



July 15, 2007

Serving the Diocese of Fort Wayne-South Bend

TODAY'S CATHOLIC

Pope relaxes restrictions on use of Tridentine Mass

BY JOHN THAVIS

VATICAN CITY (CNS) — In a long-awaited overture to disaffected Catholic traditionalists, Pope Benedict XVI relaxed restrictions on the use of the Tridentine Mass, the Latin-language liturgy that predates the Second Vatican Council.

The pope said Mass celebrated according to the 1962 Roman Missal, commonly known as the Tridentine rite, should be made available in every parish where groups of the faithful desire it.

He said that while the new Roman Missal, introduced in 1970, remains the ordinary way of Catholic worship, the 1962 missal should be considered "the extraordinary expression of the law of prayer."

This implies no liturgical division, he said, but simply "two uses of the one Roman rite."

The pope's directive came July 7 in a four-page apostolic letter to the world's bishops titled "Summorum Pontificum." The new norms will take effect Sept. 14, the feast of the Exaltation of the Holy Cross.

An accompanying personal letter from the pontiff dismissed fears that the decree would foment divisions in the church or be seen as a retreat from Vatican II.

The pope said the new Mass rite would certainly remain the church's predominant form of worship. Use of the old missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language, and "neither of these is found very often," he said.

But the pope expressed sympathy with Catholics who are attached to the Tridentine rite and uncomfortable with the new Mass. In the post-Vatican II period, he said, excessive liturgical creativity often led to "deformations of the liturgy which were hard to bear."

"I am speaking from experience, since I, too, lived



CNS PHOTO/KAREN CALLAWAY

Carmelite Father Casimir Borcz elevates the chalice during a Tridentine Mass at the Carmelite monastery in Munster, March 31. The Vatican released a papal document July 7 expanding use of the Tridentine Mass.

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WORLD YOUTH DAY CROSS AT RALLY IN SYDNEY



CNS PHOTO/ RUSSELL MCPHEDRAN

The World Youth Day cross is carried at a rally of some 7,000 people in Sydney, Australia, July 1. The cross will travel throughout Australia in advance of 2008 World Youth Day in Sydney. A diocesan group is currently making plans to participate. See story on page 18.

Diocese names MacMichael director of Office of Worship

BY VINCE LABARBERA

FORT WAYNE — The Diocese of Fort Wayne-South Bend has announced a director for the Office of Worship.

"I am very pleased to share with you that we have found a new director of the Office of Worship," said Bishop John M. D'Arcy. "He is Brian MacMichael. I know that Brian will be an excellent addition to our staff." The appointment was effective July 9.

MacMichael will assist the bishop in his care for the liturgy, providing programs and resources for celebrating the liturgy and for the initial and ongoing formation of liturgical ministers. In addition, the worship office serves as a support and resource for the Rite of Christian Initiation for Adults, including the coordination of diocesan rites and assists with liturgical aspects of church renovation and new church building.

MacMichael succeeds James Fitzpatrick,

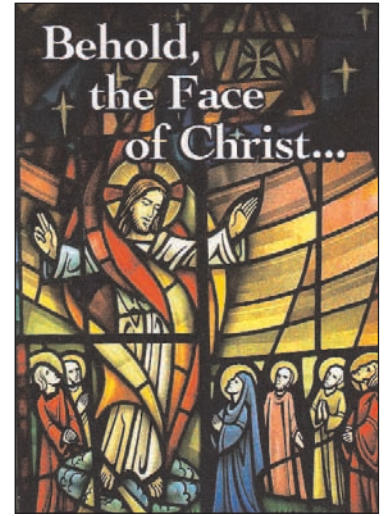


BRIAN MACMICHAEL

diocesan master of ceremonies, who for the past year also has been serving as interim director of the Office of Worship.

A native of Bradenton, Fla., MacMichael earned a bachelor's degree in theology in 2004 and a master's degree in sacred theology, specializing in liturgical studies, in 2006, both from the University of Notre Dame. He spent the past year in Washington, D.C. studying for a doctorate degree in theology at the John Paul II Institute for Studies on Marriage and the Family. MacMichael now will reside in Fort Wayne.

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TODAY'S CATHOLIC

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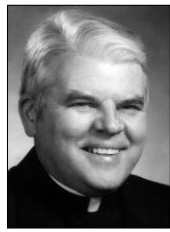
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America's freedom and opportunity attracts immigrants



NEWS & NOTES

BISHOP JOHN M. D'ARCY

About Independence Day

When you read this, the holiday will be long over, but I am putting these few thoughts together for July 4, prior to heading back to my hometown for a visit with my sisters and their families and the chance, also, for some time with priest friends, my companions over a lifetime.

Independence Day and civic holidays make me think of my parents. They were Irish to the core and filled with a sense of their culture, especially the music and the song, and I grew up with great stories of the Irish patriots. Nevertheless, it was their love for their adopted country that shone through.

In fact, my mother used to help prepare others of her family, who followed her to this country, for their exams in citizenship. "Now you must live up to it," I heard her say to those who were preparing for citizenship. She told me about her trip to Ireland as a young girl, back to see her mother. I think it would have been around

1927 or 1928. She said her proudest moment was when she returned up New York Harbor by the Statue of Liberty and heard the custom officials say: "American citizens first." She was a citizen by then, and it was precious to her. My father, too.

The land of their adoption, the land that gave them freedom and economic opportunity, was always very special to them. I think when your parents are immigrants you see the country through their eyes. As they saw it from afar. I am told my father used to say in Ireland, "I will be an old man when I get to America." He was 26 when he came here because he could not find the money before that and had to borrow it from a cousin who had preceded him here and from his brother, who had a job in Dublin.

We hear the World War II generation is "the greatest generation," and in a sense it is true. But the generation of immigrants from so many countries who came through New York's Ellis Island and other ports in the first quarter of the 20th century were remarkable as well.

What is it about this country with all its faults and failings that is attractive to the world? Freedom, surely, and opportunity.

All of this should call us to prayer for our country in this present difficult time and for all our elected officials as well.

An inspiring moment

I drove south from South Bend on a lovely Sunday morning, the first day of

July, for an event at the beautiful Donaldson campus of the Poor Handmaids of Jesus Christ. Here I celebrated Mass and gave a conference for 23 young men who had come for a time of discernment. There were about 10 of our seminarians there as well. Carl Loesch, principal of Marian High School, had spoken to them about the vocation of husband and father. Some of our priests, including Fathers Mark Gurtner, Glenn Kohrman and Bernie Galic, had spoken to them about vocations to the priesthood. I was impressed with the young men, their quality and their fine questions. They spoke about the struggle and turmoil to decide between the priesthood and the vocation of marriage. I spoke to them about the importance of prayer and seeking God's light in this decision.

It was obvious that parishes with strong youth ministries are doing something special and encouraging young men to consider the priesthood. The maturity of the men, their goodness and their desire to do the right thing was so evident. I left there and returned to South Bend, joyful that such reflection and prayer is going on among the young in our diocese.

I put off my departure by one day in order to get more done, but on July 3, early in the morning, I will be winging east and praying for you all. I will hope to pray at the grave of my parents, visit some holy places, walk the ocean and visit a certain ballpark.

See you all when I return.

Vatican reaffirms truth, oneness of Catholic Church

BY JOHN THAVIS

VATICAN CITY (CNS) — In a brief document, the Vatican's doctrinal congregation reaffirmed that the Catholic Church is the one, true church, even if elements of truth can be found in separated churches and communities.

Touching an ecumenical sore point, the document said some of the separated Christian communities, such as Protestant communities, should not properly be called "churches" according to Catholic doctrine because of major differences over the ordained priesthood and the Eucharist.

The Vatican released the text July 10. Titled "Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church," it was signed by U.S. Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith, and approved by Pope Benedict XVI before publication.

In a cover letter, Cardinal Levada asked the world's bishops to do all they can to promote and present the document to the wider public.

The text was the latest chapter in a long-simmering discussion on what the Second Vatican Council intended when it stated that the church founded by Christ "subsists in the Catholic Church," but that elements of "sanctification and truth" are found outside the Catholic Church's visible confines.

The related discussion over the term "churches" surfaced publicly in 2000, when the doctrinal congregation — then headed by Cardinal Joseph Ratzinger, now Pope Benedict — said the term "sister churches" was being misused in ecumenical dialogue.

In a format of five questions and answers, the new document stated that Vatican II did not change Catholic doctrine on the church. It said use of the phrase "subsists in" was intended to show that all the elements instituted by Christ

endure in the Catholic Church.

The sanctifying elements that exist outside the structure of the Catholic Church can be used as instruments of salvation, but their value derives from the "fullness of grace and truth which has been entrusted to the Catholic Church," it said, quoting from Vatican II's "Decree on Ecumenism."

The text said the Second Vatican Council used the term "church" in reference to Orthodox churches because, although separated from the Catholic Church, they have preserved apostolic succession, the ordained priesthood and the Eucharist. Nevertheless, they "lack something in their condition as particular churches" because they are not in union with the pope, it said.

The Christian communities born out of the Reformation, on the other hand, do not enjoy apostolic succession — the unbroken succession of bishops going back to St. Peter — and therefore "cannot, according to Catholic doctrine, be called 'churches' in the proper sense," it said.

In his cover letter, Cardinal Levada said the document came in response to critical reactions to the teaching of "Dominus Iesus," another doctrinal congregation document of 2000, which said the Catholic Church was necessary for salvation, and to ongoing confusion over interpretations of the phrase "subsists in."

An authoritative commentary published July 10 in the Vatican newspaper, *L'Osservatore Romano*, said the congregation had acted to protect the unity and uniqueness of the church. The document, the commentary said, took aim at the notion that the "church of Christ" was "the sum total of the churches or the ecclesial communities" or that it exists only as a future goal.

"If this were the case, the church of Christ would not any longer exist in history, or would exist only in some ideal form emerging either through some future convergence or through the

reunification of the diverse sister churches," it said.

What Vatican II intended was to recognize ecclesial elements in non-Catholic communities, it said.

"It does not follow that the identification of the church of Christ with the Catholic Church no longer holds, nor that outside the Catholic Church there is a complete absence of ecclesial elements, a 'churchless void,'" it said.

The council's wording does not signify that the Catholic Church has ceased to regard itself as the one true church of Christ but that it recognizes that true ecclesial realities exist beyond its own visible boundaries, it said.

Regarding the doctrinal congregation's insistence that communities originating from the Reformation are not churches, the article said:

"Despite the fact that this teaching has created no little distress in the communities concerned and even among some Catholics, it is nevertheless difficult to see how the title of 'church' could possibly be attributed to them, given that they do not accept the theological notion of the church in the Catholic sense and that they lack elements considered essential to the Catholic Church."

U.S. Dominican Father J. Augustine Di Noia, undersecretary of the doctrinal congregation, said the document does not call into question Pope Benedict's pledge to work for ecumenical progress.

"The church is not backtracking on its ecumenical commitment. But ... it is fundamental to any kind of dialogue that the participants are clear about their own identity," he told Vatican Radio.

Father Di Noia said the document touches on a very important experiential point: that when people go into a Catholic church and participate in Mass, the sacraments and everything else that goes on there, they will find "everything that Christ intended the church to be."

MASS

CONTINUED FROM PAGE 1

through that period with all its hopes and confusion. And I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the church," he said.

The pope noted that many older Catholics have a long connection with the 1962 Roman Missal. But in recent years, he said, it has been clearly demonstrated that young people are also being attracted by the old liturgy.

By widening its availability, the pope said, he hoped to make the new and old liturgical forms "mutually enriching."

The Tridentine Mass has been allowed as a liturgical exception since 1984, but Catholics had to request permission from local bishops, who did not always consent.

The new decree significantly altered the bishop's role, maintaining his general oversight on liturgy but removing him from initial decisions on Tridentine Masses.

The document said a priest who wishes to celebrate the Tridentine Mass alone "does not require any permission," and lay Catholics who spontaneously wish to attend such Masses may do so.

Local pastors are to handle more formal requests for scheduled Masses, the document said. The text does not require all parishes to automatically establish a Tridentine Mass schedule, but it said that where "a group of faithful attached to the previous liturgical tradition exists stably," the pastor should "willingly accede" to their request to make the old Mass available.

In scheduling Tridentine Masses, the document said local pastors should balance these special requests with the ordinary pastoral demands of the parish. It offered some guidelines: On Sundays and feast days, parishes may offer only one Tridentine Mass; the old Mass can also be celebrated on weekdays and in particular circumstances such as weddings, funerals or pilgrimages. It said bishops may celebrate the sacrament of confirmation according to the old rite, too.

When a group of the lay faithful "does not obtain what it requests from the pastor," it should inform the local bishop, who is "earnestly requested to grant their desire," the document said. If the bishop is unable to provide for this kind of celebration, the matter goes to the Vatican's Pontifical Commission "Ecclesia Dei," which is charged with "maintaining vigilance over the observance and application" of the new decree, it said.

Religious orders may offer Tridentine Masses in conventual or community celebrations in their own oratories, it said.

The document also gave bishops the power to erect a "personal parish" for celebrations according to the old liturgy.

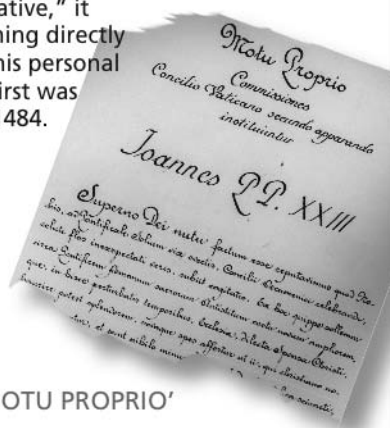
The text allowed for Mass readings in local languages, even when the 1962 missal is being used,

Motu Proprio

Latin for "on his own initiative," it appears in documents coming directly from the pope signifying his personal interest in the topic. The first was issued by Innocent VIII in 1484.

NUMBER ISSUED BY

Benedict XVI	5
John Paul II	24
Paul VI	43
John XXIII	2
Pius XII	3



DOCUMENTS ISSUED 'MOTU PROPRIO'



John Paul II
"Sacramentorum sanctitatis tutela"
 establishing new guidelines for dealing with priests accused of sexual abuse.
 Jan. 10, 2002
"Ecclesia Dei" excommunicating Archbishop Marcel Lefebvre and four illicitly ordained bishops for their disobedience.
 July 2, 1988



Paul VI
"Sacrum Diaconatus Ordinem" restoring the permanent diaconate in the church.
 June 18, 1967



Pius X
"Tra le sollecitudini" outlining regulations for sacred music
 Nov. 22, 1903

Source: CNS reports and www.vatican.va

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using a Lectionary, or book of Mass readings, that has been approved by Vatican. The pope also suggested that new saints and new prefaces should be inserted in the 1962 missal; that question will be studied by the "Ecclesia Dei" commission.

Priests may use the Roman Breviary of 1962 to pray the Liturgy of the Hours, including morning prayer and evening prayer, the document said.

Unlike the 1984 indult offered by Pope John Paul II, the new decree did not explicitly state that those requesting permission for the Tridentine Mass must accept the legitimacy of the new Mass.

new decree after three years. If serious problems emerge, "ways to remedy them can be sought," he said.

The publication of the decree came after nearly two years of review. Although it was issued "motu proprio," a phrase that signifies a pope is acting on his own initiative, Pope Benedict consulted on the question with the world's cardinals and bishops.

The strongest apprehensions were voiced by French and German bishops, who worried that internal church unity — and their own authority — could be weakened by creating parallel worshiping communities. Other bishops

said the move could be seen as delegitimizing the liturgical reform of Vatican II.

The pope, in his personal letter, dismissed both fears as "unfounded." He blamed in part "news reports and judgments made without sufficient

information" for confusion over his decision and for divergent reactions ranging from joyful acceptance to harsh opposition.

He emphasized that although the new Mass of 1970 was designed to replace the old liturgy, the 1962 Roman Missal was "never juridically abrogated." Its restoration as an extraordinary form of worship thus does not undermine the council's decisions, he said.

"There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture," he said.

"What earlier generations held as sacred remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful," he said.

