



TODAY'S CATHOLIC



Supreme Court Justice Samuel Alito challenges graduates at commencement

BY MIRANDA BAXTER

NOTRE DAME — “We know a lot more than our ancestors about a great many things, but not necessarily about the things that matter the most.” Those were the words of U. S. Supreme Court Justice Samuel Alito in his commencement address at Saint Mary’s College Saturday, May 19. His advice to the class of 2007 encouraged the graduates to stick to a strong set of values later in life.

“... If we do not have fixed and clear principles,” he said, “we can easily go astray.”

Both of the valedictorians, Kimberly Myers of St. Joseph, Mich., and Margaret O’Sullivan of South Bend, had optimistic messages in their speeches, each clearly saying that Saint Mary’s provides every student with equal chances to excel. In full agreement with this sentiment, Alito quoted Benjamin Franklin.

“(Franklin said that) Americans have a natural tendency to see their country as a rising sun, filled with opportunity and potential for great achievements.”

Justice Alito grew up in New Jersey. He was heavily influenced by the hard work of his parents, who immigrated to the United States from Italy. The first generation in his family to attend college, both he and his sister pursued careers in law. Alito attended Princeton University and then went on to Yale Law School.

He came to speak at Saint Mary’s through a connection with Dr. Carol Ann Mooney, president of the



SUSAN BAXTER

Supreme Court Justice Samuel Alito, who spoke at the Saint Mary’s College commencement, encouraged the graduates to stick to a strong set of values.

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Lakes, travels, festivals

Summer Mass guide highlights
Mass times, parish festivals
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50th anniversary celebration

Growth marks
Queen of Peace Parish
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Sesquicentennial

Queen of Peace and
St. Stanislaus in focus

Memorial Day

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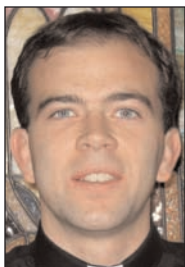
Two men to be ordained to diaconate on June 2

BY VINCE LABARBERA

SOUTH BEND — Bishop John M. D’Arcy will ordain Andrew (Drew) Curry and Kevin Michel Bauman, both of South Bend, to the diaconate on Saturday, June 2, at 11 a.m. in St. Matthew Cathedral, South Bend.

Ordination to the diaconate is the final step toward becoming a priest in the Catholic Church. Both young men are studying for the priesthood at the Pontifical College Josephinum in Columbus, Ohio.

Curry was born in Kansas City, Mo., but is a lifelong member of Holy Family Parish in South Bend. His parents are Paul and Deborah Curry. He has a younger brother, Matt, and a sister, Kristen. Curry attended Holy Family School and is a graduate of Saint Joseph’s High School. He also studied at Indiana University, South Bend, and Franciscan University, Steubenville, Ohio. His studies for the priesthood have been at St.



DREW CURRY

John’s Seminary, Boston, and the Josephinum. Curry has been a teacher at Bishop Dwenger High School, Fort Wayne, and served at St. Pius X Parish, Granger.

Bauman is a native of South Bend. His parents are Michael and the late Rosemary Bauman. He has three sisters, Hazel, Vicki and Rosie and a younger brother, Jon Kevin. The family are members of St. Matthew Cathedral. Bauman attended Our Lady of Hungary School, South Bend, and graduated from Saint Joseph’s High School. He also attended Indiana University, South Bend, and earned bachelor’s and master’s degrees from the University of Notre Dame where he served as a chair/professor in the Department of Romance Languages and Literature before entering the seminary. In addition, Bauman received an ABD degree from Indiana University at Bloomington and is fluent in Spanish. His seminary studies have been at Sacred Heart Seminary, Detroit, and the Josephinum.

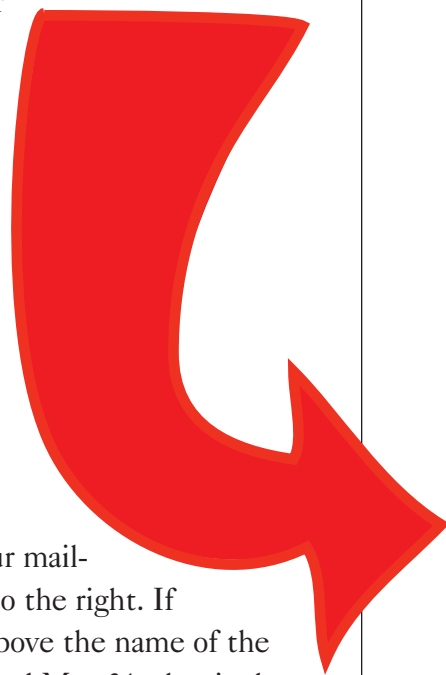


KEVIN BAUMAN

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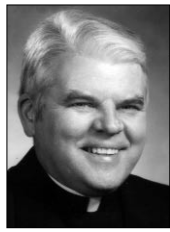
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College graduations and young people complete busy week



NEWS & NOTES

BISHOP JOHN M. D'ARCY

A visitor from Mexico

What a joy to have in our diocese Luis Artemion Flores Calzada. He is the bishop who is giving us the services of Father Manuel Evangelista, a much beloved priest in our diocese, who served first at St. Patrick Church in Fort Wayne and more recently at St. Michael in Plymouth and St. Dominic in Bremen. The bishop had a very busy weekend while here. His visit was pastoral in nature, and he brought great joy to the Catholics from Mexico, celebrating Mass for them in several places. His visit began with Mass for the first holy Communicants at St. Michael's, Plymouth. Then on to Goshen, where Mass was celebrated for the Hispanic community at St. John Parish. On Sunday morning, he celebrated Mass at our beautiful Our Lady of Guadalupe Church and shrine in Warsaw. Father had another Mass at Plymouth for Catholics from Plymouth and Bremen.

On Monday, he came to my home for Mass and lunch. I am very grateful to our coordinator of ministry to the Hispanics, Enid Roman-DeJesus, who made possible the visit by this excellent pastor. He has done graduate work in theology at the world famous Gregorian University in Rome and one year in biblical studies in Jerusalem. I am deeply grateful to Bishop Calzada for sending us such an exemplary priest, and I was able to tell him how much we needed this priest and how he has been a blessing to the parishes where he has served.

A man from Galilee

I met Elias Shacour, the Archbishop of Galilee. He is a Melkite priest. I greeted him by saying, "A man from Galilee." "No," he said, "another man from Galilee." He had a relative graduating from Notre Dame, and received an honorary doctorate degree. He told me a great deal in a short time. He said, "Tell your people when they come to the Holy Land, not just to visit the monuments, but to visit the Christian people. Our numbers are going down." He said, "The authorities will know that you visited and spent time with us. And it will mean a great deal to them — to our people and also to the government of Israel, who will take notice." He said in Iraq there were 2 million Christians, and now the number is down to 600,000. They have either been killed or are leaving. He talked about the

many Christian churches that have been burnt to the ground. He said he felt deeply the pain of the church in Iraq and throughout the Middle East. He is a scholar who has studied at some of the great universities in Europe and has also studied the Talmud at Bethlehem University. He was very honored, he told me, to receive this degree from Notre Dame and accepted it with great joy.

Left to tell

I met Immaculée Ilibagiza. She is an extraordinary woman from Rwanda, who wrote a book under the title, "Left to Tell: Discovering God Amidst the Rwandan Holocaust." She lost her two brothers, as well as her parents in that terrible event. She and her sister survived. This book is her story. She hid for months and months in a hidden bathroom with others. Her story is painful, but beautiful too. It is a story of immense faith, hope and love amidst a terrible attack on human lives. It is also a story of deep prayer.

At my request, she signed it for my dear sister, Mary, who is suffering a great deal from a severe cancer. I have not finished the book, but I will send it to Mary and acquire another copy. Here is what she wrote: "Mary, may God bless you and do remember that everything happens for the best for those who love him! Keep hope! You are in my prayers and I love you."

**'Tell your people
when they come to the Holy Land,
not just to visit the monuments,
but to visit the Christian people.
Our numbers are going down.'**

ELIAS SHACOUR, THE ARCHBISHOP OF GALILEE

The Chief Justice Samuel Alito

The Chief Justice Samuel Alito was issued an honorary degree from Saint Mary's College. I mentioned to him something he had said at his hearings before the Senate Judiciary Committee. He said when he got to the great university of Princeton to study, it was a time of much upheaval. He recalled the working-class family and neighborhood from which he had sprung, and he said in the university setting, how much more impressed he was with the people he had left behind, and how they impressed him so much more than those caught in the academic turmoil of those days.

I met many other distinguished people over the weekend, but the most impressive always are the parents, filled with love and gratitude.

How about this Sunday?

Sunday morning I was up early and attended, what has now become a joyful, annual event for me, a brunch at the home of Professor Larry Cunningham and his wife Cecelia. Larry is a professor of theology at Notre Dame, and this event is for all who have majored in theology and their parents. Archbishop Shacour was there, and he spoke beautifully. He said to the many young men and women who had majored in theology, the following words, "In you I have seen the face of America." He said something like this, although I am sure I am not doing justice to his striking words, "Theology is this," he said, "We have an empty tomb and a man risen from the dead. Theology is knowing and studying him and making it understood by the people of this time." I reminded him that Pope John Paul II had always said, "The church breathes with two lungs — east and west." From the ancient translation of the Eastern churches, we receive so much.

Then I was off to celebrate the televised Mass at 10:30 a.m., at WNDU. This was followed by the Notre Dame graduation luncheon, and the day was not yet finished.

A Mass at Antioch

The Gospel says that Antioch was, "The first place where the disciples were called Christians." For some years now there has been an excellent spiritual movement of young people located in the Mishawaka area gathering at St. Bavo Parish. I have offered Mass there before, and it was my final stop on this busy weekend. The church was packed with young people and also some adults. I wondered as I arrived there just a few minutes before Mass, if I would do justice to such an important Mass. I think, as always, the Holy Spirit provides. It was a joy to celebrate this Mass at the end of such a weekend. Young people arrived from parishes from all over the South Bend area. I even broke a rule and had two slices of pizza with them after the Mass. I

arrived home in Fort Wayne at 11 p.m., tired and nursing a cold, but happy as well. Now the great feast of Pentecost. The gift of the Holy Spirit poured out upon the church — forever. Come Holy Spirit.

Three out of four from Detroit and two out of three from the Atlanta Braves. You cannot beat that. On to the Bronx now to meet the Yankees. They are not going to go quietly.

See you all next week.

Successes, challenges mark fifth anniversary of sex abuse charter

BY AGOSTINO BONO

WASHINGTON (CNS) — Five years after the U.S. bishops passed their landmark policies to prevent child sex abuse, they can look back at successes in institutionalizing safeguards and look ahead to challenges in restoring church credibility.

But the basic question is: Are children safer now?

“Absolutely yes,” answers Patricia O’Donnell Ewers, chairwoman of the National Review Board overseeing the bishops’ compliance with child protection policies.

Structures have been put in place for dealing pastorally with victims who come forward with allegations; millions of parents, clergy, employees and children are being educated on child sex abuse prevention; background checks are being done on clergy and church workers; and procedures have been developed for reporting allegations to public authorities, said Ewers, an educator and former president of Pace University in New York.

For Thomas Plante, a psychologist who treats clergy sex abusers and victims, the policies are good and the U.S. church is setting an example for the rest of society.

But the key to success is “if dioceses and religious orders do what the policies say with integrity,” said Plante.

Implementation has been uneven, he said. “Some dioceses and religious orders are further along than others.”

Plante works with the Diocese of San Jose, Calif., and several religious orders to help them judge accusations and to establish prevention policies. He is also chairman of the psychology department at Santa Clara University in California.

For critics, especially those who are victims, the policies are toothless pledges aimed more at improving the image of the church than at helping to end child sex abuse.

Much of the criticism centers around the issue of the hierarchy’s credibility in fighting abuse because of decades of alleged cover-ups that occurred in some dioceses where bishops allowed priests to continue in ministry although they continually abused children. Some critics have said the cover-ups are at least as bad as the abuse.

Ewers and other church officials say major tasks now include overcoming the loss of trust in the church, improving the quality of the programs and streamlining church procedures for investigating and judging whether a priest is guilty.

“The U.S. church is trying to create the safest environment that can be humanly created,” said Teresa Kettelkamp, executive director of the bishops’ Office of Child and Youth Protection, which helps dioceses implement the policies and audits compliance.

But church leaders have to avoid “issue fatigue” since protecting children is a never-ending task,



she said.

“Some refuse to hear the evidence of the successes of the church,” said Kettelkamp.

“Others say the issue is behind us. This is not the case either,” she said.

The National Review Board and the Office of Child and Youth Protection were established by the “Charter for the Protection of Children and Young People” approved at the U.S. bishops’ meeting in Dallas June 13-15, 2002. The charter contains the sex abuse prevention policies.

The charter was updated in 2005. Also approved in 2002 by the bishops was a companion document called the “Essential Norms for Diocesan/Eparchial Policies Dealing With Allegations of Sexual Abuse of Minors by Priests or Deacons,” which established legal procedures under church law for applying charter policies. The norms were updated in 2006. The charter and norms have Vatican approval.

Other key charter provisions include:

- Encouraging bishops or their representatives to meet with victims.
- Establishing offices to receive accusations and to provide professional counseling to victims.
- Setting up diocesan review boards to examine accusations and advise the bishop on policies.
- Permanently removing a priest or deacon from ministry after he admits committing abuse or his guilt is established after an appropriate church process, commonly referred to as “zero tolerance.”

- Improving seminary training and providing ongoing priestly formation programs to strengthen the commitment to celibacy.

- Cooperating with a Vatican-supervised on-site examination of U.S. seminaries.

Besides these practical programs, the charter also commissioned a study on the causes and context of the sex abuse scandal. The study, targeted for completion in 2010, plans to examine how bishops responded to the crisis, the social attitudes in the general society at the time of the abuses and priestly formation programs. It will complement a previous study on the nature and scope of the clergy sex abuse crisis. The nature and scope study gathered statistical data about the crisis from the 1950-2002 period.

For many victims and victims’ advocacy groups, however, the policies “are purely and simply public relations,” said David Clohessy, national director of the Survivors Network of those Abused by Priests.

The situation for children has only been “marginally improved” because the policies remain a “set of promises” that a bishop can ignore, he said.

To improve the situation, bishops should support expanding the statute of limitations for criminal and civil actions in child sex abuse cases and should publish all the names of credibly accused clergy, he said. The Vatican should make it mandatory for bishops to comply with the charter, added Clohessy, one of four clergy sex abuse victims who addressed the

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Theme of papal book may also be hallmark of his papacy, panelists say

BY NANCY FRAZIER O'BRIEN

WASHINGTON (CNS) — The emphasis on Jesus’ centrality to the Catholic faith in Pope Benedict XVI’s first book as pope is likely to permeate his papacy, panelists told a Washington audience during a book launch event for “Jesus of Nazareth” May 15.

Bishop William E. Lori of Bridgeport, Conn., and Vatican analysts George Weigel and John Allen discussed the book at the Pope John Paul II Cultural Center in Washington. The event was hosted by Archbishop Pietro Sambi, apostolic nuncio to the United States, and Bill Barry, publisher in the Doubleday religious publishing division.

“Jesus of Nazareth,” published in April in Italian, German and Polish, was launched in the United States, Canada and the United Kingdom May 15.

“It’s not easy to present a book of your boss,” said Archbishop Sambi with a laugh. “But I am happy to do so because the author is a very competent and learned teacher, and the subject is a fascinating one.”

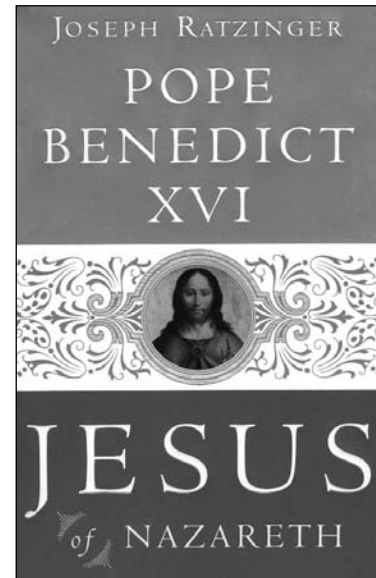
Allen, Vatican reporter for the *National Catholic Reporter*, CNN and other media, said Pope Benedict had demonstrated his commitment to the centrality of Jesus during his just-completed trip to Brazil.

The three “news flashes” from the trip — the pope’s comments on abortion and Catholic politicians, his condemnation of drug dealers and his criticism of both capitalism and Marxism — were reported as distinct from one another but had a common thread in “the false promises of ideologies” that seek to replace Jesus in people’s lives, Allen said.

In his talk to the bishops of Latin America and the Caribbean, Pope Benedict made clear that “preaching Christ is not a distraction from the work of social justice; it is working for justice,” he added.

The new book “is much more than an academic exercise,” Allen said. “It is the Magna Carta of Benedict’s pontificate.”

Bishop Lori said the book arose from Pope Benedict’s “pastoral concern over distorted and relativistic views of Jesus,” such as those promoted by author Dan



This is the cover of “Jesus of Nazareth” by Joseph Ratzinger, Pope Benedict XVI, translated by Adrian Walker.

Brown in “The Da Vinci Code,” also published by Doubleday.

Much more than an academic exercise or an “exposition of theory,” the pope’s book “aims to open our hearts and minds to Jesus,” he said.

Bishop Lori recalled riding in a small plane in rough weather years ago with then-Cardinal Joseph Ratzinger, who became Pope Benedict. Despite feeling ill, the cardinal patiently answered questions from others in the plane.

