jn 3:7b-15

Wednesday: Acts 5:17-26 Ps 34:2-9 Jn 3:16-21

Thursday: Acts 5:27-33 Ps 34:2, 9 17-20 Jn 3:31-36

Friday: Acts 5:34-42 Ps 27:1, 4, 13-14 Jn 6:1-15

Saturday: Acts 6:1-7 Ps 33:1-2, 4-5, 18-19 Jn 6:16-21

CATEQUIZ'EM

By Dominic Camplisson

As the church continues through the Easter season, let's revisit what the event pivotal to salvation history — the Resurrection.

1. What does the term resurrection really refer to?

- raising up (again) specifically from the dead
- revolution of the soul
- redeeming a debt or bondage

2. What do the four Gospels tell us about the process (mechanics) of the Resurrection?

- It was similar to nuclear fission.
- It was accompanied by blinding light.
- nothing

3. Who, as far as we know, witnessed the Resurrection?

- St. Thomas
- Mary Magdalene
- no one

4. How did the apostles find out the Resurrection had occurred?

- It was headlined in the Jerusalem Post.
- They were told about the empty tomb and then Jesus appeared.
- Peter was given a secret handshake by Pontius Pilate.

5. According to John's Gospel, who discovered an empty tomb?

- Mary Magdalene
- John (the Apostle that Jesus loved)
- Peter

6. Who confirmed to this discoverer that Jesus was not in fact in the tomb?

- the Roman soldiers
- the Temple guards
- angels

7. Jesus was not the first person to come back to life. Who, from Bethany, was also raised from the dead?

- John the Baptist
- Elijah
- Lazarus

8. But what was different in his case?

- He was raised up by the power of the law.
- He was raised up despite Jesus being against it.
- His was a temporary reprieve, eventually he would die a natural death.

9. What did early Christians like St. Paul deduce about the Resurrection?

- That Jesus could be resurrected because he was divine, so no one else could be resurrected.
- That this was the future of those who followed Christ faithfully.
- That everyone would be resurrected from then on.

10. After the Resurrection, John tells us that Jesus appeared to Mary Magdalene. What was unusual about her reaction?

- She could not bring herself to speak so she just whistled.
- She at first did not recognize him; in fact, she thought he was the gardener.
- She was sure it was him, but refused to believe it as she knew he was dead.

11. Jesus' subsequent appearance to the apostles had another unusual feature:

- He appeared to him, but in the dress of a gentile noble.
- He appeared to them in physical form, but was able to enter a locked room.
- He appeared to them but was not visible to them.

12. One of the 12 was not there and later expressed doubts. Who was he?

- Thomas
- Judas
- Peter

13. Which Gospel gives only a very brief description of the post-Resurrection events, so short that it was often thought some original verses had been lost?

- Mark
- John
- The Gospel of James

14. But even that short version includes a geographical detail. Where are the disciples to find Jesus?

- in Rome
- in Galilee
- in Jerusalem

15. What term is used by the church to describe Jesus' body after the Resurrection?

- Body of Grace
- Glorified Body
- Doppelganger of Dulia

ANSWERS:

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

Why do so few Catholic doctors promote NFP?

Why are Catholic doctors, especially obstetricians-gynecologists, so hesitant to give their backing to natural family planning? I understand that only one percent of Catholic ob/gyns refuse to prescribe contraception and to do sterilizations. That means, does it not, that the others are contributing to the problem of so many Catholic women using the pill, and all the moral harm that results from that? D

There are many reasons. Let me provide just a few.

Most doctors were never exposed to the merits of NFP when they went through medical school. The prevailing attitude is that NFP does not work, and that it is equivalent to the rhythm method. But this means that the medical schools have not kept up with all the developments in refining the effectiveness of NFP.

Doctors at the Pope Paul VI Institute at Creighton University, for one example, have advanced the science of NFP to the extent now that NFP can be used not only to effectively space pregnancies, but to overcome infertility.

Naprotechnology (natural procreative technology) is three times more effective than standard treat-

ments for infertility, less expensive, and without the dangers of hyper ovulation, in vitro fertilization, embryo transfer and placing many embryos in the mother's womb. Naprotechnology eliminates frozen embryo banks, where in this country alone there are 400,000 frozen embryos.

