

# TODAY'S CATHOLIC

## Lent means following Jesus

BY CINDY WOODEN AND DON CLEMMER

FORT WAYNE, VATICAN CITY (CNS) — Lent is a time for the practice of authentic religion and turning back to the person of Jesus Christ, with whom forgiveness is found, Bishop John M. D'Arcy said in his Ash Wednesday homily on Feb. 6 at the Cathedral of the Immaculate Conception. The Gospel reading was the admonition by Jesus not to make a public show of religion.

"This beautiful Gospel can be described as authentic religion," Bishop D'Arcy said, "religion of the heart."

Authentic religion has to be from the heart, the bishop noted, saying it must be between a person and God, a God who is clearly revealed in the person of Jesus Christ, especially Christ on the cross.

"Repentance is turning toward a person, toward someone," said the bishop.

He spoke of how St. Paul was first dedicated to scrupulous observation of external religion, a burden for him, before feeling purified and lifted up by the love of another, the person of Jesus Christ.

"You could say he personalized redemption," Bishop D'Arcy said of St. Paul's conversion, noting that Paul was moved to write, "He delivered himself up for me, even for me."

Following Jesus was also the message of Pope Benedict XVI, who said to enter into Lent is to get serious about taking responsibility for one's own sinfulness and about following Jesus, especially in caring for the poor.

Lent, the pope said, is "a time of particular commitment in the spiritual battle against the evil present in the world, in each of us and around us."

Pope Benedict spoke about the meaning of Lent at his Feb. 10 midday Angelus prayer, just a few hours before beginning a weeklong retreat with his closest aides. During the week, all papal audiences are canceled.

The pope said Lent is a time "to look evil in the face and prepare to battle against its effects and especially against its causes, to the point of the ultimate cause, which is Satan."

"It means not blaming the problem of evil on oth-



DON CLEMMER

Father James Stoyle, right, distributes ashes alongside Bishop John M. D'Arcy during Ash Wednesday Mass at Fort Wayne's Cathedral of the Immaculate Conception Feb. 6. Ash Wednesday marks the start of Lent for Catholics and many Western Christians.

ers, on society or on God, but recognizing one's own responsibility," he said.

The only effective way to face sin is to be serious about following Jesus, who conquered sin through his suffering, death and resurrection, the pope said.

"The way of the cross is, in fact, the only path that leads to the victory of love over hatred, sharing over selfishness, peace over violence," he said.

Pope Benedict ended his short talk by promising to remember the sick in his prayers during the retreat and by thanking those who would pray for him during the

week.

The pope had met Feb. 9 with members of the Italian federation of directors of retreats and spiritual exercises.

He said that while there are a growing number of initiatives that offer people a spiritual experience, not enough people take the multiple days necessary to enter into the deep silence and prayer, Scripture reading and spiritual direction that spiritual exercises offer.

Time, quiet and guidance are needed to help a person progress in the process of "the purification of heart, the conversion of life (and) the following of Christ," he said.

### RITE OF ELECTION



TESS STEFFEN

Bishop John M. D'Arcy signs the Book of the Elect at the Rite of Election held at the Cathedral of the Immaculate Conception on Feb. 10. The rite will be celebrated at St. Matthew Cathedral, South Bend, on Feb. 17.

## Stir up the gift of God

### 2nd Timothy 1 workshop offers teens relationship, dating tips

BY DIANE FREEBY

SOUTH BEND — "Why don't you take a year and just date God?"

That was one of the challenges given to about 30 young people who gathered for the fourth annual 2nd Timothy 1 Conference, held Feb. 2 at Holy Cross College in South Bend.

The conference, geared for high school and college students, was led by a dynamic young married couple from Fort Worth, Texas. Joel and Casey Johnson shared their backgrounds as children of broken homes, and the amazing story of how they each were drawn to Christ in their teens. But it was the story of their courtship that helped to illustrate the value of not only waiting to date, but how important it is to include God in your relationship.

"I tried a lot of the things my friends told me, and it never filled the void," explained

Casey, once a popular high school cheerleader who still felt a great emptiness in her life. After going on a mission trip in her teens, she decided to take a year to get to know God better. That meant some radical changes.

"I got rid of posters and music that didn't glorify God," recalled Casey. "I knew I couldn't live with one foot in the world and one foot with God. It was all or nothing. I lost many friends, and my mom worried I was involved with a cult. But since that time, I've been able to become a light for my family."

Like Casey, Joel Johnson had parents who divorced. But it was his mother who made him attend a Christian camp when he was 14 years old. That was the turning point in Joel's life.

"My eyes were opened," he said. "I just got it ... that one day I'd have to stand before God and give an account of my life."

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### Planning a wedding?

Special supplement shares church teachings

Center Section Supplement

### Meet Brother Roy

Black Faithful series continues

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A sacred space for those needing human contact

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### Diocesan offices and Cathedral Bookstore closed Feb. 18 for President's Day

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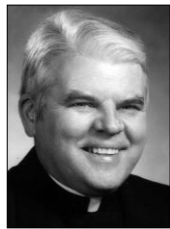
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# Devoted to reform and renewal of the Office of Bishop



## NEWS & NOTES

### BISHOP JOHN M. D'ARCY

#### Thirty-three years

We have just celebrated the beautiful feast of Our Lady of Lourdes. This is the 150th anniversary of the "beautiful Lady" who said to Bernadette Soubirous: "I am the Immaculate Conception." We are blessed in having the shrine of Our Lady of Lourdes in this diocese at the University of Notre Dame. And it is my hope as I write these words that I can spend a few minutes there late in the evening of this feast.

The visions took place next to the Gave River in France between Feb. 11 and March 4, 1858.

I went to Lourdes as a young priest with my mother and sister. It was the summer-time, and it was so impressive to see the pilgrims, the procession and the devotion to the infirm.

What a privilege to be ordained a bishop on that day, the feast of Our Lady. There were four of us. Two have now gone to God. My dear mother and father were living and in good health at that time. I told my dad when he was dying that I thought my being named a bishop was a gift of God to him and my mother because of the goodness and purity and holiness of their lives.

I recall it as a time of many graces, and I remember the retreat I made before being ordained. I went up along the Hudson River, driving the small Volkswagen I had in those long ago days. It was a place where I had given a retreat previously, and now I was back to make my own retreat accompanied by the documents of the church on the nature of the Office of Bishop.

#### A pastoral office

People do not notice it much, but it is true that the Second Vatican Council was a council devoted, among other things, to the reform and renewal of the Office of Bishop. Looking back to the Scripture and to the Fathers of the Church, there was a concerted effort to understand the role of the bishop as shepherd after the heart of Christ; and so we read things like this:

Sent as he is by the Father to govern his family, a bishop, should keep before his eyes the example of the Good Shepherd, who came not to be waited upon but to serve (cf. Mt. 20: 28; Mk 10:45) and to lay down his life for his sheep (cf. Jn 10:11). Taken from among men and oppressed by the weakness that surrounds him, he can have compassion for those who are ignorant and erring (cf. Heb 5:1-2). He should not

refuse to listen to his subjects whose welfare he promotes as of his very own children and whom he urges to collaborate readily with him. Destined to render an account for their souls to God (cf. Heb. 13:17), by prayer, preaching and all good works of charity he should be solicitous both for their welfare and for that too of those who do not belong to the unique flock, but whom he should regard as entrusted to him in the Lord.

This turn away from the bishop, as kind of a CEO or corporate leader, as some might have seen it, to communion with Christ and leadership after the heart of Christ was one of the great insights of the council.

#### The arrival of a model

Only three short years after I was made a bishop, there came on the scene a man from Poland, or as an observer is said to have exclaimed not long after his inauguration: "not so much as a man from Poland as a man from Galilee." In him, one could find what all the Vatican Council and the early fathers said of the bishop — a shepherd after the heart of Christ but also an evangelizer and model and one whose humanity was caught up in his consecration.

Once, after having lunch with him and a

**This turn away from the bishop, as kind of a CEO or  
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dozen other bishops, which he made a central component of the "ad limina" visit for every bishop in the world, we visited the Blessed Sacrament Chapel to pray with him. This was not with him just a symbol, it was a daily part of his life. You could find him there in the morning before he celebrated Mass. At any rate, we visited the chapel and as we were leaving I said: "You have helped us all be better priests and bishops."

"Well," he said, "a pope should be good for something."

#### A paradox

Yet another time I asked him at lunch if he had a word for our priests: "Tell your priests," he said, "that the great day for the pope was not the day he was made bishop or pope but the day he was ordained a priest and could say Mass for the people."

Now we have another pope, this time from Germany, an eminent theologian and a gracious, humble, brilliant man, who like his predecessor would have preferred not to have the position but has embraced it as a true teacher and is living it out according to

his own light well into his ninth decade.

I find myself, even after 33 years as a bishop, asking Christ to help me to understand this office. What is it? I ask him also to give me grace and light to live it, as I should. Through his grace, I see more clearly my shortcomings and failures but I know his mercy and love is greater than all this. I do not know how anyone could live this life without a strong sense of his mercy and forgiveness.

#### Speaking of Vatican II

One of the great gifts of that council, which took place while I was a young priest, is the emphasis on the word of God and on preaching. The council opened up the Scriptures. In my first 10 years as a priest, we read the Scripture on the same Sunday every year. Now there are three readings and much more of the Scriptures are covered through three cycles for Sunday Mass.

It also puts more of a demand as well as an opportunity on the parish priest to preach a homily, which applies the word of God to the everyday life of people. This is not easy. It takes much time and effort and study. Good preachers are not born but are made. It also requires prayer. Prayer through which one ponders the word of God and hears it deeply is the best preparation for preaching.

The Institute for Church Life at the University of Notre Dame, founded many years ago by Father Theodore Hesburgh, CSC, now under the capable direction of Professor John Cavadini is presenting a seminar this week for bishops. It is entitled *Eloquence of Teaching: Doctrine, Scripture and Preaching in the Life of the Church* and is cosponsored by the Committee on Doctrine of

the Bishops Conference. Among the talks are the following: *The Homilist: Teacher of the Faith* by Cardinal Levada; *Finding Jesus in the Old Testament* by Gary Anderson, PhD., professor of Old Testament at Notre Dame; *The Spirit and Letter: Patristic Exegesis and Contemporary Catholic Preaching*; *Scripture and Doctrine in the Catechism of the Catholic Church: Toward a Renewed Homiletics*; *The Importance of Scripture in Hispanic Catechesis*; *The Performative Power of the Word of God*; *Feasts of Saints: Occasions for Eloquent Teaching, Scripture and Doctrine in the Fathers*; and *Aquinas as a Scriptural Theologian*.

I will be staying with the Sisters of St. Francis of Perpetual Adoration where the conference will be held. Being with them is always a time of grace.

See you all next week.



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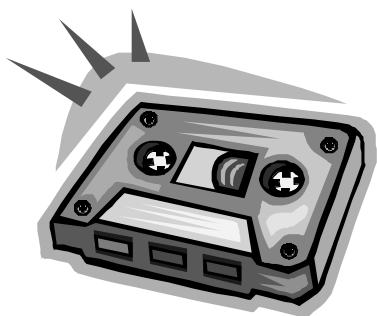
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## Concerning the seminar for bishops

### STATEMENT OF BISHOP JOHN M. D'ARCY

A theological seminar for bishops on preaching has been scheduled at Notre Dame for many months entitled: Eloquence of Teaching: Doctrine, Scripture and Preaching in the Life of the Church. This seminar is jointly sponsored by the Committee on Doctrine of the United States Conference of Catholic Bishops and the Institute for Church Life at Notre Dame. Speakers include Cardinal William Levada, Prefect of the Congregation for the Doctrine of the Faith, the post most recently held by Pope Benedict XVI before his election to the papacy. Most of the speakers are professors of theology at Notre Dame along with some from other universities.

Because of the likelihood of the presentation of the play, "The Vagina Monologues," at Notre Dame this year, the bishops made a collective decision to move the seminar off campus.

The bishops are very grateful to Professor John Cavadini and the Institute for Church Life at Notre Dame for making this event possible.

### Response to inquiry from Observer, South Bend Tribune concerning presentation of play

By Bishop John M. D'Arcy  
Feb. 8, 2008

Rev. John Jenkins, CSC, and I have been communicating on the matter of the presentation of this play since before Christmas, first through a personal visit, and more recently through correspondence and telephone.

It is my understanding that a final decision has not yet been made as to whether or not this play will be performed on campus during this school year. Father Jenkins is aware that if the decision is made to perform the play, I will make a statement, as I have done each year when Notre Dame has sponsored this play. These past statements can be found on our diocesan Web site, [www.diocesefwsb.org](http://www.diocesefwsb.org).

While I pray that it will not be performed on campus, it is my intention to maintain a strong relationship between my pastoral office on the one hand and President Jenkins on the other. I strongly believe that this is Father Jenkins' intention as well, and this is a requirement of the Apostolic Constitution "Ex Corde Ecclesiae."