“He was like a revered professor and a gentle pastor all rolled up in one,” the bishop said. “And now that person is shared with a worldwide audience.”

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BISHOP WILLIAM E. LORI

Weigel noted that “Jesus of Nazareth” was written by “a man who at the core of his person is a teacher ... who wants to invite everyone into the conversation about who Jesus is.”

Pope Benedict, “a man of deep prayer,” issues through his book “an invitation to think while we’re praying,” Weigel added.

Responding to a question from the audience, Weigel

said the new book also demonstrates the pope’s “deep appreciation of Judaism” and his “strong rejection” of the tendency in some Christian circles to regard the New Testament as divisible from the Old Testament.

The book “could be useful as a bridge for Christian-Jewish understanding,” he added.

ALITO

CONTINUED FROM PAGE 1

college, who presented the justice with an honorary degree at the ceremony.

"It is an honor and a privilege to welcome a United States Supreme Court Justice to Saint Mary's College," Mooney said, in her announcement of his visit. "I have known Justice Alito for several years. I worked with him on the Judicial Conference Advisory Committee on the Federal Rules of Appellate Procedure. We were both members of the committee."

On the day preceding the commencement ceremony, Bishop John M. D'Arcy celebrated the baccalaureate Mass for the class of 2007. This was his 22nd time preaching at the yearly Mass, and Bishop D'Arcy emphasized some of the same issues that Justice Alito would stress the following day, particularly in reference to the moral relativism in today's culture. The bishop referred to relativism as a "dictatorship" among young people, with no absolute truths coming from God. Freedom is important to Americans, but real freedom, as Bishop D'Arcy said, "is not the ability to do this over that. If it were, the drug addict would always think he were free, but in truth, he has given up his freedom."

Similarly, Justice Alito emphasized the importance of values drawn from "a source he knows best": the U.S. Constitution. "It won't easily leave us alone to do what we want when we would prefer to ignore its precepts and do what seems most convenient, most expedient and most modern."

Alito went on to say that the

framers of the Constitution had a strong set of fundamental values and rights in mind, and that these rights were given to us by God.

"They believed that there are certain moral principles that are true and immutable, and that these principles of right and wrong are not relative or circumstantial. They're not of our making, and it is not within our power to change them, even though we might find that very convenient."

The graduates themselves were very enthusiastic about Justice Alito's commencement address. Justine Mullen, a graduate from Palatine, Ill., said, "His message was well said and well received. He was a completely appropriate speaker for a Catholic college; this was the perfect time and place for his speech."

Alito said that the framers of the Constitution fully trusted the future leaders of America. In the same way, he said, the class of 2007 could also be trusted with the future.

"Each generation of Americans has accomplished the task of reconciling what is indispensable about our heritage with the changes that we have accepted and welcomed," he said.

"It is your challenge to continue that effort; our country is counting on you, and has faith in you to rise to the challenges that lie ahead."

Honorary degrees conferred

Supreme Court Justice Samuel Alito was in good company Saturday, as President Carol Ann Mooney conferred two other honorary degrees during the 160th Commencement Exercises at Saint Mary's College.

The honorees included promi-

nent theologian Dr. Bernard McGinn and Sister Mary Scullion.

McGinn taught at the University of Chicago Divinity School from 1969 until 2003, and is now the Naomi Shenstone Donnelly Professor Emeritus there. Considered by most scholars to be the preeminent scholar of mysticism in Western Christian tradition, McGinn is a fellow of the Medieval Academy and the American Academy of Arts and Sciences. He has served as president of the American Society of Church History and of the American Catholic Historical Association and is currently president of the Medieval Academy of America.

Sister Mary Scullion has dedicated her life to improving the lives of Philadelphia's homeless and mentally ill. As executive director of the nationally recognized organization Project H.O.M.E. (Housing, Opportunities for employment, Medical care, Education), Scullion works to break the cycle of homelessness and poverty. Thanks to Scullion's political activism, the homeless now have the right to vote. She also influenced a landmark federal court decision that improved the fair housing rights of persons with disabilities. In 2002, the city of Philadelphia awarded Scullion the Ford Foundation's prestigious Leadership for a Changing World Award.

In her brief remarks in acceptance of her degree, Scullion said that, "No one is home until all of us are home."

Also awarded during commencement was Julia Malone of the Class of 2007, who, through her commitment to academic excellence and service to the college community, was presented the Lumen Christi Award.

Arrest made in arson fire at historic Indiana church

BY MARY ANN WYAND

NEW CASTLE (CNS) — Five weeks after fire destroyed historic St. Anne Church in New Castle during the early morning hours of Holy Saturday, Henry County authorities arrested William L. Abbott, 33, of New Castle on felony charges of arson, burglary and theft.

County prosecutor Kit Crane said Abbott was arrested May 10 and charged with three felony counts of arson for endangering the lives of others, setting fire to a house of worship and causing a loss greater than \$5,000.

New Castle firefighter Jack Thurman injured his back while battling the April 7 blaze that gutted the 83-year-old brick church and county landmark.

Abbott, a convicted felon with an extensive criminal history, is being held at the Henry County Jail.

Crane said bond was set at \$340,000, which he hopes is enough to secure Abbott's attendance at trial if bond is posted.

The probable cause affidavit said investigators determined the fire was caused by "open flame ignition to available materials."

The affidavit added, "The main body of the fire originated within the northern end of the basement meeting room, and that there were three other separate areas of burning within the sacristy, north hall and server's room."

The affidavit also noted that Abbott's fingerprints were identi-

fied on a full bottle of altar wine taken from a locked cabinet in the church and discarded in a dumpster. A silver goblet and several gold canisters were among sacred church property recovered there.

Not-guilty pleas were entered on Abbott's behalf May 11. His trial is set to begin Sept. 11.

Abbott, according to news reports, denied starting the fire, but admitted he entered the church through an unlocked basement window with two men hours before fire gutted the church. He has refused to identify the other men.

Msgr. Joseph F. Schaedel, vicar general for the Archdiocese of Indianapolis, said he was pleased authorities were able to make an arrest.

"Anyone who would do such a thing definitely needs help," Msgr. Schaedel told *The Criterion*, Indianapolis' archdiocesan newspaper. "(The arrest) may prevent other similar crimes in other places."

Franciscan Sister Shirley Gerth, parish life coordinator of St. Anne Parish and St. Rose Parish in nearby Knightstown, said May 10 she is "relieved to know that progress has been made in the arson investigation."

Sister Shirley praised police and fire officials who investigated the arson and said she hopes the arrest will prevent any further harm in the community.

"I never expected (an arrest) to come quite this soon," she said. "I am certainly relieved and at peace."

CHARTER

CONTINUED FROM PAGE 3

bishops at their Dallas meeting.

Ewers said the "wounds are so deep" for many victims that "I can understand the anger no matter what" the church does to rectify the situation.

At the same time, "I've seen a dramatic change in attitude by religious authorities toward victims, from confrontation to welcoming," she said, noting that many bishops have met personally with victims.

Ewers favored maintaining the "zero tolerance" policy but said ways have to be found to speed the process by which church officials determine if a clergyman has committed an abuse "so someone is not in limbo for years" with his reputation tarnished.

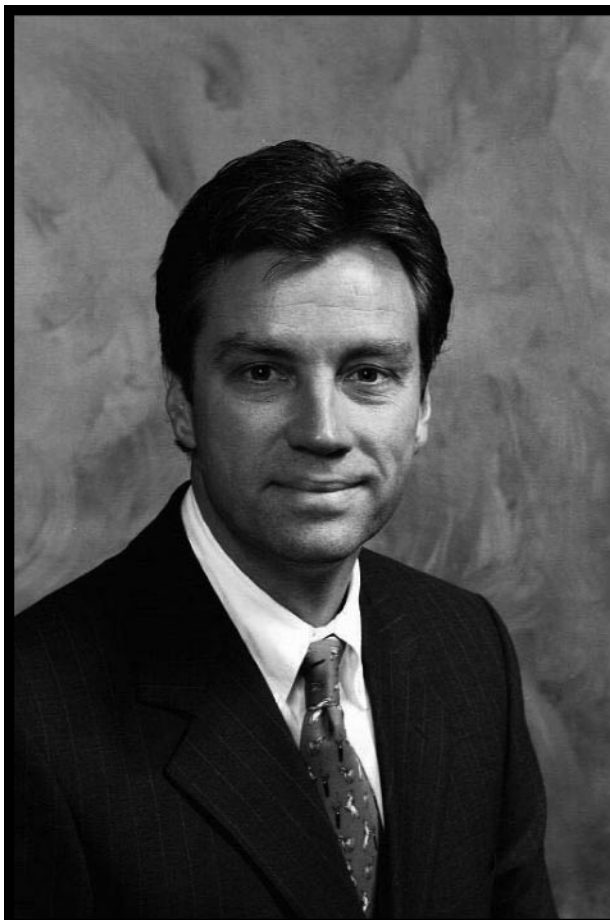
A related issue, said Ewers, is how to monitor priests during the interval when an accusation has been deemed credible but no final decision has been made.

Bishop Gregory M. Aymond of Austin, Texas, chairman of the bishops' Committee for the Protection of Children and Young People, said the church is struggling over the issue of what to do with priests who have been removed from ministry.

There is a fear that, once severed from church control, they can abuse again in the general society, he said.

Deciding how and if this can be done is complicated and bishops have sought the advice of law enforcement officials, he said. "I can't say we have a solution."

"I'm not saying we're finished. We still have a lot more to do. But we are determined to do it well," he said.



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Diocesan art students explore the face of God at USF exhibit

BY LAUREN CAGGIANO

FORT WAYNE — What does the face of Christ look like? Local student artists answered this rhetorical question through a collection of 175 pieces of art, including drawings, paintings, photographs, sculptures and films.

In correlation with the Diocese of Fort Wayne-South Bend's 150th Sesquicentennial Anniversary celebration, the University of Saint Francis' School of Creative Arts is showcasing "Faces of God," a traveling exhibit of art by students studying at diocesan institutions. It is on display through June 1 in the John P. Weatherhead Gallery at the University of Saint Francis.

More than 150 pieces from artists from local schools such as Bishop Dwenger High School, Fort Wayne, Bishop Luers High School, Fort Wayne, Marian High School, Mishawaka, Holy Cross College, Notre Dame, and the University of Saint Francis, Fort Wayne, present Christ through the eyes of local art students.

Justin Johnson, gallery director at the University of Saint Francis' School for the Creative Arts, is especially excited about this opportunity.

"There is a wide range of media," he says. "There really is quite the variety in this exhibit.

(The exhibit) gives the students the opportunity to exhibit in another gallery."

According to Johnson, selected works from the exhibit will be on display at the Eucharistic Congress Aug. 18 at the University of Notre Dame. A slideshow of all the works will be shown as well to showcase the wealth of talent.

The work is varied in both media and subject matter. From the traditional representation of the suffering of Christ, to the more abstract and contemporary depiction of our savior, this exhibit has something to suit the taste of the young and old alike.

One particular work, a cross of wood and copper, was created by a freshman art class at Bishop Luers. As Johnson explains, each student was given a square to design. A candle representing Christ as the light of the world, a paten with a host and the Ten Commandments inscribed on two tablets were among the featured designs.

Another product of the Bishop Luers art program, Kealy Bickel, took an unconventional approach to her depiction of Christ with "Infinite." Her clay work representing the solar system suggests God's vast presence in our lives.

"Died for Me," by Marian High School student Samantha McCarty, is a thought-provoking piece. A sketch of a forlorn young woman



JUSTIN JOHNSON

Art students from diocesan high schools and colleges display the faces of God in the John P. Weatherhead Gallery at the University of Saint Francis. The exhibit is on display through Friday, June 1. Gallery hours are Monday through Friday from 9 a.m. to noon. Call the gallery at (260) 434-7586 for additional information.

with hands pressed against the side of her face evokes a feeling of melancholy. Likewise, Marian High School's Mike Urda's pencil sketch entitled "Meaning of Life" shows a young man contemplating the divine.

Marian High School's class project, "Behold the Face of God," invited the viewer to consider the many faces of Christ. This mixed media work consists of a painted image of Jesus nailed to the cross. Surrounding the crucified Jesus are

phrases in both Latin and English such as "We are the communion of saints," and "We are the faces of Christ."

The University of Saint Francis' introductory film class presents a creative approach to explore Jesus' identity. In a live action film production, everyday scenarios present living Christian values in today's world. "God is the little things we do for each other every day," the narrator reminds visitors.

Caitlin Kelley's montage of pro-life photography invites viewers to consider Jesus' teachings on human rights issues. Kelley, a student at Marian High School, presents scenes from the March for Life rally in Washington, D.C. "Stand for Life" captures the spirit of the protesters as they hold signs in front of Capitol Hill.

For Gervaise Bastian, a coordinator of the art display for the Sesquicentennial, it's the high degree of artistic license in the exhibit that sparked her interest. Bastian encourages others to discover the beauty she has found in the art work.

"Different media will be used in their art exhibit, and each student will present the face of Christ in a way that is unique to the artist," she said. "It's a wonderful beginning to our sesquicentennial celebration in August at Notre Dame."

Storm damage significant at Notre Dame

BY SHANNON CHAPLA

NOTRE DAME — Maintenance crews worked furiously May 16 at the University of Notre Dame, where straight line winds that hit the South Bend area late May 15 afternoon caused some of the worst storm damage in decades, days before the university's commencement exercises.

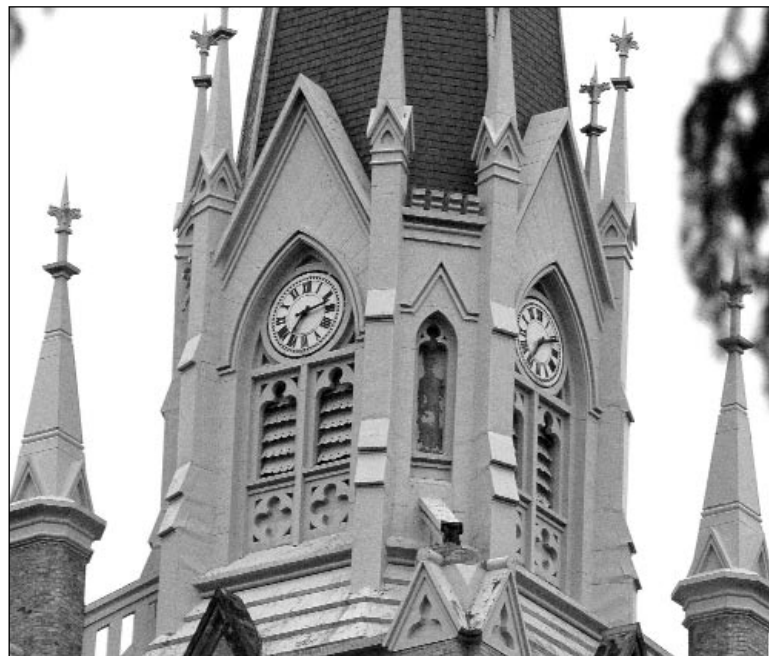
The spire on the southwest corner of the Basilica of the Sacred Heart, along with bricks and mortar, was blown to the ground, and two stained-glass windows on the west side of the church were damaged when a four-story pine tree snapped near the top and crashed into the side of the building.

In addition, 30 trees are down or damaged so severely that they will have to be taken down — 23 on the North Quad and seven near the grotto.

"Considering the number of trees completely destroyed, this is probably the worst," said superintendent of landscape services William Thistlethwaite, who has worked at Notre Dame for 29 years. "It was among the three worst storms I've witnessed in terms of overall tree damage on campus."

Tree damage around the grotto is some of the worst on campus, with entire trees, some more than 100 years old, and many large limbs strewn around the sacred space. Remarkably, however, not a single candle was broken.

Much already has been cleared away in the area nearest the grotto, where a large chunk of a tree just south of the shrine was split and



BROTHER CHARLES MCBRIDE, CSC

Strong winds from a storm that blew across the campus of the University of Notre Dame on May 15, toppled one of the spires on the Basilica of the Sacred Heart. Trees were downed across the campus, including seven near the grotto. University officials expected the damage to be cleaned up by May 18, in time for the university's commencement exercises last weekend.

fell near the gated area. On May 16, while chainsaws buzzed, workers also were busy on smaller details of the massive clean-up project, including using brooms to sweep a green carpet of leaves into tidy piles to be hauled away.


On the North Quad, trees were leveled in a complete circle surrounding the Clarke Memorial Fountain on the Fieldhouse Mall, and large limbs were down all along the west side of Breen-Phillips and Farley Halls. Trees also were damaged on the Main Quad and in other areas of campus.

No injuries were caused by the winds, and there is no evidence that a tornado touched down on university property, according to Notre Dame officials who were on campus when the storm hit.

Crews will use a crane to evaluate the spot where the downed spire stood on the basilica and try to assess what needs to be done, but currently there is no cost estimate for repairing the spire and broken windows, as well as other cleanup.

In spring of 1962, a small tornado hit Notre Dame, sucking trees out of the ground and causing damage to several buildings on campus. A few minor injuries were reported, including to one student who suffered a mild concussion and construction workers who sustained fractures to their hands when they were blown off scaffolding for the new library.

This most recent event, however, always will be remembered by a group of students and university officials who gathered in disbelief around the downed basilica spire after the storm. Many, who likely never thought they would claim such a piece of Notre Dame, walked away carrying bricks from the historic spiritual and architectural landmark.