Catholic ob/gyns and family practice doctors have told me that they experienced real prejudice against NFP in their training. Some were told that, if they could not in conscience prescribe contraception, then there was no place for them in the school. Many medical students do not have strong enough convictions about their faith to resist this kind of pressure. They reason, if the profession feels this way about NFP, who am I to think otherwise?

Many medical students were never exposed to good courses in Catholic medical ethics. Thus, they do not understand morally why contraception is so harmful, and medically why NFP is so effective and beneficial. This means, of course, that Catholic colleges and universities that do not offer reputable courses in ethics have failed both the church and people they serve.

Still another consideration is the

THAT'S A GOOD QUESTION

financial one. There is no money to be made in promoting NFP. In the case of the pill, a doctor can routinely prescribe a monthly prescription, and collect his fee. But with NFP there is the initial teaching a couple in their own physiology, helping them to understand their sexuality, and encouraging them to acquire self-possession and self-mastery. A normal course in NFP requires usually four to six sessions. Once the couple masters the method, then there are no further expenses. NFP is very good medicine, but bad for business. However, there are other compensations. NFP couples usually seek out totally pro-life doctors for all their medical needs. Many pro-life doctors have built up a very good cliental of couples who seek out their services.

A final consideration is the faith

one. Many Catholic doctors have a split, or double, conscience. They use one conscience at Sunday Mass, and another one in their profession. They have not assimilated their faith into their profession.

They take all their medical guidance from academia, which stresses expedience instead of morality. This has lead, in many instances, to making the customer always right. Medicine today is here to serve the wishes of the customer-patient. Doctors are not to "impose" their principles, or values, upon their customer-patients. This may provide good income, but it is not good medicine.

What is the solution? Catholic doctors need to discover good expositions of medical ethics. I recommend Dr. William E. May's "Catholic Bioethics" and the "Gift of Human Life" (Our Sunday

Visitor Press, Huntington, Ind.: 2000). Then they must assume their role, their unique vocation, in the new evangelization of the Gospel of Life.

Father Matthew Habisger, OSB, answered this week's question. He may be contacted at Mhabiger@kansasmonks.org.

Today's Catholic welcomes questions from readers. E-mail your questions to editor@fw.diocese-fwsb.org or mail them to *Today's Catholic*, That's A Good Question, P.O. Box 11169, Fort Wayne, IN 46856. Include your name, city and an e-mail address or phone number so we can contact you if necessary. Anonymity will be preserved upon request.

Ruth Messinger brings message of justice in Darfur: end genocide

NOTRE DAME — When it comes to giving advice on how to make a political impact, Ruth Messinger knows what she is talking about. And as executive director of the American Jewish World Service, an international development organization motivated by Judaism's imperative to pursue justice, Messinger is ready to motivate people on behalf of genocidal activities against the people of Darfur.

Messinger presented the Liss Lecture, which was entitled "Bearing Witness: Crisis in Darfur," at the University of Notre Dame on March 28. Messinger's talk was sponsored by the University of Notre Dame Department of Theology and the Holocaust Project.



RUTH MESSINGER

She opened her lecture with the phrase "Never again," quoted so often in response to the Holocaust, or Shoah. Now over 60 years after the Holocaust, the world has seen more genocides than thought possible since then: Cambodia, Bosnia, Rwanda, Kosovo and now in the Darfur region of the Sudan, and spreading into Chad and eventually westward into other parts of Africa if the international community does not demand that the genocide cease.

Messinger spoke about the Righteous, those who, risking their lives and the lives of their families, sheltered Jews during the Nazi regime. Why did the Righteous act as they did? The simplest explanation, gleaned from the words of Righteous who survived, is that

they could not have done otherwise. People would have died if they had not acted.

As Messinger said, so many today know of the Righteous, and ask themselves what they would have done in that situation.

Messinger made it clear that we are today in just such a situation — we live in a time of ongoing genocide in Darfur. If we do not act people will die. Darfurians, she said, have faith that if they tell their story, those who hear it will come to their aid.