## On the Feb. 9 News-Sentinel article

On Friday afternoon, Feb. 8, the Associated Press issued a report stating Vermont's Roman Catholic bishop considered suing the Diocese of Fort Wayne-South Bend to make it pay part of a settlement in a priest molestation case in Vermont.

Among the inquiries to the diocesan Catholic Communications Office regarding the AP story was a call from a reporter for the Fort Wayne *News-Sentinel*, at about 3:45 p.m. on Friday. The reporter was asked to e-mail his questions to the Communications Office. We also told the reporter that Bishop D'Arcy was preparing a statement for inquiries on the AP story, which would be sent to him yet that day. Bishop D'Arcy's statement (see below) was, in fact, sent to the reporter via e-mail that same evening at 8:54 p.m. along with a second response from Bishop D'Arcy's Office at 8:55 p.m. to the reporter indicating nearly all of the reporter's questions had been answered through 2005 and shared with local media, including the *News-Sentinel*. The reporter was referred to the diocesan Web site for diocesan policies and Bishop D'Arcy's past statements.

In Saturday afternoon's (Feb. 9) edition of the *News-Sentinel*, the reporter's story stated "(Bishop) D'Arcy did not respond to the e-mailed questions or issue a statement by press time this morning."

On Monday, Feb. 11, we contacted the *News-Sentinel* reporter as well as the editor and managing editor concerning the fact that we had indeed responded to the questions and sent Bishop D'Arcy's statement on Friday evening long before their Saturday morning press time. We were told by the managing editor we were "correct." In addition, the managing editor apologized for any problems the situation might have caused, and indicated they "would like to provide fair treatment and would like to continue to have a solid working relationship with the local diocese."

However, no promise was made to correct the inaccuracy of the story published in their Feb. 9 edition, nor did Bishop D'Arcy's statement appear in the Monday, Feb. 11, edition of the *News-Sentinel*.

We also regret the incident happened. Fair treatment is what we expect, and generally receive, from the local press. We make every attempt, in fact, to keep the diocese's Catholics advised on the diocesan response to matters of such seriousness. We hope that this statement in *Today's Catholic* will resolve for them any confusion that the *News-Sentinel* article may have caused.

Vince LaBarbera  
Director, Catholic Communications Office

## Regarding lawsuit in Burlington, Vermont

### STATEMENT OF BISHOP JOHN M. D'ARCY

February 8, 2008

The Diocese of Fort Wayne-South Bend has received media inquiries for comment on letters between Bishop John M. D'Arcy and Bishop Salvatore Matano, of the Diocese of Burlington, related to Father Edward O. Paquette and lawsuits in Vermont involving the Diocese of Burlington.

Most Reverend John Marshall, now deceased, accepted Father Paquette for assignment in the Diocese of Burlington in 1972. At that time, Most Reverend Leo Pursley, now deceased, was bishop of the Diocese of Fort Wayne-South Bend. Among other things, in the letters, Bishop D'Arcy states clearly that Bishop Pursley provided information about Father Paquette's past to Bishop Marshall when Father Paquette sought to be accepted into the Diocese of Burlington.

The diocese has been advised that portions of the letters between Bishop D'Arcy and Bishop Matano were disclosed in Vermont court proceedings.

Bishop D'Arcy believes that, under the circumstances, public comment on the content of those letters between the bishops would be inappropriate and unnecessary since the messages conveyed by way of the letters are clear.



# Diocese mourns with the Bishop family

## South Bend Catholic among the victims of Lane Bryant store violence

BY JUDY BRADFORD

SOUTH BEND — To make sense of a senseless, brutal act of violence, we must allow our narrative “to be taken up into his,” and therefore receive love and life which is “stronger than death.”

In his homily at the funeral Mass for a local woman slain in the brutal Lane Bryant murders in Tinley Park, Ill. on Feb. 2, Father Michael Heintz compared her last week of life to that of Christ.

“Christ’s last week of life began with enormous excitement, and then crumbled within a day or two. Everything fell apart for the disciples because the one they followed was brutally and senselessly taken from them.

“A week ago, you couldn’t imagine enduring what you’ve endured this week,” he said, addressing the family and friends of Jennifer Lynn “Jeni” Bishop, 34, mother of three children ages 7, 5 and six months.

“Through this senseless and awful death, love has been taken from you. In the reality of evil, in the midst of darkness, light will radiate through the love and support and encouragement among family and community,” Father Heintz said.

The Catholic community has rallied around Jeni’s husband, Brian Bishop, and their three young children including Jacob, a first-grader at St. Matthew School. The family attends church at St. Matthew Cathedral.

Jeni was in Tinley Park on Feb.



JUDY BRADFORD

**Mourners gather outside St. Matthew Cathedral on Feb. 8 for the Mass of Christian Burial for Jeni Bishop, who lost her life in the Lane Bryant shootings Feb. 2 in Tinley Park, Ill.**

2, accompanying her husband who was attending a convention related to his roofing business. A still-at-large gunman who killed her and four other women and wounded

another. Police have released a sketch of the murderer, based on the description by the one survivor.

Jeni’s mother, Pam Van Huffel, is a third-grade teacher at St. Matthew School and is also a member of the St. Vincent de

Paul Society and founder of the Young Vincentians at the school.

“I am just overwhelmed with the community of faith,” said Van Huffel, who stood for six hours straight greeting mourners at the

wake in Mishawaka at Hahn’s Funeral Home.

The St. Bavo’s Church community has also been actively involved in the week following Jeni’s brutal murder.

Jeni attended St. Bavo Grade School as a child and was married at the St. Bavo Church in July of 1997.

Her sister, Michele Talos, of South Bend who attends St. Bavo Church, also spoke at the funeral Mass.

“One of the best words to describe her is ‘feisty.’ She had a beautiful smile and bright eyes, especially when she was with her family, baking or doing crafts with them,” Talos said.

Jeni, who worked as a nurse at Memorial Hospital in South Bend, “used her gifts to help others heal,” said Talos. “No one ever left her presence without feeling the courage to go on.”

**“No one ever left her presence without feeling the courage to go on.”**

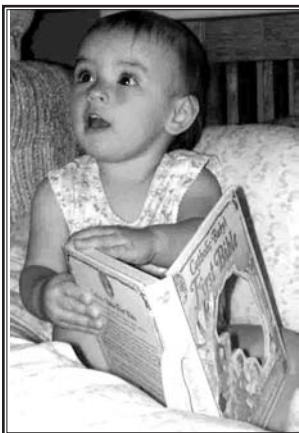
MICHELE TALOS

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## LINKED TO THE SUFFERING



DON CLEMMER

Members of STAND (Students Taking Action Now: Darfur) at Bishop Luers High School hold a paper chain made of slips of paper with the individual prayer intentions of Luers students. The prayers were literally brought together at a school assembly Feb. 8 that was geared toward bringing more awareness to the atrocities in Darfur. The chain will hang in the school halls.

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# Love, inspiration and dedication motivates Brother Roy Smith

NOTRE DAME — Holy Cross Brother Roy Smith has been motivated to influence people's lives through his love, inspiration and dedication.

For over 40 years, Brother Roy has had a huge impact on Catholics both in and out of the Congregation of Holy Cross.

"Brother Roy cares about people," says Sister Susan Kintzele, a Sister of the Holy Cross and a longtime friend. "He is a generous and committed person who puts the welfare of others first. He is a great man."

A former all-state high school athlete from Cathedral High School in Indianapolis, he is a man of integrity.

The son of the late Archie and Bettie Smith, he came from a large family. His biggest desire was to follow in the footsteps of his two older brothers.

But it was a Holy Cross brother, James Everett, who encouraged Smith to give the novitiate a try before going to college on a football scholarship.

That was over 40 years ago, and he has never looked back.

For the people who love him, it was a Godsend that Roy joined the brothers.

Those who meet him on the street or through St. Augustine Parish in South Bend feel embraced by his winning smile and welcoming spirit.

"Brother Roy used to take (interest) with my son when he was having trouble in school years ago," said Robin Miller of South Bend.



## BLACK FAITHFUL

MAY LEE JOHNSON

"What I like about him is the way he counseled him," Miller said. "He was respectful but made his point clear, letting my son know up front he had to change. I never had a chance to tell him, but he really did turn his life around."

Brother Roy has been involved in African-American affairs around the area for many years.

An active member of the National Black Catholic Clergy Caucus and an attendee of 10 National Black Catholic Congresses, he was the "go-to" man for many gathered in New York.

Today, Brother Roy remains active in the black Catholic community in South Bend and around the country. He's able to stay sane because he has God as his guide.

The way Brother Roy lives his life is a testament to who the Brothers of Holy Cross are and how they chose to live their lives.

It doesn't matter where he is. He never strays far from the brothers and their mission: "We are educators in the faith. We are men with hope to bring."

In fact, that's just what he brings to everyone that crosses his path: Hope.



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## Bishops' survey looks at U.S. Catholics' practices, views on marriage

WASHINGTON (CNS) — Although nearly three-quarters of American Catholics say they are somewhat or very familiar with church teachings on marriage, many mistakenly believe that a non-Catholic spouse must promise to raise the couple's children as Catholic and that church teaching accepts divorce in cases of marital infidelity. Those were among the results of a nationwide survey commissioned in April 2007 by the U.S. bishops' Committee on Marriage and Family Life on U.S. Catholic attitudes and practices regarding marriage. The survey was carried out in June 2007 by the Center for Applied Research in the Apostolate at Georgetown University via the Internet polling firm Knowledge Networks and was made public Feb. 11. "This is the first time that such a varied and comprehensive body of data about Catholic patterns in marriage has been collected and analyzed," said Archbishop Joseph E. Kurtz of Louisville, Ky. He is chairman of what is now the bishops' Subcommittee on Marriage and Family Life of the newly renamed Committee on Laity, Marriage, Family Life and Youth.

## Irish cardinal withdraws request to withhold documents on sex abuse

DUBLIN, Ireland (CNS) — An Irish cardinal has withdrawn his request for an injunction to stop a government commission from examining documents related to allegations of the clerical sexual abuse of children. Cardinal Desmond Connell, retired archbishop of Dublin, withdrew his petition for a permanent injunction Feb. 11. The move drew praise from his successor, Dublin Archbishop Diarmuid Martin, who had said the cardinal's original legal action took him by surprise. "Cardinal Connell is in a nursing home, still recovering from the effects of a fall, and I have naturally visited him and spoken with him," Archbishop Martin said in a statement released Feb. 11. "He informed me of his decision not to proceed, and that decision was his own." Archbishop Martin said he wanted to assure victims of abuse, as well as priests and congregations in the archdiocese, of his "continued commitment to seeking the truth about the past. It is my hope that the common aim of all remains focused on ensuring that an accurate understanding of the truth concerning sexual abuse of children by clergy emerges," he said.

## Church across street from sugar-plant explosion becomes triage center

WASHINGTON (CNS) — After an explosion ripped through the Imperial Sugar refinery in the Savannah, Ga., suburb of Port Wentworth the night of Feb. 7, Father Michael Kavanaugh said, "I opened the church and turned on all the lights, and opened the parish hall and turned on all the lights,

## BOY ANOINTED DURING MASS FOR SICK IN WASHINGTON



CNS PHOTO/BOB ROLLER

Auxiliary Bishop W. Francis Malooly of Baltimore gives the sacrament of the anointing of the sick to John Paul D'Aconti, 10, who is autistic, during a Mass on the World Day of the Sick at the Basilica of the National Shrine of the Immaculate Conception in Washington Feb. 11. The day of the Mass was also the 150th anniversary of Mary's first appearance to St. Bernadette in Lourdes, France.

because I just knew there was going to be a crowd. And there was," said the priest, who is pastor of Our Lady of Lourdes Parish. The parish church is directly across the street from the plant. The church's front lawn served as a triage center for refinery workers injured in the blast. No exact count had been made, but an estimated 95-100 people were believed working in the plant when the explosion occurred. Six people had been unaccounted for the morning after the blast, and CNN reported at midday Feb. 8 that authorities had found three bodies.

## Good evangelizers are good communicators, cardinal says in Missouri

COLUMBIA, Mo. (CNS) — Good evangelizers are good communicators, so Catholics must make the most of the tools available to them for sharing the good news of Jesus Christ, U.S. Cardinal John P. Foley told an audience in Columbia. The cardinal, who served as president of the Pontifical Council for Social Communications at the Vatican for 23 years, gave an address Feb. 1 at St. Thomas More Newman Center on the campus of the University of Missouri. "What is more important than teaching people about Jesus?" he asked. "That's why the church continues to proclaim the good news — not only the good news of Jesus Christ but the good news of our origin and purpose in life and the good news about what is done by the church in the name of Jesus." His trip to Columbia also included a discussion with graduate students of the university's journalism school, which is marking its 100th

anniversary, and a Mass with students of Columbia Catholic School for Catholic Schools Week.