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L.A. Archdiocese to sell chancery to fund future abuse settlements

LOS ANGELES (CNS) — Cardinal Roger M. Mahony of Los Angeles said May 15 that the Archdiocese of Los Angeles would sell its chancery building, the Archdiocesan Catholic Center, to help fund future settlements in sex abuse cases. In December the archdiocese settled 46 civil cases of sexual abuse for \$60 million. Its share of the settlement was about \$40 million, with the remainder covered by insurance companies or religious orders. At the time the settlement was announced, the archdiocese said its share had been anticipated and set aside in 2005. Cardinal Mahony said the archdiocese now must be prepared to fund its share of coming settlements in all remaining cases, estimated at more than 500. "It is only right that the archdiocese begin this process by demonstrating our commitment to reach final settlement in these cases by selling our central administrative building," the cardinal said in his May 15 statement. He said the archdiocese would either lease office space for chancery functions, or lease back some space in the existing building.

Latin American, Caribbean bishops tackle agenda outlined by pope

APARECIDA, Brazil (CNS) — With their agenda broadly outlined by Pope Benedict XVI, the bishops of Latin America and the Caribbean began the conference that will lead to pastoral guidelines for the region for the next 10-15 years. Several bishops who spoke with journalists said the pope raised many of the issues likely to be addressed during the conference, including deeper formation in the faith and church social doctrine, poverty, ministry among indigenous peoples and family life. Archbishop Pedro Barreto Jimeno of Huancayo, Peru, called the pope's May 13 speech to the bishops "inspiring" and "encouraging." Archbishop Baltazar Porras Cardozo of Merida, Venezuela, told journalists that the pope did not "put us in a straitjacket" but "came to present a challenge to the church." The pope's address officially opened the Fifth General Conference of the Bishops of Latin America and the Caribbean, which runs through May 31.

Proposed immigration bill stirs calls for prayer and justice

WASHINGTON (CNS) — Bishops in various parts of the country joined the chorus of reactions to the preliminary version of a comprehensive immigration bill set to be considered before the Senate takes a weeklong break for Memorial Day. Debate in the Senate opened May 21 even before the legislation designed by a bipartisan negotiating team was turned into bill form and introduced. A vote on the bill could be taken as soon as May 24, or debate could extend into June. Bishop Gerald R. Barnes of San Bernardino, Calif.,

CARDINAL ZEN GREETES SAN FRANCISCO PARISHIONERS



CNS PHOTO/JOE TANG

Cardinal Joseph Zen Ze-kun of Hong Kong greets parishioners of Sts. Peter and Paul Parish in San Francisco, where he had presided at the parish's weekly Chinese-language Mass May 13. Cardinal Zen visited San Francisco May 11-14 in one of several stops he planned to visit Chinese Catholic communities in the U.S. and Canada.

chairman of the bishops' Committee on Migration, said in a May 17 statement that the important considerations for the bill include that it "is workable and includes family unity and a fair and realistic path to citizenship, a new worker program which provides participants a meaningful opportunity to obtain permanent residency, and the preservation of family unity as an integral part of the U.S. immigration system." Leaders of Catholic Charities USA said they would also push for a bill that "sustains and reunites families, promotes the security of the nation ... (and) improves the economic prospects, health, labor protections and stability of all U.S. residents, including newcomers," among other criteria. Catholic Charities joined the USCCB in saying the compromise bill is a good starting point, albeit not the optimal approach.

Iraqi bishop: Kidnappers demand ransom for priest's return

ROME (CNS) — A Chaldean Catholic bishop in Iraq said the church is being asked to pay a "very high" ransom for the return of a priest kidnapped May 19 in the Iraqi city of Baghdad. "We are in constant contact with the kidnappers, and we pray for his release," Chaldean Auxiliary Bishop Shlemon Warduni of Baghdad told the Rome-based AsiaNews service. Father Nawzat Hanna, a pastor in Baghdad's Baladiyah neighborhood, had been visiting a sick parishioner when he was seized by a group of men who apparently had been waiting for him, Bishop Warduni told the news agency May 21. Almost immediately, the kid-

nappers contacted the Chaldean Catholic Patriarchate of Baghdad, letting church leaders know they had the priest and expected a ransom. "We have maintained telephone contact and have received guarantees of the good health of our priest," the bishop said. Bishop Warduni asked "the whole world" to pray that God would enlighten the hearts of the kidnappers and that Father Hanna would be returned safely.

Prominent evangelical theologian returns to Catholic Church

WASHINGTON (CNS) — The return of a prominent evangelical philosopher and theologian to the Catholic Church, his childhood home, has provoked a storm of controversy in the evangelical community. Francis J. Beckwith is a tenured associate professor of church-state studies at Baylor University in Waco, Texas, the largest Baptist university in the world. He resigned as president of the Evangelical Theological Society May 5, after entering into full communion with the Catholic Church a week earlier. He said in interviews that a combination of factors — including the 1999 Catholic-Lutheran "Joint Declaration on the Doctrine of Justification" and a closer study of the writings of the early Christian theologians known as the Fathers of the Church — had led him gradually to embrace Catholicism. Beckwith is a specialist in Christian philosophy, philosophy of religion, social ethics and church-state issues. He has written extensively on issues of religion and public policy. He is especially known for his defense of the pro-life position on abortion and of the constitutionality

of teaching, in public schools, the theory of intelligent design as an alternative to evolutionary theory.

Jesuit discusses Christian appreciation for Islam's prophet Mohammed

ROME (CNS) — Christians must distance themselves from anyone or anything that insults Islam's prophet Mohammed and should come to a greater appreciation of his role in bringing millions of people to recognize the one God, said a German Jesuit scholar. But Christians cannot share Muslims' recognition of Mohammed as the last and greatest prophet, said Father Christian Troll, a professor of Islam and of Muslim-Christian relations at the Sankt Georgen Graduate School of Philosophy and Theology in Frankfurt, Germany. Writing in *La Civiltà Cattolica* (Catholic Civilization), a Jesuit magazine reviewed by the Vatican prior to publication, Father Troll was responding to a question asked by many Muslims: "We Muslims recognize Jesus as a prophet and we venerate him. Why don't you Christians accept Mohammed as a prophet in the same way?"

Cardinal: Latin American bishops stress need to adjust pastoral work

APARECIDA, Brazil (CNS) — The changes which have occurred in Latin America in recent years are so profound that they require fundamental changes in the way the church approaches pastoral work, said a cardinal from Honduras. "We need a pastoral conversion," Cardinal Oscar Rodriguez

Maradiaga of Tegucigalpa said. "If these are difficult times, new disciples are needed — disciples who are able to respond to the difficulty, to resist the cultural storms that we are experiencing." After listening to presidents from Latin American and Caribbean bishops' conferences describe the problems the church is facing in their countries, Cardinal Rodriguez told reporters, "The question is how to respond to the new situations in Latin America." That will be the key issue for bishops participating in the May 13-31 Fifth General Conference of the Bishops of Latin America and the Caribbean. The second full day of the meeting May 15 featured a seven-minute presentation from each country's bishops' conference.

Papal warning about authoritarianism causes stir in Venezuela

CARACAS, Venezuela (CNS) — Pope Benedict XVI's warning about resurgent authoritarianism in Latin America has caused a stir in Venezuela, whose leftist President Hugo Chavez often has clashed with the church and has been accused of hoarding power. In an address to the Fifth General Conference of the Bishops of Latin America and the Caribbean in Brazil May 13, Pope Benedict expressed concern about "authoritarian forms of government and regimes wedded to certain ideologies that we thought had been superseded." Venezuelan Cardinal Rosalio Castillo Lara, a frequent Chavez critic and a retired Vatican official, said the pope was referring to the Chavez government. "Here they see that there are manifestations of a dictatorship," the cardinal said. He suggested that the government was working to eliminate private property, manipulate the justice system and introduce socialist indoctrination into schools.

Emory unveils correspondence of Catholic author Flannery O'Connor

ATLANTA (CNS) — Catholic author Flannery O'Connor and Elizabeth "Betty" Hester first began corresponding in 1955 when Hester wrote a letter to O'Connor commenting on her work. Hester's initial letter was a comment that she thought the author's collection of short stories, "A Good Man Is Hard to Find," were about God. O'Connor quickly responded, seeking more information about the stranger who understood her writing so well. It was the beginning of a friendship that lasted nearly a decade, with O'Connor and Hester exchanging written communication almost weekly until O'Connor's death from lupus in 1964 at age 39. Hester donated the letters to Emory University in 1987 with a stipulation that they remain sealed for 20 years. Now, after two decades, the university unveiled the 274 letters to the public May 12. Edited versions of some of the letters were published, with Hester referred to only as "A" in "The Habit of Being: Letters of Flannery O'Connor" in 1979, but this is the first time researchers will be able to view all the letters in their entirety.

Publication of biography to coincide with Father Basil Moreau's beatification

NOTRE DAME — Holy Cross Father Basil Anthony Moreau, founder of the priests, brothers and sisters of The Congregation of Holy Cross will be beatified in Le Mans, France, on Sept. 15. To coincide with the beatification, "Basil Moreau: Founder of Holy Cross," the first in a series of Holy Cross books written to highlight the congregation's history and spirituality, will be released. The book, written by journalist Gary MacEoin, will be published by Ave Maria Press, a ministry of the Indiana Province of Holy Cross.

First published in 1962, MacEoin's posthumously updated biography of Moreau is a compelling portrait of the life of the founder of the Congregation of Holy Cross. MacEoin's work gives due reverence to Moreau as he offers readers a look back at the struggles of this humble French priest. Laying the historical foundation, MacEoin follows Moreau from his childhood to his later years as he founded and led the Congregation of Holy Cross in the wake of the French Revolution and through numerous struggles and triumphs — including the founding of the University of Notre Dame by Holy Cross Father Edward Sorin.

MacEoin was one the most prolific and influential Catholic journalists of the 20th century and the author of 25 books, including "The People's Church: Bishop Samuel Ruiz of Mexico and Why He Matters." During his 70-year career, MacEoin was an accomplished editor and speech-writer and had a long-standing relationship with the *National Catholic Reporter*. He died in 2003 at the age of 94.

Saint Mary's trustees elect new officers

NOTRE DAME — The Saint Mary's College Board of Trustees unanimously elected a new chair and vice chair during its April 18-20 meeting. Board Chair John J. O'Connor will serve a three-year term, and Mary Burke will serve as vice chair for two years. Their terms begin on June 1, 2007.

O'Connor, a 1976 University of Notre Dame alum, is vice chancellor and secretary of the university of the 64-campus State University of New York (SUNY) System. He is also president and chief executive officer of the State University's Research Foundation where he is responsible for the support of research, technology transfer, and university-government-corporate partnerships involved in scientific innovation and discovery. He has been a member of the board of trustees at Saint Mary's since 1998, and served previously as vice chair.

O'Connor succeeds Deborah Johnson Schwiebert, a 1974 Saint Mary's alumna, who completes her three-year term as chair this spring.

Burke, a Chicago banking executive and 1985 Saint Mary's College alumna, was elected to the board in 2005. She is a principal in The Food Partners, an investment-

AROUND THE DIOCESE

FORMER ABORTION FACILITY BLESSED



DON CLEMMER

Flanked by Knights of Columbus, Father David Meinzen and Deacon Michael Myers of St. Nicholas Eastern Orthodox Church, Fort Wayne, participate in an ecumenical prayer service blessing the former abortion facility in downtown Fort Wayne May 19. The Webster Street facility has been purchased with intentions of converting it into an institute dedicated to the culture of life.

banking firm for the food industry. Prior to joining The Food Partners, Burke was chair of the board and interim chief executive officer at Associated Grocers, Inc., of Seattle, a \$1 billion cooperative grocery wholesaler. She is the former chief financial officer for Imperial Sugar Company and also worked as Vice President for Harris Trust and Savings Bank in Chicago.

"It has been my pleasure to work with Debbie Schwiebert for the past three years. She has provided great leadership for the College," says Saint Mary's College President Carol Ann Mooney. "I look forward to the leadership of John J. O'Connor and Mary Burke. John's experience in higher education and Mary's financial background will ensure that the board of trustees will continue to move the college forward. Both are seasoned professionals with a deep commitment to Saint Mary's."

More diocesan teachers honored for service

In addition to the list posted in the May 20 issue of *Today's Catholic*, the following teachers have been honored for their years of service by the diocesan Catholic School Office:

- **Five years of service** — Jennelle Miller, Kathleen Murphy, Sandra Ernst, Shane Varga, Ellen Blythe, Jessica Dankert, Troy Dobosiewicz, Douglas Sisk, Heath Weaver, Kathleen Downey, Mary Farris, Marty Harshman, Douglas Clark, Megan Vickers, Meghan Beard, Erin Brady, Elizabeth Peters,

- Cynthia Renshaw, Karen Richardville, Christine Russell, Chris Svarczkopf, Andrea Weadock, Larry Windmiller. Marcy Adams, Ellen Douglas, Sara Karst, Deborah Schmell, Darrell Davis, Kurt Homan, Monica Smith, Shannon Tracy, Maria Conroy, Mary E. Linn, Barry Halter, Jeremy Nichols, Gina Tyner, Melissa Gabet, Sharon Braun, Constance Hix, Michelle Miller, Nancy Potchka, Lynn Stahl, Kevin Jefferson, Kimberly Hutt, Julia Myers, Leann Wheeler and Cynthia Wolf.

- **Ten years of service** — David Moyer, Jason Draper, Julie Gore, Margaret Hanlon, Mark Niemoeller, Amy Ryder, Ann Baker, Amy Dumford, Mary Nicolosi, Theresa Ammer, Mary Yoder, Garry Rudd, Mary Joyce DeVirgilio and Kim Reber.

- **Fifteen years of service** — Theresa Roberts, Marilyn Fech, Michelle Kindle, Robert Sordelet, Shirley Finney and Margaret Widner.

- **Twenty years of service** — Sue Mathias, Martha Berghoff, Rita Sordelet, Karla Hormann, Gina Logan, Linda Speer, Robert Herber, Susan Longworth, Jane Kelm and Ophelia Irene Maloney.

- **Twenty-five years of service** — Elizabeth Pelner, Joyce Coon, Suzanne Hengl, Carol Sarasien, Roberta Tierney, Kathy Garlitz and Michael Briggs.

- **Thirty years of service** — Mary Loney, Sharon Roe, Sandra Shirmeyer and Barbara Schuhler.

- **Thirty-five years of service** — John Main, Patricia Helmkamp and Elaine Martin.

- **Forty years of service** — Dorothy Korte, Michael Barnes and Sister Theresa Renninger, OSF.

Bishop Dwenger to host kids' show choir camp

FORT WAYNE — Bishop Dwenger High School in Fort Wayne will host the Summit Sound Kids Show Choir Camp, June 7-9, 9 a.m. to 4 p.m. A concert performance is set Saturday, June 9, at 4 p.m. This camp is open to incoming students in grades kindergarten

through 8. The cost is \$75.

To register, call Ryan at (260) 496-4730 by May 30.

Most camps forms, including those for sports, are available online at www.bishopdwenger.com and in the front office of the school. For more information, call the school at (260) 496-4700 unless specified otherwise.

Bishop Dwenger will be implementing summer hours on June 4. Staff will be available from 7:30-11:30 a.m.

Holy Radio speaks to South Bend Serrans

SOUTH BEND — Establishment of a Catholic radio station in the South Bend area has become a reality since WHLY hit the airwaves on Dec. 8, 2006. The station receives high ratings from its listeners in Michiana.

Irwin Kloska of Elkhart told members of the South Bend Serra Club that the call letters, WHLY, on 1680-AM, are known as Holy Radio.

He said the station is owned and operated by the St. Thomas More Foundation in which Kloska has served as a pioneer to help bring the church's spiritual message and values to others.

Kloska said that a quotation from Pope John Paul II's message, "Faith is strengthened when it is given to others," and added, the St. Thomas More Foundation has used that theme to establish the benefits of a Catholic radio station.

Kloska added that the messages from the Gospels, which read, "Go out and tell the good news," and "Woe to me if I do not preach the Gospel," are the themes that the foundation is going to emphasize.

He also added that since the station went on the air, motorists have told him they felt the spiritual messages and prayers have provided them an emotional lift in their vocations.

The station is rated at 1,000 watts and drops to 500 watts in the evening. It is aligned with EWTN for programming.

MARY STATUE BLESSED AT OUR LADY OF GOOD HOPE



PROVIDED BY OUR LADY OF GOOD HOPE

Father Mark Gurtner, pastor of Our Lady of Good Hope Parish in Fort Wayne, blesses a statue of the Blessed Mother on May 13. Father Gurtner purchased the statue when he visited Rome last October. It is placed in front of Our Lady of Good Hope Church.

Student council stewardship benefits many

BY KAY COZAD

FORT WAYNE — Stewardship within the Catholic faith is expressed with gifts of time, talent and treasure to bring forth the kingdom of God. And no one knows that better than the members of the student council at St. Joseph-St. Elizabeth Ann Seton School (SJSE) in Fort Wayne. The council has developed some mighty stewardship activities that the entire school participates in with benefits reaching from close to home to as far away as Africa.

The 14-member council is made up of 10 eighth-grade students, two seventh and two sixth graders. Eleven of the members are elected each year following a stimulating campaign, while the remaining three are chosen as class representa-

tives. Each of the members has a title and a job to do. The commissioner general is the leader of the group followed by the assistant commissioner general. There is a secretary and commissioners of liturgy, publicity, social activities, athletics, school spirit, safety and environment and three class representatives. Together the students have presented some innovative and beneficial ideas.

Three adult moderators, Nancy Potchka, Sue Verstynen and Connie Walker meet weekly with the council during lunch break to assist with developing the stu-

dents' ideas. "The purpose of the council," says Potchka, eighth-grade teacher at SJSE, "is the planning of fun activities for the (SJSE) kids to do."