The bare facts are that the government in Khartoum, Sudan, is waging a war of genocide on its own people in the Darfur region. Since February, 2003 between 450,000 to 500,000 innocent, unarmed civilians have been killed by government forces and its proxy militias rebels, women have been raped and branded, villages bombed and burned, livestock dumped down wells. The 2.5 million people who have made it to the seven refugee camps tell chilling stories. Fifty-five to 60 percent of those in the camps are children.

Darfur, and now neighboring Chad are the most dangerous assignments in the world for aid workers. The increasing absence of aid workers on the ground also means the increasing absence of witnesses to their suffering.

Messinger fielded many questions from the audience asking why such genocides occur. She replied that when such evil has happened, there is always a small group of perpetrators, a somewhat larger group of victims and then all the bystanders. How the world responds to the genocide in Darfur is its moral legacy. The Indiana Catholic Conference makes the



ALL WHO WORSHIP
NANCY CAVADINI

same point about Darfur: "Doing nothing makes a statement. It means that we are willing to be bystanders to genocide."

What can we do?

For those who are interested in attending a rally, there is the statewide rally for Darfur: "Time is Running Out!" Sunday, April 15, 2:30 p.m. at the Indiana Statehouse. Contact the Indiana Coalition to Save Darfur, a statewide coalition of Protestants, Catholics, Jews, Darfurians and students at www.savedarfur.org/group/IndianaCoalitiontoSaveDarfur.

Indiana House Bill 1484, requiring divestiture by Indiana in direct Sudanese investments, passed unanimously in the House, but failed to come out of committee in the Senate. An improved statement will be attached, it is hoped, to another bill this month.

Voice your concern to your legislators for the success of this effort to divest. Visit the Indiana Catholic Conference Web site for updates on the particulars of this Indiana effort at www.indiana.nasccd.org.

Action on the national level is succinctly found at the American Jewish World Service Web site: www.ajws.org/darfur.

Ruth Messinger's words and work are an example to us all. We pray that we will be found among the Righteous.

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for April 15, 2007

John 20:19-31

Following is a word search based on the Gospel reading for Divine Mercy Sunday: Cycle C, the Easter evening appearance of the risen Lord. The words can be found in all directions in the puzzle.

EVENING	LOCKED	FOR FEAR
JESUS CAME	STOOD	PEACE
BE WITH YOU	REJOICED	SAW THE LORD
FATHER	SAID THIS	BREATHED
SINS	RETAIN	THOMAS
TWELVE	MARK	FINGER
MY GOD	BELIEVE	LIFE

LOCKED DOORS

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

LETTER

CONTINUED FROM PAGE 14

prompting some religious groups to resurrect a 1980s idea — offering sanctuary in their churches.

California-, New York- and Chicago-based interfaith organizations are laying the groundwork for what they call a New Sanctuary Movement, which will offer refuge to families of mixed immigration status who are facing deportation. A formal announcement launching the movement is expected in late April.

The New Sanctuary Movement is being coordinated by Clergy and

Laity United for Economic Justice-California, an alliance of interfaith organizations; Interfaith Worker Justice, a Chicago-based national network of worker justice groups; and the New York Sanctuary Coalition as a way "to accompany and protect immigrant families who are facing the violation of their human rights in the form of hatred, workplace discrimination and unjust deportation," as the movement's Web site says.

The group cites roots in the sanctuary movement of the 1980s. Then, networks of mostly church-based shelters provided refuge for Central American immigrants who fled wars in their homelands, but were unable to obtain legal asylum in the United States.

Recapturing the soul of bioethics

Modern bioethics seems to be going through a kind of identity crisis. With ethicists available for hire, drug companies and biotech firms have easy access to "experts" who can provide them with the veneer of respectability if they decide to head in the direction of unethical science.

Erwin Chargaff, a pioneer in the field of biochemistry, once quipped that, "Bioethics didn't become an issue until ethics started being breached. Bioethics is an excuse to allow everything that is unethical." One common approach to allowing the unethical is to claim that, "We have already made certain choices, and now we really must move on to the next step — we must yield to the inexorable progress of science."