STATEMENT FROM BISHOP JOHN M. D'ARCY

Regarding letter of Pope Benedict XVI concerning celebration of Mass

Pope Benedict has shown his pastoral concern for those who wish to have greater access to the Mass as it was celebrated prior to and during the Second Vatican Council. His letter to the bishops of the church and the document concerning the wider use of the Latin Mass also show his love for those who have separated themselves from full communion with the church over this and other issues. With the pope's knowledge of church history, he declares that the terrible separations of the past have sometimes been allowed to "harden" due to the failure of the church to try to reconcile.

The vocation of the one holding the papal office is always one of unity and communion. Pope Benedict has acted courageously and as a good shepherd. I am reminded of the example of the Good Shepherd in the 10th chapter of John's Gospel:

"I have other sheep that do not belong to this fold. I must lead them too, and they shall hear my voice. There will be one flock then, one shepherd" — Jn 10:16.

The document in question goes into effect Sept. 14, 2007, the feast of the Triumph of the Cross. I will work with our Office of Worship, our Liturgical Commission and our priests to implement in a careful and pastoral manner this document, keeping in mind the importance of unity in both the parish and the diocese. The pope makes clear in his letter to the bishops that the Mass as celebrated in all of our churches, referred to as the new Roman Missal of 1970, "will certainly remain the ordinary form of the Roman Rite, not only on account of the juridical norms, but also because of the actual situation of the communities of the faithful."

Let me assure the faithful that in keeping with the recent papal document, the celebration of the holy Mass in our parish churches to which they have become rightly attached will continue and will be available to all.

After recent consultation with the diocesan Council of Priests, we have invited the Fraternity of St. Peter to send a priest to our diocese to help us in the wider use of the older form of Mass (referred to in the recent document as the Missal of Pope John XXIII).

The pope voices the hope that this will bring about a reconciliation deep in the heart of the church. Let us all pray that this may be so. Let us also pray that those who have separated themselves may receive this invitation with an open heart.

As for church unity, the pope told the bishops that he had essentially freed them from having to decide on specific requests for the old liturgy, but was relying on them to maintain communion among their faithful. In particular, he asked the bishops to demonstrate "charity and pastoral prudence" in dealing with and improving the attitude of Catholic traditionalists.

"I very much wish to stress that these new norms do not in any way lessen your authority and responsibility, either for the liturgy or for the pastoral care of your faithful. Each bishop, in fact, is the moderator of the liturgy in his own diocese," he said.

He said that if a problem arises that the parish priest cannot resolve, the local bishop can always intervene, "in full harmony, however, with all that has been laid down by the new norms."

The pope expressed his conviction that in relaxing restrictions on use of the pre-Vatican II liturgy, he was fulfilling a historic papal duty to maintain church communion. On the question of the old Mass, he urged the bishops: "Let us generously open our hearts and make room for everything that the faith itself allows."

The pope did not get into specifics about how the new decree might affect the Vatican's difficult dialogue with leaders of the Lefebvrite religious order, the Society of St. Pius X.

In his personal letter, the pope told the bishops that fidelity to the old Mass has become an external

sign of identity for the Lefebvrite society, but noted that the reasons for their break with the Vatican "were at a deeper level."

In a meeting in 2005 with the pope, Bishop Bernard Fellay, head of the society, asked for the restoration of the Tridentine rite as a sign of good will.

In the Tridentine rite, the priest celebrated Mass facing east, which — given the layout of most churches — meant he celebrated with his back to the congregation. Since the promulgation of the new Roman Missal, the priest normally faces the congregation. And while Latin is the original language of both liturgical texts, the new missal permits use of the vernacular language; because it called for full, active participation, the use of a local congregation's language became customary.

The Roman Missal of 1962 raises an issue in Catholic-Jewish relations. Although the phrase "perfidious Jews" was no longer in the 1962 version of the missal, it did ask for prayers for the conversion of Jews and for "the blindness of that people" so they may acknowledge Christ.

The new Mass changed that language, asking prayers so that Jews, as the chosen people, "may arrive at the fullness of redemption."

The text of the apostolic letter was officially issued only in Latin. The pope's accompanying personal letter was made available in several languages, including English.

The Latin Mass is offered at Sacred Heart Parish in Fort Wayne and St. John the Baptist Parish in South Bend.

Vatican sources said such acceptance would be presumed, however.

In his personal letter, Pope Benedict said the priests who celebrate according to the Tridentine rite cannot, as a matter of principle, exclude celebrating the new Mass.

"The total exclusion of the new rite would not, in fact, be consistent with the recognition of its value and holiness," he said.

That could be an important point in the Vatican's ongoing reconciliation efforts with the members of the Society of St. Pius X, founded by the late Archbishop Marcel Lefebvre, who was excommunicated in 1988. The society rejects the new Mass and several teachings of Vatican II.

The pope invited bishops to report on implementation of the

Letter to Chinese Catholics seeks to unite divided communities

BY JOHN THAVIS

VATICAN CITY (CNS) — In a groundbreaking letter to Chinese Catholics, Pope Benedict XVI established new guidelines to favor cooperation between clandestine Catholic communities and those officially registered with the government.

The papal letter strongly criticized the limits placed by the Chinese government on the church's activities. But on several key issues, including the appointment of bishops, it invited civil authorities to a fresh and serious dialogue.

The 55-page letter, published by the Vatican June 30, was accompanied by a Vatican Press Office commentary that reiterated the Vatican's willingness to move its nunciature from Taiwan to Beijing, as soon as diplomatic relations are established with China.

The letter was posted on the Vatican's Web site in several languages, including traditional and modern Chinese, and had been sent earlier to Chinese authorities as a courtesy.

Throughout the text, the pope expressed his appreciation for the suffering of Chinese Catholics under communism. He said their devotion to the faith and their loyalty to the pope "will be rewarded, even if at times everything can seem a failure."

Although the church in China enjoys greater religious freedom today than in the past, the pope said, "it cannot be denied that grave limitations remain that touch the heart of the faith and that, to a certain degree, suffocate pastoral activity."

He asked for more direct contacts between church and state officials to resolve the problems and declared: "The Holy See always remains open to negotiations, so necessary if the difficulties of the present time are to be overcome."

The letter contained important directives aimed at bridging the gap between Catholic communities that have registered with the



CNS PHOTO/NANCY WIECHEC

Pope Benedict XVI issued a groundbreaking letter to Chinese Catholics June 30 that seeks to unite the country's divided Catholic communities. In this March 18 file photo, a priest consecrates the Eucharist in Shanghai, China.

Chinese authorities — and therefore operate under certain official limits — and Catholic communities that have practiced the faith in a more clandestine fashion, professing full loyalty to the pope.

Most specifically, the pope formally revoked special faculties and pastoral directives that were established previously for the church in China. Vatican sources said that move effectively rescinded a 1988 Vatican advisory that had rejected the government-sanctioned Chinese Catholic Patriotic Association and regarded some of its members as non-Catholics.

The pope criticized the Chinese government's interference in several areas of church activity and said its insistence on registering church communities and declaring them "official" had divided the church and given rise to suspicions, mutual accusations and recriminations.

But he effectively opened the door to registration with the government by bishops and Catholic communities, saying this was acceptable as long as it does not compromise principles of the faith and church communion.

On the other hand, the pope

said, such registration has required some church leaders to adopt attitudes and perform actions that are contrary to their consciences as Catholics. Because the correct decision is difficult to determine and depends on local circumstances, the choice should be made by the individual bishop, he said.

Whatever the bishop decides, the pope added, Catholic faithful should try to maintain unity with their pastor. Rebuilding internal church unity, he said, may require Catholics to put aside "personal positions or viewpoints born of painful or difficult experiences."

Examining the specific problem of concelebrated Masses, the pope said it was licit to concelebrate with bishops and priests who are registered with the Chinese government, as long as they are in communion with the pope and as long as their relationship with the government does not entail a denial of essential principles of faith and church communion.

The lay faithful in China must not hesitate to participate in these concelebrated Masses and in all the other sacraments carried out by such bishops or priests, he said.

Whenever possible, he said, Catholics in China should seek out ordained ministers who are in communion with the pope for the sacraments. But when this cannot be done without grave inconvenience, Catholics may turn to those not in communion with the pope, for the sake of their own spiritual welfare, he said.

While showing flexibility on a practical pastoral level, the pope was firm on the principle of non-interference by the state in church affairs. The attempt by some state-backed agencies in China to place themselves above the bishop and guide the life of the Catholic community "does not correspond to Catholic doctrine," he said.

Likewise, he said, the Chinese Catholic Patriotic Association's idea of an autonomous Chinese church that self-manages itself democratically is "incompatible with Catholic doctrine," which has always professed the church to be "one, holy, catholic and apostolic."

The pope said Catholics should remember that the preaching of the Gospel, catechesis and charitable activity, liturgical celebrations and pastoral decisions are the responsibility of a bishop and his priests acting in "unbroken continuity of the faith handed down by the apostles ... and therefore cannot be subject to any external interference."

The pope also addressed the thorny question of the selection and ordination of bishops. Disputing Chinese government arguments, he said that when a pope names bishops, it is an exer-

cise of his "supreme spiritual authority" and not a political act. It is also a question of basic religious liberty, he said.

"The Holy See would like to be completely free to appoint bishops," he said. He invited Chinese authorities to reach an agreement with the church in order to resolve the current situation, in which some bishops continue to be selected and ordained without papal approval.

As for the standing of current bishops, the pope outlined three situations:

- Some bishops, eager to maintain loyalty to the pope, have chosen to be ordained clandestinely, without government approval. The pope said that because the "clandestine condition" is not a normal feature of the church's life, the Vatican hopes these bishops will be recognized by the government.

- Other bishops have been ordained without papal approval, but have later sought and obtained communion with the pope, who has granted it. Unfortunately, the pope said, in most cases the priests and faithful of the diocese have not been informed of the bishop's reconciliation with the Vatican, giving rise to serious problems of conscience.

- Finally, there are a small number of bishops who were ordained without papal approval and have not asked for reconciliation. The pope encouraged them to re-enter the communion of the church and noted that they exercised their ministry validly, if illegitimately.

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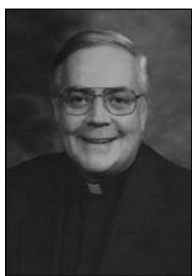
Father Terry Place, former vicar general, dies

AVILLA — Father Terry E. Place, former chancellor and vicar general of the Diocese of Fort Wayne-South Bend and former rector of the Cathedral of the Immaculate Conception, died at Provena Sacred Heart Home in Avilla on Sunday, July 8. He was 61 and had battled cancer in his last years.

Born on May 9, 1946, in New Haven, Father Place was the son of the late Gene and Betty (Gladieux) Place. He attended St. John the Baptist School, New Haven, and St. Jude School, Fort Wayne. He studied for the priesthood at Our Lady of the Lake Seminary at Wawasee, St. Gregory Seminary in Cincinnati and Mount St. Mary Seminary in Norwood, Ohio. He later did his graduate studies at Catholic University of America in Washington, D.C.

Father Place was ordained by Bishop Leo A. Pursley on May 20, 1972, at the Cathedral of the Immaculate Conception in Fort Wayne. He was ordained alongside Father Bill Sullivan. After ordination, Father Place served on the faculties of Marian High School in Mishawaka and Bishop Dwenger High School in Fort Wayne. He also assisted at St. Adalbert Parish, South Bend, St. Jude Parish, Fort Wayne, and with the Tribunal.

His time at St. Jude reunited Father Place with his classmate, Father Bill Sullivan. Shortly thereafter, in 1978, Father Place was appointed chancellor of the Diocese of Fort Wayne-South Bend. Father Sullivan, now pastor of St. Thomas the Apostle Parish,



FATHER TERRY PLACE

Father Place was named rector of the Cathedral of the Immaculate Conception in 1984. He also served as administrator of St. Paul of the Cross Parish, Columbia City.

Father Gary Sigler, now pastor of Queen of Angels Parish, Fort Wayne, was assigned to the Cathedral of the Immaculate Conception after his ordination in 1979, during Father Place's tenure.

"I just learned an awful lot from him," Father Sigler recalls. "Terry always had really good insights."

Father Jim Shafer, now pastor of St. Elizabeth Ann Seton Parish, Fort Wayne, first encountered Father Place in minor seminary at Wawasee and later taught concurrently with him at Bishop Dwenger High School. He and Father Sigler came to know Father Place best when, in 1987, they joined the same priests' support group. The ensuing friendship lasted until Father Place's death and was, to both Father Sigler and Father Shafer, a source of many great memories.

"Terry had a really delightful

Elkhart, recalls Father Place in his role as chancellor under Bishop William McManus.

"He took that very seriously," says Father Sullivan, "and he did a great job."

sense of humor, and I think most people only knew him as very serious because he always looked very serious," notes Father Shafer. He adds that Father Place was very competitive, a side of him that showed in the many evening card games they played together in the support group.

In 1986, Father Place was assigned to his home parish, St. John the Baptist, New Haven. Father Terry Fisher, now pastor of St. Joseph Parish, Mishawaka, served with Father Place for a year during this time and also remembers Father Place as one of the best homilists he'd ever encountered.

"He just captured the congregation every week," recalls Father Fisher. "He was a brilliant man."

Father Bill Schooler, pastor of St. Pius X Parish, Granger, agrees, "He was the best preacher in the diocese."

From New Haven, Father Place went to St. John the Baptist, South Bend in 1991. He remained in South Bend for over a decade until his appointment to St. Martin de Porres Parish, Syracuse, in 2002.

For the last two years of his life, Father Place battled cancer. This led to his retirement from St. Martin de Porres Parish in 2007.

The funeral Mass for Father Terry Place was Thursday, July 12. He was laid to rest in Catholic Cemetery, Fort Wayne. Father Place is survived by his sisters, Susan Norton of Hometown and Patty Rittenhouse of Fort Wayne, and a brother, Mike Place of Elkhart.

WORSHIP

CONTINUED FROM PAGE 1

"Liturgy studies are my field," said MacMichael. "I really love the liturgy of the church." He added he was looking forward to using his background in liturgical theology in serving the diocese, and getting to know the priests and parishes. "It's an exciting time in church liturgy," he added.

"I had the privilege of teaching Brian twice, as an undergrad during my first year at Notre Dame, and then again at the master's level," said David Fagerberg, associate professor and director of the Department of Theology at the Notre Dame

Center for Liturgy. "He is a person of deep faith and a very clear thinker," he continued. "I especially appreciated his efforts at synthesizing positions after analyzing them. This permits him to see deeply into a subject, but then restore it to its place in the full Catholic tradition, to which he is sincerely committed."

"I am very pleased that Brian is joining the diocesan team," added Father Michael Heintz,

rector of St. Matthew Cathedral, South Bend. "As one who regularly hosts diocesan events at the cathedral, I look forward to working with him. There is nothing, we are taught that compares in its

"Liturgy studies are my field. I really love the liturgy of the church."

BRIAN MACMICHAEL

effectiveness to the celebration of the Eucharist, and I am confident Brian will only strengthen our already rich celebration of the Christian mysteries."



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Pope names Archbishop Foley to head Knights of Holy Sepulcher

VATICAN CITY (CNS) — Pope Benedict XVI has named U.S. Archbishop John P. Foley pro-grand master of the Knights of the Holy Sepulcher, a fraternal organization dedicated to supporting the Latin Patriarchate of Jerusalem and to responding to the needs of Catholics in the Holy Land. The 71-year-old Philadelphia native had been head of the Pontifical Council for Social Communications for “23 years and three months,” he said June 27. Naming Archbishop Foley “pro-”grand master, Pope Benedict seemed to indicate that he would be named a cardinal during the next consistory, which likely will be held in November. Archbishop Foley, who will remain in Rome, succeeds retired Italian Cardinal Carlo Furno, 85. The Vatican also announced June 27 that Archbishop Foley’s successor at the social communications council would be Italian Archbishop Claudio Maria Celli, who will turn 66 in July. Archbishop Celli had been a Vatican diplomat and was the Vatican’s point man for contacts with the communist governments of Vietnam and North Korea in the early 1990s when he was an under-secretary in the Vatican Secretariat of State.