The council sponsors school activities such as kickball and dodge ball tournaments. They are also in charge of planning monthly all-school liturgies where they participate in the profession of the readings. SJSE has a "cleanest classroom" competition that encourages clean environment and many sports assemblies as well.

The creative team chose to design several fund-raising activities this year to benefit SJSE and those in need within the communi-

ty at large. Dances have proven to be not only fun for the students but profitable as well. The council votes on the recipient of each donation and according to Potchka, each

dance is unique in that every grade is assigned an item or list of items for donation specific to the designated charity. The students then pay a small cover charge for music and refreshments at the dance and bring their donations for collection.

Some grateful area charities who have benefited from SJSE student generosity are Turnstone Center for Disabled Children and Adults, Inc., Christ Child Society, St. Mary's Soup Kitchen and St. Joseph Sunshine Club.

Another unique venture the school has undertaken is adopting an orphanage. Mukuru, located in



KAY COZAD

The St. Joseph-St. Elizabeth Ann Seton student council holds stewardship at the heart of their mission this year. Pictured are, front left, Nancy Potchka, Kate Potchka, Nancy McNamara, Cayley Hyder, Melissa Schenkel, Amy Krach, Holley Taylor and Sue Verstynen. Back row from left are Kevin Cassell, Dan Vandegriff, Madeline Scott, Danielle Maxson, Julia Lee, Nick Schenkel, Kasey Connolly and Connie Walker.

Africa, was the subject of a lecture presented to the students at SJSE by two area doctors, who travel to assist with the medical and educational needs of the children there. The student body was so touched by the orphans' plight that they now raise money throughout the year to donate to the orphanage.

Some of the activities to raise funds for the orphans include selling 1,600 candy grams on Valentine's Day, a bake sale, raffle and a kindergarten through eighth grade talent show from which a DVD was produced for sale. A portion of the proceeds from the talent show DVD sales was voted to be allocated for a struggling family from St. Joseph Parish as well.

Assistant commissioner general and eighth-grader Nick Schenkel, who was a class representative last year, says he likes being involved in

the school activities. "I make sure the reps are doing their jobs. We do a monthly newsletter to tell what's going on in the council. I like being informed on what's going on." He adds that the council is "filled with very responsible topnotch students" and is grateful for the assistance of the participating teachers.

Seventh-grader Amy Krach enjoys her job as class representative for kindergarten through second grades. "I take events for kindergarten through second grades and list them with the dates. We do a lot of events they really enjoy ... without us the teachers would have to do it," she says.

Potchka beams saying, "These kids are doing big things for those in need within our community and the charities appreciate it. I hope it carries on. The kids feel good about bringing things for donation. They're so willing to help. This is a great group of kids and a wonderful school."

This new generation of stewards is a sparkling example of the good that can be accomplished in Jesus' name.

Each of the members has a title and a job to do.

World Apostolate of Fatima Diocesan-Wide Feast of the Immaculate Heart of Mary Saturday, June 16, 2007

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Priests race to show love for parish

BY ALEX SCHEIDLER

SOUTH BEND — St. Joseph Parish pastor, Father John DeRiso, of the Congregation of Holy Cross and associate pastor, Holy Cross Father Nate Wills, have spent the past four months training for the Sunburst half marathon race. The race takes place on June 2, and they hope to get as many people to sponsor their run as possible.

“Running (in Sunburst) contributes to the spirit — it is part of the spirit of St. Joe Parish,” says Father John.

St. Joseph parishioners have a strong relationship to Sunburst, not only because many participate in the race, but the person who organizes Sunburst, Molly Sullivan, is a parishioner as well.

The event offers a family walk, a 5k race, a 10k race, a half marathon and a full marathon.

“So people here are very familiar with Sunburst,” comments Father John.

This fact has not prevented Father John from actively pursuing sponsors. Father John and Father Nate have prepared a letter they have sent out looking for sponsors to pledge per mile. They have also posted information about their race on the parish Web page, www.stjoeparish.com.

The funds they raise will go toward upkeep and maintenance of St. Joseph Parish, the oldest parish in South Bend, as well as the school.

The two have also pledged 10 percent of their earnings to local charity — Hope Rescue Mission — in the spirit of the traditional “tithe.”

“Our hope is that people will be ... so shocked the two of us are

running that far they will be unable to help themselves but to support us,” says Father Nate.

The running duo hopes for sponsorship from every parish family. According to Father Nate, it may not be too far-fetched to believe they will get plenty of sponsorship.

“It’s not surprising that the people of St. Joe are cheering us on in this because they have been huge supports and cheerleaders as I’ve become a priest here at St. Joe,” he says.

“We’ve gotten a lot of advice from parishioners who have been really supportive,” says Father Nate, “... people who are veteran runners.”

Father John adds, “We’ve had some parishioners run with us for our training.”

Father John has been pastor at St. Joseph since July 2004, and Father Nate has been associate pastor since July 2005.

“I’m delighted to be pastor at St. Joseph. It’s a vibrant parish community,” Father John says.

Father John says, “I’ve been really impressed at St. Joe at how people have been good to and loved and supported their priests.”

The parish has approximately 700 families, and the school has approximately 445 children from kindergarten through the eighth grade.

Running the race and raising funds for the parish is an additional way both priests hope to serve the parish.

Father John reflects on the reason for running the race, “Why would we do this? It requires a lot of time and training.”

“We’re really doing it out of love,” he explains, “... love for people of the parish and the mis-



ALEX SCHEIDLER

Holy Cross Fathers Nate Wills, left, and John DeRiso, right, take a photo op before a daily training session for the June 2 Sunburst Race in South Bend.

sion of St. Joseph.”

The mission of St. Joseph Parish ever since its founding by the Congregation of Holy Cross priest Father Sorin is one of worship, service and education in the heart of South Bend.

“It’s something we feel called to do out of the love for the parish, the school and the families here,” adds Father John.

“It’s a nice way to, in any way we can, to pour our hearts and lives for the folks here,” he explains.

Father Nate adds, “We feel so grateful for all the work and sacrifice the families do to support the parish that this is something that we thought, Hey! We can do this to challenge ourselves ... something that would be outside of our comfort zone.”

“It’s a long process — you

together.

“We’ll have to see,” both Father John and Father Nate agrees.

“I have a sense that he’s running a lot faster than I am,” Father Nate says with a laugh.

There is one other important aspect to running the race. Both priests pledge to offer each mile they run for different intentions. Their prayers will include those in the parish and school, at Hope Rescue Mission and for various others.

Father Nate points out, “It helps to keep things in perspective.

“As always, prayer draws you out of yourself — to ask for strength and to ask for God’s blessing.”

Father John finds himself praying and meditating during each day of training, and he has found inspiration in the Old Testament book of Habakkuk 3:19: “God, my Lord, is my strength; he makes my feet swift as those of hinds and enables me to go upon the heights.”

Not only will both men need that strength from God to run the race well, but Father John will need it immediately following the race. In the continued spirit of service to his parish, he will be spending his afternoon officiating a wedding.

“I told the couple, ‘I might have to be sitting in the chair during your vows,’” Father John jokes.

can’t really train for a half marathon overnight,” concludes Father Nate.

In fact, the training for a half marathon starts months in advance. Neither priest has done regular running, whether as exercise or in official races.

“We found a training plan for novice half-marathoners,” says Father Nate. “So, we made up a little schedule and it has the mileage for each day.”

The plan requires daily running, with one day off a week. There are several small runs each day and one large one at the end of the week. Both priests take Sunday off.

“It has forced me to carve out time everyday to train,” says Father John.

Some people may wonder if the two priests will run the race

To sponsor Father John and Father Nate, please visit the St. Joseph Parish Web site at www.stjoeparish.com.

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ENTHUSIASM AND OPPORTUNITY ABOUND AT QUEEN

BY JENNIFER OCHSTEIN

MISHAWAKA — As Queen of Peace celebrates its 50th anniversary this year, parishioners are not only reminiscing.

They're looking toward the future.

And, so far, growth seems in the forecast.

"We're in a growing area, and we have all this land," said Father Richard Hire, pastor at Queen of Peace. We have the opportunity to do a lot."

With 920 families currently and close to 16 acres, Father Hire said it's conceivable the church would have to be expanded if the parish continues to grow as it has over the past several years. And as the school enrollment continues to rise, Father Hire said the school can be added onto.

He said there are plans, but those plans depend on growth of the parish and enrollment at the school. Expansion should, too, come in small doses.

"We need to remain financially solvent," Father Hire said.

And Cindy LaCava, who's been attending the church since she was three, said she'd like to see growth.

"I think I'd like to see more people come and for the church and school to keep growing," LaCava said.

LaCava, who is a member of the choir and a cantor, said she'd

also like to see the parish's music program expand.

Frank Freeman, who's been a parishioner since the parish was founded, said he'd like the church to continue to grow spiritually as well and see different liturgies make their way in.

Apart from that, Freeman also wants the youth ministry picked up again now that the school is in full swing. Youth ministries died out over the years with leadership

"I think I'd like to see more people come and for the church and school to keep growing."

CINDY LACAVAL

moving from the parish, he explained.

Apart from that, he believes the Queen of Peace School will help the parish continue to grow.

"I think with the school, we will continue to grow as a viable worship and spiritual place," Freeman said.

To those who aren't familiar with Queen of Peace Parish, it may seem like parish life centers mainly around the school.

Father Hire said when a parish has a school, it tends to be one of the most expensive portions of the budget, mostly because of staffing.

"The school by necessity gets a lot of attention," Father Hire explained.

But at the same time, the parish has many other ministries to offer, according to Carol Cone, pastoral associate.

Other educational programs at the school include the following: Weekly Parish Religious Education Program, or P.R.E.P., Summer P.R.E.P., Catechesis of the Good Shepherd and Rite of Christian Initiation of Adults (RCIA).

The parish also sponsors several organizations and committees including the stewardship committee, Wells of Hope, Knights of Columbus, athletic association, pastoral council, St. Anthony's Circle Funeral Dinners, Jubilee Society, health ministry and SCRIP committee and hosts the annual parish bazaar as well as a number of parish outreach ministries and liturgical ministries.

With all the outreach and liturgical ministries and parish organ-



Queen of Peace blessed with 50 years of growth

MISHAWAKA — Cindy LaCava's first experience at church was Mass at Twin Branch School in Mishawaka. She was three.

Fifty years later, LaCava says she can't pin down just one fond memory she's collected at Queen of Peace Parish.

As Queen of Peace celebrates its 50th anniversary this year, LaCava and others are reminiscing about what was.

For her part, LaCava said she attended the first school at the parish, was married to James LaCava in 1973 at the church, which was dedicated in 1970. She played guitar with a guitar group.

"I sang my first solo there," she added with a laugh. "I have five kids and all of them were baptized there."

Queen of Peace is like home for her, LaCava said.

The parish was originally established in 1957 by Bishop Leo Pursley to serve Catholics in eastern St. Joseph County.

Father Milford Bell, founding pastor, celebrated Sunday Mass with parishioners at Twin Branch School while the school was being built.

Frank Freeman, who's attended the church since it began, said he remembers when daily Mass was held at the rectory in the dining room. And once the school was finished the "green room," which amounted to a meeting room, served as a chapel.

Dedicated in 1958, the school consisted of the green room and four classrooms, where children were taught by the Franciscan Sisters of Mishawaka.

"It was a wonderful place to go to school," said LaCava. "I had great friends and camaraderie. We only had four classrooms, and everyone knew everyone else. You couldn't get away with anything."

She said she counted the sisters who taught at the time as her friends, especially during her seventh- and eighth-grade years.

In 1963, Father Michael Vichuras replaced Father Bell, and he began a fund drive in 1968 to build a



Father Elden Miller greets parishioners at his retirement celebration in July of 2003.

church and gym.

Eight years after the church was dedicated in 1970, the parish paid off its mortgage. But as the church was dedicated, the school closed.

Freeman said the Franciscan Sisters withdrew from the school, and Father Vichuras believed the parish couldn't afford to pay lay people to run it.

Father Vichuras retired after 15 years and passed away in 1991.

Father Camillo Tirabassi became pastor in 1978, and his tenure was marked by three devotions: one to the Eucharist, one to Mary and one to youth. In 1988, Father Tirabassi was reassigned to Corpus Christi Parish in South Bend.

Father Elden J. Miller succeeded Father Tirabassi, seemingly bringing with him mounds of ideas to improve the infrastructure of the church.

Carol Cone, pastoral associate for the parish, called

Father Miller "a great money manager."

During his tenure, the parking lot was resurfaced, the gym's concrete floor was replaced with tile, stained glass windows and other windows were installed, new roof, new heating and air conditioning system and more were added.

Father Miller is also credited with opening the Mustard Seeds Preschool in 1998 and later reopening the school for kindergarten through second grade in 1999.

"There was a lot of mixed emotions about reopening the school," said Freeman. "Some people were set against it, and there was a number of us who were for it because we believe in Catholic education."

Each year following the school's opening in 1999, a new grade level was added, said Freeman.

"Once it got going after three or four years, the parish started pulling together, and now it's seen as a vital part of our parish as a whole," he said of the school.

In 2006, Queen of Peace school graduated its first eighth grade class, he added.

In July 2003, Father Miller retired and was replaced by Father Richard Hire, who remains pastor today.

Under Father Hire's leadership, an addition to the school was opened in the fall of 2006. Three classrooms, school library and administrative space was added. A temporary modular building in the parking lot of the church serves after-school programs, religion classroom, Cone's office and the Knights of Columbus headquarters.

"A parish is only as strong as its leadership," said Freeman. "We've had good priests. They've all given good leadership and all in a different way."

QUEEN OF PEACE PARISH



TODAY'S CATHOLIC FILE PHOTOS

Queen of Peace Parish is a commanding presence on Mishawaka's eastern side.

izations, LaCava said the people of the church "are very friendly people."

And there's a core group of people, she explained, "who keep the life and the spirit of the church going."

She added, "We need that core group of people."

They help with cleaning, decorating, making dinners and much more, she said.

"We've always had people willing to chip in," she said. "That's why this parish is growing and why the school opened. We have a core of really hardworking, energetic people."

The church still has many charter members of the church, but because of the school, the parish has seen an influx of other people joining who are bringing more energy into parish life, according to Freeman.

"Things are shaping up," he added. "It's becoming a viable parish again."

According to Cone, the mission of the church is to bring people "to a mature faith in Jesus Christ, but it's challenging to do that within American society" especially when the media and other outside forces are opposed to the faith of the church.

"I would like to see the parish grow and become more vibrant and have more of a presence in this area, and perhaps as a result of the school, we'll see that," Cone said.

She did admit that she believes the parish needs to publicize what it has to offer more effectively.

"Maybe we could get the word out more effectively and have a more personal touch too, reaching out to people one-by-one on an individual basis," Cone said.

Queen of Peace School — education is integral part of parish mission

MISHAWAKA — When the Queen of Peace School opened in 1999 with a kindergarten through second grade, it seemed to strike a chord in eastern St. Joseph County.

For each year since then, one grade has been added, according to Mike Portolese, president of the school board.

And in 2006, the school graduated its first eighth graders.

Portolese said he attributes the growth to many things, but mainly he thinks it's the teachers.

"It's really just that we were able to put a good program together," said Portolese. "We have great teachers and principal — Annette Mitchell — who's been instrumental in keeping it on track."

And according to Father Richard Hire, pastor at Queen of Peace Church, the parish and school is in a growing area of Mishawaka on the eastern end of St. Joseph County.

Celebrating its 50th year this year, education has seemingly always been a part of the mission of the parish.

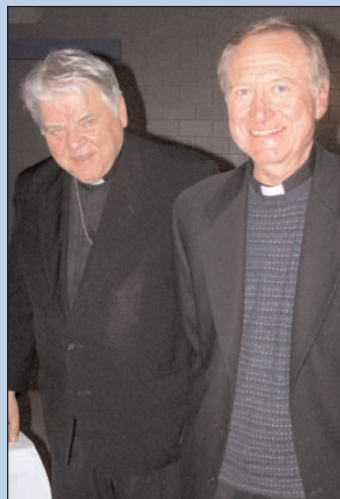
When the parish was established in 1957, it was the school that was built first. Dedicated in 1958, it housed a four-classroom area and chapel known as the "green room."

But when the Franciscan Sisters of Mishawaka pulled out, the school was closed because it couldn't afford to hire lay staff for it and pay off the mortgage on the church, which was dedicated in 1970, according to Portolese.

During the tenure of Father Elden Miller at Queen of Peace, the parish began "reflecting upon the graying of the mature parish," according to Carol Cone. On top of that, there was no Catholic school on the eastern end of the county.

Miller commissioned a feasibility study for the possibility of opening a school.

"The rest is history," Cone said. "We opened in 1999. We've had slow but steady



Father Richard Hire, current pastor with Bishop John M. D'Arcy at the parish's 50 anniversary celebration in April.



Queen of Peace students cut the ribbon at a dedication ceremony for the new addition in the fall of 2006 that added three classrooms, a library and administrative space.

growth."

With the church membership in decline before the school opened, said Portolese, the school has brought a reenergizing spirit and new members into the parish.

"And the future of the parish depends on our youth," said Portolese.

The school also helps feed into the county's two Catholic high schools — Saint Joseph's and Marian, said Cone. All of the school's graduates last year attended one of the two schools and this year's graduates will do the same, she said.

According to Father Hire, Catholic education is all the more important today.