Rather than examining and rejecting certain poor choices that may have been made in prior years, and trying to regain lost ground, bioethicists today unwittingly continue to grease the slippery slopes by their lack of courage in disavowing some of the unethical practices they have aided and abetted in the past.

Today, for example, we see enormous pressure on the public to support embryo-destructive stem-cell research. Where do the embryonic humans come from that are to be destroyed for this research? They come from in vitro fertilization (IVF), a practice very few bioethicists have been willing to confront or challenge.

IVF has become a kind of "sacred cow" that few outside the Catholic Church are willing to question. Yet it requires very little ethical reflection to see, for exam-

ple, how making "extra" embryos during IVF and freezing them is a grave moral problem. Relatively few countries (among them Italy and Germany) have legal restrictions regarding IVF.

In Italy, it is illegal to freeze embryos, and whenever you do IVF, you are not permitted to make more than three embryos at a time, all of which must be implanted into the woman.

Germany has a similar law, and the country has almost no frozen embryos as a result.

Such a law is a straightforward attempt to limit some of the collateral damage from IVF, and any reasonable person can see the benefit of enacting such legislation. But in the United States, we face what has been termed the "wild west of infertility," where few regulations of any kind exist and close to half a million frozen embryos are trapped in liquid nitrogen tanks in fertility clinics.

As couples get older and no longer intend to implant their own embryos, researchers begin to clamor for those embryos to use in their research experiments.

Bioethicists and politicians then further muddy the waters by suggesting that "they are all going to be thrown away anyway," which is neither true nor morally relevant. Even when somebody else will perform the dastardly deed of destroying a group of humans (discarding them as medical waste), that does not suddenly make it okay for me to choose to destroy them with my own hands. Here we have a perfect opportunity for some serious introspection about the mistakes of the past, an opportune moment to limit some of the collateral damage from

IVF through laws like Italy's and Germany's. Yet one finds very few bioethicists willing to step up to the plate to tackle such an unpopular topic.

As the biotechnology juggernaut forges ahead with minimal ethical oversight, additional concerns quickly arise. Embryonic humans who will be sacrificed for research can be created not only by IVF but also by cloning (SCNT: somatic cell nuclear transfer). But in order to clone, you need women's eggs. Currently, women can be paid significant sums of money to "donate" their eggs to infertile couples who will use them for IVF. However, if they donate their eggs to science, for purposes of research cloning, they generally cannot receive payment except for incidental costs like travel expenses to get to the clinic.

Hence, when donating eggs for fertility treatments, a woman can earn as much as \$20,000 or even \$30,000. If she donates her eggs to science for research purposes, on the other hand, she receives nothing. An article in March of 2007 in the *New England Journal of Medicine* refers to the "central contradiction" of this situation:

"... in the United States, we already allow women to 'donate' their eggs for profit. We allow them to undergo the same procedure and to undertake what is arguably a far more emotional endeavor — passing their genes to a child they will never know. How can we conclude that providing eggs for reproduction is less exploitative or dangerous than providing them for research? We can't."

The outcome of this line of thinking is that a growing number

of bioethicists are recommending policy changes so that women can also be paid when their eggs are harvested for research. This assures "that science can go forward."

A proper ethical analysis of this question, however, would mean promoting exactly the opposite position, namely, that women (and men) should never be paid for their egg or sperm, as we insist they not be paid for organ donations. This is done to prevent the human body from becoming "commodified" by powerful economic and market forces, and to stave off the prospect of trafficking in human parts.

Additionally, there are known risks associated with harvesting a woman's eggs. Five women are reported to have died as a result of egg harvesting in the United Kingdom, and between 0.5 to 5 percent may typically have side effects of some kind, ranging from respiratory distress to renal failure. Providing payment for eggs is essentially a form of coercion, encouraging women to be reckless with their own bodies. Here again, we encounter a unique opportunity to insist on a thoroughly ethical approach for the future, by banning the sale of human gametes and acknowledging that past practices have not been ethical. Yet few bioethicists seem willing to broach the topic.