## Vatican cardinal defends reformulation of Tridentine prayer for Jews

VATICAN CITY (CNS) — A Vatican cardinal defended Pope Benedict XVI's reformulation of a prayer for the conversion of Jews and said he hopes it will not become an obstacle in Catholic-Jewish dialogue. Cardinal Walter Kasper, who heads the Vatican's Commission for Religious Relations With the Jews, said the Catholic Church cannot hide its belief that Jesus Christ is the savior of all peoples, including the Jews. But that does not mean the church is launching a missionary effort among the Jewish people, he told Vatican Radio Feb. 7. Cardinal Kasper was responding to Jewish criticism of the pope's new Good Friday prayer for Jews in the 1962 Roman Missal, known as the Tridentine rite, which can be used with greater freedom under new norms issued last year. The pope removed language that spoke of the "blindness" of the Jews, which Cardinal Kasper said was "a little offensive." "The Holy Father wanted to remove this point, but he also wanted to underline the specific difference that exists between us and Judaism," the cardinal said. That difference is that for Christians Jesus is the Messiah and the Son of God, he said.

## Cardinal to host meeting with Muslims on next step in dialogue

VATICAN CITY (CNS) — Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue, will host a meeting with Muslim representatives in early March to plan a meeting with Pope Benedict XVI and the next step in their dialogue. Sohail Nakhoda, editor in chief of *Islamica Magazine* in Jordan, said the meeting with Cardinal Tauran was scheduled for March 3-4. Nakhoda was one of the 138 Muslim scholars who wrote to Pope Benedict and other Christian leaders in October proposing new efforts at Christian-Muslim dialogue based on the shared belief in the existence of one God, in God's love for humanity and in people's obligation to love one another. Pope Benedict responded in November by inviting a group of the Muslim scholars to meet with him and to hold a broader working session with the Pontifical Council for Interreligious Dialogue and with representatives of the Pontifical Institute for Arabic and Islamic Studies and the Pontifical Gregorian University.

## Archbishop Burke speaks out on coach, conscience, Catholic identity

ST. LOUIS (CNS) — People who represent Catholic institutions have an obligation to "show respect for the teachings of the church" and not

to take public positions contrary to those teachings, Archbishop Raymond L. Burke of St. Louis said in an interview with his archdiocesan newspaper. In the interview with *St. Louis Review* staff writer Jennifer Brinker, published in the newspaper's Feb. 1 edition, the archbishop discussed comments in favor of abortion and stem-cell research made by Rick Majerus, the men's basketball coach at Jesuit-run St. Louis University. "Here is someone who makes a point to identify himself as a Catholic and then takes positions that are contrary to some of the most sacred teachings of the church — teachings with regard to the inviolable dignity of every human life from the moment of its beginning," Archbishop Burke said of Majerus. During an impromptu television interview Jan. 19 at a political rally for Sen. Hillary Clinton, D-N.Y., in St. Louis, Majerus told a reporter for KMOV-TV that he was "pro-choice, personally" and "very much an advocate for stem-cell research," although he did not specifically mention embryonic stem-cell research. He also identified himself as a Catholic.

## Grand master of Knights of Malta dies in Rome

ROME (CNS) — The grand master of the Knights of Malta, Fra Andrew W.N. Bertie, who gave a new humanitarian impetus to the ancient order, died in Rome at the age of 78. Bertie, the first Englishman to be elected to the post of grand master in the order's 900-year history, died Feb. 7, officials of the organization said. Pope Benedict XVI sent a telegram of condolences, describing Bertie as a "man of culture and commitment" who used his office to help the most needy. The members of the order are expected to gather in Rome in the coming weeks to choose a new grand master, whose election must then be approved by the pope. Bertie, elected in 1988, came from a noble family and had a wide range of experience. He taught judo, grew orange trees, served as an officer in the Scots Guard, spoke five languages and once worked as a financial journalist in London.

## Pope asks biblical scholar to lead 2008 Lenten retreat

VATICAN CITY (CNS) — Pope Benedict XVI has asked the former secretary of the Pontifical Biblical Commission, Jesuit Cardinal Albert Vanhoye, to lead his 2008 Lenten retreat. During the Feb. 10-16 retreat, the 84-year-old French cardinal will focus on the theme, "We Welcome Christ Our High Priest," drawing from a passage in St. Paul's Letter to the Hebrews that says, "Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our profession of faith." Top Vatican officials also attend the annual retreat with the pope, who clears his schedule of all audiences for the week. Cardinal Vanhoye is former rector of the Pontifical Biblical Institute in Rome and former secretary of the Pontifical Biblical Commission. Pope Benedict named the Biblical scholar to the College of Cardinals in 2006.



## Josephinum's Irish Fest is a mixture of faith, fun

COLUMBUS, Ohio — Cead Mile Failte! (Irish for "a hundred thousand welcomes.") Indeed one justifiably expects to feel very welcome and expects a family oriented evening of Celtic enjoyment at the Pontifical College Josephinum's Third Annual Irish Fest on Saturday, March 1.

This Irish-themed gathering begins with Mass at 4:30 (in the seminary's St. Turibius Chapel), with doors to the venues, Fick Auditorium and the seminary's gymnasium, opening at 5 p.m. All are welcome to this festival of Irish music and fun for the whole family, which takes place on the seminary campus at 7625 N. High St. (Route 23) in Columbus (just north of I-270).

This year's entertainment includes the The Kells, The Ladies of Longford, Maidens IV, Knot Fibb'n, The Shanahan Dancers, an authentic pipe and drum band, and an Irish band composed completely of seminary students — an act that is always a favorite of the crowd.

The Irish Fest has become a fundraiser to benefit seminarians who experience financial difficulties. One-hundred percent of the profit goes to this cause. A substantial amount of the monies raised at the past two festivals has already been distributed to help students with medical and dental bills, books, travel home for emergencies, computers and a variety of other needs.

Admission is \$15 per adult (\$20 the day of the event); \$5 for children age 11-16; free for children under 11. For further information, view the Web site [www.pcj.edu](http://www.pcj.edu) or call (614) 885-5585.

Seminarians from the Diocese of Fort Wayne-South Bend attend Pontifical College Josephinum in Columbus.

## Catholicism Revealed series announced for Feb. 18

FORT WAYNE — St. Vincent de Paul Parish, 1502 E. Wallen Rd., will continue its Catholicism Revealed presentations Monday, Feb. 18, at 7 p.m.

Catholicism Revealed will look into the Orthodox churches, denominations that broke off during the Protestant Reformation and the groups that emerged here in America during the 1800s. Marilyn Fech will lead the discussion.

For information call the church office at (260) 489-3537 ext. 207.

## St. Therese School to hold registration for new preschool

FORT WAYNE — Open registration for the new preschool at St. Therese School, Fort Wayne, will be in March.

St. Therese will offer pre-kindergarten program on Monday, Wednesday and Friday from 8 a.m. to 3 p.m. with lunch at 11 a.m. This program is for children age 5 and four years old by Sept. 1.

The preschool program will have two sessions for children who will be three years old by Sept. 1. The first session will be on Tuesday and Thursday mornings from 8-11

# AROUND THE DIOCESE

## COUNCIL OF CATHOLIC WOMEN PRESENTS SCARVES



PROVIDED BY MARIE REICHEL

The Fort Wayne Council of Catholic Women, who meet monthly at St. Joseph Hospital, are pictured with the scarves they made for the Fort Wayne Rescue Mission. They are, standing, from left: Pauline Horne, Betty Gfell, Gloria Yagodinski, Theresa Oberley, Betty L. Howard, Bea Hoevel and Janet Collins; seated, Dorothy Cuellar, Margaret Freiburger and Carol Koehl. The National Council of Catholic Women acts through its membership to support, empower and educate Catholic Women in spirituality, leadership and service. All Catholic women are invited to be active members. For more information e-mail: [nccw01@nccw.org](mailto:nccw01@nccw.org) or call (703) 224-0990.

a.m. The second session will be Tuesday and Thursday afternoon from 12-3 p.m.

Since the weekend after last Thanksgiving, school and parish families built two new classrooms and storage areas. Father Dave Ruppert blessed the classrooms on Sunday, Jan. 27, during Catholic Schools Week.

## Three-week session examines encyclicals, catechism

SOUTH BEND — The diocesan Office of Catechesis is sponsoring a three-week session, Encountering Christ in the United States Catholic Catechism for Adults, to be held Feb. 28; March 6 and 13, at Saint Joseph's High School, from 7 -9 p.m. The session will be facilitated by Shawn Sullivan.

Sullivan will introduce participants to the recently published "United States Catholic Catechism for Adults," a gift to the church by the United States bishops, while at the same time discussing Pope Benedict XVI's two encyclicals in relation to the USCCA.

The focus of these sessions will not simply consist of a regurgitation of a "do's and don'ts" list, but will show the expression of the love and hope of Christ's revelation expressed in all church documents as applied to the diverse cultural

settings of the United States.

Registration is required. Participants can register one of three ways: online at [www.diocesefwsb.org/OC](http://www.diocesefwsb.org/OC) under Adult Faith Formation or telephone Janice Martin at (260) 399-1411, e-mail at [jmartin@fw.diocesefwsb.org](mailto:jmartin@fw.diocesefwsb.org).

## Science gone wild at St. Jude Catholic School

SOUTH BEND — During the week of Feb. 18-22, St. Jude Catholic School sixth- and eighth-grade students will be participating in the annual Science Fair. Participants will use the scientific method of discovery, which involves stating a question or problem, collecting information, forming a hypothesis, testing the hypothesis with an experiment, observing the test results and forming a conclusion.

The students then create a display to showcase their results and give an oral presentation in science class.

Science teacher Kathy Wolfram is excited with this year's competition, stating, "It is always interesting to see what the students come up with. Some of the projects are absolutely remarkable."

The judging will take place after school on Friday, Feb. 22, in a closed session. Ribbons will be awarded and the projects are open for public display on Sunday, Feb. 24.

## Bishop Luers announces new staff

FORT WAYNE — Bishop Luers High School announced the addition of Jenny Andorfer, Bishop Luers alum, class of 1981, and Monica Zwick, Bishop Dwenger alum, class of 1988, as admission and public relations directors. They will be working with area Catholic elementary schools and parishes for new students admissions and working within the community to promote the success of Bishop Luers High School.

Kathy Skelly has accepted the role of development director. The development office will continue the ongoing capital campaign for the school, as well as furthering grants and programs to advance the success of Bishop Luers High School.

## Tax assistance program runs Feb. 9 -April 14

SOUTH BEND — Accounting students from the University of Notre Dame and Saint Mary's College are taking part in Notre Dame's 37th annual Vivian Harrington Gray Tax Assistance Program (TAP), which began on Saturday, Feb. 9.

The free program, in which volunteer tax preparers assist low-income taxpayers with preparation of their state and local returns, will

continue through April 14. It will not operate from March 1-9 due to the students' spring break, or from March 20-24 due to the Easter holiday.

According to Ken Milani, professor of accountancy at Notre Dame and program coordinator, taxpayers with annual incomes of \$38,000 or less may receive free assistance by bringing the necessary information to one of nine sites in the South Bend area. They should bring copies of their federal and state tax returns from last year and all other relevant documents. Information concerning possible itemized deductions — such as real estate taxes, personal property taxes, medical bills and charitable contributions — also should be made available to tax preparation volunteers.

Milani said that people with more complicated tax problems should bring them to one of TAP's four major centers: the River Park, LaSalle and downtown branches of the St. Joseph County Public Library, or the Mishawaka Public Library. Certified public accountants will be on duty at these locations.

Last year more than 3,000 tax returns were filed for Michiana residents by the program's volunteers. There is no charge for the service, which is supported by funds from the Notre Dame Mendoza College of Business and supplies provided by the Internal Revenue Service and the Indiana Department of Revenue.

Further information, including the locations of program centers, may be obtained by calling (574) 631-7863 or from the program's Web site at [www.nd.edu/~taptax](http://www.nd.edu/~taptax).

## Lenten reflections program marks 10 years

The Lenten Reflections program each Wednesday evening from 7-8 p.m. at Our Lady of Holy Cross Chapel, at Notre Dame, marks its 10th year this Lent.

This year weekly reflections will be given by Brothers of Holy Cross, a Holy Cross priest and a Sister of the Holy Cross. Remaining Lenten Reflections include: Feb. 20, Holy Cross Father Andre Léviellé speaking on "Brother Andre, CSC, A Man of Faith and Action"; Feb. 27, Holy Cross Brother Lew Brazil, "Our Longing For God"; March 1, Holy Cross Brother Joseph Berg, "Church and Charities"; and on March 12, Holy Cross Brother Joseph McTaggart, "Everyone's Spiritual Journey."

The program is open to the public. Please use the Dujarie House entrance in going to the chapel.

## Correction

FORT WAYNE — In the Feb. 10 issue of *Today's Catholic*, Bishop Dwenger High School listed James E. Robinson Merit Scholarships for the 2008-2009 school year. Alexandra Ball is a St. Vincent de Paul School student. Also, Alexander Vian, a St. Charles student, was missing from the list.

# Informed consent, fetal curriculum bills pass Indiana Senate

INDIANAPOLIS — As the effort to overturn Roe v Wade continues on the national level, states are enacting laws which may reduce abortion simply by better educating those seeking them. Two bills aimed at curbing abortions in Indiana, the informed consent bill and the fetal curriculum bill, passed the Senate, Jan. 29, and are being considered in the House.