He explained that as he grew up, Catholics grew up in nearly all-Catholic communities, where foreign ideas to the faith were nearly nonexistent. Even teachers in the public schools were Catholic, teaching those values to students.

"Now people in public schools are in a melting pot with people of various ethnic groups and religions, and some may not even believe in God," Father Hire said.

Not to mention that media and television has also helped change the religious landscape in the U.S.

With Catholic education, Hire said, students have the opportunity to hear the Catholic story. Much of that could be handled in the home, but with the mobility of families away from extended families and the amount of time parents have to spend out of the home working, in-home Catholic education is

seemingly difficult, Father Hire explained.

"We have a live audience here all day and the opportunity to do more with them while they're here all day," he said. "It's easier to expose them to religion."

And in a Catholic school, he added, students are around other children and adults of like beliefs and can share their faith with each other so that the students can eventually form their own mature Catholic communities.

"It's good emotional support for the faith," Father Hire said of Catholic schools.

With the amount of land surrounding the parish — nearly 16 acres — there's room for growth of the school. Father Hire said he hopes to eventually build a gym with a stage for more athletic and musical opportunities for students. And he also hopes to build athletic fields, possibly including a soccer field with a track and baseball field for school sports and physical education.

"Our major program is the religious formation and academic formation of all of the students at Queen of Peace School," said Portolese. "Service to others is taught as being an integral part of who we are. Every grade has been involved in a service project of some kind throughout each school year. Some of these projects benefit our school and some benefit the community."



Students decorate with prayer rocks during Lent of 2003.

Senior Spirit

PERSONAL FITNESS FOR BUSY BABY BOOMERS Many baby boomers face the challenge of not having enough time to exercise. While talking on the phone after a day at work, instead of sitting on the couch, try "pretend sitting." Simply find a wall and lower your back against the wall until you are in a sitting position. Hold it for 60 seconds and you will firm your thigh muscles, all while catching up with your friend.

Honoring Mary and loved ones through a memorial gift

May has traditionally been the month in which we especially honor Mary, the mother of Jesus. Perhaps it is because of the springtime flowers. During the Middle Ages, the faithful found reminders of Mary in the flowers and herbs around them. For example, violets were symbols of her humility, lilies her purity, and roses her glory. The columbine, or Our Lady's Shoes, is said to have sprung up in Mary's footsteps when she was on her way to visit her cousin, Elizabeth. In addition, the lily of the valley, or Mary's Tears, are believed to have grown at the foot of Jesus' cross where Mary wept.

Consequently, many people plant Mary's gardens with those flowers and herbs that bear legends of her life and provide reminders to us of her attributes, glory and sorrow.

So, too, can a memorial gift commemorate the life of a parent, spouse, child, dear friend or family member. A memorial gift honors that special person and makes a lasting statement about what he/she means/meant to you. Through a memorial gift, you remember, reflect and recognize the life of a loved one and at the same time, spread the mission of the church to future generations.

Endowment funds as memorials

The Catholic Community Foundation of Northeast Indiana is a religious organization that was incorporated in Indiana in 1994 by Bishop D'Arcy and has received 501(c)(3) tax-exempt status under

the Internal Revenue Code.

The purpose of the foundation is to provide a means for individuals and organizations that wish through longterm efforts to financially support the spiritual, educational and charitable needs of the Catholic Church in the Diocese of Fort Wayne-South Bend. Through the establishment of individual endowments, the foundation generates income for parishes, schools, agencies and organizations and helps sustain the long term strength and viability of the Catholic community in northeast Indiana.

Unlike an offertory collection or annual appeal, which is an expendable gift or immediately usable, an endowment is

held in an investment fund whereby the principal is preserved in perpetuity to provide future earnings for the benefit of a Catholic charitable cause. The income earned can be used according to the donor's intentions.

An endowment fund may be established within the Catholic Community Foundation of Northeast Indiana for the purpose of a specific parish, school or other diocesan ministry. It may be a restricted gift for building maintenance or tuition assistance. Or it can be structured as an unrestricted endowment fund, which has no stipulation for use, if the donor wishes to provide the greatest good to those Catholic organizations in greatest need.

An endowment fund is a fitting way to establish a memorial for your loved one. The endowment fund is perpetual. You can specify that the loved one's parish, school or other agency receive the income from the endowment fund. In addition,

you can also name the endowment fund in memory or honor of your loved one, such as the "Mary Jones Tuition Assistance Fund for St. Joseph School."

Funding an endowment with the Catholic Community Foundation of Northeast Indiana can be achieved with current outright gifts of cash, securities, or real estate. Moreover, a deferred gift or planned gift from a will bequest, charitable gift annuity, charitable remainder trust, retirement plan asset, life estate or life insurance policy can be used to fund the endowment at a later time. An initial minimum gift of \$5,000 is required to create a new endowment.

Magnificat Bequest Society

A memorial gift can not only honor your loved one but can also honor Mary. Through her Magnificat, Mary said "yes" to God's calling that she be the mother of Jesus. By joining the Magnificat Bequest Society, you connect with others who have committed to saying "yes" to God's call of helping future generations in the Catholic community of Northeast Indiana.

The Magnificat Bequest Society honors individuals who have generously made provisions in their estate plans to remember their parish, school or other diocesan agency through a planned gift or the establishment of an endowment with the Catholic Community Foundation of Northeast Indiana.

Magnificat Bequest Society members are invited to an annual Mass with the bishop remembering all society members, receive a special gift of appreciation and have the option of the member's name and/or the loved one's name listed in the annual report of the Catholic

Community Foundation of Northeast Indiana as a Magnificat Bequest Society member.

As the beauty of the flowers remind you of Mary's strength of character, fidelity to her faith and hard life in an occupied land, an endowment fund named in memory of your loved one for the purpose of a specific parish, school or other ministry can make someone's memory live on forever and help answer "yes" in building the future of the church.

For information on endowment funds and the Magnificat Bequest Society, contact the Office of Planned Giving at (260) 422-4611 or visit our Web site at www.diocesefwsb.org/development.



ELISA SMITH

PLANNED GIVING

Elisa M. Smith, CPA/PFS, is vice president and director of financial planning for STAR Wealth Management, Fort Wayne, and director of Planned Giving for the Diocese of Fort Wayne-South Bend.

MAGNIFICAT BEQUEST SOCIETY MEMBERS RECEIVE ROSARIES



DON CLEMMER

Bishop John M. D'Arcy blesses rosaries for members of the Magnificat Bequest Society during Mass in the chapel at the Archbishop Noll Catholic Center in Fort Wayne. The Magnificat Bequest Society honors individuals who have generously made provisions in their estate plans to remember their parish, school or other diocesan agency.

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EDITORIAL

Falwell's death — learning about other Christians and ourselves

The death of Rev. Jerry Falwell puts Catholics in a similar circumstance to the one that evangelical Christians were in two years ago with the death of Pope John Paul II. That is, one segment of Christianity looks on from a distance as another segment mourns a longtime leader who rose to prominence in the late 1970s, stressed a return to family values and contributed to a change in society. For Pope John Paul, it was the fall of communism and a new springtime in the church. For Falwell, it was the rise of the Religious Right in the United States, particularly during the Reagan administration.

This is not to infer that Falwell should be regarded as the "evangelical pope" or anything like that. But his influence in evangelical Christianity, and this country as a whole, is still notable.

As has been noted repeatedly since his May 15 death, it was Falwell and his Moral Majority movement that brought unprecedented momentum against issues such as abortion and pornography in American public discourse, while at the same time supporting traditional family values and national defense.

So as Catholics gaze across the ecumenical divide, we can look to the life and work of Jerry Falwell and learn a few things about our own church.

For instance, we learn from Falwell and evangelical Christians that we are not alone in our strong opposition to abortion. We are not alone in seeking to infuse society with a renewed sense of the family, moral strength and responsibility. We look to our evangelical brothers and sisters and see other Christians vigilantly seeking to spread the Gospel.

On the other hand, we look to Falwell's work and learn how unique certain aspects of our Catholic faith are — the Eucharist, our extensive work toward social justice, immigration advocacy and opposition to killing in other forms such as war and the death penalty. Some of these differences are probably reflective of the fact that Falwell's approach to mingling religion and politics was far more partisan and polarizing than anything the U.S. bishops — who advocate the church's position on issues, not a single candidate or party — would endorse.

But as the world remembers Rev. Falwell, the emphasis of the Catholic Church should be to thank him for the good he worked for in his life, reach out in sympathy to our evangelical brothers and sisters and of course to pray for him. May he rest in peace.

Sunday Mass — don't leave home without it

Remember the days when American Express presented the message, "Don't leave home without it"? So when we go on vacation, we purchase our tickets, change the oil in the car, map out the trip, pack our bags, but did we forget something?

As Catholics, we are obligated to attend Sunday Mass, we never take a vacation from God. We take him with us — our yearning and our love for him — wherever we go.

In this week's issue, we have a Summer Mass and Festival Guide insert. We encourage you to make this guide a travel companion as you head to the lake or take advantage of the tourist attractions in northeast Indiana. We also encourage our readers to attend Mass — Sunday, holy days, perhaps weekdays, when traveling.

It's worthy to note that the essence of the Mass is the same wherever it is celebrated. The readings, the Eucharist are the same. But it is also fun — shall we say — to hear a new perspective from the Sunday homilist. Sometimes the Mass is celebrated with different styles of music. This too can add a deeper emotional impact on prayer as we prepare our bodies and minds for a well-deserved rest during vacation.

One thing the Mass guide points out is that many parishes offer ample opportunities to observe the Sunday obligation. Beginning at 4 p.m. for Saturday vigil and often going as late as 7:30 p.m. on Sunday evenings, the schedules vary from community to community, parish to parish.

So be sure to pack your sunscreen, hat and flipflops, but don't leave God at home.

Today's Catholic editorial board consists of Ann Carey, Don Clemmer, Father Mark Gurtner, Father Michael Heintz, Tim Johnson and Vince LaBarbera.

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

Catholic bashing a problem with Vegas act

I am writing as I have a problem that should not go unnoticed. We are parishioners at St. Michael in Plymouth. On May 8, my wife, brother-in-law and I attended a comedian's show in Las Vegas. We were out there at a convention, and my brother-in-law just relocated

there.

We went to see George Wallace at the Flamingo. About a quarter of the way into his routine, he started with shots at the church. Later he bashed Pope John Paul II.

During one of his bashing moments he said he could bash away, as he's 75 percent Catholic. Even he knew he was bashing.

Many in the audience recognized the bigotry, but others laughed along. In my disgust, I wrote the Flamingo and said I would give

them a chance to make amends. They responded that basically I was the issue, not their condoned-Catholic bashing.

I am just one who would like many to know of this abhorrent unjust behavior. I do feel that this comedian should have lost his position at the very least. Instead the Flamingo said it must be us, and Catholic bashing goes unabated in their world.

Dana Rodeghero
Plymouth

The cold reality of winning and losing

If there's one undeniable truth that I have extracted from my four years as a high school baseball coach, it is that winning is much more difficult than I ever imagined.

Winning is downright hard to do.

By winning, I don't mean a game. Anyone can win a game. By winning, I mean winning on a regular basis. By winning on a regular basis, I'm thinking somewhere in the 70-75 percent range. That's an internal goal we set for our program.

When you're sitting on the other side of the fence, it seems so easy. You don't feel the pressure of the game situation. Every decision seems so clear, so cut-and-dried.

Why didn't the coach do this? Why isn't the team better? What was he thinking? What was he doing?

I have played armchair quarterback with the rest of the critics, even more so than most as a sports journalist. The conflicting emotions and motivations that arise from the participants and their loved ones add to the obstacle course that athletic competition presents.

What is often forgotten in athletics is that no matter how many games are

played, how many teams are involved, and how much you prepare your team for success, at the end of the day, when you add up all the records of the teams participating, there will be the same numbers of victories as there are defeats.

If there are 50 games played today, there will be 50 winners and 50 losers. If there are 100 games played today, there will be 100 winners and 100 losers.

I know that's a very obvious statement, but the fan in all of us tends to forget that it all comes down to a simple and undeniable mathematical equation: half win and half lose.

If we're winning 70-75 percent of our games, then our opponents are losing 70-75 percent of their

games to us. For a team to experience great success, other teams must experience failure, and with failure comes a maelstrom of negativity that can gather landslide-like momentum.

Earlier this season, after winning 10 of our first 12 games, we lost three in a row. Within a four-day span, we went from feeling really good about ourselves to questioning whether we were as good as our record indicated. Suddenly, other factors — exterior factors — are thrust into the equation.

As a journalist and coach, I'm fairly accustomed to criticism. People aren't going to agree with everything you write or say or do. Criticism comes with the territory. I accept that as fact, not an unpredictable variable.

What concerns me about the criticism, however, is not the personal attack. I'm a big boy. I can take it. What concerns you, as a coach, is the effect that the negativity has on your players and the

well-being of the team.

If a player isn't getting the playing time he or his family thinks he deserves, and then we suddenly lose a few games in a row, now that emotion comes out and the seeds of discontent are planted. Losing, in particular, serves as the water and fertilizer of that discontent.

Every year, at some point in the season, I talk to our players about not allowing outside forces to pull us apart. I don't want to say, "Don't let your parents' and friends' criticism pull us apart." But that, in essence, is what I'm talking about.

The criticism of the coach/program at the dinner table begins to chip away at the foundation of a



FROM
THE
SIDELINES

BY TIM PRISTER

team. A coach has to continue fostering good feelings, team-first feelings, when a player might be getting pulled in the other direction on the ride home from the game.

Through it all, we are expected to win.

Even if you are one of those coaches who can win most of the time and can keep the players and families content with the dynamics of a team sport, you know there are schools/teams just down the road, or across town, or throughout all of America where discord and strife reign supreme in their programs.

Why? Because winning is difficult, and losing brings out the worst emotions in people.

Eventually, even winning isn't enough. Winning 70-75 percent of the time transforms the expectations

into 80 percent, and the vicious cycle continues.

Former Notre Dame football coach Lou Holtz used to say, "Just because you're winning doesn't mean you don't have any problems. It simply means you have different problems."

We will continue to set our goals high and we will strive for excellence every step of the way. I will not take our successes for granted because if there's one thing I've learned, it's that winning is difficult — both achieving it and dealing with the consequences.

Tim Prister is a 1978 graduate of Mishawaka Marian High School and is currently the baseball coach there.

I don't want to say, "Don't let your parents' and friends' criticism pull us apart."
But that, in essence, is what I'm talking about.

Middle Eastern diplomats learn Vatican's unique, global role

VATICAN CITY (CNS) — In early May, the Vatican opened its doors to 18 diplomats from Mediterranean and Middle Eastern countries with significant Muslim populations.

The young diplomats were attending a May 7-27 introductory course on the Vatican, Vatican diplomacy and the Vatican's approach to Catholic-Muslim and intercultural dialogue.

"We saw beautiful rooms in the Vatican that even my ambassador has not seen, and they allowed us to ask so many questions," said Deniz Kilicer, a career diplomat currently serving at the Turkish Embassy to the Holy See.

The diplomats spent a morning in the Vatican Secretariat of State, meeting top officials in the conference room and touring the frescoed offices and halls of the Apostolic Palace.

They also received a flow chart reflecting the two distinct, but related parts of the course title, "The Catholic Church and the International Policy of the Holy See."

The unique identity of the Vatican and its interactions with

the world were illustrated in black and white: The general affairs section of the Secretariat of State handles internal church matters, and the section for relations with states serves as the Vatican's foreign ministry.

The flow chart was one piece of paper the diplomats were certain they would keep.

Kilicer said she hoped the course would become an annual event because "in some countries, the Vatican is completely unknown."

Diplomats assigned anywhere need to study up on their host country's culture, history, economic situation and general political approach, but the Vatican's function as the unifying center of the Catholic Church complicates matters.

Naji Abi Assi, Lebanon's ambassador to the Holy See, told the young diplomats that preparation was especially important before arriving at the Vatican.

"If you do not take initiatives to learn before you arrive, you will sit in your office and miss everything," he said.

Abi Assi also said he thinks

THE VATICAN LETTER

CINDY WOODEN

ambassadors to the Vatican err when they try to distill political messages from papal and Vatican statements, ignoring their moral and religious content.

"We are accredited to an entity with a highly spiritual dimension — the Holy See — and not to Vatican City State; and we cannot conceal our professional and moral obligation to play a role as intermediaries between the political community and the religious community in the framework in which we move, nor can we remain neutral concerning the promotion of spiritual and moral values," he said.

Over and over again, the diplo-

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Holy Spirit prompts spread of Gospel



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Feast of Pentecost Jn 14:15-16, 23b-26

This weekend the church celebrates the feast of Pentecost, after Easter and Christmas the most important feast of the liturgical year.

It is important because of the momentous event that the feast commemorates. The event was the miraculous coming of the Holy Spirit upon the apostles. It occurred in Jerusalem, where the apostles had gathered, some time after the Lord's ascension.

The first reading for this weekend, from the Acts of the Apostles, recalls this event.

In the first part of the reading, the identity of the Holy Spirit is clearly given. The Spirit is God and comes from God. However, to understand how clearly this identity is given it is necessary to be familiar somewhat with the symbols for God used in the Old Testament.

First, a "strong, driving wind" comes up. Ancient biblical writings associate great winds with God. Secondly, fire appeared. Fire also often symbolized God in the Old Testament, as it symbolized God when Moses encountered God on Sinai.

So, the Spirit is God. The Lord's divine identity again is affirmed, since Jesus promised that

the Holy Spirit would come.

As a result of the presence of the Spirit, the apostles suddenly had the power to speak in foreign languages. Very important is the revelation that the Spirit "prompted" to speak.