MAKING SENSE OF BIOETHICS

BY FATHER TAD PACHOLCZYK

Bioethics is an exceedingly important discipline for the future of our society, addressing critical issues in science and life. This discipline cannot afford to compromise its integrity as new controversies arise, selling its soul to the highest bidder or playing to powerful special-interest groups like universities or biotech companies. Only by rejecting the demands of expediency and courageously acknowledging past mistakes can it regain the kind of principled moral foundation and credibility it needs to effectively assist scientists, medical professionals and researchers in the future.

Father Tadeusz Pacholczyk, Ph.D.

earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia.

Who are the Maccabees?

About 168 B.C. the Syrian king Antiochus IV, who governed Palestine, tried to abolish the Jewish religion. He even rededicated the Temple at Jerusalem to the Greek god Zeus. The Jews revolted against the yoke of Antiochus IV, and their principal hero was Judas Maccabeus. He gives his name to the Maccabean dynasty (167-134 B.C.) that is composed of members of the family of the priest Mattathias.

Mattathias and his five sons (John, Simon, Judas, Eleazar and Jonathan) left Jerusalem and settled in Modein, a village 20 miles northwest of Jerusalem. In 167 B.C. envoys of Antiochus IV came to Modein and demanded heathen sacrifices. The priest Mattathias refused to comply. When another Jew expressed his willingness to carry out the heathen sacrifices, Mattathias killed him on the altar. Then he killed the messenger of the king who was forcing the Jew to sacrifice and tore down the altar. Mattathias and his sons fled into the mountains. This began the Maccabean revolt, a guerrilla campaign against the Syrian forces.

Mattathias died in 165 B.C. and his son Judas (165-160 B.C.) took command of the war.

When Judas said, since our enemies have been crushed, let us go



FATHER RICHARD HIRE

HIRE HISTORY

to tear down the altar of Zeus at Jerusalem and to purify the temple area and rededicate it. So on Dec. 14, 164 B.C., they offered sacrifice on a new altar and decided the anniversary should be celebrated every year. Thus they instituted the Feast of Hanukkah, also called the Feast of Dedication or the Feast of Lights.

Meanwhile Antiochus IV died during a military expedition in Persia (Iran) in 164 B.C. He was succeeded by his 12-year-old son Antiochus V, living in Antioch in Syria, who ruled for two years as a mere instrument of Lysias. Both Antiochus V and Lysias were put to death when Demetrius, the nephew of Antiochus IV, arrived to claim the throne that was rightfully his. He had been held hostage in Rome, but escaped in 162 B.C. Demetrius then sent his general Bacchides to subdue the Jews and Judas Maccabeus was killed in battle in 160 B.C.

Jonathan (160-142 B.C.), a son of Mattathias, succeeded Judas Maccabeus as high priest and leader of the Jews. He tried to make peace with the Syrians and went to a meeting at Ptolemais (or Acre) in northwest Palestine along the Mediterranean coast. Here Jonathan was taken prisoner and killed.

Simon Maccabeus (142-134 B.C.), a brother of Jonathan, took over leadership of the Jews. He gained Jewish independence and remission of tribute by supporting the Syrian Demetrius II in his campaign to seize the throne. He established the Hasmonean dynasty (135-36 B.C.) that held the high priesthood and the civil power. The Hasmoneans were descendants of Simon Maccabeus. Simon was killed by the governor of Jericho at a sumptuous banquet at Dok, a fortress built on a cliff three miles northwest of Jericho.

At the Maccabean hometown of Modein, Simon built a high monument visible from afar over the tomb of his fathers and brothers. Baedeker says this monument no longer survives, but the rock tombs of Judas Maccabeus and his brothers with their huge tombstones survive. It is at these tombs every year on the first night of Hanukkah that a torch is lit and brought to Jerusalem to be used by the president to light the Hanukkah candles.

Meet the Priest

Father Leonard F. Chrobot
Ordained May 30, 1964
Pastor, St. Patrick Parish and St. Hedwig Parish, South Bend
Adjunct faculty, University of Notre Dame

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

Felician Sisters at St. Adalbert School and various parish priests and priest teachers in high school

What is the most rewarding part of being a priest?

celebrating Eucharist, especially on weekends, and marriage preparation

What are your interests and hobbies?

teaching sociology at Notre Dame, especially the Polish American experience

Do you have any pets?