Knights of Columbus breaks its record for charitable giving

NEW HAVEN, Conn. (CNS) — The Knights of Columbus, the largest lay Catholic organization in the world, has announced that it set new records for charitable giving and volunteer service in 2006. Data from the order’s annual survey of fraternal activity showed that total contributions to charities reached close to \$144 million. The amount exceeded the previous year’s donations by more than \$4 million. Of this total, the supreme council donated about \$35 million, and donations from state and local councils, fourth-degree assemblies and squire circles gave more than \$108 million. The number of volunteer hours performed by Knights for charitable causes surpassed the 2005 figure by more than 4 million hours, amounting to more than 68 million. Many volunteer hours were spent serving the Gulf region after hurricanes Katrina and Rita caused devastation in the area in 2005. Soon after the hurricanes, the Knights donated more than \$10 million to relief efforts and continued to make donations of time and money to those affected by the hurricanes through 2006.

U.S. nun who started Holocaust seminars gets award from Yad Vashem

JERUSALEM (CNS) — A Catholic nun from Pennsylvania is the first non-Jew and non-Israeli to receive Yad Vashem’s Award for Excellence in Holocaust Education. Sister Gemma del Duca, a Sister of Charity and former chair of the history department at Seton Hill University in Greensburg, Pa., has been leading seminars for Holocaust education with the Yad

POPE WAVES UPON ARRIVING FOR VACATION



CNS PHOTO/ALESSANDRO GAROFALO, REUTERS

Pope Benedict XVI waves upon arriving for his vacation in Lorenzago di Cadore, Italy, July 9. The pope is spending July 9-27 in a church-owned villa in the mountains of north-eastern Italy.

Vashem Holocaust Memorial for two decades. The seminars, started on her initiative, are intended for groups of Catholic educators and clergy, primarily from the United States. According to Yad Vashem, hundreds of educators have taken part in the seminars. A native of Greensburg, Pa., Sister Gemma has been living in Israel since 1975, and she approached Yad Vashem with her idea in 1987 in response to Pope John Paul II’s call to recognize the significance of the Holocaust. “(Sister) Gemma is the person who opened the door here to bringing Catholic educators to Yad Vashem,” said Ephraim Kaye, who works with international educators at Yad Vashem.

2006 Vatican budget closes with surplus; Peter’s Pence up \$42 million

VATICAN CITY (CNS) — The Vatican’s 2006 budget closed with a surplus of more than \$3.2 million, but the biggest surprise in the year’s financial report was a huge jump in donations to Peter’s Pence, the collection given directly to the pope for charitable and other activities of his choice. The international Council of Cardinals for the Study of the Organizational and Economic Problems of the Holy See met July 2 at the Vatican. A July 3 statement on the cardinals’ meeting said the 2006 donations to Peter’s Pence totaled almost \$102 million, an increase of more than \$42.4 million over 2005. Jesuit Father Federico Lombardi, Vatican spokesman, said the figure was correct and would be explained July 6 when the Vatican presented a fuller version of its budget figures to the press. The July 3 statement contained only the bottom-line figures

for the budgets of the Holy See and of Vatican City State as well as for donations to Peter’s Pence and from dioceses to offset Vatican operational costs.

Maryland to prosecute first fetal homicide case under 2005 state law

BALTIMORE (CNS) — A married Baltimore County man accused of killing his pregnant girlfriend will become the first person prosecuted under Maryland’s new fetal homicide law — a move applauded by a Catholic lobbyist and a medical professional. After a grand jury handed down an indictment on two counts of first-degree murder for David L. Miller, 24, July 3, Baltimore County State’s Attorney Scott D. Shellenberger announced he would personally prosecute the case, along with an assistant state’s attorney. Traditionally, state’s attorneys in large metropolitan counties spend little if any time in the courtroom. “I decided to handle the Miller case myself because of the important and novel legal issues involved,” said Shellenberger, who was elected to his office last year. “This is, to my knowledge, the first murder prosecution for the death of a fetus since the (Maryland) Legislature enacted the statute permitting such prosecutions. Since this is the first prosecution of its kind, I thought it important to handle myself.”

Pope gives pallium to 46 archbishops as sign of unity with him

VATICAN CITY (CNS) — Placing the pallium, a woolen band, around the shoulders of 46 archbishops from around the world, Pope

Benedict XVI prayed that they would be true shepherds of their flocks and always united with the pope. “May this pallium be for you a symbol of unity and a sign of communion with the Apostolic See,” the pope said as the archbishops named in the past year knelt before him during the June 29 Mass in St. Peter’s Basilica. The 46 archbishops, who concelebrated the Mass with the pope, included U.S. Archbishop Joseph E. Kurtz of Louisville, Ky.; and Canadian Archbishops Gerard Pettipas of Grouard-McLennan, Alberta; Thomas Collins of Toronto; Richard Smith of Edmonton, Alberta; Terrence Prendergast of Ottawa; and Brendan O’Brien of Kingston, Ontario. Five other archbishops, who were unable to travel to Rome, will receive their palliums from the Vatican nuncio in their home country. The Mass marked the feast of Sts. Peter and Paul, patron saints of Rome.

Polish church commission: One in seven bishops was police informer

WARSAW, Poland (CNS) — One in seven of Poland’s 132 Catholic bishops was registered as a secret police informer under communist rule, but the scope of the issue has not been fully established, said a Polish church commission. “Up to 20 were registered by communist Poland’s security organs as secret collaborators, operational contacts or information sources, and one as an intelligence agent, while several were registered as potential recruits,” the commission said in a June 27 statement. “The secret police archive material presented to our commission on clergy who became bishops is incomplete and

chaotic,” the commission said. “It does not allow us to establish properly the scope, intensity and ultimate harmfulness of their real and conscious collaboration.” The commission, which includes four priests and two lay professors, was set up by the Polish bishops’ conference in October. It presented its report to the bishops June 21. Archbishop Slawoj Glodz of Warsaw-Praga, liaison to the commission, said at a June 27 press conference in Warsaw that a final report would be handed to church leaders in the fall and passed on to the Vatican.

Pope says two-thirds majority always needed to elect pope

VATICAN CITY (CNS) — Pope Benedict XVI has stipulated that a two-thirds majority always is required to elect a new pope, undoing a more flexible procedure introduced by Pope John Paul II. In a one-page document released June 26, the pope said the two-thirds-majority rule cannot be set aside even when cardinal-electors are at an impasse. Instead, the pope instructed that if the cardinals are deadlocked after 13 days, runoff ballots between the two leading candidates will be held. A papal election will continue to require a majority of two-thirds of the cardinals present. In 1996, Pope John Paul introduced a change in the conclave procedure that allowed cardinal-electors to move to a simple majority after 13 days, when 33 or 34 ballots had been held. Pope Benedict said there had been significant requests for a return to the old rules, under which a two-thirds majority was always required. The pope effected the change by replacing two paragraphs of his predecessor’s apostolic constitution, “Universi Dominici Gregis” (“The Lord’s Whole Flock”), a document that defined conclave procedures.

Priest says Christian perspective can be found in Harry Potter series

WESTFIELD, Mass. (CNS) — July will be a big month for Harry Potter fans and Father Michael Bernier, parochial vicar at St. Mary Parish in Westfield, proudly counts himself among the myriad of Potter devotees. In fact, he described himself as a “Pottermaniac” at a talk he gave in May about God and Harry Potter. And he, like millions more, is looking forward to July 21 when the seventh and final book, “Harry Potter and the Deathly Hallows,” is released and July 13 when the fifth movie, “Harry Potter and the Order of the Phoenix,” premieres. Father Bernier told those gathered for his talk at St. Mary High School that Christians should not fear this devotion to stories about a boy wizard. “On the surface level it does sound suspect and does raise red flags,” he said. However, he said the magic in Harry Potter is not sorcery. “I happen to be one of the people who believes that there’s a great deal of Christian imagery and symbolism in the books. And I think it answers, at least in parts, a longing that we have for Christ,” he said.

Eagle Scouts, other St. Vincent Scouts honored

FORT WAYNE — The St. Vincent de Paul Boy Scouts Troop 2 presented two Eagle Awards to members of the troop at a special Eagle Court of Honor held at the St. Vincent Scout Lodge in Fort Wayne on May 6. The troop has now honored 109 Eagle Scouts in its 47-year history at St. Vincent de Paul Church.

Bishop Dwenger High School senior David William Elden, son of Steven and Laura Elden, received his Eagle Scout Award after planning, organizing and acquiring eyeglasses to benefit the people of Comayagua, Honduras. The effort provided nearly 500 pairs of glasses through the Shoaff Park Lions Club. He is actively involved in many of his school's clubs and activities as well as the National Honor Society and has served his troop in a variety of leadership positions, earning several awards.

Jonathan George Moore, son of Max and Janice Moore, is a junior at Canterbury High School, where he is also involved in many activities including student council and student newspaper. His Eagle Scout project was performed for Catholic Charities of Fort Wayne for which he organized and oversaw a drive to collect furniture and other household items for refugee families in the area. He has served his troop in various leadership positions as well as earning several awards.

Crew 2802 also honored two crew members with plaques recognizing their Girl Scout Awards. Rachel Yankowiak was presented with a Gold Award, the highest award in Girl Scouts, at a ceremony conducted at Camp McMillan Girl Scout Camp on May 11. An active senior at Bishop Dwenger, she is the daughter of Bill and Maureen Yankowiak of Fort Wayne. For her project, Rachel created a Phonology Board at Lindenwood Nature Preserve to identify wildflowers and birds found in the park.

Suzanna Lyttle, daughter of Sheila Lyttle and the late Ron Lyttle of Fort Wayne, is a junior at Northrop High School and is active in several clubs including National Honor Society. She has been a member of Troop 619 since first grade and earned the Gold Award after directed a group of girls who landscaped and painted at the Veterans War Memorial Museum in Fort Wayne. A reception was held welcoming veterans and the public to the renewed museum where donations were collected for construction of a new chapel.

Serrans host annual outing for priests

SOUTH BEND — Members of the Serra Club of South Bend will host their annual outing for priests, associates, religious brothers and sisters in appreciation for their fine efforts on Sunday, July 29, on the grounds of Ave Maria Council, Knights of Columbus on South Ironwood Drive. — EJD

South Bend Area Council of Catholic Women meet in Lakeville

SOUTH BEND — The South Bend Area Council of Catholic Women met on June 26 at Sacred Heart of

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It had all the makings of an Indiana Jones movie. The entrance of St. Michael School looked like an archeological dig site, covered with hieroglyphics on the walls. Only these hieroglyphics were symbols that represented truths about Jesus Christ and the Catholic faith. It was all part of "Quest for Truth," this year's St. Michael Church Vacation Bible School in Plymouth. Held June 18-22, nearly 50 children who completed grades kindergarten through 4, divided into four groups named after saints. Each group rotated between seven sites: Amazing Bible Stories, Dakota Joe's Bible Challenge, Truth Trax (songs), Catholic Treasures, Artifact Crafts, Digger's Treats and Real Deal Games. The last day was marked by a special hot dog luncheon and a closing ceremony in which the children sang songs they had learned during the week.

Jesus Church in Lakeville. Mass honoring Our Lady of Good Counsel was offered by Holy Cross Father Thomas King.

After Mass, 30 people representing nine parishes in South Bend gathered for a potluck. A basket of useful items was collected for the Homeless Center.

The Area Council of Catholic Women shares the same mission statement with their parent organization, the National Council of Catholic Women, "to support, empower and educate all Catholic women in spirituality, leadership and service."

The Area Council gives ongoing support to Hannah's House and the Homeless Center, in addition to jointly sponsoring, with the United Religious Community, the annual Christmas tree and creche display in the County-City Building in South Bend.

John Angotti in outdoor concert at St. Charles

FORT WAYNE — The St. Charles Youth Ministry will present John Angotti in an outdoor concert on Sunday, July 15, from 7-8 p.m..

The concert is in celebration of the St. Charles Parish's 50th anniversary this year. Angotti will

participate in the the music at the 5 p.m. Mass.

The concert will be held in the parking lot. Pizza and pop will be available at the concert.

The concert is free to youth, and admission for adults is \$1.

Angotti is the winner of three 2006 UCMVA (United Catholic Music and Video Association) Awards including Male Vocalist of the Year. He is a former music minister from Our Lady of Good Hope parish. His six albums will be available for purchase.

Ancilla College seeks public input

DONALDSON — Ancilla Domini College is seeking comments from the public about the college in preparation for its periodic evaluation by its regional accreditation agency. The college will undergo a comprehensive evaluation visit Oct. 15-17, by a team representing the Higher Learning Commission of the North Central Association of Colleges and Schools. Ancilla Domini College has been accredited by the commission since 1973. The team will review the institution's ongoing ability to meet the Commission's Criteria for Accreditation and General

Institutional Requirements.

The public is invited to submit comments regarding the College to the following: Public Comment on Ancilla Domini College, The Higher Learning Commission, North Central Association of Colleges and Schools, 30 North LaSalle St., Suite 2400, Chicago, Ill. 60602

Comments must address substantive matters related to the quality of the institution or its academic programs. Comments must be in writing and signed; comments cannot be treated as confidential.

All comments must be received by Aug. 15.

Indiana's divestment language serves as model

INDIANAPOLIS — Indiana Gov. Mitch Daniels signed House Enrolled Act 1067 (HEA 1067) into law in a ceremonial bill signing on June 28. The act includes the Sudan divestment language originally included in House Bill 1484, initially authored by State Representative Cindy Noe (R-Indianapolis).

This new law requires the withdrawal of Public Employee Retirement Fund (PERF) and Teachers' Retirement Fund moneys that are currently invested in com-

panies that support the violent government in Sudan. The conflict in the Darfur region of Africa, responsible for approximately 400,000 deaths and the displacement of millions of Sudanese, is the first time in history there has been a declared genocide while that genocide is still taking place.

"This law will push Indiana toward leadership in global humanitarianism and a greater awareness of our state's power to influence issues affecting people many miles away," said Rep. Noe. "Throughout this past legislative session, this act saw so many twists and turns. It took a lot of work from many people to eventually bring this important law to passage, and I am very proud to say we never gave up on it."

The divestment language used in HEA 1067, and the process by which the law passed through the Indiana General Assembly, has since been adopted by the Sudan Divestment Taskforce, based in Washington D.C., as a model for other states hoping to pass similar divestment legislation.

"After so many of us virtually walked through fire to get this passed, it is wonderful to hear our divestment language is strong enough to serve as a guide for other states. It is my hope that other state legislatures will learn from our journey towards success with this law, as well as from the language included in the bill," added Rep. Noe.

The legislation took effect July 1.

Holy Cross College breaks ground for Pfeil Recreation Center

NOTRE DAME — Holy Cross College will broke ground for the highly anticipated Pfeil Recreation Center on Monday, July 9.

The Pfeil Recreation Center will provide a place for large campus events and student activities, as well as a much-needed home for the college's growing athletic program.

"This building will have a great impact on meeting the physiological needs of the Holy Cross community," said Nathan Walker, Holy Cross College's director of student activities and athletics. "It will also allow our athletic programs the space required to practice despite the influence of mother nature."

Construction of the Pfeil Recreation Center is expected to be complete in 2008.

The college is actively seeking pledges to secure full funding for this project. Those interested in making a contribution should contact Pat Falvey, vice president for advancement, at (574) 239-8399.

Historical marker commemorates life of Cardinal Ritter

NEW ALBANY — An official Indiana state historical marker for Cardinal Joseph E. Ritter will be dedicated at the Cardinal Joseph E. Ritter birthplace, 1218 East Oak St., New Albany, on Sunday, July 22 at 4 p.m. This marker will commemorate the life and accomplishments of Indiana's only native-born Catholic cardinal.

Robert J. Hermann, the auxiliary bishop of St. Louis is currently scheduled to speak.

Polka Mass Singers brings festive hymns to Our Lady of Hungary

BY JUDY BRADFORD

SOUTH BEND — The party sounds of an accordion echo through the cavernous church. The drum beats an oom-pah-pah.

But this is not in the church basement, or in a nearby hall. It's in the sanctuary, and the words you hear are getting everyone ready to celebrate the Eucharist: "We come to you our Father, through Jesus Christ your son, who sent the Holy Spirit, that we might be as one."