The reading proceeds. After being empowered by the Spirit, and "prompted" by the Spirit, the apostles went into Jerusalem. The city had many visitors who had come to celebrate the Jewish feast of Pentecost. These visitors came from all parts of the Roman Empire. Each could understand what the apostles were saying. Each understood that God had accomplished marvels for all people, namely God had provided salvation and eternal life through Christ.

For its second reading, the church gives us a passage from Paul's First Epistle to the Corinthians. In the reading, St. Paul makes an important point. Truly to believe that Jesus is Lord requires enlightenment and strength from the Holy Spirit. A genuine confession that Jesus is Lord is more than an intellectual statement. To be authentic, it must be heartfelt in the most profound sense.

St. Paul then goes on to give the basis of the theology that would result, in these times, Pius XII's magnificent encyclical, "Mystici Corporis," and in the documents of the Second Vatican Council, especially its teachings on the church.

In Christ, all the faithful are members of one body, bound to the Lord, but also bound to each other. No one is excluded from this body by any accidental, such as gender or race.

The third reading is from St. John's Gospel. The risen Lord appears to the apostles. He tells them to be at peace. Then Jesus gives them the authority to forgive

sins. This authorization and power confers divine power itself upon the apostles.

Reflection

Not too many days ago the church celebrated the Lord's glorious Ascension into heaven. However, Jesus did not exit the earth. His words and power remain. His life remains. His love remains.

He remains, the church expressly and joyfully tells us on this great feast, in the church itself. The apostles formed the church. Their successors still preach the Lord's words, bringing Jesus to us.

Thus, the church carefully protects its teaching. It is not arrogant in this. Instead, it never wants to lose the teachings, or even part of, the teachings of Jesus.

We are the church, gathered around the apostles, as were the first Christians in Jerusalem mentioned in Acts.

If we are the church, in one body, then we too must bring Jesus to others.

READINGS

Sunday: Acts 2:1-11 Ps 104:1ab,24ac, 29bc-30,31,34 1Cor 12:3b-7, 12-13 Jn 20:19-23

Monday: Sir 17:20-24 Ps 32:1-2, 5-7 Mk 10:17-27

Tuesday: Sir 35:1-12 Ps 50:5-8, 14, 23 Mk 10:28-31

Wednesday: Sir 36:1, 4-5a, 10-17 Ps 79:8-9, 11, 13 Mk 10:32-45

Thursday: Zep 3:14-18a (Ps) Is 12:2-3, 4bcd, 5-6 Lk 1:39-56

Friday: Sir 44:1, 9-13 Ps 149:1-6a, 9b Mk 11:11-26

Saturday: Sir 51:12cd-20 Ps 19:8-11 Mk 11:27-33

CATEQUIZEM

By Dominic Camplisson

Pentecost was traditionally the second most important Christian feast after Easter. This quiz looks at this feast.

1. Where do we learn about Pentecost?

- from the Letter of St. Paul to the Romans and the reply by Clement
- from John's Gospel and from Acts
- from Acts in the Christian era (it is also in the Old Testament)

2. Pentecost is derived from the Greek Number 50. Why?

- It celebrates the time when the church achieved 50 members.
- It was a Jewish feast 50 days after Passover.
- It was 50 years after the birth of Jesus.

3. What the first sign to the apostles that something unusual was happening?

- There were tongues of fire.
- There was a noise from the sky like a strong wind.
- They began to speak in tongues.

4. Why were "tongues" (Languages) significant?

- Although all Jews spoke Hebrew, the use of Latin and Celtic allowed outreach to gentiles.
- It was believed that a bilingual person was holier than a monoglot.
- The Jews from the Diaspora spoke a variety of languages.

5. What phenomenon shows that this linguistic ability was not merely natural?

- The apostles' voices were high pitched like an angel's.
- Rather than just a series of languages, everyone heard their own.
- The Romans had banned a number of these languages as subversive.

6. The gathered Jews did not expect the apostles to speak to them so easily because the apostles were all:

- men
- Jewish
- Galilean

7. Of the list of places where the Jewish pilgrims were from, which is now the name of a continent?

- Asia
- Africa
- Europe

8. They also came from two places that are now Arabic speaking North African countries. Which of these is not one?

- Ethiopia
- Egypt
- Libya

9. One readily offered answer for the apostles' exuberance was that they

- were high on incense.
- were drunk from too much wine.
- were intoxicated by coca leaves.

10. St. Peter explained this could not be true because

- it was only nine o'clock in the morning.
- it was forbidden to bring alcohol at Pentecost.
- intoxicants had no effect on followers of Jesus.

11. Peter preached a powerful sermon; what was the result?

- Many chose to join the church.
- He was taken out and crucified upside down.
- The Romans revoked his citizenship.

12. Peter had told his listeners to do this:

- give 10 percent of their money to him
- repent and be baptized
- read the Bible

13. How many took him up on that?

- 12, one from each tribe.
- 144,000.
- about 3,000.

14. Pentecost was traditionally also know as:

- Whitsunday
- Second Easter
- Kyrie Elision Sunday

15. Where did that name come from?

- from the white garments of the newly baptized
- from the habit of finishing off the Easter baskets and left over eggs
- from the mercy prayer which began the liturgy

ANSWERS:

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

Marian devotion has rooted tradition in church history

How did Marian devotion develop in the history of the church? Anonymous.

In the early church, the Gospels of the New Testament tell us of the Annunciation of the angel Gabriel to the Blessed Virgin Mary saying that she is full of grace and will bear the Son of God. In Bethlehem, Mary then gives birth to Jesus in a cave, and he is honored by local shepherds and even Magi from the east. Later on outside the walls of Jerusalem, Mary stays at the foot of the cross where Jesus dies, bears the body of Jesus in her arms and follows the body to its burial place. Early pilgrims flocked to these holy sites out of devotion. Soon churches were built over these Christian locations, namely the Church of the Annunciation, the Church of the Nativity and the Church of the Holy Sepulcher.

Besides these Gospels, other apocryphal writings appeared in the early church about Mary that prompted devotion to her. A. Buono mentions that the "Gospel of James" from the second century speaks of the announcement of Mary's birth by an angel to her parents Ss. Joachim and Anne, the birth of Mary, the Presentation of Mary in the Temple at age three,

Mary's betrothal to Joseph, the Annunciation to Mary, the birth of Jesus and the slaughter of the Holy Innocents. This work encouraged the Marian feasts of the Immaculate Conception, the birth of Mary and the Presentation of Mary. The "Gospel of Nicodemus" from the fourth century mentions Mary meeting Jesus on the road to Calvary and Veronica wiping the face of Jesus. So these episodes of tradition entered the Stations of the Cross. The "History of Joseph the Carpenter" from the fourth century portrays Mary comforting Joseph on his deathbed. The "Passing of Mary" in A.D. 400 speaks of her going to heaven.

We see early devotion to Mary in Egypt. A. Buono says a Greek papyrus from the early third century was found heft with the Marian prayer "Sub Tuum Praesidium" or "Under Your Patronage." The prayer "Hail Mary" goes back to the fourth century and was inscribed in Greek on a column in the Byzantine church of the Annunciation at Nazareth. In the second century, paintings of Mary were inscribed on the catacombs of Rome and an inscription under St. Peter's portrayed Mary as protecting the departed.

Early church writers spoke of

THAT'S A GOOD QUESTION

Mary. St. Ignatius of Antioch in Syria (A.D. 107) speaks of Mary as virgin and mother. Bishop Abercius of Hierapolis in Turkey (A.D. 150) speaks of Mary's holiness and her relationship to the Eucharist. St. Justin Martyr (A.D. 150) speaks of Mary as the New Eve. St. Irenaeus of Lyons in France (c. A.D. 150) speaks of the role of Mary in our redemption. St. Cyprian of Carthage in Tunisia (c. A.D. 250) says Christians should have confidence in Mary. St. Ambrose of Milan in Italy (A.D. 370) holds up Mary as a model for women.

There were early churches in honor of Mary, such as the Church of St. Mary Across the Tiber River founded at Rome in A.D. 217 and the Church of St. Mary Major in Rome founded in A.D. 352 by Pope Liberius I. The Byzantine Akatbist Hymn in honor of Mary

("Rejoice, through you joy rings out again") was introduced in the East in A.D. 300. The earliest known Liturgy of Mary was composed in Syria in A.D. 370. Then the Council of Ephesus in Turkey (A.D. 431) declared Mary to be the Mother of God. In A.D. 451 the empress Pulcheria of Constantinople collected relics of Mary.

The "Dictionary of Mary" mentions her early feasts: the Commemoration of the Virgin (A.D. 400), the Annunciation (A.D. 400), the Birth of Mary (550 A.D.), the Dormition (falling asleep) or Assumption (A.D. 550), the Conception of Mary (A.D. 800), Mary's Compassion (A.D. 1000), the Visitation (A.D. 1389), and the Sorrows of Mary (A.D. 1423). About A.D. 800 the Benedictine monk Alcuin composed Masses of Mary to be used on Saturday.

Early hymns and prayers to

Mary were: "Regina Coeli" (A.D. 900), "Hail Holy Queen" (A.D. 1000), "Alma Redemptoris Mater" (A.D. 1050), Litany of Mary (1100 A.D.), "Stabat Mater" (A.D. 1260), "Angelus" (A.D. 1269), "Memorare" (A.D. 1400). The rosary was approved by Pope Alexander VI in 1495.

Father Richard Hire, pastor of Queen of Peace Parish, Mishawaka, answered this week's question.

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.

Pentecost — a mighty wind bloweth

A breeze begins to blow from the northeast sometime in November and grows into a "mighty wind" as it moves westward across the African continent.

The Harmattan it's called, and it serves as a herald, announcing to all who feel it against their faces that the hot season is coming. It never fails to bring this message. I got it delivered to me every year for the 12 that I was in Chad.

And every year, 50 days after Easter, all around the world another wind begins to stir. It also brings a message, reminding us that the Holy Spirit is coming to renew us in body, mind and spirit.

Most of us think of Pentecost only as a Christian celebration, but it was a Jewish feast long before it became a Christian feast — a big Jewish feast of first harvest that celebrated the blessings of God to the Israelites through the years following their return to the Promised Land after their slavery in Egypt.

That explains why thousands of Jews from countries all around the Mediterranean world were in Jerusalem when the "mighty wind" roared through. They thought they had come to celebrate the first fruits of harvest, but it turned out to be more than that.

There they were, either still winding down from the days of Passover or arriving for the days of the Pentecost when they found themselves with their tunics whipping about them and a roar of wind in their ears. I guess they looked at each other in panic at first, but when they heard Peter and his band of disciples calming them — in their own languages — it kind of took their minds from fear of the wind to shock at

being able to understand these Galileans.

In the Book of Acts, Luke tells us that these thousands of people came "from every nation under heaven." And what message did the disciples carry to this multitude? Well, for one thing, the Holy Spirit gave, through his new evangelizing team, a very clear message: the word of God has no boundaries, no prejudice. All the people who were open to listening heard in their own language — kind of the Babel curse in reverse.

What an amazing thing that must have been. I know some teenagers who can't even understand the language of their own parents, and vice versa. I also know the difficulty that comes with being a missionary in a foreign land with a foreign language to learn. It's a scary undertaking to try to bring the word of God to a people whose words have not even the remotest connection to one's native tongue.

And yet it happens, at first haltingly, but it gets better. When I went to Chad, I started out speaking mostly in nouns, like a baby, then short sentences, and then after I had struggled to a point where I could at least hold somebody's attention for a bit — the miracle. It wasn't about me and the people but about me, the people and the Spirit.

No language barrier is strong enough to keep out the Holy Spirit. He showed us this at Pentecost and continues to show us through mission experiences like mine and in our everyday lives with one another.

Give it a little thought and you'll see that you speak in tongues also. When a friend comes to you distraught and struggles to share a problem,



THE GLOBAL CHRISTIAN

FATHER PETER CIUCIULLA, MCCJ

somehow you get the message, and you respond in a language of compassion you didn't know you had.

Teachers are forever speaking in tongues. One concept going out to 25 kids with varying levels of academic skill and different learning styles. But it happens because the Spirit is at work.

Doctors find a way to tell their patients, from nine to 99, what they need to know about their well-being or their illness. A hospice companion doesn't even have to form words. A gentle touch speaks volumes no matter what language the sufferer speaks.

Pentecost is a celebration of a happening from the past but it's also a reminder of an ongoing relationship with the Spirit who brings us together as God's community.

Oh, and don't forget — everybody smiles in the same language, so don't hold back.

Father Peter Ciuciulla, mcccj, is mission director of the North American Province of the Comboni Missionaries, a worldwide religious institute founded by St. Daniel Comboni to carry the Gospel to "the world's poorest and most abandoned people."

SCRIPTURE SEARCH

By Patricia Kasten

For May 27, 2007

Acts 2:1-17

Following is a word search based on the First Reading for Pentecost: the coming of the Spirit upon the disciples in Jerusalem. The words can be found in all directions in the puzzle.

PENTECOST	WIND	TONGUES
TO SPEAK	DEVOUT	JEWS
LANGUAGE	GALILEANS	NATIVE
MEDES	ELAMITES	MESOPOTAMIA
CAPPADOCIA	PONTUS	ASIA
EGYPT	LIBYA	CYRENE
ROME	CRETANS	ARABS

A STRONG WIND

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

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LETTER

CONTINUED FROM PAGE 14

mats heard Vatican officials declare that the Vatican does not engage in politics.

Cardinal Jean-Louis Tauran, a former Vatican foreign minister, told the students confusion is understandable: "Religion and politics ought to remain separate, yet we find the Catholic Church always involved in political debates."

The key to understanding, he said, is to know that the pope feels an obligation to use his "moral authority" for the good of all men and women and will do so especially to defend human life and dignity, the family, religious freedom, peace and democracy.

When political debates touch on moral issues, he said, the Vatican proposes principles to protect individuals and the common good, not to engage in a partisan battle.

Acorns and embryos

Many present-day bioethical arguments, although intellectually fashionable and trendy, nevertheless remain flawed in their reasoning. An impressive example of this can be seen in a recent *Boston Globe* article by Professor Michael Sandel, who teaches at Harvard. He begins with a reasonable analogy between acorns and embryos, but quickly confuses his terms and ultimately draws an incorrect conclusion:

"... although every oak tree was once an acorn, it does not follow that acorns are oak trees, or that I should treat the loss of an acorn eaten by a squirrel in my front yard as the same kind of loss as the death of an oak tree felled by a storm. Despite their developmental continuity, acorns and oak trees differ. So do human embryos and human beings, and in the same way. Just as acorns are potential oaks, human embryos are potential human beings."

The error in this passage can be summarized simply: Embryos are not potential human beings; rather, they are human beings with potential. Embryos are potential taxpayers, potential pianists and potential bank robbers, but the only reason they have all that remarkable potential (and so much more besides) is because of what they already are, namely, human beings.

Acorns, of course, become trees, even though an acorn is not itself a mature tree. The acorn and the mature tree, however, are both "oak," and the acorn is just a younger version of the mature tree — the two are different developmental stages of the same oak. Therefore, acorns are not potential oaks; instead, they are actual oaks with the potential to become mature trees with branches and leaves. Embryos, similarly, produce adults, even though an embryo is not itself an adult. The embryo and the adult, however, are both "beings that are human," and the embryo is just a younger version of the adult — the two, in fact, are different developmental stages of the same human being. Hence embryos are not potential human beings; rather, they are actual human beings with the potential to become adults with arms, legs and checking accounts.

Do we treat the loss of an acorn eaten by a squirrel in the

front yard as the same kind of loss as the death of an oak tree felled by a storm? We don't treat them the same, because in the case of the felled tree, with its large dimensions, we need a chain saw to clear the debris, while in the case of the acorn, no chain saw is required. Additionally, we are not likely to have much emotional attachment to a little acorn, while we might have strong attachments to the large tree that has been in our front yard for years.

But feelings and emotional attachments don't alter the fact that the loss is the same kind in both cases — the loss of an oak — a very little oak in one case, and a very big oak in the other. Because we may become emotionally attached to a big tree, we can slip into mistakenly supposing that the acorn is not an oak. Regardless of whether we might have a personal bias or an emotional attachment to a big oak, or even a prejudice against little oaks, our prejudice cannot alter the hard biological fact that both the acorn and the mature tree are oak.

Sometimes the acorn analogy is taken one step further, in an attempt to suggest that human embryos do not become human beings until they implant into the uterus. The argument runs like this: An embryo is like an acorn that has not yet been planted in the soil. That acorn is only a potential oak tree, not an actual oak tree. It will become an actual oak tree only after it is planted and grows, and the human embryo will become a human being only after it implants into the uterus and begins to grow.

While it is true that acorns don't become mature trees until after they are planted in the ground, it is false that those acorns are not "oak" until they are planted. The reason the acorn can produce a tree at all is that both are already instances of the same thing, namely "oak." The young oak grows and eventually turns into an old oak with the help of nourishment from the soil, water from the sky, and sunshine. The soil, sunshine and water permit it to grow to a more advanced stage of what it intrinsically is.

Similarly, while it is true that embryos don't become adults unless they are implanted in a uterus, it is incorrect that those embryos are not human beings unless that implan-



MAKING SENSE OF BIOETHICS

BY FATHER TAD PACHOLCZYK

tation occurs. When an embryo is not implanted, it is rendered unable to nourish itself, and it gradually starves to death. If a newborn were locked alone in a room where it couldn't ever reach its mother's breast for nourishment, it would eventually die of starvation and dehydration. Because the baby never succeeded in attaching to its mother's breast, this does not imply that it never became a human being. It only implies that it never became an adult human being.