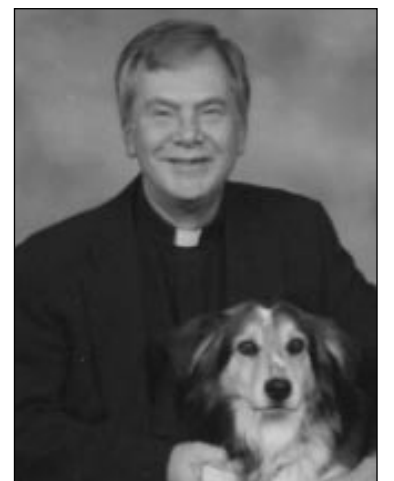
In Polish literature, there is a story that Jesus had a dog and his name was Burek. My Burek is probably an Australian shepherd mix.

What do you do for relaxation?

television — "Everybody Loves Raymond," Animal Planet and the History Channel

What is your favorite reading material?

Right now, I am reading a series of Polish American fiction writers.



What is the best part of being Catholic?

the gift of Eucharist and 2,000 years of tradition

What is your favorite prayer?

the Memorare

What is your favorite Scripture passage?

2 Cor. 12:9

Who is your favorite pope?

John Paul II

What is your favorite food?

fish of all kinds

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

I lectured to Cardinal Karol Wojtyla (the future Pope John Paul II) about the Polish American experience in 1976.

How do you prefer to be addressed?

Father Len

Sports

Bishop Dwenger, Luers summer camp programs announced for 2007

BY BONNIE ELBERSON

FORT WAYNE — Free physical exams will be offered on a Saturday, which will be announced later, at FWO, 750 West Jefferson, Fort Wayne. Exams are open to all Bishop Dwenger (BD) athletes entering grades 9-12 in the 2007-2008 school year. The preferred time for Dwenger athletes is 8:30 to 9:30 a.m. Forms will be available on the day of the exam or from the main office.

The camps offered are:

- An eight-week program: flexibility, plyometrics, speed, agility and weight training designated for your particular sport(s). BD athletic facilities and weight room. Instructors: BD coaching staff (cost \$35). Every Monday, Wednesday and Friday. Summer conditioning Monday, Wednesday, Friday — 8-10 a.m. and 5:30-7:30 p.m., June 4-29 and July 9-27
- Youth football camp — June 4-8, 5-6:30 p.m. Monday and Tuesday; 11:00-12:30, Wednesday, Thursday, Friday. Grades 4-8 (2006-07 school year). Cost \$40.
- Team football camp — June 4-8, 8-10 a.m.

- Youth volleyball camp — June 4-8, grades 5-7, 3-4:30 and grades 8-9, 5-7 p.m. Coach John Minnick, (260) 459-3162, cost \$40.
- Team boys soccer camp — June 4-8, 3:30-5:30 at the Plex, grades 9, 10, 11, 12 (2007-2008 school year)
- Dance team camp — June 18-22, 9-11:30 a.m. in the SAC, \$40 pre-registration, \$45 at the door.
- Youth basketball camp boys and girls — Session one: June 11-15; Session two: July 9-13. Grades K-3, 9-10:15 a.m., grades 4-8, 10:30 a.m. to noon, cost \$40. Coach Kostoff or Scudder at (260) 496-4700 x 316 or 336.
- Wrestling camp — June 18-21, 1-5 p.m. in the SAC, cost \$100
- Boys youth soccer camp — June 4-7, 5-6:30 p.m. at the Plex, grades 4-8 (2007-08 school year), cost \$30.
- Team girls soccer camp — June 11-15 8:00-9:30 and 10:30 a.m. to noon at Northwood.
- IHSAA Mandated Moratorium Week — July 2-8, gyms and grounds closed.
- High school volleyball camp — July 18-22, 6-7:30 p.m.
- Cheerleading camp — July 23-27, grades K-8, 9 a.m. to noon, \$25 preregistration cost, \$30 after

July 17, call Coach Amy Conzagowski (260) 496-4700 x 340.