The Michiana Polka Mass Singers have been revived, and they'll be singing next at Our Lady of Hungary Church on Saturday, July 21. A prelude, with livelier tunes, will begin at 4:30 p.m. The Mass, with more rever-

The Michiana Polka Mass Singers practice with Beth Slater directing. The photo was taken during the July 1 Polka Mass at St. Hedwig.



ent hymns but still in the polka style, begins at 5 p.m.

Will and Marilyn Smaka, musicians who play at various polka festivals in the Midwest, admit that sometimes it's difficult to sing sacred words to the more festive beat. But it attracts people to the Mass and particularly

appeals to older Polish and Polish-Americans.

The Smakas started coming to the practices after they were contacted by Carolyn Ronnebaum, an Edwardsburg, Mich., woman who was part of the Michiana Polka Mass Singers back in the 1980s, when as many as 80 people



PHOTOS BY JUDY BRADFORD

Wil Smaka's band accompanies the choir of the Michiana Polka Mass Singers. The photo was taken during the July 1 Polka Mass at St. Hedwig.

would show up to perform.

"Back then, we would go to churches all over Indiana and Wisconsin and Ohio to perform," said Ronnebaum, 77. "We had a bus, and our original band was led by John Sienicki."

Recently, Ronnebaum started missing the old beat. She picked up a copy of *The Polka News* one day and spotted the local band. They've been practicing together, with the singers, ever since.

Father Leonard F. Chrobot, a sociology professor at the University of Notre Dame with a special research interest in Polish ethnicity, says he's been to many polka Masses, and finds that people enjoy them because they are

"something different." The polka Mass has its place, and "especially when held with special occasions," like festivals, he said.

People will come from other parishes just to hear that familiar beat, which first became popular after Vatican II allowed the Mass to be adapted to different cultures.

On July 1, the group performed at St. Hedwig Church, where Father Chrobot is pastor, and in association with its Polish Festival.

The July 21 performance is in association with Our Lady of Hungary Festival, from 4 to 10 p.m. on the parish grounds, 735 W. Calvert St.

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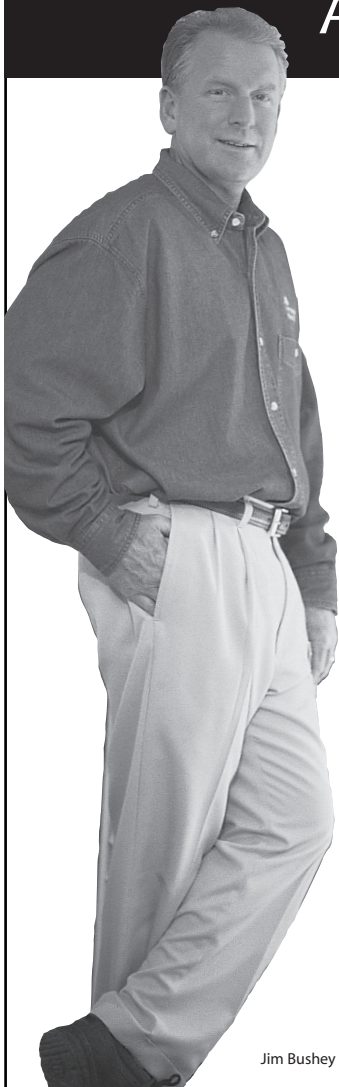
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Calling all teens: Take up the cross

BY KAY COZAD

SOUTH BEND — The Jubilee Pilgrim Cross, a simple 8 by 5-foot hollow, wooden cross, now a little worn, carries scars hard won while being passed from hand to hand, parish to parish over the past two years in celebration of the Sesquicentennial Jubilee of the Diocese of Fort Wayne-South Bend. It was commissioned by Bishop John M. D'Arcy at the diocesan World Youth Day event held in August 2005 at the Sacred Heart Parish Center in South Bend as a unifying symbol for the 84 parishes and other locations that will have hosted the cross bearing the inscription "His Steadfast Love

Endures Forever."

The evangelical journey that began almost two years ago at the Cathedral of the Immaculate Conception in Fort Wayne and traversed the countryside will culminate with the Jubilee Pilgrim Cross making the final leg of its journey from St. Matthew Cathedral in South Bend to the Ecumenical Prayer Service at the Basilica of the Sacred Heart on Aug. 18. The service will be held at 10 a.m. and will open the Eucharistic Congress day of spiritual renewal held on the campus of the University of Notre Dame.

Cindy Black, director of the Office of Youth Ministry and Spiritual Formation, will coordinate the trek that she says is less

than two miles. Black feels that who will carry the cross is very important. She is officially inviting all youth and youth groups from across the diocese to participate in the pilgrimage that will carry the Jubilee Cross into the Eucharistic Congress.

The teens will carry the Jubilee Pilgrim Cross as well as a banner of Our Lady of Guadalupe. Music will be provided by simple instruments while the members of the procession sing hymns including the special Jubilee song.

Black anticipates 400-500 youth will attend the special day that offers workshops for teens, families and adults alike, as well as reconciliation, Mass, recitation of the rosary and more. "There is a



RACHEL WILSON

Since August 2005 at a youth event near the University of Notre Dame, shown above, the Jubilee Pilgrim Cross has visited all parishes, diocesan high schools, religious orders and colleges. The journey will end at the Eucharistic Congress in which teens are asked to be part of the closing liturgy. A walk from St. Matthew Cathedral to the University of Notre Dame is part of the plans.

*A strong shoulder
in a difficult time.*

Dear Supreme Knight:

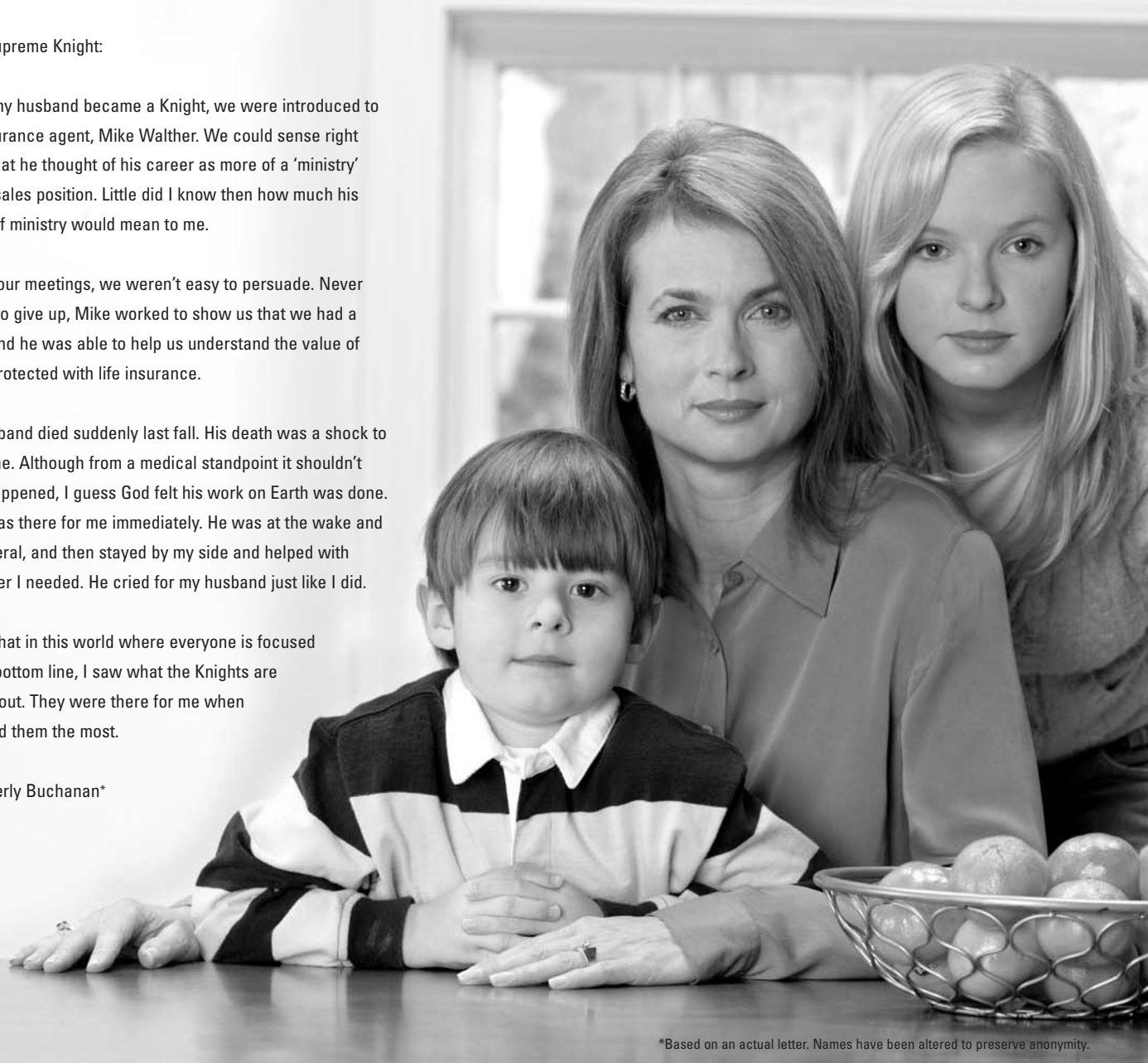
When my husband became a Knight, we were introduced to our insurance agent, Mike Walther. We could sense right away that he thought of his career as more of a 'ministry' than a sales position. Little did I know then how much his sense of ministry would mean to me.

During our meetings, we weren't easy to persuade. Never willing to give up, Mike worked to show us that we had a need, and he was able to help us understand the value of being protected with life insurance.

My husband died suddenly last fall. His death was a shock to everyone. Although from a medical standpoint it shouldn't have happened, I guess God felt his work on Earth was done. Mike was there for me immediately. He was at the wake and the funeral, and then stayed by my side and helped with whatever I needed. He cried for my husband just like I did.

I think that in this world where everyone is focused on the bottom line, I saw what the Knights are truly about. They were there for me when I needed them the most.

— Beverly Buchanan*



*Based on an actual letter. Names have been altered to preserve anonymity.

lot of variety in the workshops," says Black, who adds that during and following the workshops, the youth in attendance will be invited to join a second procession that will carry the Jubilee Cross from the basilica to the Joyce Center where Bishop D'Arcy will celebrate a special closing Mass for all in attendance.

"All the people who have seen it (Jubilee Cross) at their church will see it all together there. It's a great symbol of unity," remarks Black.

Black expects most of the high school teens who attend the workshops to participate in the second Jubilee Pilgrim Cross procession and hopes to coordinate a special section at Mass for seating them together upon their arrival.

The youth are what will make this symbolic trek possible says Cindy Black enthusiastically. "This is a call to teens who are interested in the pilgrim walk to Notre Dame campus." And she adds jokingly, "Of course this is all weather permitting. Everyone pray for good weather."

Details of the procession will be available on the diocesan Web site www.diocesefwsb.org soon.

All high school teens and youth groups interested in participating in the pilgrim trek to carry the Jubilee Pilgrim Cross from St. Matthew Cathedral in South Bend to the Basilica of the Sacred Heart, Notre Dame, should contact Cindy Black at the Office of Youth Ministry and Spiritual Formation (260) 422-4611 ext. 3348 or e-mail cblack@fw.diocesefwsb.org.

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New book portrays the face of Christ via camera lens

BY SHARON LITTLE

Seeking and photographing the face of Christ in religious art within the diocese has been the experience of a lifetime.

The quest that became a spiritual journey began in earnest more than a year ago. It has taken me, with cameras and tripod in hand, into all of the diocese's 82 parish churches, two oratories and the worship spaces of an additional five religious communities whose roots are deeply implanted in diocesan history.

I discovered new dimensions, in a very intentional, focused way, of the Christ whose presence has always been in my life. Studying artists' portrayals of Christ through the "eyes" of my camera brought me closer to the infant, the wise young man in the temple, the son of God who healed, taught and forgave. And, certainly and sadly, reminders of Christ crucified on the cross were always dominant in church and chapel.

When my visit coincided with a church season that dictated the storage of some art pieces, I climbed up stairs to a cathedral attic, and down to parish church basements. One of the most touching depictions of Christ's face was discovered in a country parish church window behind the choir loft, out of view of most except the priest when he stands at the sanctuary altar. This journey also brought me into both grand and simple worship spaces, and I was reminded that he waits everywhere for us, whether the pews on which we kneel to pray to him are comfortably padded or quite plain.

The photography endeavor is linked but not strictly confined to Jubilee 2007, the observance of the 150th anniversary of the Diocese of Fort Wayne-South Bend, and to the jubilee theme, "Behold the Face of Christ: His Steadfast Love Endures Forever."

Color photos taken at each church or chapel of the face of Christ, as depicted by artists from the 19th, 20th and 21st centuries,

are now being compiled into a book of 192 pages — one that also features an exterior photo of each church and gives a brief description of the art photographed there. An important spiritual dimension is added to the book through the meditations and prayers related to each art piece as written by Sister Agnes Marie Regan, OSF, of Mishawaka, a member of the diocesan environment and arts committee.

Entitled "Behold, the Face of Christ..." the book of religious art is believed to be the first of its kind in diocesan history and is dedicated to all the religious, lay men and women and artists whose vision, creativity and often financial sacrifices contributed to the installation of art that has added beauty and, more importantly, inspired prayer and enhanced the worship experience of Catholics in the diocese, beginning as early as the 1830s. It is, in fact, a book that belongs to all Catholics of the diocese as a reminder of our rich inheritance of art that includes but is not limited to stained glass windows, statuary, crucifixes and Stations of the Cross.

The idea for such a book was sparked more than four years ago when, as staff writer and photographer for *Today's Catholic*, I visited many churches of the diocese and grew increasingly aware of the exquisite windows and other art works that enhance so many Catholic churches and chapels. It seemed that "something" should be done to commemorate and make more widely visible these treasures. After conversation with and the approval of Bishop John



SISTER AGNES MARIE REGAN, OSF



PROVIDED BY SHARON LITTLE

Sharon Little, with camera in tow, has visited all the parishes, oratories and religious houses in the diocese to assemble a book featuring treasured art pieces portraying the face of Christ. Some of the photos will be displayed at the Eucharistic Congress.

M. D'Arcy, the idea of photographing art and compiling some of it within a book began as an actual endeavor in 2006.

Because of the spiritual nature of the quest, I chose to make my time and effort a gift, as has Sister Agnes Marie in writing the meditations. My mileage expense and printing costs for 1,000 books have been covered through support of a grant from Our Sunday Visitor and the diocese. The project is not designed for profit; books will be sold for approximately \$10 each, and will be available at the Eucharistic Congress and other avenues to be announced.

A spiritual journey

It is difficult to express fully in words what this journey has meant to me personally as, in quiet churches and generally alone, I walked, observed and deliberately looked for artists' depictions of the

face of Christ.

Actually, it soon became evident that I was not alone; surrounding me were echoes of the prayers, petitions, joys and sorrows of the many who have worshipped in their second "home," their parish church. Their voices — in native languages of Polish, Hungarian, Belgian, German, Italian, English, Irish, Spanish, Vietnamese — are almost as tangible as the art often inscribed by names of families who emigrated to America from foreign lands. In gratitude for the new life they found in this country, they sought out, even helped build, many of these churches and adorned them with art — much of which we inherited to enjoy and preserve. They were comforted by these visible works of art, many coming from Germany, Italy, Austria and America, that reminded them of God's presence and love for all.

If there was any "fault" to be

found through this journey, it is this: many parishes have only sketchy records, if any, about their art. It is a worthy project waiting to be undertaken so that present and future Catholics will better understand and appreciate the artistic gems in their midst.

Mind and spirit can be stretched by studying the art, often embellished with significant symbols of the Christian faith. University professors bring their students to study art in many of these churches. At St. Mary Parish, Huntington, for example, students see firsthand the brilliance of stained glass that can never be duplicated because the formulas were destroyed by wartime violence.

Also to be found are magnificent marbles, elegant wood pulpits, mosaics that reach from floor to ceiling, and priceless Stations of the Cross, including some inscribed in German. One of the surprising, and most endearing Nativity scenes was found in a stained glass window at St. Joseph Church, Fort Wayne. The infant Jesus, embraced by an obviously loving and happy Mary, looks outward at modern-day worshippers with a smile, a joyful laugh that seems to bubble from deep within him. This face of the baby Jesus will grace one of the pages of the book.