Sen. Patricia L. Miller (R-Indianapolis) author of the informed consent bill SB 146, said, "The bill provides an important balance to current law." Miller explained that under current law when a woman seeks an abortion, she is informed of the risks of carrying a child to term, however the woman isn't told about the risks of having an abortion. "This bill would give balance because the woman would be given both the risks of having a baby and the risks of having an abortion."

"Another important aspect of SB 146 is the adoption language," said Sen. Miller. Under SB 146, as part of Indiana's informed consent, women seeking abortion would be given adoption alternatives. "I'm a very strong advocate on adoption, two of my grandchildren are adopted," said Sen. Miller. "There are thousands of couples out there that would love to adopt a baby." Miller said she also included language in the bill that adoptive parents may cover some of the costs

## INDIANA CATHOLIC CONFERENCE

BRIGID CURTIS AYER

associated with carrying the baby to term, for example costs of prenatal and neonatal care, childbirth and legal costs of the adoption. "It's important for people who are considering abortion to know that there are viable alternatives."

SB 146 passed the Senate in a 39-9 vote. Thirty-two Republicans voted for the bill joined by seven Democrats. Four Democrats supporting the bill are Catholics.

The fetal development curriculum bill, SB 187 authored by Sen. Jeff Drozda (R-Sheridan) takes a different approach toward informing Hoosiers about children in the womb, it does so before the woman is pregnant. SB 187 requires high school health courses to include curriculum on a baby's development in the womb.

Elizabeth Kane, who volunteers as a sidewalk counselor at Indianapolis abortion centers and holds a large sign that reads, "I regret my abortion," said, "I'm very pleased that the Senate passed SB 146 and SB 187 and I hope the

legislature continues to make the facts of abortion more readily available to all — especially women in a troubled pregnancy and our youth."

In her years of experience on the front lines of abortion centers, Kane said, "The many women I've been blessed to help that were scheduled for an abortion in Indy, have this in common — they weren't given truthful information about the development of their child or the risks they'd be exposed to in having an abortion." For example one 24 year-old who Kane spoke with at the abortion center was told that her fetus was the size of a pea. Kane told the girl that was not true and that she could see a picture of her baby on an ultrasound across the street at the Crisis Pregnancy Center. Kane said, "A few hours later, we saw the child on the ultrasound at the Crisis Pregnancy Center waving and sucking its thumb."

SB 146 and SB 187 have yet to be assigned to a House Committee. Once assigned to a committee, the committee chair will decide if the bill will get a hearing. If granted a hearing, the bills must pass out of committee, pass second reading and third reading in the House. If either of the bills are amended in the House, they must return to the Senate for a concurrence before they go to the governor's desk.



MIKE STACK

Holy Cross Father Mark Poorman, left, a member of SJRMC Board of Trustees, and Nancy R. Hellyer, Saint Joseph Regional Medical Center's president and CEO, present Bishop John M. D'Arcy with a check from the hospital for \$5,000.

## SJRMC hosts visit from Bishop D'Arcy, priests

BY MIKE STACK

SOUTH BEND — Bishop John M. D'Arcy was presented with a check for \$5,000 from Saint Joseph Regional Medical Center (SJRMC) during a visit to the South Bend hospital on Tuesday, Feb. 5.

"This generous gift will be used toward our local schools and is another example of the hospital's focus on providing help for those in need," said Bishop D'Arcy.

The bishop's visit included a luncheon discussion with South Bend parish priests and SJRMC administration about Catholic identity.

"Education and healthcare are top priorities of the founders of Saint Joseph Regional Medical Center, the Sisters of the Holy Cross," said Nancy R. Hellyer, SJRMC's president and CEO. "It is always an honor to use our resources to help enhance both education and healthcare in our communities, as this is another way for us to fulfill the mission of the Sisters of the Holy Cross, which has guided us here for over 125 years."

Hellyer also gave a presentation on the progress of SJRMC's new hospital in Edison Lakes, Mishawaka, to open in 2009.

"Nancy, today we honor this institution for the special care you give to the poor that I know will continue and we look forward to

the new hospital," said Bishop D'Arcy. "I also commend your efforts here today for reuniting the diocese and its priests with the hospital."

Prior to the luncheon, Bishop D'Arcy said Mass in SJRMC's chapel. He drew examples from the first reading and the Gospel to praise SJRMC for its commitment to the sacraments and the holiness of all stages of life.

"This hospital is a sacred place because every day people are born here, people are healed here, and people are called to the Father here," Bishop D'Arcy said in his homily. "Your physicians and staff here show a commitment to the strengthening of the Catholic identity that is extraordinary."

The bishop also enjoyed a birthday celebration during his visit to SJRMC as Holy Cross Sister Maura Brannick turned 85. In 1986, she founded the Saint Joseph Health Center on Chapin Street in South Bend, which was renamed in honor of her in October 2006.

"What Sister Maura Brannick started over 20 years ago by walking around the neighborhood on South Bend's west side and checking peoples' blood pressure is an extraordinary show of compassion from which we all can learn," said Bishop D'Arcy.

One of the gifts Sister Maura Brannick received from SJRMC was a basket containing 85 cookies.

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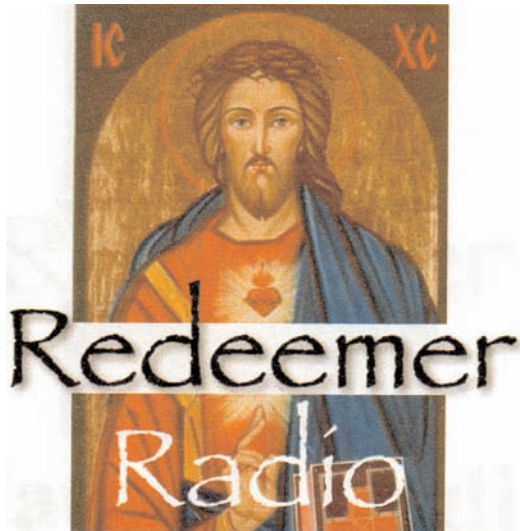
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Saint Isaac Jogues

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# Unique hospitality ministry envisioned at St. Mary Parish

BY KAY COZAD

FORT WAYNE — St. Mary, a parish with a rich history of support ministries for the inner city underprivileged, has a new vision. The idea was born of need and Dottie Carpenter, whose heart for service is well known in the Fort Wayne area, is its guardian.

Carpenter's plan is to establish a hospitality house for those who might need a place to go during the day, to stay warm in the winter months or simply to talk to another human being.

The idea, says Carpenter, came to her months after her June of 2007 retirement as director of the St. Patrick's Clothes Closet.

"God puts thoughts in your head," she said. "I don't know of any place in Fort Wayne that people can drop in for a little coffee, read the paper, go online to look for a job or just have a conversation."

St. Mary Parish recently purchased a single dwelling home next door to the rectory. Though in disrepair, its central location and close proximity to the soup kitchen

makes the house an ideal location for this project.

The expanded vision for the hospitality house has this home staffed with volunteers at least six days each week. The house would be open the same hours that St. Mary's Soup Kitchen serves food, with the hope for extended hours on the weekend. Books, Bibles, Catholic newspapers and other media will be available for the patrons as well as coffee and cookies. Carpenter says it will not include a clothing store or restaurant facilities, though she hopes to have smaller emergency items available, such as gloves. "It's just social time — to warm up and have coffee, one-on-one. Think companionship, not shopping," she says.

Father Phillip Widmann, pastor of St. Mary Parish, and the parish council there have approved this unique idea.

"There are a lot of people roaming the streets," says Father Widmann. "There is a need out there, possibly more need as the refugees come in."

The hospitality house would offer a drop-in day program only,

with no overnight stays. However, Carpenter's vision includes a bathroom facility where drop-ins may shave and wash up. She hopes to eventually offer assistance with directing patrons to the appropriate agency or organization that can help with a specific need. And as the house becomes established, Carpenter will enlist volunteers who would share their time and expertise to assist with a community job search for those seeking employment.

But more than all that, this 74-year-old servant, whose passion is for the welfare of the low-income,



PHOTOS BY KAY COZAD

Dottie Carpenter stands in the front room of a recently purchased house adjacent to St. Mary Parish. Her hope is to restore the house as a welcoming space for a day program targeting those who walk the streets. It will be a hospitality house where patrons can come in from the cold, share a cup of coffee and chat with a friend. The structure is in need of some repairs and Carpenter and St. Mary are gratefully accepting offers to assist in the repair and staffing of the house.

poor of the community, hopes to provide a sacred space for those in need to come and enjoy some human contact.

"I've worked with people for years and have built trust with them," says Carpenter. "They need

to be in touch socially with other human beings. As Catholics, we need to express that to those people."

Carpenter plans to be one of the volunteer contacts there to share a cup of coffee and hopes the house will offer "a homey atmosphere to make them feel that they're cared about."

There will be guidelines and policies for property treatment and appropriate behavior. "We treat people with respect and dignity and we expect them to treat the property that way," she says.

Currently this sturdy house is in need of clean up, paint and repairs that will bring it up to code, says Carpenter. The undertaking will only be accomplished with the help of many.

Father Widmann joins Carpenter in sending out a plea for volunteer assistance, as well as for financial, material and labor donations from other churches or organizations in the area.

"We're looking for people who could finance it, share their expertise in things like electrical or plumbing," says Carpenter. "We hope others in the community will see the need and become involved in it, support it."

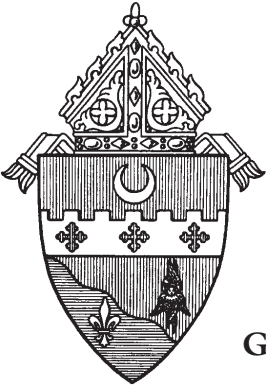
A plan to implement a 100 club, where 100 donors would pledge to pay \$10 each month for upkeep costs, is taking shape in an attempt to take in money that will pay the utilities, "so that doesn't fall on the parish," says Carpenter.

Following the restoration of the house, Carpenter will put out a call for volunteers to staff it. "We're open to any volunteers. They don't have to be Catholic." And neither do the patrons of this project, she says. "You just have to have a need."

"This is a ministry," Carpenter says with resolve. "There're a lot of possibilities here, a lot of hope in this. It's the work of love and caring about others."

St. Mary's Soup Kitchen is open Monday-Friday 10 a.m.-2 p.m.; Saturday, 10 a.m.-1 p.m. and Sunday 11:30 a.m.-1 p.m.

**For more information** on the St. Mary's Hospitality House project or to volunteer or donate, call St. Mary Parish office at (260) 424-8231 or Dottie Carpenter at (260) 705-1690.



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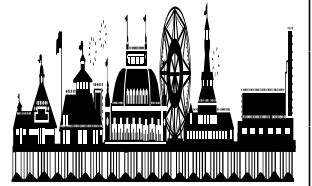


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## Notice of ANNUAL CLEANUP at Catholic Cemetery

Because of the early date for Easter this year, the Catholic Cemetery of Fort Wayne will do their annual cleanup of decorations from March 17 thru March 19. Please do not place any decorations during this time. If you wish to save your decoration, please have it removed **BEFORE** March 17 or call the Catholic Cemetery Office, 426-2044, by March 14 and we will hold it for you no more than 30 days. Decorations may be placed **AFTER** March 19.  
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## EDITORIAL

## Marriage is a commitment to a lifetime of self-giving love

The church does not take marriage lightly. This becomes evident in her preparation procedures for engaged couples seeking a sacramental marriage in the Catholic Church. The testing and questionnaires of pre-marriage counseling are to aid the couple in making the right decisions and looks beyond the "giddiness" of the moment and looks to the real-life sacramental vocation of marriage well beyond the wedding day.

This preparation brings up topics the couple may have never discussed: conflict resolution skills, money, careers, intimacy, parenthood and spirituality. Often, a couple may find that they disagree on an issue. This offers the opportunity for the couple to study the issues and come to a resolution.

As a result, studies have found that churches involved in pre-marital counseling have lower incidences of divorce.

But the church, in her wisdom, has other resources to help marriages and relationships. Let's look at a few:

Pope John Paul II, when he was Father Karol Wojtyla in Poland, wrote about relationships in "Love and Responsibility." This week, *Today's Catholic* launches a four-part series, written by John and Monica Sikorski from the Office of Family Life, that examines some practical insights on this writing. John Paul II's theology of the body writings also offers insightful teaching on relationships.

Here's a line from a recently released book, "Men, Women and the Mystery of Love: Practical Insights from John Paul II's 'Love and Responsibility,'" written by Edward Sri, and which summarizes what marriage is about from the Vatican II statement. "Man finds himself only by making himself a sincere gift to others." Sri writes: "This statement from Vatican II is especially applicable to marriage, where self-giving love between two human persons is seen most profoundly. In committing myself to another person in betrothed love, I certainly limit my freedom to do whatever I want. But at the same time I open myself up to an even greater freedom: the freedom to love. ... God gave us freedom so that we could choose to live for others, not just ourselves."