• Grade school boys summer basketball league — Eight days: June 5, 7, 12, 14, 19, 21, 25, 28 12:15-3 p.m., contact Coach Kostoff (260) 496-4700 x 316.

Bishop Luers summer camp programs

The following camps will be offered at Bishop Luers High School this summer:

- Cheerleading camp — Monday, June 11, through Thursday, June 14, 7-9 p.m.
- Dance camp — Wednesday, June 20, through Friday, June 22, 12:30-3:30 p.m.
- Football camp — grades 5-8, Monday, July 16, through Thursday, July 19, 8-10 a.m.
- Show choir camp — Tuesday, July 31, through Friday, Aug. 3, 9 a.m. to noon
- Boys soccer camp — grades 5-8, Saturday, June 23, through Monday, June 26; grades 9-12, Tuesday, June 26, through Friday, June 29, 9-11 a.m. at the Sport Club on Ardmore Avenue, Fort Wayne.

THIRD ANNUAL RUN FOR HOPE AT HOLY CROSS COLLEGE Holy Cross College will have a "Run for Hope" on Saturday, April 28. Participants can compete in a 5K run for \$20, or enjoy the 3K "family fun walk" for \$10. Both events cost \$10 for students from Holy Cross, Saint Mary's and Notre Dame. The 5K begins at 10 a.m. and the walk follows at 10:15 a.m. The proceeds will go to the college's chapter of the Africa Faith and Justice Network (AFJN), which is a Catholic organization aimed at helping African citizens in many ways. The Holy Cross chapter is focused on ending the conflict in the Darfur region of Sudan and aiding the people.

YODER TEAM WINS SMALL-SCHOOL CHAMPIONSHIP



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The St. Aloysius girls junior varsity team, with a 14-0 record, won the Catholic Youth Organization (CYO) small-school championship. The Lady Gators team consists of the following: front row, from left, Rachel Phillips, Maria Zaremba and Heather Sterrett; second row, Demari Sorg, Alicia Blaising, Mackenzie Kryder, Kim Sterrett, Heather Phillips, Logan Christie and Halle Franklin; back row, head varsity coach Bud Sorg, head junior varsity coach Doyle Freiburger, Kelsey Freiburger, Mariah Hoyer, coach Richard Kryder and coach Jeff Hoyer.

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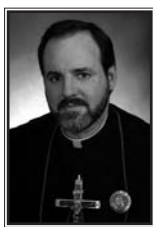
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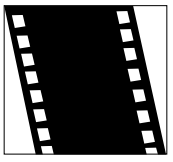


Dr. Janet Smith
Fr. Michael McGivney Chair of Ethics. Sacred Heart Seminary, Detroit



Dr. Greg & Lisa Popcak,
syndicated radio hosts and authors

Sponsored by St. Joan of Arc and St. Patrick Catholic Churches, Kokomo, and the Diocese of Lafayette-In-Indiana. For fee schedule and conference details and on-line Registration, visit our website: www.saintjoan.org or call 765-452-6021



MOVIE CAPSULES

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

"Firehouse Dog" (Fox)

A pampered Hollywood pooch rescues an inner-city station house from closure and helps a father and son (Bruce Greenwood and Josh Hutcherson) bond in this catch-all family comedy, which

tries to be parody, mystery and action-adventure rolled into one. Director Todd Holland's too-long-for-the-kids movie has too many plot strands and some cruder than expected language, toilet humor and innuendo, although mostly in reference to canines. Mild crass language and gags, scenes of action peril and one brief instance of physical violence. The USCCB Office for Film & Broadcasting classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested. Some material may not be suitable for children.

"Are We Done Yet?" (Columbia/Revolution)

Only fairly amusing sequel to 2005's "Are We There Yet?" as a

couple (Ice Cube and Nia Long), along with her two kids, relocate to the great outdoors and a huge house desperately in need of refurbishing. Director Steve Carr trots out every cliché imaginable and relies too heavily on slapstick humor, but the film does carry a strong affirmation of family and friendship and virtually no objectionable material. Brief innuendo, a comedic physical scuffle and other slapstick violence, scenes of drinking, marital discord and a tense nongraphic birth scene. The USCCB Office for Film & Broadcasting classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested. Some material may not be suitable for children.