Visiting and viewing art in churches of our diocese also has resulted in my acquiring a much greater appreciation of the cultural diversity to be found within the 14-county diocese and has impressed upon me what it means to be part of the "whole" — individual parishes, each contributing to create a strong, beating heart — a true example of unity through diversity.

Some of the art that is treasured by the parishes, along with exterior and interior photos of each church visited, will be exhibited at the Eucharistic Congress on Aug. 18 at the University of Notre Dame.

A journey to view our wonderful heritage of church art and architecture, I suggest, is best shared with someone special — spouse, friend, child — because it sparks the desire to share and discuss what is seen, intellectually and spiritually.

I hope you will like this book. It was motivated by a desire to "give back" through my own love — for the Catholic faith I discovered as a young adult, for loving parents always "there" for me, and for true friends who believed in this project and whose prayers strengthened me along the way. And, tucked within the pages of this book also are my own heartfelt prayers of gratitude to the God whose enduring love embraced and protected me as I sought, and found, art works reflecting his Son's face.

The book "Behold the Face of Christ" by Sharon Little will be available at the Eucharistic Congress at the University of Notre Dame on Aug. 18. For more details about purchasing this historic art book, contact Cyndy Yonkman, Sesquicentennial Jubilee assistant, at cyonkman@fw.diocesefwsb.org or by calling (260) 483-3661.

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One of our Hospice families

Workshop insight to Camino De Santiago, the sequel

BY FATHER BILL SCHOOLER

GRANGER — Just as Hollywood has come to appreciate the value of sequels, so too have some of the parishioners of St. Pius X Parish in Granger. Two years ago, I made a pilgrimage on the Camino de Santiago (Way of St. James), that ancient way that brought medieval pilgrims from all of Europe and the British Isles to the tomb of St. James in Santiago, on the western coast of Spain.

Because the group did not have the required 31 days to walk the Camino, we traveled by bicycle, arriving at the Cathedral of St. James in Santiago as countless pilgrims have been doing since the seventh century.

Profoundly moved by the pilgrimage and vowing revenge, I plotted with Tara Schmitt, the youth minister at St. Pius, to plan a sequel in 2007.

The sequel began on June 4, when 20 pilgrims (including the venerable pastor of St. Patrick, Walkerton — Father Chris Young) celebrated Mass at St. Pius X, traveled by bus and were deposited at the wrong terminal at O'Hare International Airport in Chicago.

Marked with the first sign that our pilgrimage would not always proceed as planned, the pilgrims reached Roncesvalles, Spain, by the next evening, where we were outfitted with rental bikes.

Nourished by a pilgrim's Mass at the ancient monastery marking the site of Roland's death in the Reconquista of Spain, 15 bikers headed west on the Camino the next day, sporting shells carried by all pilgrims and wishing everyone



PROVIDED BY FATHER BILL SCHOOLER

The pilgrimage group pose for a photo as they reach their destination at the Cathedral of St. James in Santiago.

“Buen Camino.” The other five either walked or rode in the support van.

By the time the pilgrims found their way to Pamplona, two bikers were taken to the hospital (one with broken ribs and the other with a wrenched neck), five foolish bikers who had chosen to climb the Pyrenees arrived late, with the rest of the group preparing to call the police.

In the coming days, we began to realize that a pilgrimage can be difficult, much like our common pilgrimage through life. As we traveled, some would be stricken with the flu, others would suffer a variety of biking accidents, and the walkers would develop blisters and other disorders.

All walked, biked or rode in the van at their own pace and in their own fashion, understanding that everyone's pilgrimage is different.

As we prayed the Liturgy of the Hours every day and celebrated Mass and laughed at supper every night, we began to fall into a more comfortable pattern, paying closer attention to the lessons being taught us by the Camino.

On Tuesday, June 13, the sequel took an exciting turn when Tara Schmitt and Deacon Bob Lengerich left from the correct terminal at O'Hare with 15 members of the parish youth group, along with four other adult chaperones.

Spending Wednesday night in Sarria, they set their faces to the west and walked the Camino in the pouring rain for 22 kilometers, meeting the bikers in Portomarin on Thursday evening.

The two groups celebrated the Eucharist in a 10th-century church built by the Knights of St. John and enjoyed a festive meal.

While six bikers headed to

Finisterre and the western coast of Spain on Friday, the rest of the group began walking, limping, running, leaping and calling cabs to continue their pilgrimage toward Santiago. The group discovered that the province of Galicia gets huge amounts of rain in an average day, that its hills can be challenging, that blisters and torn muscles only got worse and that praying and eating together helped us open our hearts and minds to the lessons taught by the Camino.

Arriving at the cathedral in Santiago on Monday afternoon, June 18, the group was able to put all the difficulties and pain into perspective, as we thanked God for a safe journey and entered the cathedral to venerate the bones of St. James.

At the noon pilgrims' Mass on the next day, we recognized many

other pilgrims with whom we had walked or biked along the Camino in the packed cathedral. We were thrilled to hear our group announced first among all the pilgrim groups at the beginning of Mass, and we were proud of Deacon Bob, who proclaimed the Gospel and read the intercessions in Spanish.

We understood better the power of the Eucharist to give us an insight into the feast of the heavenly Jerusalem, the ultimate destination of our pilgrimage through life.

The sequel was much tougher than most had anticipated, and many of the group had to adjust their expectations to the realities of the Camino. However, the Camino taught the group many valuable lessons about our pilgrimage together through life. If asked if we would repeat the sequel, the answer would be a resounding “yes.”

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Financial operations of the diocese reported

My Dear Brothers and Sisters in Christ,

Once again, we are publishing an accounting of the financial operations of our diocese for the fiscal year which ended June 30, 2006. As we have done in past years, we have also included a consolidated financial report of our high schools and parishes. This is done in the spirit of accountability and transparency.

Diocesan audit

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

For the past several years, the United States Conference of Catholic Bishops (USCCB) has required that the diocesan Finance Council sign a report indicating the following: 1) That the council has met quarterly; 2) that the audit and the management letter have been reviewed; 3) that the budget has been reviewed. This report and certification must then be sent to the metropolitan archbishop of the province which, in this case, is the archbishop of Indianapolis. We are now preparing to implement a similar control and instrument of accountability for each parish, as has been recently recommended by the USCCB.

Living within our means

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

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

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

Parishes

It is important to understand how the Annual Bishop's Appeal has sustained the parishes. It was the hope of our lay leadership prior to the institution of the appeal that the parishes would benefit. This has become a reality. The appeal has increased the incentive of parishes to seek funds. During the 20 years since the appeal began, 82 parishes have engaged in major capital fund drives. Since the appeal began, fund drives for parishes have brought in over \$82 million. Including efforts in progress, \$113 million worth of new buildings and renovations has been approved by the Diocesan Finance Council for parishes. This includes parish initiatives linked to the Legacy of Faith. Also, \$98,993,631, which would have been paid to the diocese under the previous system, now remains in the parishes. In addition, \$4 million from the appeal has been given in grants to parishes in need. As a result of the increase in the last four years, \$2 million from the appeal has been paid to 30 parishes to help them pay increased salaries to their teachers. Over \$24 million has been raised for building programs in our four high schools. All four high schools are presently engaged in or are preparing future efforts. The Legacy of Faith campaign is also parish-oriented. As of March 1, 2007, \$4,395,541 has been returned to parishes from the Legacy of Faith campaign. There were 11 parishes that had a combined drive. This means that, in addition to the Legacy of Faith, they sought to raise funds for a particular need, such as schools, increased classrooms, improvements in the church, etc. These parishes realized a total of \$34 million over and above their commitment to the legacy. This is in pledges, which they hope to receive over three to five years. A more complete report on the Legacy of Faith campaign and its present status was presented in a recent edition of this newspaper and included what has been received by the Legacy of Faith. A report on the most recent appeal was also presented in these pages.

Twinning parishes

A number of parishes have agreed to twin with certain targeted parishes to help them provide a full Catholic education. From January 1999 through May 2007, a total of \$1,378,271 has been received by 15 parishes. This is true Christian stewardship; and most of the parishes making these contributions do it as part of their parish stewardship effort. These parishes give a proportionate gift to other parishes in need. This twinning program has saved several parish schools and must be expanded. I intend to organize a committee of pastors to examine the expansion of this effort so more parishes can be helped.

It is also important that there be accountability and transparency in parishes. According to canon law, every parish must have a Parish Finance Council. We have two retired accountants who do a financial review of every parish every two years; in addition, every parish is audited at the time of a pastoral change. During the past year, we have sent this financial report, done by our two auditors, to each member of the Parish Finance Council. This enables this review to be discussed at a regular meeting.

The Guardian Angel Society

A group of people devoted to our schools has formed the Guardian Angel Society, which has already raised \$1,086,019 in its first eight years to help with tuition for students in those elementary schools, which have a genuine need. In addition, \$36,683 is pledged for its ninth campaign. There are no administrative costs for this initiative. All funds raised go directly to pay tuition. Special appreciation goes to William Dotterweich, who guides and oversees this important project.

I also wish to share with you the results of our parish offertory income. In the year for which we are reporting, 2005-06, the amount given by parishioners in the Sunday collection rose from \$34,976,250 to \$35,388,779. This is a total increase of \$412,529 in one year, approximately 1.2 percent.

High schools

Our high schools continue to flourish; but not without challenges. The Annual Bishop's Appeal gives \$1.7 million to the high schools every year, which has created a sense of stability. Next year, tuition will increase by \$150-\$175 in our high schools. This will help us to pay for the increase in teachers' salaries. Our high schools are also audited every year by an independent CPA firm. Each high school has presented a balanced budget for the fiscal year beginning July 1, 2007.

I continue to be encouraged with the strong religion department in all four high schools, as well as campus ministry programs with great vitality, and the fact that there is a part-time priest in each high school teaching and doing pastoral ministry. The academic formation is outstanding and a true spirit of Christian community pervades our schools. I thank the devoted parents and others who, in the past several years, have raised over \$24 million for high school improvements.

Development Office

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

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

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

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

Both the Development Office and Business Office have helped us to put in place the Catholic Community

Foundation of Northeast Indiana, which will enable parishes, high schools and other diocesan institutions to raise funds for an ongoing endowment. It is my hope that many parishes, especially those with schools, will initiate an endowment. It only takes \$5,000 to initiate an endowment for a parish or diocesan institution. Currently, there are 87 endowments in the Catholic Community Foundation. Talk to your pastor and school board about establishing an endowment for your parish and/or parish school. To establish an endowment and experience endowment growth involves planned giving — bequests, annuities, remainder trusts, as well as gifts and other creative ways by which you can make contributions. Funds placed in this trust will remain there and grow, and the interest realized will continue to fund the designated purpose for years to come. These are gifts that keep on giving. Those who contribute will determine the area where these funds are to be restricted. Regular annual reports and quarterly newsletters are sent to the donors. The Endowment Trust now contains \$7,005,000.

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

Investments

Our investments are overseen by Slocum Associates of St. Paul, Minn. Investments are placed carefully so as to avoid excessive risk. We have a very diversified portfolio, fully in keeping with Catholic moral teaching. Slocum Associates meet with our investment committee on a quarterly basis. In the fiscal year in question here, investments received a growth of 9.7 percent. In the current year, through April 30, 2007, the growth was 13 percent.

The road ahead

On May 1, I began my 23rd year as your bishop. I have completed 50 years as a priest. We are now observing the 150th anniversary of our diocese. It is dedicated to spiritual renewal. Already, through a pastoral plan of evangelization and outreach, many have returned to the holy Eucharist and to the practice of their faith.

A Jubilee Year Cross carried by young people is completing its road from our parishes. Recently, our seminarians walked in pilgrimage from one end of the diocese to another, stopping at many of the parishes. They recited the rosary and other prayers, giving witness to their commitment to Christ.

In a few weeks, on Aug. 18, 2007, we will celebrate for the second time in our history a diocesan Eucharistic Congress on the campus of the University of Notre Dame. Modeled after the World Youth Days made famous by Pope John Paul II, it will include the rosary at the grotto, eucharistic adoration, catechesis and the opportunity for the sacrament of penance.

Through a grant from Our Sunday Visitor Institute, Joseph White, PhD, with a doctorate in history from the University of Notre Dame, has completed the history of this beloved local church, which was especially commissioned for this sesquicentennial.

An anniversary is not only a time to look back with gratitude but also a moment to look forward. I am especially hopeful that we will strengthen and expand our outreach to young people so that those who come after us in this place will find a church alive and filled with faith, hope and love and responsive to the call of Christ.

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

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

Sincerely yours in our Lord,



Most Reverend John M. D'Arcy

DIOCESAN HIGH SCHOOLS

INCOME	
Tuition/Fees	13,521,003
Diocesan Assistance	1,686,769
Other Grants/Scholarships	2,781,578
Fund-Raising/Athletic/Other	3,801,442
TOTAL INCOME	21,790,792
EXPENSES	
Administrative	
Cost of Employee	2,389,337
Other Administrative	1,961,199
Total Administrative	4,350,536
Instructional	
Cost of Employee-Teaching	7,732,463
Academic Department-Cost	183,216
Other Expense-Teaching	244,109
Cost of Employee-Supportive	906,883
Other Expense-Supportive	682,602
Total Instructional	9,749,273
Operational	
Cost of Employee	870,348
Other Expense-Operational	1,398,821
Total Operational	2,269,169
Miscellaneous	
Capital/Miscellaneous	0
Other Miscellaneous	2,097,752
Total Miscellaneous	2,097,752
TOTAL EXPENSES	18,466,730
SURPLUS/(LOSS)	3,324,062

87 DIOCESAN PARISHES

INCOME	
Offertory	35,393,014
Educational	25,800,804
Other Income	11,612,118
Special Collections/Donations	4,540,040
TOTAL INCOME	77,345,976
EXPENSES	
Church/Rectory	17,724,655
Capital/Real Estate	4,726,278
Educational	40,239,754
Other Educational Programs	1,600,599
Building Operation/Management	11,391,712
TOTAL EXPENSES	75,682,998
SURPLUS	1,662,978
* Diocesan Assistance	
Bishop Dwenger High School	526,335
Bishop Luers High School	343,479
Saint Joseph's High School	412,701
Marian High School	404,254
Total	1,686,769

*** Parishes receiving grants from the Annual Bishop's Appeal**

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

**** Groups receiving grants from the Annual Bishop's Appeal**

St. Vincent de Paul Society, Fort Wayne and South Bend
Vincent House
Women's Care Center
Christ Child Society of Fort Wayne and South Bend
Matthew 25
Hospice of St. Joseph County
Little Flower Food Pantry
Chiara Home
Chapin Street Clinic
Catholic Charities
COPOSH (Homeless Center, South Bend)
St. Mary Soup Kitchen
Center for Basic Learning Skills
Hannah's House
ASK Ministries

Diocese of Fort Wayne-South Bend

Statement of revenues and expenses for the year ended June 30, 2006

	Expendable Funds	Temporarily/Permanently Restricted Funds	Total Funds
SUPPORT AND REVENUE			
Parish Quotas and Assessments	\$2,081,547	0	\$2,081,547
Donations and Bequests	1,584,297	680,816	\$2,265,113
Investment Income	1,696,463	611,495	\$2,307,958
Fund-Raising - Bishop's Appeal	3,999,001	0	\$3,999,001
Insurance Premiums	10,273,136	80,460	\$10,353,596
Interest - Loans	792,817	0	\$792,817
Collections	250,632	0	\$250,632
Advertising	177,296	0	\$177,296
Subscriptions	255,084	0	\$255,084
Sale of Merchandise	331,248	0	\$331,248
Fees/Rentals/Workshops	329,757	0	\$329,757
Other	34,303	0	\$34,303
Gain on Sale of Assets	27,851	0	\$27,851
TOTAL SUPPORT AND REVENUE	\$21,833,432	\$1,372,771	\$23,206,203
EXPENSES			
Ministry Services	\$2,175,872	0	\$2,175,872
Educational Services	2,058,139	609,969	\$2,668,108
Diocesan High School Assistance	1,686,769	0	\$1,686,769
Communications	826,683	0	\$826,683
Fund-Raising - Bishop's Appeal	399,780	0	\$399,780
Insurance	6,762,822	0	\$6,762,822
Interest Expense	857,043	0	\$857,043
*Parish Assistance	220,338	0	\$220,338
Priests-Other Countries-Parish Assistance	30,603	0	\$30,603
Religious/Priest Retirement Assessments	338,058	0	\$338,058
Assessments	77,819	0	\$77,819
Chancery - Departmental/General	4,056,867	0	\$4,056,867
Allowance for Doubtful Accounts	100,000	0	\$100,000
Catholic Charities Subsidy	403,972	0	\$403,972
** Charitable Contributions	85,000	0	\$85,000
TOTAL EXPENSES	\$20,079,765	\$609,969	\$20,689,734
NET INCOME/(DEFICIT)	\$1,753,667	762,802	\$2,516,469