### The real life marriage

This is the real life marriage: it means making oneself a gift to one's spouse, pouring out oneself for what is best for his or her spouse and family. When we learn to live this way, we are then living a life countercultural to the mainstream. The secular world tells us to be centered on my feelings, my happiness. If it feels good it is right. But this teaching tells us true love can be best found by making a gift of self.

ForYourMarriage.org is another resource offered by the U.S. Conference of Catholic Bishops. In some areas of the country, there are TV spots promoting their messages of "living happily ever after."

The Web site encourages those married, or thinking about marriage, to explore their journey. It asks, "What have you done for your marriage today?" It offers a daily marriage tip, a little expert advice to make married life "easier, more meaningful and enjoyable." It offers advice for couples preparing for marriage, including second marriages. It also offers advice to care for your marriage, and real life stories of those who have been through trials and good times. It offers easy-to-manage tips to strengthen your relationship. It links to questions of our time: what does the church say about divorce, annulments, cohabitation, contraception and Natural Family Planning, and same-sex unions.

Our special section today offers special instruction for those preparing for marriage — from a church perspective. The pieces are written by those involved with marriage preparation. Our Office of Worship and Office of Family Life have also answered questions that many Catholics preparing for marriage have asked.

Strong marriages can dominate, and our church is there to help. And in this special edition of *Today's Catholic* delivered to all registered Catholic homes in the diocese, it is our hope that our couples will do something in self-giving love for their own marriages.

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

# COMMENTARY

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

## Blessings and curses going hand in hand with Catholic media

BY TOM SHERIDAN

Catholic media enjoy many blessings but suffer from many curses.

February is Catholic Press Month, an opportunity to consider the role of media and Catholics. While I've always been partial to newspapers, "media" these days must also include Catholic radio, TV and other avenues of proclaiming the Gospel. (After all, remember that "Gospel" means "good news.")

So, if you're reading this, God bless you.

Catholic media share much with their secular brethren, competing for the same readers, for the same advertising dollar, for the same opportunity to make their point in the mass market. (That's mass with a lowercase "m.")

That's one of the curses.

But unlike secular media, which often seem to exist to make noise and a profit, Catholic media exist to make a point and a difference. That's a blessing. (OK, there's "prophet," too, though that's probably stretching the pun.)

True, some secular publications don't fit that mold, and some Catholic ones — probably too many — are judged more by their balance sheets than by their content. Still, the comparison is valid.

Like secular journalists, their Catholic counterparts get a kick out of what they do. When I labored at the *Chicago Sun-Times*, I enjoyed watching anonymously as fellow commuters paused over something I wrote. Later, as editor of the Archdiocese of Chicago's *Catholic New World*, I smiled when I saw a young woman on my bus pore over the current issue.

One big curse is that people often let secular media define the church.

Secular media can be a great ally to the church. However, they cannot always be counted on to understand faith, especially when being outrageous gains more notice than being truthful.

A few years ago, a Chicago daily reported — on the front page no less — that Cardinal Francis E. George "sanctified" and blessed a high-end car showroom. The article was correct. However, at best it came across as tongue-in-cheek; at worst it was snide.

No matter that there's a grand tradition of blessing homes, people and even places of business. There are worse things than acknowledging the presence of God in everyday life.

The church ministers daily to the world's hurts and pains. Its

work among the poor, its efforts to keep inner-city schools open and its many calls for justice often go unnoted by the secular media.

But blessing a business — even a generous business whose donations help support the church and its works — that becomes Page One news?

Such dismissive reporting can diminish the church.

Without Catholic media, expecting Catholics to understand what's happening in the church or what the church is saying is, frankly, foolish.

The clergy sex abuse crisis has also taken its toll on the church's reputation. Yes, secular media took the lead in exposing, though some-

sometimes sensationalizing, the problem. However, many Catholic publications did a credible job of reporting it, warts and all.

The church is working to repair its battered public face, though you'll read about that more in church media than in secular. That, sadly, is often dismissed as "cheer-leading."

But Catholic media must be more than just cheerleaders; they must offer perspectives not available elsewhere.

Sometimes, though, that "church perspective" becomes yet another curse rather than the blessing it ought to be. Many Catholics aren't pleased with church positions on war, poverty, immigration

and even the death penalty. Others balk at the renewal of the Latin Mass and similar traditions, taking it out on the church's media.

In his Jan. 24 message for World Communications Day (May 4), Pope Benedict XVI acknowledged that secular media's "meteoric technical evolution" gives them the potential for more blessings and curses. He encouraged secular media to cease being proponents of manipulation and instead press for justice by espousing information based in truth.

The challenge for Catholic media is much the same, though one would think it at least has a head start. That, surely, is a blessing.

Here's a comparison which might help explain the value of Catholic media, especially this month. *The Wall Street Journal*, that most secular of newspapers, once turned a slur from a Soviet leader into a slogan: "Capitalist tool."

If the worst that can be said about Catholic media is that they are a "tool of faith," I'll take it.

And if you're reading this in a Catholic publication, you deserve blessings, too.

One big curse is that people often let secular media define the church.

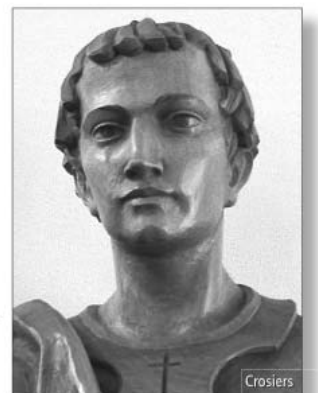
**Tom Sheridan** is a former editor of *The Catholic New World*, newspaper of the Archdiocese of Chicago, and a deacon ordained for the Diocese of Joliet, Ill.

### Theodore Tiro

died c. 306

feast — February 17

George, Demetrius and Theodore Tiro are the great warrior-saints of the East adopted by Crusaders as their patrons in battle. "Tiro" or "tyro" means recruit. Theodore was identified as a martyr from the fourth century. Reputedly a Roman soldier wintering at Pontus in Asia Minor, he refused to worship Roman gods and burned a pagan temple. Despite cruel tortures, he was steadfast in his faith and was burned to death. Aspects of his legend are depicted in windows at the Cathedral of Chartres in France and in mosaics at St. Mark's in Venice.





# Single again in a Noah's Ark world

I loved being married, being part of a couple. It gave my life zest and meaning. My husband was my friend, lover and my safe place to fall. He secured my identity as wife. Being part of a couple is a perk of marriage that can be taken for granted, until you are faced with the loss of your partner.

Following my husband's sudden death, I found myself overwhelmed with loss and loneliness. I had gone, kicking and screaming, from being a Mrs. to being a widow in the span of a day. As my grief journey unfolded I began to realize that a large part my identity was lost with the death of my husband. I was no longer "the other half."

Becoming single again after years of meaningful partnership was daunting to me to say the least. In our couples-oriented culture, I felt at once like a social misfit. How was I to successfully transition into being single again while experiencing the deepest grief I had ever known? Would I check "married," "widow" or "single" in the marital status box on new information forms? And who would accompany me to the next social event? I asked myself these questions and more as I faced the challenge of redefining myself socially.

Surrounding yourself with

friends and family who accept and encourage the creation of your new self identity is an essential part of adjusting to life alone. But that may require extra effort. You may find that as your marital status changes, your friendships change as well.

Some, like Bob, who was widowed after 19 years of marriage, find that many of their coupled friends are uncomfortable with their grief and new single status and slowly detach.

"I wondered what I had done to lose some of my friendships and then realized it was not me but my lack of 'couplehood,'" he says. Others are encouraged by friends and family to date in an effort to relieve the discomfort of being the third wheel.

Widows and widowers alike have told me that they are challenged by this shift in their social circles. Many have found not only solace but new friendships by joining a support group. These groups offer a safe place where each unique loss is honored and members can mourn with others who not only understand but find themselves with the same challenges.

Months after my husband died feelings of envy and longing began to fill the broken places of my heart as I continued to witness happy couples everywhere.

## HOPE IN THE MOURNING

KAY COZAD

During group time, we discussed how daunting Valentine's Day was then. My relationship with my husband was intimately woven with daily signs of love, but the commercial hype of this lovers' holiday, peddling roses, chocolates and jewelry, left me feeling bewildered. I missed my husband even more and needed time to process and express the pain of losing of my love and status.

Taking the two-by-two world around me in doses as I grieved — not only the loss of my spouse, but my self identity — was the first step in reconciling my new single status. I learned to give myself permission to decline invitations to couples-oriented social events, such as weddings, until I was ready. I used the time alone to slowly discover who I was without my spouse and how

HOPE, PAGE 14

# God appears and acts in human lives



## THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### 2nd Sunday of Lent Mt 17:1-9

The Book of Genesis provides this Lenten weekend's its first reading. Usually, people associate Genesis with creation. However, Genesis also is a source of divine revelation in other respects. This weekend's reading, for example, tells about God's promise to Abraham.

Scholars believe that Abraham was an actual person, not a myth nor a result of imagination. Abraham, or Abram, was known for his unshaken faith in God. He even was willing to sacrifice, and in the process to kill his son Isaac because God commanded it.

God spared Isaac by telling Abram to sacrifice an animal rather than Isaac. Still, rewarding Abraham's fidelity, as recounted in this reading, God promised that his descendants would be the Chosen People. God would protect them and give them life, as God gave Isaac life. In return, they would have to be faithful to God.

The next reading is from the Second Epistle to Timothy. Among Paul's converts was Timothy, the son of a pagan father and a devout Jewish mother. Apparently,

Timothy was very special as a convert. Paul called Timothy a "beloved son." 1 Cor 4:17.

According to the New Testament, Timothy was Paul's secretary at one point. He once was imprisoned with Paul but was released.

Also according to tradition, Timothy became the bishop of Ephesus, then a seaport and a major pagan religious shrine on the coast of the Mediterranean Sea in modern Turkey.

In this reading, the epistle encourages Timothy to be strong in his Christian belief despite the difficulties and obstacles that will arise.

St. Matthew's Gospel, in the third reading, tells the awesome story of the Transfiguration.

Once again in a Gospel, the apostles are presented as being not just the Lord's constant companions but moreover the recipients of very unique revelation. The Twelve knew much more about Jesus, and about the message of Jesus, than others knew. Jesus made them privileged students to enable them eventually to take the Gospel far and wide.

There was another purpose for such special instruction. The apostles, as they preached the Gospels themselves, would meet many problems. They were human, fully subject to fear, doubt and discouragement. Their faith needed to be reinforced and affirmed. The Transfiguration surely accomplished this purpose for Peter, James and John.

The message is clear. Going to a mountaintop symbolized the search for God. Brilliant light, symbolizing God, shined. Pure white symbolized God.

## Reflection

The church begins its lesson for this Second Sunday of Lent by telling us that God actually appears and acts in human lives. He was there with Abram. God gives life and peace. He promised life and peace to the descendants of Abraham and by extension to all who are as loyal to God as Abram was loyal.

Believers are loyal when they obey God's commands and allow nothing to supercede God. However, as with the apostles and Timothy, being a good disciple is not without difficulties. Disciples must be resolute.

To encourage us to be resolute as disciples, the church teaches us about Jesus. It reveals to us the Transfiguration. It tells us that Jesus is God. He is life. None equals the power of Jesus.

Pointing us toward Easter, the church tells us that Jesus offers us life and hope, but we must accept this plan by being true to God.

## READINGS

**Sunday:** Gn 12:1-4a Ps 33:4-5, 18-20, 22 Tm 1:8b-10 Mt 17:1-9

**Monday:** Dn 9:4b-10 Ps 79:8-9, 11, 13 Lk 6:36-38

**Tuesday:** Is 1:10, 16-20 Ps 50:8-9, 16bc-17, 21, 23 Mt 23:1-12

**Wednesday:** Jer 18:18-20 Ps 31:5-6, 14-16 Mt 20:17-28

**Thursday:** Jer 17:5-10 Ps 1:1-4. 6 Lk 16:19-31

**Friday:** 1 Pt 5:1-4 Ps 23:1-3a, 4-6 Mt 16:13-19

**Saturday:** Mi 7:14-15, 18-20 Ps 103:1-4, 9-12 Lk 15:1-3, 11-32

## CATEQUIZ'EM

By Dominic Camplisson

In February, the church commemorates the Chair of Peter. So pull up your own chair and answer a few questions in this week's quiz.