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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.

St. Joseph-St. Elizabeth Ann Seton registering students

Fort Wayne — St. Joseph-St. Elizabeth Ann Seton School has open registration for the 2007-2008 school year. K-4 is housed at the St. Elizabeth Campus and grades 5-8 are at the St. Joseph Campus. For information or a tour of the school, please call the school office at (260) 432-4000.

Children's health fair offered by University of Saint Francis students

Fort Wayne — A free health fair will be held Friday, April 20, from 8 a.m. to noon at Brookside Church, 6102 Evard Rd. Information booths, vision and hearing screenings, door prizes and more. Call (260) 434-7678 for information.

All CCHS alumni meeting planned

Fort Wayne — An alumni meeting will be held at the alumni office on Trier and Hobson Rd. Monday, April 23, at 7 p.m. Call Tony Martone at (260) 484-2233 for information.

Vatican museum lecture at Snite

Notre Dame — A lecture by Francesco Buranelli, director of the Vatican Museum will be Tuesday, April 17, at 7:30 p.m. in Annenberg Auditorium of The Snite Museum of Art.

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 free.

Knights plan spaghetti dinner

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a spaghetti dinner on Friday, April 20, from 5 to 7 p.m. Adults \$6, children (5-12) \$3. Dinner includes spaghetti, salad, garlic toast and coffee. Carry-out available.

Papa Vino's Family pasta night

South Bend — The St. Matthew

Cathedral School athletic association will host a family pasta night on Friday, April 20, from 5 to 7 p.m. in the school gym, 1015 E. Dayton St. Adults \$7, seniors \$6, children \$4, and children under 2 free. All tickets 50 cents less if purchased in advance. Call (574) 289-6255 for information.

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New Carlisle

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Floyd R. Hetfield, 86, St. Michael

Notre Dame

Sister Lauretta Kearney, 81, Church of Loretto

South Bend

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Thomas R. Golubski Sr., 54, Holy Family

Eleanor A. Mrozinski, 87, St. Adalbert

Gail G. Ogren, 71, Holy Cross

Goldie K. Lane, 88, St. Matthew Cathedral

Gertrude V. Niedbalski, 88, St. Stanislaus

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THREE VERY HOLY DAYS

THE WORK OF A SERVANT



DON CLEMMER

Father Thomas Conde of the Archdiocese of Chicago washes the feet of a young girl at St. Mary's Catholic Church in Fort Wayne. Father Conde, a nephew of the late Father Tom O'Connor, presided at the Easter triduum services at the parish.

VENERATION OF THE CROSS



KAY COZAD

The cross is carried in procession before the Veneration of the Cross on Good Friday service at St. Elizabeth Ann Seton Parish in Fort Wayne.

EASTER VIGIL BAPTISM



KATHY DENICE

Father James Shafer, pastor of St. Elizabeth Ann Seton Parish, Fort Wayne, baptizes Ryan Trouten at the Easter Vigil on April 7.



Divine Mercy Celebration Sunday, April 15, 2007



Immaculate Conception Church
500 East Seventh Street - Auburn
*Exposition of the Blessed Sacrament
and Benediction, Divine Mercy Chaplet*

2:00 - 2:45 PM Confessions
3:00 PM Celebration

Celebrant for Divine Mercy
Father Lourdino Fernandes
Pastor

Immaculate Conception Parish, Kendallville
Homemade food and refreshments
provided afterward by
Ladies Cenacle Prayer Group
Literature on Divine Mercy available to purchase.
Pastor: Father Babasino Fernandes

JESUS, WE TRUST IN YOU!

SPRING SHARATHON APRIL 11-13!



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CONGRATULATION TO OUR SHEPHERD
HIS EXCELLENCY RT. REV. JOHN M. D'ARCY
ON HIS 50TH ANNIVERSARY OF
HIS ORDINATION TO THE PRIESTHOOD
AD MULTOS ANNOS