CENTRAL DEPARTMENTS

Revenues, Expenses and Budgets

	Expenses	Budgeted Expenses
Tribunal	472,496	509,918
General Administration	712,377	667,670
Parish Assistance	37,199	38,475
Personnel	288,395	242,614
Consultants	3,284	19,980
Diocesan Services Agency	38,517	38,192
Data Processing	109,580	116,218
US Catholic Conference/Indiana Catholic Conference	77,819	86,528
Missions	4,067	5,383
Archbishop Noll Catholic Center	535,115	412,925
Misc. Properties	249,496	226,251
Hispanic Ministry	107,552	105,665
Accounting	122,091	125,218
Bishop's Appeal	281,018	257,381
Bishop's Office	86,265	75,429
Archivist	43,844	48,753
Today's Catholic	552,953	605,092
Office of Catholic Communications	108,536	118,935
Ecumenical	10,527	6,340
Family Life/Pro-Life	137,630	135,325
TV Mass	146,292	173,652
Property Management	123,416	111,495
Office of Vocations	41,231	45,733
Campus Ministry	240,335	240,697
Office of Worship/Music Ministry	155,351	144,387
Spiritual Development	138,648	149,706
Disciples in Mission	4,378	7,406
Hospital Ministry	124,864	120,759
Ministry of Education	531,380	506,300
Religious Education Office	266,420	306,872
Seminarian Education/Priest Formation	501,204	664,100
Continuing Ed/Priests	44,371	49,882
Crisis Pregnancy Fund -Catholic Charities	403,972	390,000
Catholic Charities Property -South Bend	22,119	20,016
Foreign Priests Assigned to Parishes	30,603	24,650
Youth Ministry	193,456	251,042
Development Office	69,124	81,800
Cathedral Museum	8,877	6,825
Planned Giving	39,789	94,776
	7,064,591	7,232,390

EDITORIAL

See you at the grotto

We will be there. In fact, we are planning for a major media event. And Fort Wayne's Redeemer Radio will also be there with live broadcasts from the event. And the diocese's Sesquicentennial Jubilee celebration, the Eucharistic Congress at the University of Notre Dame, would not be complete without your presence. This will be an opportunity for you to meet the media up close and in person.

For those of you who attended the Jubilee 2000 Congress, this Sesquicentennial celebration will be an equally, if not more, spiritually uplifting event. And as the diocese celebrates its 150th anniversary, we are just as excited, if not more excited, to encourage everyone to attend this grand celebration of our Catholic faith.

We will do this in many ways. Our brothers and sisters from other faiths will be invited to join us at an ecumenical prayer service first thing at the Basilica of the Sacred Heart. The day will offer eucharistic adoration, the sacrament of reconciliation hosted across the campus and marked by yellow umbrellas, and a diocesan-wide Mass in the Joyce Center to close the day.

The lovely University of Notre Dame campus lends well to the faith-bolstering day with rosaries at the grotto, Stations of the Cross, visits to the Basilica of the Sacred Heart, the original log cabin and the Snite Museum.

Besides food offered at several sites, exhibitors will fill the Joyce Center hockey arena. In this area also will be an art display created by high school and college students from the diocese, and treasured photos of art pieces of each parish displayed.

But to really get the most from the day and to make it a moment of catechesis, we encourage everyone to look over the roster of workshops either in the April 19 issue of *Today's Catholic* or online at www.diocesefwsb.org. Bishop John M. D'Arcy, Bishop Daniel R. Jenky, CSC, of Peoria, Ill., and Archbishop Daniel Buechlein of Indianapolis are just a few of the workshop presenters. Many of our priests and catechists will also present workshops — all to draw you closer to Jesus through the richness of our faith and to help bring you closer to the Eucharist.

We hope to see you there. One-hundred fifty years of our Catholic faith in the Diocese of Fort Wayne-South Bend is something to celebrate, and the celebration would not be the same without your presence.

And be sure to stop by and visit the *Today's Catholic* booth and check out our presentation. We look forward to the opportunity to grow in the faith and love of the Eucharist as a diocese and as a family.

Family first

When one thinks of the Catholic Church defending the family, one thinks first of issues such as gay marriage, divorce, abortion and birth control. But the church's defense of families extends to other areas as well.

When the latest immigration reform bill died in the U.S. Senate, it carried with it another part of the church's defense of the family unit — the defense of families who cross the U.S.-Mexico border seeking better opportunities and livelihood for their families.

While the church does not condone breaking the law, it does support the right of these families to move to another country so that they might escape lives of poverty and suffering. Along with this, the church cannot support efforts by law enforcement to break up these families through prosecution and deportation.

The immigration legislation would have provided a means of attaining citizenship for the millions of people in our country illegally, and it was this key provision of the bill that likely resulted in its demise.

More interesting, however, is that among the compromises responsible for shaping the bill was a provision that removed the unification of families as a top priority for giving visas. Such a move is sharply anti-family, as having a family member granted a visa would be many families' only hope for unification.

What is most disturbing is that the proponents of this change — generally opponents of the legislation overall — were people who would generally identify themselves as "pro-family" when it comes to some or all of the issues listed above.

The church's emerging role in the immigration debate seems to be to remind us that family values do not end at the border and that immigration should just be one more issue where we put families first.

Today's Catholic editorial board consists of Bishop John M. D'Arcy, Ann Carey, Don Clemmer, Father Mark Gurtner, Father Michael Heintz, Tim Johnson, Vince LaBarbera and Msgr. J. William Lester.

COMMENTARY

TODAY'S CATHOLIC welcomes letters from readers. All letters must be signed and include a phone number and address for verification. Today's Catholic reserves the right to edit for clarity and length. Address letters to: Today's Catholic • P.O. Box 11169 • Fort Wayne, IN • 46856-1169 or e-mail to: editor@fw.diocesefwsb.org

St. Peter and Louisiana parish extend a hand in friendship, hurricane relief

BY KATHY A. IMLER

FORT WAYNE — I've never been to New Orleans. Too hot for me. Which is what I thought in 2005 after Hurricane Katrina hit. I couldn't fathom all those people, in that heat, waiting on rooftops to be rescued or stuffed in the Superdome — no water, no toilets, no escape. My heart went out to them. And as it happens every time I see such tragedy on TV, I'm filled with neighborly love, and concern and I really do want to help. I just don't know how.

Then last fall my pastor at St. Peter, Fort Wayne, Father Phillip Widmann, passed on a letter from Bishop John M. D'Arcy saying that the Catholic Extension Society had been asked to connect damaged Gulf parishes with those wishing to help. Apparently there was still lots to be done. We were assigned St. Peter the Apostle Parish in Hackberry, La. Never been to Hackberry, La., either, but I was determined to see what we could do.

I called down there — Hackberry is near Texas on the Gulf, the Lake Charles diocese — to get things rolling and chatted with the parish secretary Tammy Welch. Very nice, very y'all southern. I asked for some pictures of the area, to see how things were with them.

"Sure," she said, "but could I just send the film for you to develop?" This seemed odd. "We have no CVS or Wal-Mart nearby up and running," she explained.

"Oh. No CVS. No Wal-Mart. Really?"

So what do you need?

"Well," Tammy went on, "for our one outreach mission — we have one main church and two satellite missions — only a statue and the cement slab were left. What little was left of our rectory had to be torn down. The pastor, Father Roland Vaughn, will be living in a trailer for at least two years, sharing it with the church offices.

"Interestingly enough, only the wall with the tabernacle and part of the roof survived in the main church. Everything else," she said, "just got sucked out — stained glass windows, altar, vestments, statues."

So what did they need? Just about everything.

I realized that I've never been through a disaster. I can hardly imagine losing my beautiful old church, though I tried to compare it to the time St. Mary's in Fort Wayne burned down. Just one zap of lightning, the fire and all

that beauty and history and a congregation's spiritual home was gone. But what I truly cannot imagine is losing everything and then not being able to go out the next day and get materials for repair. No Lowe's. No Wal-Mart. I think we have no idea what this disaster looks like up close.

Tammy had left her home with only two pairs of shorts, some t-shirts and flipflops, thinking this would be like other routine evacuations. Strangers took Tammy and her family in when told to move farther inland, and for 10 days they worried as no news, no information came about their home.

Finally a guy did a flyover. He came back and just stood there. Shook his head. "Nothing," he said. "There's nothing there. It's all gone." A town of 3,000 wiped out.

Bridget Monahan, the contact at Catholic Extension, had asked about the size and nature of our congregation. An inner-city parish, St. Peter, Fort Wayne, has 470 families, many of these one- or two-person households. We have no school so our youth base is quite small. We were told that the size and nature of our "gift" could be as simple as a one-time collection or something more involved, given the spiritual or material needs of our partner. All donations made through the partnership go directly to the designated parish.

A parish responds

We decided on prayers and money. There was a 2006 Thanksgiving and Advent collection. Then a special Katrina Parish Partner envelope was printed for a monthly second collection though 2007. There were special prayers of the faithful asking God to watch over our new friends and their endeavors.

Tammy said the parish would be grateful for anything. It was especially moving to hear how important it was to them to know someone, somewhere, was concerned about them, aware of their plight and praying for them. Catholic to Catholic, community to community, human being to human being — it was exactly how that neighborly love thing was supposed to work.

Soon parishioners came up with their own ideas. We sent retired hymnals to a congregation that was thrilled to have words and music again. We bought new rosaries for each child in their first Communion class. Free-will offerings from our Lenten soup after stations were donated.

My favorite project was at Christmas when someone suggested getting new coloring books and crayons for the children in the CCD classes. I announced that we needed about 60; we collected over 300.

Given the holiday rush, the packages arrived the day after the last CCD class. Tammy was determined to get those coloring books to the kids for Christmas. She packed them up in a truck and hauled them to the public elementary school, which the parish children attend, and began handing them out.

"It was like the loaves and the fishes," she said. "The more we gave out; the more there were to give."

Tammy's own grandchild came home from school that afternoon, gleefully clutching his new book and crayons, exclaiming, "Look what the people up north sent us for Christmas!"

And this, to me, is what it's all about: taking from our bounty and giving to those in need; they, in turn, being able to take from their bounty and pass it on.

Connection

Now halfway through this project, I feel connected to parts of the mystical body that I never knew before and may never see. There's my friend Bridget in the Catholic Extension office, helpful and encouraging and doing good work. Many of my own parishioners, who before were just faces at the 4:00 Mass, are now friends offering to pay Katrina postage or asking how the last collection went. As of July, 2007, we have raised over \$18,000.

Our prayers continue to find St. Peter the Apostle Parish in Hackberry, La. From St. Peter, Fort Wayne, we watch the Weather Channel to see if the rains heading toward Louisiana will delay our partner's new roof. I call my other new friend, Tammy, to see how she's doing — there's a family of 10 jammed in a FEMA trailer she's worried about.

We talk about this and my St. Peter's need for a new expensive steeple. We discuss the scammers trying to take advantage of the Katrina victims and the heat in Indiana versus the heat in Louisiana.

Maybe someday I'll go down and see what it's all about for myself. After all, what's a little heat between friends?

Politics, Communion, Catholic teaching: A tale of two politicians

VATICAN CITY (CNS) — When Tony Blair came to the Vatican to meet Pope Benedict XVI in June, there was excited speculation that the outgoing British prime minister might be preparing to become a Catholic.

Across the ocean, meanwhile, Republican presidential candidate Rudolph W. Giuliani, a lifelong Catholic, was taking heat from some church leaders for his stand on abortion. Abortion is wrong, Giuliani has said, but the government shouldn't be enforcing that moral decision on women.

Blair has similar views on abortion, saying that as much as he may "dislike the idea of abortion" it should be kept legal. Like Giuliani, Blair has said women who choose abortion should not be criminalized.

The position of both men is not in line with the church's teaching on the sanctity of human life. But to some observers, it seemed like the church was putting out the welcome mat for the potential convert and preparing a penitent's robe for the Catholic.

"It may seem like a double standard, but in fact it's a bit more

complicated than that. For one thing, Blair is leaving office," said one church source close to the Vatican.

Other Vatican officials, who spoke off the record, agreed that because Blair stepped down from public office June 27 — apparently for good — his political position on abortion is not really an obstacle to joining the church. The important thing is that he accept the church's pro-life teachings in his own conscience, they said.

"Becoming a Catholic is not a la carte. One would presume that there is a willingness to accept the teaching of the church on all aspects of life, including abortion," said one official.

Some believe that given Blair's previous statements about keeping abortion legal, he would need to make clear in a public way that he now agrees with the church's teaching on the issue before joining the church.

But others said the act of becoming a Catholic would itself constitute a clear sign of acceptance of church teachings, and good faith would be presumed unless it were contradicted by

THE VATICAN LETTER

JOHN THAVIS

some subsequent public action.

Church experts said there is no checklist of church teachings that need to be acknowledged by those seeking to join the Catholic Church. For baptized Christians like Blair, the Rite of Christian Initiation of Adults recommends a program of religious instruction tailored to the individual's needs, carried out by a local priest, deacon or catechist.

Despite the growing speculation in the British press about Blair's religious intentions, there was no indication from the Vatican that the question of becoming a Catholic was discussed in his private meeting with the pope.

LETTER, PAGE 16

Everyone must and can love others



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

15th Sunday in Ordinary Time Lk 10:25-37.

The Book of Deuteronomy is the source of the first reading for this weekend. Deuteronomy is one of the first five books of the Bible, collectively called the Pentateuch, from the Greek word meaning "five." These five books have been venerated for many years as containing the revelation of God to Moses, the greatest of all the ancient Hebrew prophets.

In this reading, Moses speaks to the people in God's behalf. Moses speaks the word of God. These words call the people to obedience to God's commandments. However, it is clear that no mere lip service or insincere motions merely to appear to obey is sufficient. Moses, again speaking for God, summons the people to total dedication to God. Obeying commandments then becomes a visible expression of a genuine attitude of heart.

Also, Moses makes clear to the people that God, while almighty and invisible, and therefore neither human nor bound to the earth, is aware of human lives and is communicating with humans.

For its second reading, the church for this weekend presents a passage from the Epistle to the

Colossians. Colossae was a relatively important city in the Roman Empire's northern Mediterranean world. Obviously, a Christian community had formed in Colossae, and its spiritual vitality was the concern that led to the writing of this epistle.

The reading builds on the revelation given centuries earlier by Moses and by other prophets. God is invisible. He is seen, however, in the Lord Jesus. Jesus rules over all creation and over all creatures. He is the head of the church. This statement indicates how aware the first Christians were to the reality of the believing community.

This community, visible and alive with the very life of the Holy Spirit, was much, much more than a coincidental gathering of persons professing Jesus as Lord. In the church is the spirit of Jesus. Through Jesus is the way to eternal life.

St. Luke's Gospel provides an utterly basic concept of Christian theology. Jesus says that the true disciple must love God above all and love neighbor as self. At times, this admonition is presented as if it were a new development in theology, as if ancient Judaism concerned itself only with outward manifestations of obedience to God, and worship of God, without regard to the deep intentions of the heart.

This interpretation is incorrect. Ancient belief among Hebrews, as evidenced in this weekend's first reading, also required a genuine commitment of the mind and heart to God.

Then, this reading gives us the familiar, and beautiful, story of the Good Samaritan. This story has inspired Christians all through the centuries, yet it is forever fresh.

The key to understanding the story is the disdain in which Jews of the first century A.D. held

Samaritans. Jews at the time regarded Samaritans almost as incapable of holiness or goodness. Jesus clearly taught the obvious. Everyone must love others, and everyone can love others.