- Which Peter does the name of this feast refer to?**
  - Petrus Galbus, first Roman born pope, died c. A.D. 232
  - Simon Peter, leader of the apostles, first bishop of Rome
  - Peter Abelardo, a Catholic philosopher and religious founder
- Why are there historically two different commemorations?**
  - One was for the Orthodox, one for Western Catholics
  - Peter was bishop in Antioch before coming to Rome
  - There are two formal chairs — one for the pope and one for the Bishop of Rome
- The term chair meaning "seat" is often, in Latin, "sede," which gives rise to this term in English**
  - a see
  - a throne
  - a stool
- Another rendition is catherdra which may best be translated as**
  - cathode
  - cathay
  - throne
- When a bishop is enthroned in his diocese, what does he do with the cathedra?**
  - He has it broken up and he brings in a new one.
  - Nothing, it is no longer an actual object but purely symbolism.
  - He sits in it; it is after all, while an item of insignia, still his official chair.
- This term "cathedra" is the origin of the name of this type of church**
  - Ecclesial
  - Sede vacante
  - Cathedral
- The cathedral church in Rome is**
  - St. Peter's
  - Santa Maria Maggiore
  - St. John Lateran
- Originally a bishop's chair was at this end of a church:**
  - east
  - north
  - west
- The feast of the Chair of Peter is found in Rome as early as**
  - the 4th century
  - the 12th century
  - the 17th century
- In St. Peter's in Rome there is a monument to the Chair of the Apostle. It was created by**
  - Leonard Da Vinci
  - Michelangelo
  - Bernini
- That bronze monument is flanked by four of these:**
  - paintings of the Gospels
  - statues of doctors of the church
  - horsemen of the Apocalypse
- Despite being a work of the Western (Latin) Church, two of these (from 10 above) are**
  - Easterners in origin
  - made of metal
  - war and famine (not found in western depictions)
- According to Benedict XVI the commemoration of the chair**
  - is of no historical value but you have to go along with the Italians.
  - reminds us that Rome has received the greatest of honors and is, therefore, at the service of all churches.
  - is sacrilegious because it suggests worship of false idols.
- There also exists in Rome another chair, thought to have possibly been used by St. Peter. It is more humble in design being**
  - made of gold but having only 12 jewels.
  - carved entirely out of human bones.
  - wooden and portable.
- Perhaps this humble seat inspired Benedict XVI to note, on the commendation of the chair of Peter, that the true riches of the church are**
  - 32 copies of Bernini's "Flying Nun"
  - buried in a place so secret God alone knows where it is
  - not tangible but related to the mission to care for souls

### ANSWERS:

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

# Purple color of Lent calls to mind the suffering Christ endured

**What is the significance in the color purple in Lent? Does it differ from the purple color used in Advent? HF Fort Wayne**

In the Gospels of Mark and John, Jesus is clothed with a purple cloak and the crown of thorns before being led to his crucifixion. Thus, the color certainly calls to mind the suffering Christ had to endure. And as a darker color, purple may be associated with the soberness and restraint that characterizes the penitential season of Lent.

But purple also emphasizes Christ's kingship, since it was the color of royalty in ancient times. For example, "Tyrian purple" was an extremely rare and costly dye that could only be extracted in very small amounts from specific types of mollusks, such that thousands of the creatures were required in order to color a single garment.

Liturgically speaking, the English version of the "General Instruction of the Roman Missal" says this about vestment color: "Violet or purple is used in Advent and Lent." As such, there is actually no prescribed difference between the Advent and Lenten colors. While the two colors may possess different tints, it would

still be incorrect to presume that the phrase "violet or purple" necessitates a different hue for each season. Exceptions to the purple include "Gaudete Sunday" (Third Sunday of Advent) and "Laetare Sunday" (Fourth Sunday of Lent), when the option to use rose-colored vestments is given. ("Gaudete" and "Laetare" come from the Latin exhortations to "be joyful" or "rejoice," found at the beginning of those Masses.)

Also, it is incorrect to use blue or deeply bluish vestments and adornment during Advent or Lent, as certain other Christian communities do. Although blue is a Marian color and may be used as a supplementary color in vestments, it is only officially permitted as a main color in some dioceses in Spain and in a few other countries with Spanish heritage.

**What does the church say about covering statues in Lent? What is the theology behind this? Anonymous**

Statues, crosses and images should not be covered throughout all of Lent. The U.S. bishops have allowed for crosses and images to be veiled on the eve of the Fifth Sunday of Lent, before the vigil Mass. Crosses then remain covered until the end of the celebra-

## THAT'S A GOOD QUESTION

tion of the Lord's Passion on Good Friday, while images may remain covered until the beginning of the Easter Vigil.

In March of 2006, the Bishops' Committee on the Liturgy provided a fine explanation for this practice: "The veiling of crosses and images is a sort of 'fasting' from sacred depictions which represent the paschal glory of our salvation. Just as the Lenten fast concludes with the Paschal feast, so too, our fasting from the cross culminates in an adoration of the holy wood on which the sacrifice of Calvary was offered for our sins. Likewise, a fasting from the glorious images of the mysteries of faith and the saints in glory, culminates on the Easter night with a renewed appreciation of the glorious victory won by Christ, risen from the tomb to win for us eternal life."

Still, Stations of the Cross and stained glass images should never

be veiled. Moreover, it is incorrect for holy water fonts to be drained or replaced with any other substance during Lent. To the contrary, sacramental reminders of baptism are very important to the nature of Lent as a season of penance. Holy water fonts are only emptied of water during the sacred triduum, and they are refilled with the water blessed at the Easter Vigil.

**Why do we not sing "Alleluia" in Lent?**

The singing of "Alleluia" is scriptural, and corresponds to joyful praise of God. While we never cease to praise God, we observe Lent as a penitential season through a greater practice of

restraint in preparation for the monumental events of Holy Week. Therefore, we also do not sing the "Gloria." In addition, the austere nature of Lent means that the altar must not have any floral decoration, while the use of musical instruments and festive music should be kept to a minimum.

The return of all these elements at the Easter Vigil will be a profound testament to our exultation in Christ's triumph over sin and death.

**Brian MacMichael**, director of the Office of Worship for the Diocese of Fort Wayne-South Bend, answered this week's question.

## SCRIPTURE SEARCH

By Patricia Kasten

Gospel for February 17, 2008

Matthew 17:1-92

Following is a word search based on the Gospel reading for the Second Sunday of Lent, Cycle A: Peter, James and John with Jesus on the mountaintop. The words can be found in all directions in the puzzle.

PETER	BROTHER	HIGH
MOUNTAIN	TRANSFIGURED	FACE
SHONE	WHITE	LORD
THREE	MOSES	ELIJAH
BRIGHT CLOUD	WELL PLEASSED	TOUCHED
AFRAID	SAW NO ONE	ALONE
VISION	RAISED	THE DEAD

## SIX ON THE MOUNTAIN

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

# Archbishop Marini on the liturgy wars

Those seeking insight into the ideas that shaped the Missal of Paul VI, the revised breviary and other facets of the church's post-Vatican II liturgy will have to look elsewhere than "A Challenging Reform" by Archbishop Piero Marini, Master of Pontifical Liturgical Ceremonies from 1987 until 2007 (Liturgical Press).

Oddly, coming from a man of strong convictions, Marini's tale is bureaucratic rather than substantive — a lumbering walk through the maneuvers by which the "Consilium for the Implementation of the Constitution on the Sacred Liturgy" (an entity created by Pope Paul VI) wrested control of the reform process from the Curia's Congregation for Rites and held the bit in its teeth for a crucial five-year period, 1964-1969. By the end of that half-decade, the Consilium's de facto leader, the energetic Italian Vincentian Annibale Bugnini, had achieved a lot of his ambition to recast the Roman Rite in a dramatic way.

Bugnini's star eventually began to fade, though, and in 1975 he was exiled to the ecclesiastical Siberia of the Vatican nunciature in Tehran. There, he wrote an apologia in the form of an enormous book, "The Reform of the Liturgy 1948-1975." Its most memorable moment is Bugnini's description of using a stopwatch to time the performance of several experimental revisions of the Mass, conducted before Paul VI in the Matilde Chapel of the apostolic palace.

Alas, even as a tale of Vatican intrigue, "A Challenging Reform" is dull, duller, dullest. The excruciating detail of who-went-to-what-meeting is one problem. Another,

and worse, is that Marini's characters are cartoons: good reformers, wicked reactionaries, all seemingly devoid of ideas and arguments. Not only does Marini fail to give an account of the so-called reactionaries' ideas; he doesn't explore the ideas and personalities of the reformers, the party in which he was then a junior subaltern.

Moreover, at the end of the day we're still in the dark about the two crucial questions emerging from this drama: What accounts for Annibale Bugnini's hold on Paul VI from 1964 until at least 1972, when he was ordained bishop by the pope? And what explains Archbishop Bugnini's subsequent fall from favor and his exile to the Persian hinterlands? Marini gently suggests that his mentor and hero may have overreached at a time when the pope was becoming exhausted. But how does that square with Paul VI's evidently high regard for Bugnini in the crucial period 1964-69?

Archbishop Marini's filial piety toward Bugnini and his commitment to Bugnini's cause lead him to claims that will strike some readers as contradictory. He insists that Bugnini achieved a historical reform "that was an answer to the needs of the whole church rather than simply an expression of its central bureaucracy." Yet he also argues that "it was ... necessary to change the attitudes of both the clergy and the lay faithful to enable them to grasp the purposes of the reform." Huh? The "clergy and lay faithful" were unable, unaided, to "grasp the purpose" of a reform that was "an answer to the needs of the whole church"?

Certain curial elements, having lost the debate on the floor of the council, undoubtedly tried to block



GEORGE WEIGEL

## THE CATHOLIC DIFFERENCE

bureaucratically what the bishops of Vatican II had strongly endorsed: a reform of the Roman Rite. The fundamental flaw in Marini's account, however, lies in his unexamined assumption that a reformed liturgy devised abstractly by "experts" (a recurring noun in the book) would necessarily respond to "the needs of the whole church" (even if a considerable chunk of the "whole church" would have to be, er, re-educated, in order to appreciate that their spiritual needs were now being met). The mental image of Bugnini and his stopwatch is hard to erase: this was organic, developmental reform, building on the achievements of the liturgical movement throughout the 20th century?

I am no nostalgic in the matter of the pre-conciliar liturgy. The point today is to reform the reform, not effect a liturgical Thermidor in a futile attempt to recapture an often misremembered past. Surely, however, the "challenging reform" of the 21st century requires an account of 1964-69 that's something more than cowboys-and-Indians, Vatican-style.

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

## HOPE

CONTINUED FROM PAGE 14

benevolent God was in timing the placement of just the right people in my life. It took time, effort and prayer to work through the intense emotions associated with being single again.

With the help of my widows' group I was able to discuss ways to cope with these issues. And we began to gather socially as well, in an effort to develop and practice our new social identities.

For those who support widows or widowers periodic invitations can encourage and uplift those who are faced with investigating their new social status. Be mindful of their choice to decline and don't take it personally. Just knowing that you care gives immeasurable comfort to the

bereaved.

Redefining yourself following the death of a spouse is an ongoing, sometimes painful process. It may be difficult to relinquish who you were. But recreating yourself can happen naturally over time, if healthy grief work is done.

Patience with yourself and others is the key. And having faith in God's providence may bring peace to your effort. Over time, as you reconcile your loss and face the challenge before you, the "new you" will surface. You may even like it. With a little grace, I have learned to be content with just who I am.

**Kay Cozad** is a certified grief educator and writer for Today's Catholic newspaper. She is also the author of "Prayer Book for Widows," Our Sunday Visitor, 2004.



# How do you keep the Sabbath?



## THE CUTTING EDGE

SISTER MARGIE LAVONIS, CSC

Some of us remember learning that we are to keep holy the Sabbath. God gave that command to Moses and in the story of creation God practiced what God preached by resting on the seventh day.

Well, have you ever been in a mall or grocery store on Sunday lately? That experience says much about how seriously the majority of us follow that commandment. It would be well for us to revisit this command given by our God and explore the wisdom behind it. We are also invited to examine how well we celebrate it.

Once I read an article, which suggested that the purpose of the Sabbath is to take time out to enhance one's relationship with God. That made sense to me.

Sabbath times are important especially

in this day and age when the majority of us are just too busy. We seem to be in constant motion and are often slaves to our calendars. In some extremes we even have to make appointments to be with family and friends. The common response to the question, "How are you?" is often "Busy." We are a culture of workaholics.

As some read this they might say that they have to work on Sunday or that Sunday is the only time they have to shop, do their laundry, clean their homes, etc. I can sympathize. Even so, maybe we can choose another day of the week to celebrate this important day of rest. The point is to do it.

Time is important in all relationships and that includes God. Nurturing our relationship with God doesn't mean we sit around and pray all day. It does mean resting our minds and bodies so we can better hear God's voice and recognize God's presence in our world. It is a regular opportunity to be awake and aware of God's action in others, the world and us.

In our overly busy lives it is possible to miss the beauty of life. Without leisure time we can stifle our gift of creativity. It is in "wasting time" with God and those we love that our relationships are rejuvenated and refreshed. It is when we are rested that we can truly hear God in the recesses of our hearts.

Ironically, it is when we stop and take this special time, we become more productive and our lives are often more fulfilled.

It is always tragic for me when I go to a wake or funeral and hear so many affirmations of love that were often not expressed when the deceased was alive. Perhaps the people were just too busy and had planned to say something when they "had the time."

Living the Sabbath is both a command and a gift. It is a regular time to be refreshed and to enhance and deepen our relationships with God and the significant people in our lives. It is a time to get in touch with that deepest part of us where God lives.

I wonder what our world would be like if all Christians refused to shop and work on Sunday? If so, chances are that salespersons would be home honoring the Sabbath.