Similarly, it would be false to say that an embryo that never attached to its mother's uterus had failed to become a human being. That embryo was clearly a human being, but one who couldn't find nourishment, and ended up dying before he or she could reach a later stage like infancy, adolescence or adulthood.

These examples remind us of the regrettable situation we encounter ever more frequently today, a situation where clear thinking becomes the first casualty of agenda-driven positions. As lawmakers, Hollywood figures and even well-educated intellectuals become convinced that we must harvest embryos for parts, they scramble for arguments that may seem seductive at first, but ultimately lack rigor, substance and truth.

Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did postdoctoral 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. See www.ncb-center.org.

What was life like for Jews under Roman rule?

The Roman general Pompey (106-48 B.C.) conquered Jerusalem in 63 B.C. The Romans continued Greek culture. They adopted the Greek gods and gave them Roman names. The head Greek god Zeus became the Roman Jupiter. Ares became Mars. Aphrodite became Venus.

A. O'Neill says these gods were appeased by sacrifices. The head of each household made offerings to the gods on behalf of his family. The father was the family's priest. The emperor acted as high priest on behalf of Rome.

The Romans allowed the Greek language to flourish. They copied Greek theaters and city-states. They built roads, aqueducts and baths. W. White says the Romans spent five centuries completing a road system that extended to every corner of their empire, ranging from Britain to the Euphrates River in Iraq, and from the North Sea to the Sahara desert in Africa. This included 50,000 miles of highways and 200,000 miles of lesser roads.

The entire region was under a single government and one Greek language. This eventually made the rapid expansion of Christianity possible.

The Romans also furthered education. J. Packer says the Romans used other nationalities to teach their children. Often a Greek nurse started a child's training. Boys and girls entered formal school at age 7. At 13, if they had done well, they went to high school.

When Palestine was incorporated into the Roman empire (63



FATHER RICHARD HIRE

HIRE HISTORY

B.C.), the Jews enjoyed special status and privilege. J. Rhymer says a special tax gave them freedom to practice their exclusive religion. The local synagogue was the center of community life and worship for Jews living outside Palestine and for Jews in Palestine who could not easily reach the Temple in Jerusalem. Thus there was a beautiful synagogue in Capernaum on the Sea of Galilee. W. White says each synagogue had a few members exceptionally well-versed in the Bible. They were allowed to expound their views to the community. The Jews called such a leader a rabbi or teacher. Eventually the Jews organized and recorded the teachings and legal opinions of respected rabbis handed down orally for many generations. One of these collections is the Mishna or repetition.

A large number of Roman troops marched to Jerusalem for the feasts to keep order among the Jewish sects and pilgrims. A Roman military tribune acted as chief of police and his men were stationed in Jerusalem at King Herod's palace and at the fortress of Antonia that guarded King Herod's temple.

Father Daniel Scheidt Ordained Nov. 3, 2001 Associate Pastor: St. Pius X, Granger

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

My fifth grade teacher, Sister Jane Anthrop of the Sisters of St. Francis of Perpetual Adoration, initially proposed priesthood as my life's vocation; her words and prayers were the seed. The good, intelligent priests who were my teachers in high school were also very influential.

What is the most rewarding part of being a priest?

On a daily basis, in countless different ways radiating from my sacramental ministry, I am able to share with the families of my parish, the students I teach at Marian and with total strangers in the world what I believe to be the most essential truths of life, the very center of my joy: life in Jesus Christ.

What interests or hobbies do you have?

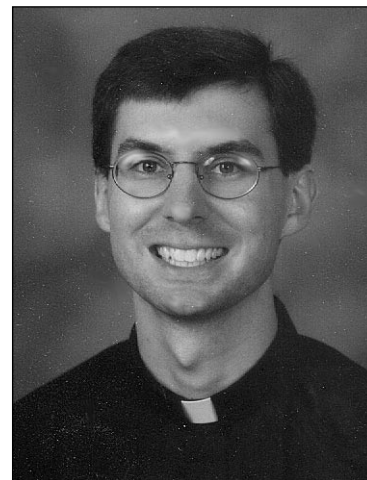
rollerblading, aquapodding, all things Italian

Do you have a pet?

I share a rectory with Father Bill Schooler and his cat, Hopeless. One of them sheds; both are funny.

What do you do for relaxation?

comb the beaches along Lake Michigan; reading, reading, reading



What is your favorite reading material?

Church history, issues of technology and culture, the New Urbanist movement in architecture, Wendell Berry and his fellow Agrarians, Flannery O'Connor, Sigrid Undset (of Kristen Lavransdatter fame). I read and loved the writings of Joseph Ratzinger before it was cool. It is my hope that G.K. Chesterton, if ever canonized, be declared a doctor of the church.

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

Sharing the goods of full communion of faith, worship and authoritative shepherding with the church throughout the earth, across the centuries, spanning to heaven itself.

Meet the Priest

What is your favorite prayer?

The Litany of the Saints — all of the members of the mystical body of Christ at prayer

What is your favorite Scripture passage?

Hebrews 12:1-2 "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that lay before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God."

Who is your favorite pope?

St. Peter. I love his successors as variations on a theme.

What is your favorite food?

St. Therese of Lisieux said it best: "I choose all!" Within that all, I further choose Mediterranean cuisine.

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

My two brothers are pit bosses on gambling boats. We're a family of extremes; I'm the black sheep.

How do you prefer to be addressed by the laity?

Father Dan, Father Scheidt or Fool for Christ

Sports

A great day for CYO track and field

BY MICHELLE CASTLEMAN

FORT WAYNE — Saturday, May 12, marked a great day in the history of Catholic Youth Organization (CYO) track and field. Not only did the weather cooperate perfectly for the city meet at Bishop Luers High School, but six records fell — half of which had been set long before the millennium.

St. John New Haven Raider boys and girls each scored 122 team points to take home top honors — a repeat for the girls. The Lady Cardinals from St. Charles were runner-up in the meet and scored 83 points. The team from St. Joseph-St. Elizabeth placed third with 46 points and the St. John Fort Wayne-Benoit-Hessen Cassel team was close behind with 45 points to earn fourth place.

The Raiders were led by first-place finishes in the high jump (Leah Painter) and from both relay teams. Their 4x100 relay team (Heddens, Lahrman, Painter, Wellman) set a city meet record clocking a 55.86. St. Charles had held this record for over 20 years.

First-place shot putter Kayla Zink heaved a 36-02 to erase the name of Janet Libbing, 1984, setting another CYO record. Zink also won the discus for the Raiders.

St. John Fort Wayne got a stellar performance from Anne Marie Shank. The eighth grader was not only a double winner in the distance races, but she also set meet records in both events. Her time of 5:36 in the 1,600-meter run shattered her own record from 2006 of 5:49. In the half mile, Shank turned in a 2:28.17, which raised the bar from Laurie Krouse's 1982 pace.

In boys' action, St. John Fort Wayne-Benoit-Hessen Cassel scored 85 points for second place with third place going to St. Joseph-St. Elizabeth with 54 points.

The first-place team, St. John New Haven, took the top spot in five out of the 12 events. Like the girls, they too won both relays, the 4x100 (Fuller, Hoffer, McCarthy, McCarthy) by less than half a second over the foursome from St. John Fort Wayne. Nick McCarthy did one lap in 58.64 seconds to win the 400-meter dash while throwers, Kevin Kohrman (shot put) and James Brames (discus) also earned 10 points each.

New names were added to the boys' CYO record books in the 1,600-meter run and the 100-meter dash. St. Jude's Andrew Eckrich turned in a 5:03.14 mile breaking Dillon Painter's 2005 record. Eckrich also won the 800-meter run.

The 100-meter dash was won by Benoit's DeAngelo Fincher

who sprinted to the finish in under 12 seconds (11.96) to win the race and set the record. This amazing athlete was a triple winner also topping the field in the 200-meter dash and the long jump.

"Overall, it was a great day for CYO track and field," said one of the Bishop Luers meet coordinators, Jacob Doctor.

2007 city meet results

Records denoted with *

Girls 100-meter hurdles

1. Jenna Pittenger, St. Charles, 18.02; 2. Courtney Heddens, St. John, NH, 18.12; 3. Hilary Watts, St. John, NH, 18.13

Boys 100-meter hurdles

1. Greg German, St. Vincent, 16.33; 2. Joe Quinn, St. John, NH, 16.69; 3. Brad Salisbury, St. Charles, 17.19

Girls 100-meter dash

1. Ali Tippman, St. Charles, 13.63; 2. Christianna Yeager, St. John/Benoit/Hessen Cassel, 13.83; 3. Emily Lahrman, St. John, NH, 14.07

Boys 100-meter dash

1. Deangelo Fincher *, St. John/Benoit/Hessen Cassel, 11.96; 2. Marquel Cooper, St. John/Benoit/Hessen Cassel, 12.60; 3. Nick McCarthy, St. John, NH, 12.80

Girls 800-meter run

1. Annemarie Shank *, St. John/Benoit/Hessen Cassel, 2:28.17; 2. Katie Kayser, St. John, NH, 2:38.38; 3. Jennie Colone, St. Jude 2:39.21

Boys 800-meter run

1. Andrew Eckrich, St. Jude, 2:22.58; 2. Hughie Baldus, St. John/Benoit/Hessen Cassel, 2:25.08; 3. Leighton Painter, St. John, NH, 2:27.80

Girls 4x100 relay

1. St. John, NH, * 55.86
2. St. Charles, 58.37

Boys 4x100 relay

1. St. John, NH, 51.27 2. St. John/Benoit/Hessen Cassel, 51.57 3. St. Joe/Elizabeth, 53.84

Girls 400-meter run

1. Anna McNamara, St. Joe/Elizabeth, 1:05.45; 2. Ali Tippman, St. Charles, 1:06.29; 3. Bridget Wellman, St. John, NH, 1:06.32

Boys 400-meter run

1. Nick McCarthy, St. John, NH, 58.64; 2. Alex Fletcher, St. Joe/Elizabeth, 1:01.58; 3. Jake Torkeo, St. Joe/Elizabeth, 1:01.78

Girls 200-meter dash

1. Christianna Yeager, St. John/Benoit/Hessen Cassel, 28.91; 2. Courtney Heddens, St. John, NH, 29.25; 3. Danielle Messman, St. Charles, 29.61

Boys 200-meter dash

1. Deangelo Fincher, St. John/Benoit/Hessen Cassel, 25.62; 2. Caleb Shutt, St. Therese, 26.45; 3. Mike McCarthy, St. John, New Haven, 26.72

Girls 1,600-meter run

1. Annemarie Shank *, St. John/

Benoit/Hessen Cassel, 5:38.05; 2. Kate Kinley, St. Jude, 5:48.83; 3. Jennie Colone, St. Jude, 6:05.65

Boys 1,600-meter run

1. Andrew Eckrich *, St. Jude, 5:03.14; 2. Bily McMannus, St. John/Benoit/Hessen Cassel, 5:24.76; 3. Jake Torkeo, St. Joe/Elizabeth, 5:24.96

Girls 4x200 relay

1. St. John, NH, 2:02.30
2. St. Charles, 2:05.90

Boys 4x200 relay

1. St. John, NH, 1:56.32; 2. St. John/Benoit/Hessen Cassel, 1:58.93

Girls discus throw

1. Kayla Zink, St. John, New Haven, 83-11; 2. Madelyn Irmiter, Queen of Angels, 74-08; 3. Chris Widner, St. Vincent, 73-11.50

Boys discus throw

1. James Brames, St. John, NH, 113-05; 2. Dan Vandergriff, St. Joe/Elizabeth, 102-08.50; 3. Kevin Kohrman, St. John, NH, 96-10

Girls long jump

1. Paige Sordelet, St. Charles, 14; 2. Sarah Bartels, St. Therese, 13-06.50; 3. Jenna Pittenger, St. Charles, 13-05

Boys long jump

1. Deangelo Fincher, St. John/Benoit/Hessen Cassel, 16-01.50; 2. Jake Torkeo, St. Joe/Elizabeth 14-10; 3. Nick McCarthy, St. John, NH, 15-02.00

Girls high jump

1. Leah Painter, St. John, NH, 4-07; 2. Natalie Kocks, St. Charles, 4-06; 2. Emily Lahrman, St. John, NH, 4-06

Boys high jump

1. Matt Byrd, St. Aloysius, 5-02; 2. Greg German, St. Vincent, 5-02; 3. Leighton Painter, St. John, NH, 4-08

Girls shot put

1. Kayla Zink*, St. John, NH, 36-02; 2. Chris Widner, St. Vincent 34-05; 3. Kayla Fendel, St. John, New Haven, 33-11.50

Boys shot put

1. Kevin Kohrman, St. John, NH, 38-07; 2. James Brames, St. John, NH, 36-09; 3. Logan Dorman, St. Therese, 34-02

Girls: team rankings — 12 events

1. St. John, New Haven — 122
2. St. Charles — 83
3. St. Joe/Elizabeth — 46
4. St. John/Benoit/Hessen Cassel — 45
5. St. Jude — 35
6. St. Vincent — 20
7. Queen of Angels — 12
8. St. Therese — 9

Boys: team rankings — 12 events

1. St. John, New Haven — 122
2. St. John/Benoit/Hessen Cassel — 85
3. St. Joe/Elizabeth — 54
4. St. Jude — 25
5. St. Vincent — 24
6. St. Charles — 20
7. St. Therese — 19
8. St. Aloysius — 18
9. Queen of Angels — 4

St. Thomas clinches the ICCL baseball tournament championship

BY ELMER J. DANCH

SOUTH BEND — Behind the superb two-hit pitching performance of Taylor Krugh, the St. Thomas Spartans of Elkhart won the post season baseball tournament of the Inter-City Catholic League with a classy 5-0 victory over the Holy Family Trojans.

The decisive win for the Spartans ended the 61st consecutive baseball season for the ICCL, which in recent years added the post season tournament in which all team in the John Bosco Division and the Martin De Porres Division competed.

Krugh struck out nine batters in twirling his best game of the season while the Spartans were smashing out 12. Tyler Rody and Matt Hammond each collected two hits for the Spartans that led

to three runs batted in. Each had a double.

The Spartans picked up their runs early, scoring two in the second, two in the third and one in the fourth.

St. Thomas beat St.

Anthony Maroon, 8-3, and Holy Family defeated Corpus Christi, 17-12, in which both teams had 12 hits apiece in the semifinal round.

In the quarterfinals, Holy Family defeated St. Thomas Gold, 11-4; St. Thomas overpowered St. Jude Green, 17-7; Corpus Christi edged St. Jude, 8-3.

Andy Klimek of Corpus Christi struck out 13. Cody Weber, Dylan McMahon, Tate Bellegante and Klimek had two hits each for Corpus Christi.

St. Anthony Maroon defeated Holy Family Blue, 11-0.



NOTRE DAME COACH CHARLIE WEIS VISITS BISHOP DWENGER



DENNIS FECH

Notre Dame Coach Charlie Weis stopped in for a brief visit to Bishop Dwenger High School on May 15. While waiting in the front office for classes to begin, Coach Weis was gracious enough to sign autographs for students and staff on items varying from school datebooks to Notre Dame ties and t-shirts. Students lined the glass that encloses the office taking a steady stream of photos. Coach Weis visited with Principal Tone and head football Coach Chris Svarczkopf before taking a quick trip through the building to wave at students. In the photo, from left, are Bishop Dwenger head football Coach Chris Svarczkopf, Notre Dame head football coach Charlie Weis and Principal Fred Tone.

Book looks at topics about the Holy Spirit

BY YORK YOUNG

It often seems as if the Holy Spirit is considered the poor stepchild of the Trinity. We don't talk about him, or even to him, very much. But when we struggle over a decision or pray about making the right choices, it's the Holy Spirit that moves us into action. It is his indwelling (see Jn 14:16,17; Rom 8:4) that makes "all things possible with God." (Mk 10:27)

But we know, from our catechism class, that each of the three persons of God — Father, Son and Holy Spirit — are equal, unified and team up to make that great mystery called the Trinity. Helping us understand better the Holy Spirit's role in our lives, the St. Paul Center Studies in Biblical Theology and Spirituality series,

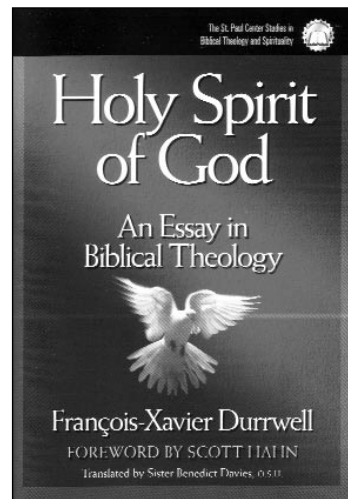
edited by the great new face in catechetics on the scene, Dr. Scott Hahn, recently translated "Holy Spirit of God: An Essay in Biblical Theology," by Francois-Xavier Durrwell (Servant Books, \$14.99). Sister Benedict Davies, OSU, conducted the translation.

Be forewarned: This is a heavily theological tome, with 240 detailed footnotes and what seems like thousands of references to biblical passages. But the presentation and topical construction allows the reader to focus on what may be of interest to him or her. Denoted by chapters is analysis of how the Spirit is of God; of Christ; in the church; and of the Father and Son.

Though we all know that Christ died that we all might have life, that life is brought forth by the Spirit. "Christ died to introduce man into communion with the Holy Spirit," we read. Also, "The

mystery of the glorious cross is the mystery of the Trinity aligning itself with the world."