Reflection

American culture has advanced in the past 40 years in that Americans are much more alert to, and rejecting of, prejudice. Admittedly, as evidenced sadly every day by hate-filled actions and words, prejudice is not dead in this country. But, it is not as widespread as was once the case.

So, for many Americans, the story of the Good Samaritan somewhat loses its impact, as these Americans do not scorn people because of race or ethnic origin.

However, the story is relevant. We all may be Samaritans from time to time. Maybe our sins have set us apart. Sin weakens us. In spite of this, we not only are called to love God and to love others, but most critically, whatever our level of piety, we can with God's strength love God and love others.

READINGS

Sunday: Dt 30:10-14 Ps 69:14, 17, 30-31, 33-34, 36-37 Col 1:15-20 Lk 10:25-37

Monday: Ex 1:8-14, 22 Ps 124:1-8 Mt 10:34-11:1

Tuesday: Ex 2:1-15a Ps 69:3, 14, 30-31, 33-34 Mt 11:20-24

Wednesday: Ex 3:1-6, 9-12 Ps 103:1-4, 6-7 Mt 11:25-27

Thursday: Ex 3:13-20 Ps 105: 1, 5, 8-9, 24-27 Mt 11:28-30

Friday: Ex 11:10-12:14 Ps 116:12-13, 15-18 Mt 12:1-8

Saturday: Ex 12:37-42 Ps 136:1, 23-24, 10-15 Mt 12:14-21

THE CATEQUIZ'EM

By Dominic Camplisson

In July, the church remembers St. Elizabeth of Portugal. This quiz looks at that small, but historically important Catholic country.

1. Christianity entered the area later known as Portugal while it was still part of this empire:

- a. the Assyrian Empire
- b. the Roman Empire
- c. the Holy Roman Empire

2. Catholicism was a key element in the long struggle against these Muslim conquerors:

- a. the Turks
- b. the Azoreans
- c. the Moors

3. To cement the country's Catholic identity and his rule, the first king of Portugal (Alfonso) had his state recognized as

- a. a papal vassal
- b. a paper vessel
- c. a vapor parcel

4. The church flourished for centuries, with this religious order being of vital importance in the early middle Ages:

- a. the Jesuits
- b. the Cistercians
- c. the Swiss Guards

5. And yet some kings resisted papal power, one notable example being

- a. Aldus II
- b. Don Quixote
- c. Sancho I

6. These events changed the focus in Portugal from internal disputes to external missionary activities:

- a. the wars against the Moors
- b. the voyages of discovery
- c. tithe canalizing of the rivers

7. The largest legacy of this activity is to be found in

- a. Brazil
- b. Indonesia
- c. Goa

8. In Portugal, this movement grew strength and threatened the church:

- a. Mormonism
- b. Arianism
- c. Anticlericalism

9. Partly as a result (of 8 above) this anachronistic institution was abolished in 1821:

- a. the Catholic Church
- b. the Inquisition
- c. the clergy

10. Perhaps of more significance, this was removed from the Jesuits and became secular:

- a. the relic of Alfonso II
- b. the Cathedral of Braga
- c. education

11. Despite temporary improvements, the establishment of this led to even stronger anti-Catholic rules being enacted after 1910:

- a. the Kingdom of God
- b. Portuguese First Republic
- c. the People's Republic of Portugal

12. This however backfired as many Portuguese held to their religion as exemplified by this apparition:

- a. Lourdes
- b. Fatima
- c. Bahia

13. The secular state lost support and was replaced by a more church-friendly regime, the Estado Novo, under this dictator:

- a. Battista
- b. Tiso
- c. Salazar

14. One result in this more friendly government was the completion in 1940 of a concordat between Portugal and

- a. the Vatican
- b. Spain
- c. Nazi Germany

15. After this 1974 revolution, the church was again disestablished but continues to have a strong, though not exclusive, influence and most Portuguese remain Catholic.

- a. the Cristeros Revolution
- b. the Carnation Revolution
- c. the "PPP" (Portugal for the Portuguese) Revolution

ANSWERS:

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

Theology of the body helps rediscover God's plan for spousal love

Every couple wants a deeply committed marriage and a happy family. All of us want to reverse current trends in no-fault easy divorce, broken families, single moms and fatherless families. But how? Anonymous

We can rediscover God's plan for spousal love. If we do this, and use all the helps he provides to make this plan possible, then there will be a return to successful marriages, committed relationships, and healthy-happy families.

That is why Karol Wojtyla wrote the theology of the body in the early 1970s, and then used it for the content of 128 Wednesday audiences during the first four years of his pontificate. He wanted to probe into what Jesus taught us about spousal love in divine revelation. To this, he added his own insights gleaned from his studies in philosophical ethics and moral theology, especially using Christian personalism and phenomenology. John Paul wanted to provide us with a "total picture" of marriage and spousal love, using divine revelation, teachings of the magisterium, and good reasoning.

In many ways, the theology of the body (TOB) can be seen as providing a massive background

for understanding the key teaching of "Humanae Vitae," that every act of spousal love must be open to the unitive (love-giving) dimension and to the procreative (life-giving) dimension of the act. And this is highly important because spousal love is expressed most concretely and poignantly by the spousal act.

If we are bodied-persons, then how close to our core identity is our body? Modern trends, since Francis Bacon, Descartes and Kant, regard the human body as something sub-personal, not part of my real self. My real self, they think, is my self-awareness, consciousness and the ability to think and communicate. My body is simply part of the material world, over which we have greater and greater control. Thus we see the trend to accept all sorts of interventions and controls over our bodies: contraception, sterilization, abortion, artificial procreation, cloning, eugenics and euthanasia. Michael Waldstein provides a good treatment of this in his extensive introduction to a new and more complete translation of the TOB. See pp. 34-77 of his "Man and Woman He Created Them" (Pauline Press, Boston: 2006).

A true anthropology views the

THAT'S A GOOD QUESTION

human person as a composite of an immaterial (and eternal) spirit united with a material body. My body is an integral part of my identity. I do not have a body; I am my body. What you do to my body, you do to me. We are bodied-persons, not disembodied spirits. We are incarnate spirits and spirit-filled bodies.

Thus we cannot view, or treat, our bodies as something extraneous to our very selves. We should not redefine sex as a mutual search for pleasure in intimacy while sterilizing its life-giving dimension. We should not reject the meaning God has written into spousal love and its most characteristic act, which is a language of total self-giving and fruitfulness. True human fulfillment in the sexual sphere can only be found by following this divine plan for human love. Authentic growth in learning

how to love comes not by way of technology, but by way of personal gift and total surrender.

In his Wednesday audience of Aug. 22, 1984 (TOB 123:7), Pope John Paul explains the essential evil of contracepted sex. "In the case of an artificial separation of these two meanings in the conjugal act, a real bodily union is brought about, but it does not correspond to the inner truth and dignity of personal communion, 'communio personarum.' This communion demands, in fact, that the 'language of the body' be expressed reciprocally in the integral truth of its meaning. If this truth is lacking, one can speak neither of the truth of the reciprocal gift of self nor of the reciprocal acceptance of oneself by the other person. Such a violation of the inner order of conjugal communion, a communion that plunges its roots into the very order of the person, constitutes the essential evil of the contraceptive act."

If we do not understand what the spousal act was designed to express and accomplish, then we will never arrive at a true understanding of spousal love, marriage or a family.

Father Matthew Habiiger, OSB, answered this week's question. He can be reached at www.nfpoutreach.org or e-mailed at mhabiiger@kansas-monks.org.

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

Martyrdom and the Christian future in Iraq

In early June, I received a forwarded e-mail from a correspondent who's done several tours in Iraq. He, in turn, had just heard from an Iraqi fellow-Catholic, a former translator for U.S. forces there, of the death of Father Raheed Ganni. The broken English of the Iraqi's e-mail conveys the force of the scene better than I ever could:

"Today 3 June, Sunday morning and after he did Sunday service in his church (The Holy Spirit) in Al-Nour neighborhood in Mosul, and while he and three of the (deacons) of his church were leaving the church, stooped them a group of criminals of the Jihadists of Muslims extremist who call themselves members of Iraqi Islamic State and very close to the church, because they were waiting them outside the church and asked them to get out of the car and at the wall of the church they shot them and kill all them, in the same time they planted some IEDs close to their dead bodies to make more hurt and damage happen when people come to evacuate them. Their dead bodies stayed outside the church many hours in the street ... Actually I know this priest since two years ago. He is a very nice guy, respectable man, kind, love the others, always like visit and help the poor peoples. After his graduation from Rome, he was able to find him a church outside Iraq and stay there to do service for the expatriate of Iraqis, but he preferred to come back to Iraq to serve his own peoples. He was always praying to stop this violence in Iraq. I ask God the mercy for him and for

the other martyrs."

Subsequent traffic on the Catholic Internet circuit revealed a remarkable man. At his ordination in 2004, Father Raheed had evidently told a friend that he didn't expect to live more than two more years; God gave him three. Father Raheed was martyred soon after receiving word that he had been accepted for doctoral studies in Rome, and as suggested above, his death had a biblical aura to it: like great Christian witnesses in the Book of Revelation, Father Raheed Ganni's body and the bodies of his three deacon-companions were left in the street, unattended, until the IEDs could be disarmed and the remains of the saints taken into Father Raheed's church.

I say "saints" with confidence, for there is no doubt that Father Raheed Ganni and his deacons are martyrs, killed "in hatred of the faith" by the haters who have created the current chaos in parts of long-suffering Iraq. We may, rightly, rejoice at the triumph of the martyrs. But we must also ask, now what?

The Holy See's opposition to the use of force in Iraq in March 2003 is well known. Perhaps less well known is the widespread conviction in the Vatican today that a precipitous American withdrawal from Iraq would be the worst possible option from every point of view, including that of morality. Senior officials of the Holy See with whom I discussed the issue in May share the view of American analysts who are convinced that a premature American disengagement from



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

Iraq would lead to genocidal violence, Iraq's collapse into a failed state, chaos throughout the Middle East, and a new haven for international terrorists. That all of this would make life intolerable for Iraq's remaining Christians is pluperfectly obvious.

The question of Iraq's Christians was discussed during June 9 meetings involving President Bush, Pope Benedict, and senior Vatican diplomatic officials. U.S. Catholics and all those committed to religious liberty must urge the U.S. government to bring every possible lever into play to ensure that the Maliki government in Iraq takes seriously the religious freedom provisions of Iraq's democratically ratified constitution, and moves to redress the plight of Chaldean Catholics and other Iraqi Christians who, too often, are being given three unacceptable choices: convert to Islam; face sometimes-lethal pressures to convert; or emigrate.

May the intercession of Father Raheed Ganni and his companions hasten the day of peace with freedom and justice in Iraq.

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

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for July 15, 2007

Luke 10:25-37

Following is a word search based on the Gospel reading for the Fifteenth Sunday in Ordinary Time, Cycle C: the story of a Samaritan on the road to Jericho. The words can be found in all directions in the puzzle.

STOOD UP	TO TEST	TEACHER
INHERIT	THE LAW	THE LORD
STRENGTH	MIND	DO THIS
JUSTIFY	NEIGHBOR	HALF-DEAD
HE SAW HIM	SAMARITAN	BANDAGED
ANIMAL	AN INN	INNKEEPER
REPAY YOU	THREE	MERCY

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

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LETTER

CONTINUED FROM PAGE 15

Several Vatican sources said they expect Blair to take the step sometime in the near future, but they said they hoped it would be treated as a private matter.

Giuliani, a former mayor of New York, is leading among Republican presidential candidates in national polls. In late May, Bishop Thomas J. Tobin of Providence, R.I., sharply criticized Giuliani for saying he is "personally opposed" to abortion but would

not impose that view on others.

Bishop Tobin said Giuliani's public proclamations on abortion were "pathetic and confusing" and represented a "defection from the Catholic faith on this moral issue."

In May, Pope Benedict, speaking about recent legislation in Mexico, indicated that Catholic lawmakers who vote to legalize abortion could even face excommunication.

The Communion issue seems unlikely to present itself in Giuliani's case. He is said to refrain from taking Communion because he is married for the third time, and his second marriage was never annulled by the church.

Diocesan history: Noll years, part two, 1944-1956

COMPILED BY ANN CAREY

The following is excerpted from "Worthy of the Gospel of Christ: A History of the Diocese of Fort Wayne-South Bend," Noll era, 1944-1956 (Chapter 11) by Joseph M. White: "On Nov. 16, 1944, the apostolic delegate, Archbishop Amleto Cicognani, announced in Washington, D.C., that Pope Pius XII decreed extensive changes in the ecclesiastical organization of Indiana. For the Fort Wayne diocese, 24 counties across north-central Indiana were separated to form the new diocese of Lafayette-in-Indiana.

The reconfigured diocese of Fort Wayne, reduced to 18 counties across northern Indiana, retained the urban and multiethnic populations of Lake, St. Joseph, and Allen counties. ...

... The transition from war to postwar had its social impact on life in the United States. After millions of Americans returned home from service in the Armed Forces in 1945 and 1946, the wave of delayed weddings began. The famous 'baby boom' soon followed, which focused attention on family life and education.

... In the diocese, the postwar 'baby boom' provided a rapid increase of 76,018 Catholics between 1945 and 1956. To accommodate this sharp increase, the number of parishes increased from 139 in 1945 to 156 in 1956. Parish schools increased from 88 to 105, to educate 36,704 by 1956.

Apart from new parishes, many existing parishes were transformed by the increase. Because of the Great Depression and World War II, parishes had postponed construction of needed new churches and other buildings. After the war, parish building projects of all kinds started. ... (Between 1947 and 1956), 32 parishes began or completed grade schools, with a total of 340 new classrooms, costing \$7,171,838. To provide for sisters teaching in those schools, 26 new parish convents were built or purchased. In many new parishes, a combined church-school was the first permanent building. These combined buildings totaled 13. For priests, 25 new parish rectories were built, costing \$1,356,581. The costs were part of an overall price tag of all diocesan construction for the period of \$28,609,221. ...

... In the summer of 1955,

Bishop Noll was prompted to reflect on Our Sunday Visitor's financial contributions to the diocese. ...

... The largest category was \$1,565,757.98 for 'high schools of the diocese'; the next highest category was Our Lady of the Lake Seminary, including gymnasium — \$517,956.91; and the third was for 'poor parishes' during the 'refinancing period' of the depression — \$515,352.54. ...

The total amounted to an impressive \$4,231,417.31. ... After his death, his estate transferred to the diocese cash and securities valued at \$1,312,000; this amount was shared with the newly formed diocese of Gary. It seems likely that no other bishop in the history of the U.S. episcopate had the means to fund diocesan projects from his own extra-diocesan sources.

... On July 31, 1956, Noll suffered a stroke (and died). ...

Noll's funeral reflected the magnitude of his reputation and Catholics' esteem. Thousands passed his casket at Mungovan and Sons Funeral Home. ...

When he died, church leaders and the Catholic press rightly showered him with praise for his achievements as an apologist, publisher and leader in several national movements. In many ways, his life and career matched well his era in the Catholic Church. ..."

1941	St. Mary of the Annunciation, Bristol	1941	Franklin Delano Roosevelt sworn in for third term as president of U.S. Breakfast cereal Cheerios is introduced as Cheeioasts by General Mills Japanese navy launches surprise attack on Pearl Harbor, thus drawing United States into WWII.
1945	Holy Family, South Bend	1945	President Franklin d. Roosevelt dies suddenly at Warm Springs, Ga. V.P. Harry S. Truman becomes 33rd President. WWII — the atomic bombing of Hiroshima.
1947	St. Therese, Fort Wayne Sacred Heart, Fort Wayne Queen of Angels, Fort Wayne St. Dominic, Bremen	1947	Proceedings of U.S. Congress are televised for the first time. Jackie Robinson becomes the first African American to play major league baseball.
1948	St. Mary of the Lake, Culver St. Jude, South Bend	1948	Orville Wright, the famous inventor of the airplane, dies. The U.S. Supreme Court rules that religious instruction in public schools did not violate the U.S. Constitution.
1949	St. Anthony de Padua, South Bend St. Thomas the Apostle, Elkhart MacDougal Chapel, Fort Wayne	1949	The Vatican announces the excommunication of all persons involved in the trial and conviction of Cardinal Mindszenty.
1951	St. Pius X, Granger	1951	United Nations officially opens in New York City.
1956	St. John the Baptist, South Bend St. Henry, Fort Wayne	1956	President Eisenhower authorizes "under God" be added to the Pledge of Allegiance. He is reelected for second term.