Real Sabbath living could transform our lives and our world if we would only give it a chance. We could slow down and appreciate the God who gives us life.

What are you going to do or not do next



## YOUNG ADULT PERSPECTIVES

Sunday to relax and recognize our God living in all of creation? How about visiting or calling someone you have neglected for a while? I will probably visit the sisters in our infirmary.

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

# A day in the life of a seminarian

BY RYAN BRISCOE

WINONA, Minn. — An alarm clock sounds. For many the regular school day begins before 6 a.m. As college seminarians, we work to focus our lives around one goal: growing closer to Christ so that we may discern our vocations. In keeping with this purpose, our days are centralized around our prayers.

The Office of Readings and Morning Prayer are prayed silently as men slowly filter into St. John Vianney Chapel. Seminarians join religious communities throughout the world in praying the Liturgy of the Hours (the prayer of the church); Morning Prayer and the Office of Readings are both a part of this centuries-old prayer.

Morning Mass is then offered at 6:45 and is followed by breakfast in our dining room at Immaculate Heart of Mary (IHM) or "The House" as we fondly call it; IHM is our physical and spiritual home.

After breakfast, seminarians depart to attend classes at Saint Mary's University of Minnesota. All of our classes are taught at Saint Mary's, but the seminary is located adjacent to main campus of the university. This close relationship between IHM and Saint Mary's prevents the seminary and our lives as seminarians from being too removed or isolated. This unique affiliation allows us access to the many resources of the university such as its athletic programs, varied academic offerings and dynamic campus life.

As an institution, IHM has rigorous academic standards. All undergraduate seminarians are obligated to major in philosophy, but many choose to pursue additional majors (as I have with French) or minors (psychology or Spanish) depending on their own interests. These studies are encouraged because they continue to help the seminarian to become a well-rounded individual



AUSTIN M.D. QUICK

Diocesan seminarians Matt Soberalski, left, and Ryan Briscoe, right, are shown at dinner at Immaculate Heart of Mary Seminary in Winona, Minn.

and often will directly contribute to future ministries.

Not all of our time is spent studying. Few are hesitant to enjoy an afternoon of cross-country skiing, frisbee golf or hiking. We have our own intramural athletics teams, which compete against other teams on campus in sports like dodgeball, football and basketball. Furthermore, several seminarians sing in campus choirs, play in campus bands, and many men are members of other campus organizations including Saint Mary's Students for Life, Power Hour or even the fencing club.

IHM seminary takes into account not only the seminarians' human formation, which is fulfilled by an active life in community, and not only our intellectual formation, which requires us to study philosophy, but also our pastoral formation. We spend about two hours a week ministering to people in the Winona community in a variety of ways. Seminarians visit the elderly in nursing homes, assist priests in their prison ministries. We cook meals for local Catholic community homes and also teach religious education classes.

At 5:45 p.m., the seminarians gather in the chapel for Evening



BEN ROSS

A group of Immaculate Heart of Mary seminarians are shown on a cross country skiing adventure. From left, they are Ryan Briscoe from the Diocese of Fort Wayne-South Bend, Chris Stanish from the Diocese of Gary, Christian Reyes from the Diocese of Fort Wayne-South Bend, and Peter Waldorf and J.T. Weizeorick from the Diocese of Peoria.

Prayer. This gives us an opportunity to stop and reflect on our day, as well as another chance to pray in community. Regular communal prayer helps us to strengthen our relationships as brothers.

Evening Prayer is followed by a family-style dinner, served in the seminary's dining room. Our meals are prepared for us, but we are



AUSTIN M.D. QUICK

Like most college students, Fort Wayne-South Bend diocesan seminarians Zak Barry and Ryan Briscoe spend time reading for the rigors of seminary and university courses.

assigned by the rector the tasks of setting the tables, serving the meals and washing dishes by semester. These tasks are usually accompanied by loud music, raucous "singing" and all-around good fellowship. Those men who do not help with meals serve IHM by cleaning bathrooms, sweeping and mopping floors or doing another

chore to keep the seminary clean.

For the most part the after dinner hours are spent at IHM. We regularly attend conferences given by guest speakers or have student-lead discussions over various topics including celibacy, prayer, ministry etc. The day starts to draw to a close as we finish up our homework and prepare to go to sleep. But just before retiring to bed, the day ends as it began: in prayer.

The last office of the day in the Liturgy of the Hours is Night Prayer, and, depending on the day, this prayer is said in spontaneous small groups, as an entire community or individually. Often, as I fall asleep, the last words of Night Prayer, which are always recited aloud, ring in my ears: "May the all-powerful Lord grant us a restful night and a peaceful death." Another day.

**Ryan Briscoe** is an undergraduate seminarian for the Diocese of Fort Wayne-South Bend and is studying philosophy and French at Immaculate Heart of Mary Seminary (IHM) at Saint Mary's University of Minnesota in Winona, Minn.





## Vices and Virtues



### Opening prayer

#### An Act of Hope

O my God, relying on thy almighty power and infinite mercy and promises, I hope to obtain pardon of my sins, the help of thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and redeemer. Amen.

Scripture: Lk 18: 9-14

### Commentary

One of my favorite childhood fairy tales is the story of Snow White. The queen asks, "Mirror, mirror on the wall, who is the fairest of them all?" For a long time the mirror answers that the queen is indeed the fairest — until Snow White appears. The queen can't stand sharing the spotlight and tries to eliminate her rival with a poisoned apple. Prince Charming saves the day by awakening Snow White with a kiss, and they lived happily ever after. We all find humor in the queen's highly inflated view of herself. However, it's not quite as funny when we look at ourselves in a mirror and realize that sometimes we act like the prideful queen.

### The many faces of pride

The United States Catholic Catechism for Adults defines pride as "the capital sin that involves excessive self-esteem and a strong desire to be noticed and honored by others; excessive pride sets one

in opposition to God." St. Thomas Aquinas considers pride the queen of all vices; it has been evident throughout history. The sin of pride appears in the story of Adam and Eve. Through their action of disobedience, they refuse to acknowledge their limitations and the supremacy of God.

Pride distorts our relationship with God and affects our relationships with others. When we sin through pride, we forget that God is our creator and he created us and that everything we have comes from God. Pride causes us to overestimate our abilities, to exaggerate our achievements and to inflate our importance. Attributing our abilities and values to our own efforts without acknowledging that, ultimately, they are from God is a form of lying.

Pride can be often be camouflaged as false humility. Examples of false humility includes individuals who continuously downplay their own real talents and abilities and deferring to the wishes of another most of the time. It can also occur in individuals who believe that God cannot forgive my sins, especially sins that seem to be habitual.

In his book, "A Cry for Mercy," Henri Nouwen writes, "Our temptation is to be so impressed by our sins and failings and so overwhelmed by our lack of generosity that we get stuck in a paralyzing guilt. It is guilt that says: 'I am too sinful to deserve God's mercy.' It is guilt that has become an idol and therefore a form of pride."

There seems to be a fear of asking God for mercy one too many times.

Pride may well be hidden within those individuals who are tempted with scrupulosity, constantly tormented with the notion that they have committed sins through actions or thoughts. For several years, I struggled with scrupulous tendencies especially during prayer. I felt that my prayers had to be perfect to be pleasing to God. Can you imagine how long it took to recite the rosary? If I became distracted, I would start the Our Father or Hail Mary all over again. Prayer time became very unpleasant. I felt I had to say my prayers perfectly to earn God's love. My struggle involved resolving doubts about God's infinite and unconditional love for me.

### The virtue of humility

In the parable of the Pharisee and Tax Collector, the Pharisee stands inside the temple and tells God all of the wonderful things he has done. And, just in case God forgot, the Pharisee provides a list — tithing, praying, etc. In contrast, the tax collector cannot even bear to raise his eyes towards heaven. He realizes his sinfulness and repeatedly implores, "God, have mercy on me, a sinner." Jesus tells us the tax collector went home justified. He exemplified humility by recognizing who was the Creator and who was the creature.

True humility is the acknowledgment that all we have and

achieved are gifts from God. We need to accept our strengths and weaknesses, as well as recognize the gifts of others. Genuine pride, however, is not always sinful. Genuine pride acknowledges our abilities and successes and lets us see ourselves for what we are — beings created with certain gifts and talents from a good and loving God. For example, athletes need to have confidence in themselves to prepare for competitive events. Yes, it is good to recognize and use the gifts God bestows to us. But, God ultimately deserves the spotlight.

### Jesus: Our model of humility

Jesus is our model of humility. Jesus, the Son of God, chose to leave the glory of heaven to live among humanity. For most of Jesus' life on earth, he lived in obscurity. Philippians says: "Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; he humbled himself in appearance, he humbled himself, becoming obedient to death, even death on a cross." Even during his public ministry, Jesus exemplified humility through both words and actions. On the night before he died, Jesus washed the feet of his apostles. Peter was astounded and even tried to prevent Jesus from washing his feet. Like Peter, we sometimes have to learn to overcome our pride and accept help or kindness from another person.

### Evangelization and action

Simple actions can help us control our pride and to cultivate a humble spirit. Continually offer

praise and thanks to God for the gifts, he has given to you. Also, evaluate thoughts, attitudes and actions and compare them with Christ's. Consider the practice of lectio divina — a form of prayer that involves reading the Scriptures with a listening heart. Be mindful of how Jesus, as our model of humility, regarded and treated others. Using our God-given gifts for others takes the emphasis from 'me.'

It would help to read about certain saints who struggled either with pride or scrupulosity like St. Teresa of Avila, St. Alphonsus Ligouri and Brother Lawrence of the Resurrection. In particular, St. Teresa of Avila recommends spending time in quiet prayer each day just being with God, perhaps in the presence of the Blessed Sacrament. Participate in the sacraments often. We need to humble ourselves and ask Jesus to help us overcome pride and "live happily ever after" in union with him and each other.

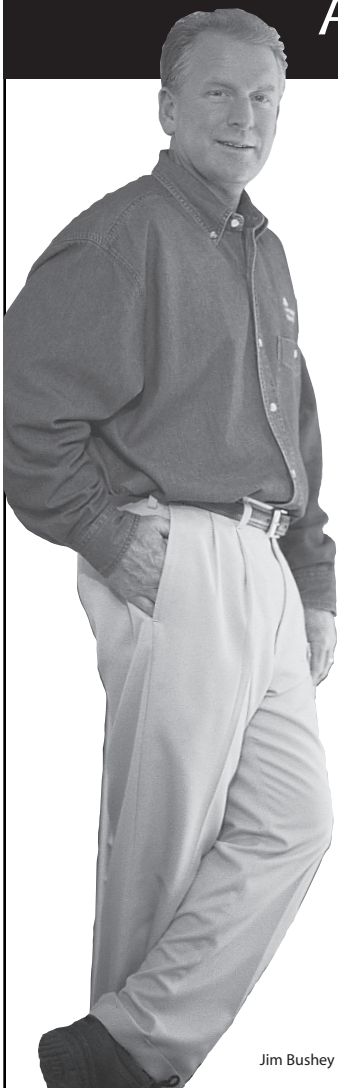
### Reflection and discussion

- Pride seems to take many forms. How do you personally define pride? Humility?
- Reflect on the Pharisee and the Tax Collector. With which person do you most identify? Why?
- How have you been humbled? How did it feel? How can you put humility into practice more often?

### Closing prayer

O most Holy and glorious God, enlighten the darkness of my heart. Give me, Lord, a firm faith, sure hope, perfect love, profound humility — the sign and knowledge so that I may carry out all of your commandments.— Prayer Before the Crucifix, St. Francis of Assisi.

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# Sports

**BISHOP LUERS HOLDS SIGNING CEREMONY** In celebration of National Signing Day, Feb. 6, Bishop Luers High School held a signing for collegiate athletics. They included Markee Martin for University of Saint Francis basketball; Kaitline Hire for University of Saint Francis, soccer; Adrien Spencer for Bowling Green University, football; and Melanie Huhn for Grand Valley State University, track.

## CYO tournament time draws near

BY MICHELLE CASTLEMAN

FORT WAYNE — Catholic Youth Organization (CYO) basketball is gearing up for tournament play with the last week of regular season play etched into the record books for the 2007-2008 season.

Five of the six leagues were topped by perfect records. In the Blue League (small school), the Hessen Cassel boys and the St. Aloysius girls finished undefeated. The Lady Eagles from St. Jude also earned the No. 1 seed in their bracket for the Gold League (large schools) going 6-0. In the White Leagues (seventh grade), the St. John, New Haven boys and the St. Jude Lady Eagles also submitted unbeaten records of 6-0 to end the season in the first place spot.

After their three-point win over St. Jude on Jan. 26, the St. Charles Cardinals secured the Gold League title this year turning in a 5-1 record. Although they finished with the same tally as the Panthers from St. Vincent, St. Charles beat St. Vincent at their meeting 37-33. The Cardinals' only conference loss came at the hands of St. Joseph, Decatur, in the first league game of the season.

Cardinals' coach Jeff Polhamus feels the Gold League was very competitive this season with several teams having the potential to win the tournament. Explaining just how close things were, Polhamus said, "If we would have lost our final conference game, we could have ended up in fourth place instead of first."