The persons of the Trinity work together. "Jesus had said everything (cf. Jn 15:15), and yet he still had many things to say (cf. Jn 16:12), for his mystery, even when revealed, remains unfathomable. The role of the Spirit would be to recall everything (cf. 14:26) and to interpret Jesus, to 'lead the complete truth' (Jn 16:13)." Here, again, we see that our knowledge and ability to



understand — in our limited way — what Christ wants us to do and be is directed by the Spirit.

The Spirit also helps guide the church: "In the one Spirit we were all baptized" (1 Cor 12:13). Each community begins in the sacrament of water and the Spirit. In this world where all are born pagans

and have yet to become Christians, the church is always being 'founded.' Even in her baptized members, the church finds herself involved in a phase of being built into a house where God lives in

the Spirit (cf. Eph 2:22)."

But despite the guidance and power of the Spirit, it acts as Pope John Paul II's use to talk of the church, which proposes, not imposes. Durrwell explains: "The divine mystery is not first revealed by stating truths, by 'dictating' them to our intellect: God comes out of himself in the Spirit who is his ecstasy and encounters man in the depths of his person, where intellect and will are unified at their roots." This is another great gift our triune God gives us.

This book is full of gems about the most mysterious of topics. Yes, reading this book will take more than a little effort. But taking the time for reflection on this may be what the doctor — excuse me, the Spirit — ordered.

Shrek the Third

BY HARRY FORBES

NEW YORK (CNS) — Not that it will matter to most how critics weigh in, but we're happy to report that "Shrek the Third" (DreamWorks) lives up to the high standards of the first two films, and therefore can be warmly recommended for family viewing, albeit with some minor cautions.

Near the start of this new installment, everyone's favorite green ogre, Shrek (voiced by Mike Myers) finds himself scarily on the precipice of assuming the throne, as his frog father-in-law (John Cleese) is about to, uh, croak.

Just before he does, the king blurts out the name of another potential heir who might assume the burdens of statehood: one Arthur Pendragon.

Dreading the restrictions of royal life, Shrek is determined to find this substitute ruler at all costs, and sails off posthaste with his trusty buddies — Donkey (Eddie Murphy) and Puss in Boots (Antonio Banderas) — to find young Artie (Justin Timberlake), not the knight he first spies (Lancelot), but a bullied loser at a high school. (Today's teenage jargon — "like" and "totally" peppering every utterance — is hilariously on target.)

While Shrek is away, however, the evil Prince Charming (Rupert Everett) has talked a host of fairy-tale villains and ne'er-do-wells — Captain Hook (Ian McShane) and Snow White's Evil Queen (Susanne Blakeslee), among them — to rise up against the heroic characters.

So, astride witches' broomsticks and accompanied by fearsome "Wizard of Oz"-like anthropomorphic trees, they fly into Far Far Away, wreak havoc on the town, and capture Shrek's wife, Princess Fiona (Cameron



CNS PHOTO/DREAMWORKS

A scene from *Shrek the third*.

Diaz), and the other princess divas, Cinderella (Amy Sedaris), Snow White (Amy Poehler) and Rapunzel (Maya Rudolph).

Shrek hears of this dismaying news, and with the help of retired wizard Merlin (Eric Idle) gets magically, if clumsily, transported back home so they can rescue Fiona and liberate the kingdom. (In the process, Puss in Boots and Donkey end up in each other's bodies, making for more amusing silliness, and Murphy and Banderas are in top form.)

Writer and co-director (with Raman Hui) Chris Miller's latest installment has a somewhat darker edge — for example, the king's death and funeral and the destruction of the town — though there's no stinting on laughs.

So, too, the animation is better than ever, and visually the film offers a rich palette.

The careful emphasis in Miller's script on good values such as believing in yourself, sacrificing for others, eschewing violence and trusting in mankind's innate goodness override the occasional crude and mildly suggestive gags, which necessitate the A-II classification, but which many parents may choose to overlook in a story decked out with such a positive message and so obviously kid-friendly on the whole.



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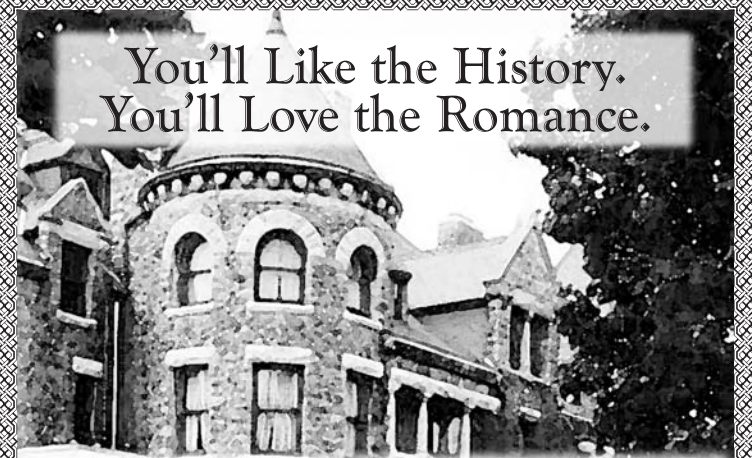
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WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send in your announcement at least two weeks prior to the event. Mail to: Today's Catholic, P.O. Box 11169, Fort Wayne 46856; or e-mail: fhogan@fw.diocesefwsb.org. Events that require an admission charge or payment to participate will receive one free listing. For additional listings of that event, please call our advertising sales staff at (260) 456-2824 to purchase space.

DEVOTIONS

German Mass and dinner

Fort Wayne — St. Peter Church, 500 E. Dewald St., will open German Fest with a Mass at 11 a.m. on Sunday, June 3. Father Charles Herman will be the celebrant, with Jeffery Manns directing the Fort Wayne Mannerchor and Dammenchor in German music. Following Mass a traditional dinner of bratwurst, sauerkraut, German potato salad, dessert and beverages will be served in the Pavilion for \$7. The Pavilion is handicap accessible.

Day of Reflection

Mishawaka — A Day of Reflection will be held at St. Francis Convent (across from Marian High School) on Wednesday, May 30, from 9:30 a.m. until 2:30 p.m. The theme for the day is "Blessed Be." Please bring your Bible. The cost of the day is \$15 and includes lunch. Register by Friday, May 25, to Sister Barbara Anne Hallman at (574) 259-5427.

Little Flower Holy Hour

Fort Wayne — Diocesan seminarian Deacon Jason Freiburger will celebrate the Holy Hour at MacDougal Chapel on Tuesday, June 5, at 7:15 p.m.

RUMMAGE SALES

Luers loot on sale

Fort Wayne — Bishop Luers High School will have a rummage sale on Saturday, June 2, from 8 a.m. to 2 p.m. in the Bishop Luers cafeteria. A bag sale will begin at 1 p.m.

Christ Child Society plans sale

Fort Wayne — The Christ Child Society will have a garage sale on Friday, June 8, from 8 a.m. to 2 p.m. and on Saturday, June 9, from 8 a.m. to noon at Queen of Angels Activities Center, 1500 W. State.

FUND RAISERS

Funfest announced at Precious Blood

Fort Wayne — Most Precious Blood Parish will have Funfest 2007 on Friday, June 1, with a hotdog and hamburger picnic from 5-7:30 p.m. and music by Jim Didier and friends from 6-9 p.m. Saturday, June 2, beginning at 11 a.m. will feature children's games, raffle, bingo, crafts, a beer tent and a hog roast from 5-7:30 p.m. with music by Loose Change from 8-11 p.m.

St. Hedwig Holy Name Society is selling raffle tickets for ND season tickets

South Bend — A raffle for two Notre Dame season tickets will take place from now until Aug. 19. First prize is two season tick-

ets; second prize is \$100 and third prize is \$50. Tickets are \$1 each or 6 for \$5. Send check or money order to St. Hedwig Holy Name Society, 1104 N. Elliot St., South Bend, IN 46628.

Knights plan fish fry

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish fry on Friday, June 1, from 5 to 7 p.m. Adults \$7, children (5-12) \$3. Chicken strips for \$7 and shrimp for \$8 will be available.

MISC HAPPENINGS

Anniversary celebration for Father Dan Leeuw

Fort Wayne — Queen of Angels Church will host the 50th anniversary of the ordination of Father Daniel R. Leeuw with a Mass of Thanksgiving at 3 p.m. on Sunday, May 27. Bishop Carl Mengeling of the Diocese of Lansing, Mich., will concelebrate the Mass with Father Leeuw and serve as the homilist.

A reception will follow in the Msgr. Faber Activities Center.

Ten Commandments monument dedication

New Haven — St. John the Baptist will dedicate a monument on Sunday, June 3, after the 9:30 a.m. Mass. The monument is provided by the Knights of Columbus and manufactured by Tri State Memorials. Father Paul McCarthy, pastor, will preside over the ceremony.

Scouts plan retreat

Fort Wayne — The Diocesan Catholic Committee on Scouting invites all Cub Scouts and Girl Scouts through grade 5 to a retreat with the theme: "Contemplating the Face of Christ through the Glorious Mysteries," where you will earn your Glorious Mysteries Rosary patch. The retreat will be June 9, at Our Lady of Good Hope beginning at 12:30 p.m. and conclude at the 4:30 p.m. vigil Mass.

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Miguel T. Vasquez, 32,
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Korey Taylor Simpkins,
21, St. Charles
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Granger

Chester B. Lindorf, 86,
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Mishawaka

Carolyn Parr-Niblick-
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Sister M. Bettina
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Sandra Irene De
Crane, 67, Sacred
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St. Casimir

Lucille D. Martin, 92,
Corpus Christi

Cecelia N. Robinson,
89, Little Flower

Raymond A. Goepfrich,
88, Holy Cross

Marlene R. Moss, 69,
Christ the King

Andrew A. Toppel, 90,
St. Matthew Cathedral

Richard R. Rospopo, 73,
Christ the King

Arthur A. Hazinski, 88,
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Fort Wayne — Donations are always accepted for cars, trucks and vans. Donations are tax deductible. Call (260) 456-3561 for pick up or drop off at the store, 1600 S. Calhoun St.

DONATIONS

Mustard Seed Furniture Bank can use your donations

Fort Wayne — The Mustard Seed Furniture Bank is in need of furniture. Donations may be picked up by calling (260) 471-5802. The Mustard Seed is dedi-



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Competitive compensation and benefits will be provided commensurate with qualifications and experience. Interested persons should email a resume and cover letter by June 15, 2007 to:

Father William O'Donnell

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Liturgist

Our Lady of Victory Missionary Sisters seeks a person capable of planning liturgies for Eucharist and seasonal celebrations. Person must be proficient in organ or piano, good music skills. Person must be a team player and adaptable; music degree or equivalent experience, computer skills, and organizational ability. Knowledge of Catholic liturgy is required along with education and experience.

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Liturgy Search Committee

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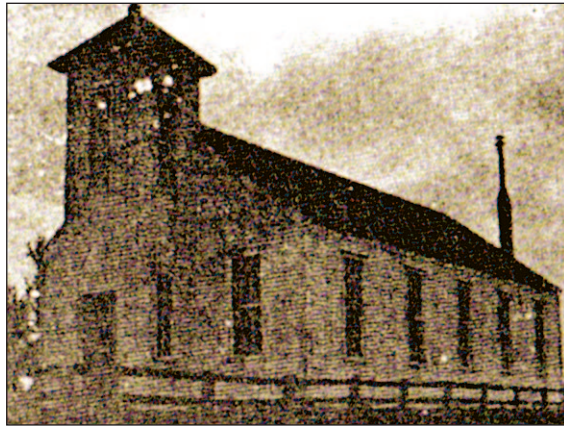
St. Stanislaus Kostka, New Carlisle, Est. 1884

It takes a determined pilgrim to find St. Stan's, as it is affectionately called in this area of St. Joseph County. Somewhere between Notre Dame's Golden Dome and the shadow of Indiana's toll road lies St. Stanislaus Kostka, as isolated and alone as it was at its founding 123 years ago. There is neither a gas pump nor garage sale within miles of this tiny country church yard. Its spire and steeple make the venerable brick church conspicuous among faded barns and flat farm fields.

St. Stan's is so seemingly lost, that it is located, not in New Carlisle, but in an area called Terre Coupee, which officially exists in name only.

St. Stanislaus Kostka, one of Poland's favorite saints was only 18 at the time of his death on the feast of the Assumption in 1568, but was already a member of the Jesuit order.

In 1884, South Bend's Polish community was growing, due to factory jobs at the Studebaker Wagon works and the Oliver plant. For those who settled miles west of the city to farm, found it difficult to travel to St. Hedwig, the first Polish parish.

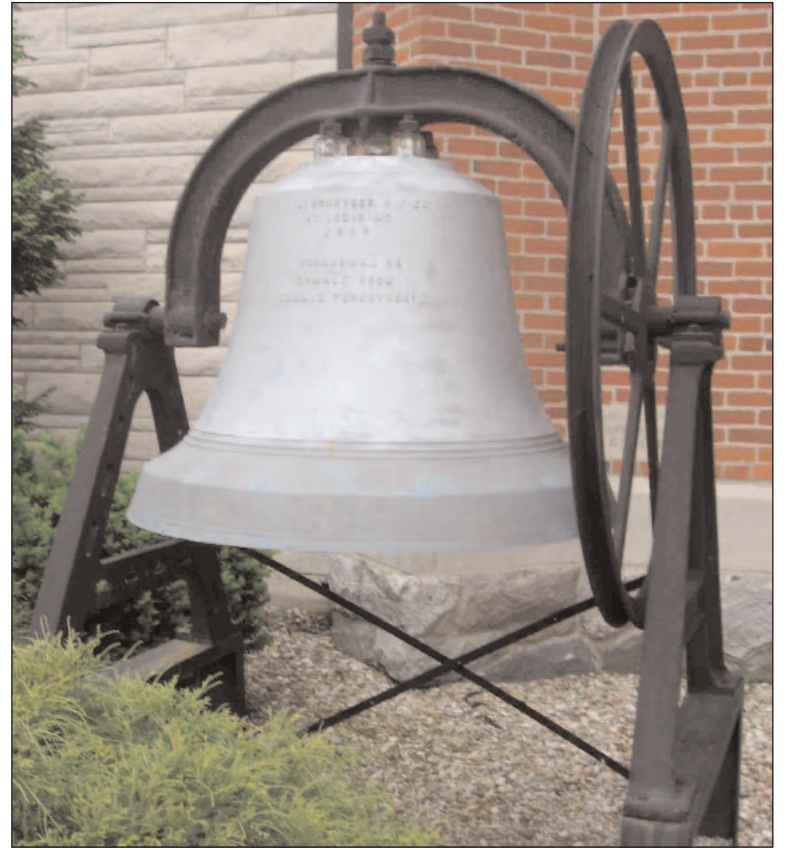


This need was not unknown to Father Valentine Czyzewski, the dynamic Holy Cross priest who established all of the Polish parishes in southwest South Bend. He was undoubtedly the one who selected the boy saint as the patron for the new church in Terre Coupee.

The 60x30 foot wood frame house of God was a labor of love, with land donated by Lawrence and Mary Mackowski to Bishop Dwenger for \$1. Sawmill owner Fred Miller donated the lumber, and with parishioners building the church, the total cost was \$1,800. It was dedicated on Sunday, Oct. 12, 1884.

By the turn of the century, St. Stanislaus' parishioners had outgrown their small frame church and a cornerstone for a new church was laid on Aug. 30, 1903. There were now 550 registered parishioners.

More than another century later, St. Stanislaus Kostka continues to serve parishioners of Terre Coupee, South Bend, Rolling Prairie and North Liberty in this quiet spot so near, yet so far away.



MARK WEBER

Cast in St. Louis, Mo., this bell which cost \$1,000 in 1904, represented a large bequest to the parish of St. Stanislaus Kostka by Thomas Turczynski whose name is embossed on the exterior. At left is St. Stanislaus Kostka Church in St. Joseph County. The area was named by French explorers. Terre Coupee means "land cut off (from water)."



MARK WEBER

The mural of Mary Queen of Peace was designed by Queen of Peace parishioner and artist Charles O'Neil. At lower right is the exterior of Queen of Peace dedicated in 1970. At upper right the sanctuary is shown.

Queen of Peace, Mishawaka, Est. 1957

While the history and 50th anniversary of Queen of Peace Parish is focused in this week's special feature pages, here are some notable highlights.

Forty families gathered for the first Mass in 1957 as parishioners attended Mass in the gym of Twin Branch School. Father Milford Bell was the celebrant.

One year later, in 1958, a parish rectory and school were built and dedicated with Mass held in the "green room."

In 1963, Father Michael J. Vichuras was assigned as pastor. He spearheaded a fund drive in 1968 to build a church and gymnasium with the help of Thomas Fischer and the administrative committee.

The groundbreaking ceremony for the new church took place May 4, 1969. The new church was dedicated by Bishop Leo Pursley and Father Vichuras in June of 1970. A dinner-dance followed the dedication.

The decision to close the school came in 1970

primarily because the Franciscan Sisters of Mishawaka withdrew, and it was believed that financial difficulties of hiring lay teachers would present a heavy burden.

In 1973, two parishioners, Eugene Egendoerfer and Theodore Krizman were ordained permanent deacons by Bishop Pursley. Egendoerfer served at Queen of Peace until he retired in 1999.

In 1978, the parish burned the mortgage, and Father Camillo Tirabassi became the pastor.

Father Elden Miller, who became pastor in 1988, reopened the school in 1999.

Father Richard Hire became pastor in 2003. A year later, he spearheaded the Growing Together With Christ Campaign to raise funds for the school expansion. In 2006, the parish cut the ribbon for the new wing of the school.