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How do you spend your time?



THE CUTTING EDGE

SISTER MARGIE LAVONIS, CSC

All time is a precious gift from God. Time is valuable. You can learn a lot about people by the way they spend their time. It is also a way to get to know oneself better.

A good exercise is to look over the previous 24 hours and reflect on how much time you spend on your various activities. Look at the patterns. They will tell you what you truly value. We always "make" time for what is important to us.

Perhaps you think of yourself as a people person who is generous and outgoing. Do you take time for people or do you miss a lot of opportunities to reach out in love to others? You have good intentions

but often do not take the time to carry them out because you are "too busy." Is this a pattern in your life? Like the saying goes, you often "talk the talk" but don't "walk the walk!"

Do you view yourself as a person who values education? That may be questionable if cut a lot of classes and find you spend more time with your friends than with your books.

And what about your faith? Do you consider yourself to be a religious person and a decent Catholic? Do you pray and receive the sacraments regularly. Does the thought of Jesus even cross your mind during the day? Do you ever take opportunities to enrich your relationship with God? If not, your faith probably isn't a high value for you.

Each of us has values and ideals, but they don't become real until we put them into action. Just thinking or talking about them is not good enough.

Take sports, for instance. You might dream of going to China for the Olympics, but it will not happen without a lot of sacrifice and practice time.

Or maybe you would like to follow a certain profession but are not willing to go to college and/or get the training necessary.

Perhaps you claim to value family. You often declare that you want to be married and have children, but your life is so filled with yourself that you have precious little time to cultivate relationships. Most spouses don't just appear on our doorsteps. (Maybe in the movies or television!)

Another example might be a desire for priesthood or religious life, but have no present desire to help or serve others. When I did vocation ministry I always looked at the way the perspective person spent her time. It always seemed strange that someone who rarely lifted a finger to help others would desire to give her whole life in service.

In my mind it boils down to the fact that, if you are not willing to spend time on what you say you value, it is really not much of a value to you.

Another way to say it is that you have to "put your money where your mouth is." Look at how you spend your time and it

YAY!

YOUNG ADULT PERSPECTIVES

will tell you much about your priorities and what you value in life.

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

Wants, needs and coconut extracts

Somewhere along the line, advertisers convinced me that my skin is woefully inadequate. Dull. Porous. Trapped in dead cells.

They hurled one pejorative after another upon my 20-something skin, and not once did I defend it. Instead I cried "Uncle," cowering to the cash register with some brightly-packaged, over-priced remedy.

Cosmetic advertisers are creative in their diagnosis of problems: dry, brittle, rough, damaged, parched, distressed, impure.

They are equally creative in their proposal of solutions, infusing goop with a smorgasbord of extracts: rosemary, lemongrass, seaweed, cucumber, melon, mango, pomegranate, coconut, orchid.

I'm a sucker for the exotic: Swiss Glacial Water, Tahitian Palm Milk, Australian Guava. The more remote its origin, I figure, the stronger its power.

Then there's active fruit concentrate. It doesn't take a biology degree to know that this is infinitely superior to inactive fruit concentrate.

Garnier sells face scrub containing dermatological nutrients, a phrase that's enclosed in quotation marks and followed by two asterisks. In tiny type, wedged below the product barcode, we find the asterisks' meaning: "Ingredient complexes developed exclusively by Garnier to work on the skin's outer layer."

It is a brand name, a marketer's invention, not a scientific concept. The asterisks exist for liability's sake, because technically the product is not working below the skin, as "dermatological" suggests.

Cosmetic advertisers are selling what we never knew we always needed. We buy it because our

society puts a premium on appearance. We buy it because we don't want a pressing need to go unmet, and every cosmetic cause is now packaged to seem pressing. Garnier makes it matter, insisting, "The beauty of your skin reflects your inner health and vitality."

Catholicism works the opposite way — from the inside out. It does not come in citrus packaging, yet



TWENTY SOMETHING

BY CHRISTINA CAPECCHI

We must be discerning. We must see through the hype so we don't invest our greatest energies on causes that are skin deep.

God knows the desires of our heart, and he will grant them freely and generously if we delight ourselves in him.

Parched skin may elicit more attention, but

parched spirituality matters much more. So when you tend to those sunburned shoulders this summer, don't worry about coconut vs. cucumber. Lather yourself in his love.

Christina Capecchi is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christinacap@gmail.com.

Catholicism hydrates the soul, polishes the spirit and softens the heart. It regenerates morals, fortifies character, renews forgiveness and rejuvenates compassion.

it renews our inner health and vitality. There is no fine print. There are no asterisks or rhetorical inventions. There is nothing trendy to it. That's not the point.

"An adult faith does not follow the waves of fashion and the latest novelties," Pope Benedict XVI said.

Our faith is ancient, steadfast and deeply satisfying. When we practice it, all the fanciful effects attributed to skin products work on our interior. Catholicism hydrates the soul, polishes the spirit and softens the heart. It regenerates morals, fortifies character, renews forgiveness and rejuvenates compassion.

Our faith offers an active virtue concentrate, infused with extracts from St. Peter, St. Paul and the Virgin Mary. And the benefits are long lasting; only change that begins on the inside stands the test of time.

Distinguishing between wants and needs is the task of today's Catholic young adult. Products, promises and potions are constantly pitched to us, arriving in pretty packages with wiggly words. Ads are more sophisticated and better-funded than ever before.

Diocesan young adults encouraged to attend World Youth Day, Sydney, Australia, July 14-20, 2008

BY MARIA PIRRIE

This is the third and most ambitious attempt by our diocesan young adults to join the pope in the site of his choice — Australia — for World Youth Day (WYD). For some, this is the third WYD event, and for others, it is the first. Pilgrims will remember Denver, Toronto, Cologne, and now, Sydney, Australia. The WYD veterans bring leadership, conviction and vision as they set out in faith on this pilgrimage. It never occurred to them not to answer the call of Pope Benedict XVI when he announced the event in 2005.

Preparation for 2008 coupled with the past experiences of WYD has fostered among the young people an enthusiastic witness to the faith. They have become facilitators for the "new" evangelization through outreach in our parishes, serving as extraordinary ministers, lectors, and sponsors for RCIA. Young Adults who participate in WYD are inspired to challenge each other to read and discuss church documents, to read and study the Bible, to participate in parish missions, Disciples in Mission and other shared-faith communities, to socialize and to

deepen their friendships.

As they prepare for their journey, the community strives to pray continuously. Over this next year, their community will grow in members and possibly change faces as life paths take them in different directions. Come July 2008, they are anticipating a group of 10 to 15 from the Diocese of Fort Wayne-South Bend attending the World Youth Day celebration. The expense is financially trying, so fundraising is already underway.

Please consider joining the 10-day pilgrimage. Continuing to learn and to count on the great providence of the Holy Spirit, we are called "to surrender, to surprise and to humble servanthood."

For information contact Maria Pirrie, mpirrie@fw.diocesefwsb.org (574) 259-5754 Ext. 204, or Mike Gibson, mmjgib@aol.com, (260) 422-4611. Campus/Young Adult Ministry is an outreach to young adults (18-40 years).

Meet them at the Eucharistic Congress at the WYD booth and join them for family camping at Pokagon State Park, Oct. 5-7.



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Ecumenical meeting
Elkhart — Bridgefolk, an annual gathering of Mennonites and Catholics, will meet at Associated Mennonite Biblical Seminary July 26-29. "Who do we think we are? Catholics and Mennonites growing together in Christ" will include worship, storytelling, exploring experiences of baptism and formation, and service projects. For information, see www.bridgefolk.net

Hesburgh Library Auditorium on the campus of Notre Dame. The diocesan family life office is co-sponsoring this panel discussion featuring international natural family planning advocates Mercedes Arzú Wilson, founder and president of the Family of the Americas Foundation; Dr. Pilar Calva de Vasquez, a Mexican physician and a specialist in bioethics and Judith Leonard who has taught NFP throughout the United States.

Young adults plan early to raise funds for World Youth Day 2008
Campus and Young Adult Ministry invites all young adults 18-40 years to World Youth Day 2008, Sydney, Australia, July 14-20, 2008. The cost is approximately \$3,000. Fundraising is in progress, and a grant has been applied for. Send donations to Young Adult Ministry, c/o Maria Pirrie, 1328 W. Dragoon Trail, Mishawaka, IN 46544 or contact mpirrie@fw.diocesefwsb.org.

Pope John Paul II movie to be shown
Fort Wayne — St. Therese Parish will show the movie Pope John Paul II Saturday, July 28, at 7 p.m. (doors open at 6:30 p.m.). Copies of the movie and other JP II materials will be available for sale. Admission is a non-perishable item for the food bank. A goodwill donation as well as all proceeds from concessions will be given to St. Maximillian Kolbe's parish. For information, call (260) 747-9139.

Bavarian style picnic at St. Henry
Fort Wayne — St. Henry Parish will celebrate the feast of St. Henry on Sunday, July 15, with a Bavarian style picnic at 11:35 a.m. at the parish center. Brats, hot dogs, German potato salad beverages, ice cream and games.

Rummage sale
Bristol — St. Mary of the Annunciation will have a rummage sale July 13-14 from 9 a.m. to 2 p.m. each day.

Little Flower Holy Hour
Fort Wayne — Father Tony Steinacker will celebrate the Holy Hour at MacDougal Chapel on Tuesday, July 17, at 7:15 p.m. Father Tony is associate pastor at St. Charles Borromeo Parish.

Ethics of family planning talk
Notre Dame — The Ethics of Family Planning: An International Perspective will be held Sunday, July 15, at 7:30 p.m. in the

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Elkhart Craig A. Schmidt, 34, St. Vincent de Paul	Richard G. Abbott, 82, St. Therese	Earl J. Fisher, 93, St. Augustine
Ralph R. Reed Jr., 90, St. Vincent de Paul	Madonna M. Sanders, 80, Most Precious Blood	Mary J. Johnson, 78, St. Joseph
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Alilano D. Casiano, 77, St. Patrick	Mishawaka Kenneth L. Herrmann, 84, St. Monica	Rita Robakowski, 86, St. Stanislaus
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THE Young Voice

ST. JOHN THE BAPTIST SCHOOL is located in New Haven. The school has 372 students in grades preschool through eighth. Janice Comito is the principal. Additional information is available at www.stjohn-raiders.org, stjohnhin@yahoo.com or by calling the school at (260) 749-9903.

St. John the Baptist School puts service first

A spirit of giving and responsibility to their community is an integral part of the St. John curriculum. The school community of St. John the Baptist School is actively involved in various service projects throughout the school year. Items are brought to school to replenish the supplies distributed by The Franciscan Center located in the Sacred Heart School on the southeast side of Fort Wayne, the parish's St. Vincent de Paul Society and St. Patrick's Closet.

Those items are then taken to the center by the sixth- and eighth-grade students who help pack lunches that are distributed to the needy in that area. The students on an average make 900 lunches per visit.

The annual "cleaning day" for the community is also well represented by the junior high students of St. John's. Students can be found helping out in the Fort Wayne and New Haven areas wherever the need arises.

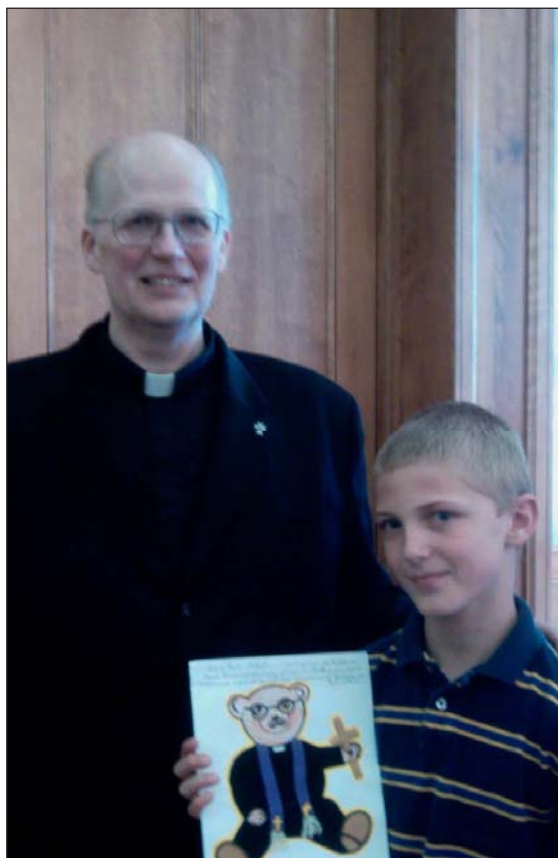
Our students also take turns attending Mass with the residents of the Harborside Nursing Facility on the south side of New Haven. They spend time mingling with the residents and letting them know that the students are continuing to pray for the residents' health and happiness.



PHOTOS PROVIDED BY ST. JOHN THE BAPTIST SCHOOL, NEW HAVEN

All of the students look forward to helping out in the community and it is a great opportunity for them to see how important it is to recognize the need for service to others. Here students help out at The Franciscan Center.

A BEARY SPECIAL HONOR



Colton Painter and Father Paul McCarthy

The Mental Health Association in Allen County sponsored an Art Contest for fourth graders in all area schools asking students to illustrate "_____ is 'Beary Special' because _____." There were over 1,100 entries in the contest and 25 students' work was displayed at the Mental Health Association Annual Meeting and at the downtown Allen County Public Library. Colton Painter's entry won 11th place. His "Beary Special" entry was the parish priest, Father Paul McCarthy.

A VISIT TO THE RAINFOREST



Caring for our environment and learning about different cultures is an integral part of the Pre-K 4 curriculum. During April an extensive study is made of the rainforest. As a final activity the children explore the classroom rainforest. Several parents helped by making the helmets and binoculars to improve discovery of the flora and fauna. The students enjoyed visiting the rainforest and were truly amazed that it was actually "raining."

Vacation Bible School provides summer fun

Vacation Bible School is popular summer outreach ministry at St. John the Baptist. This week-long program takes place the third week of June. Children from the New Haven and Fort Wayne areas enjoy and share in the delightful experience of watching God's word come alive in their lives. In order to run this program which involves over 100 children from the ages of four to 11, over 60 volunteers are needed. These volunteers encompass all age ranges from junior high, high school and college students, parents and grandparents. The joy that bubbles up and over flows from the children and adults who participate in this program is a true gift of the Spirit.

Eighth Grade poets

Raiders Restaurant'

BY RACHEL MILLER

St. John's School is like a Smorgasbord in Education!
We have a buffet of choices
To satisfy the hungriest students.
From Robust Religion, to
Algebra-a-La-Mode,
There is something for everyone,
Even the pickiest of learners.
So come on in to our
Catholic cafeteria and buy a meal ticket for life.
You won't leave hungry and that's
A promise!

St. John's Is...

BY BRITTNEE FOX

St. John's is a school with teachers who care
Love, wisdom, and knowledge they share.

At St. John's I'm having a ball
Waving at friends as they pass down the hall.

St. John's is such a great place
Everywhere you see me I have a smile on my face.

At St. John's so many friends have I made
Friends that I never ever would trade.

St. John's School is something to cherish
My memories here will never perish.

My School

BY KEVIN KOHRMAN

Sometimes school can be hard work
And not always too fun,
But if you go to St. John's School
It will be worth it in the long run.

Music, math, lit, and science,
How many subjects can there be.
I'm learning so much every day
It's so amazing to me.

But St. John's is different
From all the rest,
We're the only school
That truly is the best.

I've been here from pre-k through
Eighth grade
And I feel like I've really had it made.

School Memories

BY HILARY WATTS

Walking down a familiar hall
Smiling faces line the wall
Whispers, shouts, directions too
Students dressed in red and blue

On our way to another class
Shuffling feet trying to pass
Heavy books beneath our brows
Anticipating our whys and hows

In our seats about to pray
Asking God to bless our day
Giving thanks and praise again
Help us Lord to love. Amen