The Cardinals had a tough schedule this year playing many

Fort Wayne public junior high schools and finished 8-9 overall. A veteran coach of 15 years, Polhamus was very pleased with his team's performance during the regular season.

"We are a very balanced team," Pohaums said. "We have good size and no one standout. Three of our losses came when playing Memorial Park — one time, by just a point."

The Cardinals' 2007-2008 roster includes 12 young men this season: Chris Boger, Zachary Crabtree, Zachary Fortier, Thomas Gabet, Adam Houk, Casey Jackson, Alex Krouse, Brett Lochbihler, Chris McGraw, Chandler McLellan, Michael Sordelet and Austin Whisler. Joe Gabet and Dan Sordelet are serving as assistant coaches.



## Stars come out in ICCL basketball

BY ELMER J. DANCH

SOUTH BEND — St. Anthony, St. Joseph of Mishawaka, St. Jude and Corpus Christi were the big stars in the Inter-City Catholic League's annual post-season basketball tournament, each chalking up a pair of victories and looking ahead to the semifinal and final rounds this weekend.

The St. Anthony Panthers, one of the two unbeaten teams during the season, defeated Holy Cross, 49-33, after scoring over St. Monica of Mishawaka, 64-17.

St. Anthony's Justin Reinke had 14 and Robert Mischler 11 points against the Comets and 11 and 18 points respectively over Holy Cross.

The St. Joseph Wildcats of Mishawaka, the only other unbeaten team, literally waltzed through a pair of wins, defeating St. Pius of Granger, 54-11, and Mishawaka Queen of Peace, 58-16. Michael Whitfield had 13 points to pace the winners against the the Pumas of Queen of Peace.

St. Jude triumphed over St. Matthew in a close encounter, 28-19, after edging St. Thomas of Elkhart, 31-30. Michael Henry was the big gun for St. Jude, pocketing 16 on Saturday and 15 Sunday.

The Cougars won their first game of the tournament handily over St. John the Baptist, 51-30, behind 18 points of Tate Bellegente.

Corpus Christi completed the weekend by downing Holy Family, 44-33. Corpus Christi was paced by Bellegante with 17 points and Michael Ragukonis with 11 points. Zach Zehender had 13 points for Holy Family.

In first round games, Holy Cross beat Christ the King, 40-37, St. Matthew downed St. Bavo of Mishawaka, 30-25, St. Pius trounced St. Michael of Plymouth, 40-27, and Holy Family nipped St. Joseph of South Bend, 31-29.

In the Colors Division, four teams advanced to the semifinals.

Christ the King White defeated St. Joseph Gold, 49-38, St. Thomas Maroon whipped St. Joseph Green, 34-22, St. Jude Green downed St. Joseph of South Bend Blue, 35-12, and Corpus Christi Red beat St. Pius Blue, 42-10.

### Part-time representatives needed Positions in Evangelization

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### Director of Nursing

Our Lady of Victory Missionary Sisters, located in Huntington, Indiana, has an immediate opening for a Director of Nursing. The ideal candidate will possess excellent relationship skills, good supervisor skills, and strong clinical skills. The candidate must be a Registered Nurse, have experience as a Director of Nursing and have experience working with the elderly and a desire to work in the central home of the Victory Noll Sisters. This position calls for excellent team work with the nursing staff and other departments. This opportunity comes with an excellent benefit package. Please send resume to:  
**Kathi Sands - P.O. Box 109 - Huntington, IN 46750-0109 or email: [ksands@olvm.org](mailto:ksands@olvm.org)**

### DIRECTOR for the Victory Noll Center

Our Lady of Victory Missionary Sisters, located in Huntington, Indiana, seeks a Director for the Victory Noll Center. The Director must be a person experienced in planning, coordination, and networking. The Director is primarily responsible for the planning and implementation of programs for personal and spiritual enrichment, such as, retreats, days of recollection, workshops, support groups, etc. The Director must be open to various faith traditions and ethnic groups and have some knowledge of Catholic culture and contemporary theology and spirituality. Excellent benefit package. Please send resume to:

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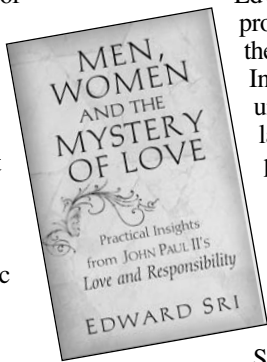


# Recent releases cover marriage, relationships

With the celebration of Valentine's Day, Feb. 14, a quasi-holiday consumed by the secular world and corporate profits, it may be a bit of relief to know that there are some reading and Web resources that discuss building your marriage from a Catholic perspective.

**Books**

Father Karol Wojtyla (who would become Pope John Paul II) published "Love and Responsibility" in 1960. Author

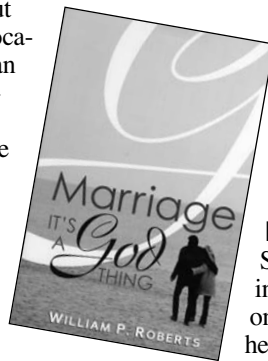


Edward Sri, an associate professor of Scripture and theology at the Augustine Institute in Denver, Colo., unpacks the contents of the late pope's writings and presents them in a very readable and understandable book titled "Men, Women and the Mystery of Love: Practical Insights from John Paul II's 'Love and Responsibility.'"

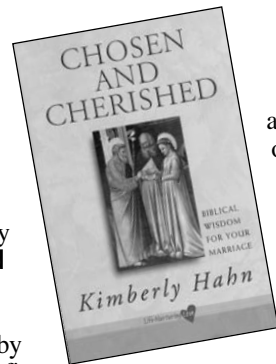
Servant Books, ISBN: 978-0-86716-840-2.

William P. Roberts, in his recent release of "Marriage: It's a God Thing," St. Anthony Messenger

Press, talks about marriage as a vocation. "Rather than providing obstacles to spiritual growth, marriage can be the very vehicle by which it is achieved," notes the book's promotional materials. The book offers practical tips that can help a couple achieve a deeper intimacy with one another and God. ISBN: 978-0-86716-747-4



Kimberly Hahn, the wife of popular Catholic writer and personality Scott Hahn, recently released "Chosen and Cherished: Biblical Wisdom for Your Marriage." Published by Servant, the book is a first in a series of Bible studies based on Proverbs 31 and offers tools to help couples build their marriage on the firm foundation of the Catholic faith. The book covers: conflict resolution; communication skills, setting shared financial goals, healing wounds of unfaithfulness;



and cultivating a spirit of generosity towards your spouse. ISBN: 978-0-86716-848-8

**On the Web ...**

For those planning marriage to those married for years, be sure to visit the U.S. Catholic Conference of Bishops' marriage Web site, www.foryourmarriage.org. On the site's home page, it says, "because the Catholic Church cares about your marriage, we'll help you with information, skills, inspiration and resources, and maybe a little humor along the way."

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# WHAT'S HAPPENING?

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

**Knights plan fish fry**

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish fry on Friday, Feb. 15, from 5 to 7 p.m. Adults \$7.50, children (5-12) \$3. Chicken strips for \$7.50 and shrimp for \$8.50 available.

**Fish dinner and bake sale**

Roanoke — St. Joseph Parish will host a fish dinner at the Roanoke American Legion, 1122 N. Main St., on Friday, Feb. 15, from 5-7:30 p.m. Drinks and sides included. Carry-out available. Adults \$7 and children \$4.

**Fish fry**

South Bend — Our Lady of Hungary School will have a fish fry on Friday, Feb. 22, from 5-7 p.m. at the school, 735 W. Calvert. Tickets are \$7 at the door, \$6.50 presale, \$4.50 children 6-12 and children under 6 free. Pre-sale tickets may be purchased before Masses, or at the rectory. Carry-out available.

**Fish fry**

South Bend — Sacred Heart of Jesus Parish, Lakeville, will have a fish fry Friday, Feb. 22, from 4-7 p.m. Tickets are \$7.50 for adults, \$3 for children and children 5 and under free. Carry-out closes at 6:30 p.m.

**Fish fry at St. Joseph**

Bluffton — St. Joseph Catholic Church will have a fish dinner on Friday, Feb. 29, from 4-7 p.m. Tickets will be \$8 for adults, \$5.50 for children 6-12 and children under 5 are free. Carry-out available.

**Clothing sale**

Bristol — St. Mary of the Annunciation Parish will have a clothing sale Friday and Saturday, Feb. 15 and 16, from 8 a.m. to 2 p.m. in the hall, 411 W. Vistula. All items \$1 or less.

**Day of reflection**

Mishawaka — A day of reflection will be held at St. Francis Convent on Wednesday, Feb. 27, from 9:30 a.m. until 2:30 p.m. The theme is "God of Gathering." Bring your Bible. The cost of the day is \$15 and includes lunch. Please register by Friday, Feb. 22, to Sister Barbara Anne Hallman at (574) 259-5427.

**Lenten community gathering planned**

Fort Wayne — Sacred Heart and St. Henry parishes will have a Lenten gathering Wednesday, Feb. 20, at 6:30 p.m. with soup, bread and beverage at the St. Henry parish center. Steven Adelman will give an apologetic talk on the Eucharist. Steven is a convert from the Jewish faith.

**Sacred Heart plans Mission**

Warsaw — Sacred Heart Parish, 125 N. Harrison St., will have a mission retreat presented by Father Thomas McElroy, SS.CC. on the theme of conversion. Retreat dates are Feb. 18-21 at 7 p.m. with a reconciliation service on Tuesday evening. Babysitting is available.

**Kindergarten roundup**

Yoder — St. Aloysius Catholic School will have a meeting for children entering kindergarten this fall and their parents to meet the staff and learn about the school from 6:30-7:30 p.m. Wednesday, Feb. 20. The school

is located at 14607 Bluffton Rd. Call (260) 622-7151.

**Beginning Experience weekend**

Donaldson — A Beginning Experience weekend retreat for widowed, divorced and separated persons will be Friday, March 7, at 7 p.m. to 3 p.m. Sunday, March 9, at Lindenwood Retreat Center. This Christian-based program assists persons to work through deep feelings of grief, anger, depression and loss. Register by Feb. 26 to Teresa at (574) 261-0123 or e-mail greenlight7113@sbcglobal.net. The next weekend will be July 11-13.



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<b>Elkhart</b> Dorothy L. Risner, 80, St. Thomas the Apostle	Wilma F. Caywood, 70, St. Therese	Beatrice A. Blanco, 87, St. Adalbert
<b>Fort Wayne</b> Wilhelm Baur, 77, St. Charles Borromeo	<b>Mishawaka</b> Jennifer Lynn Bishop, 34, St. Bavo	Margaret L. Clark, 76, Holy Cross
Joan G. Gemmer, 85, Cathedral of the Immac. Conception	Paul Hums, 47, Queen of Peace	Charles C. Henderson, 56, Corpus Christi
Richard W. Wiegman, 86, Most Precious Blood	Frances Catanzarite, St. Monica	Jacqueline M. McCaffery, 28, St. Hedwig
Mary C. Martin, 89, St. Elizabeth Ann Seton	<b>Notre Dame</b> Father Wilfrid A. Menard, CSC, 83, Sacred Heart Basilica	Robert E. Rathwick, 74, St. John the Baptist
Joseph A. Caccamo, 84, St. Vincent de Paul	Father Arthur S. Harvey, CSC, 96, Sacred Heart Basilica	Jean C. Sharklin, 96, St. Paul Retirement
Guyla McCaffrey, 90, Saint Anne Home	<b>Plymouth</b> Beatrice J. Burke, 94, St. Michael	Thomas E. Zielinski Sr., 58, St. Anthony de Padua
James F. Andrews, 66, Most Precious Blood		Anthony F. Wilhelm, 84, Holy Cross
		<b>Yoder</b> Kevin J. Kennedy, 51, St. Aloysius

### Communications Coordinator


Our Lady of Victory Missionary Sisters, located in Huntington, Indiana seeks an experienced Communications Coordinator. The Communications Coordinator will be responsible for internal and external communications, media/public relations programs supporting the ministries of the congregation, coordinating and designing publications and designing and updating website. Some knowledge of Catholic culture and religious life is required. Must have excellent writing and computer skills. Bi-lingual, English/Spanish is desirable. Excellent benefit package. Please send resume to attention:

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## CYO NAMES ST. JOSEPH-HESSEN CASSEL OFFICIAL BLUE LEAGUE CHAMPIONS FOR BOYS AND GIRLS



St. Joseph-Hessen Cassel Squires were the CYO Blue League girls champions. In the photo are front row, Samantha Muldoon, Emily Jackley, Taylor Tobe, Cara Schaadt and Miranda Malott; back row, Kendall Knapke, Aubrey Feipel, Kayla Knapke, Andrea Mourey, Sabrina Beaver, Kirsten Comment, Alyssa Rine and Hannah Beckman; and coaches Amy Knapke and Garry Malott. Haleigh DeVido is missing from the team photo.



St. Joseph-Hessen Cassel Squires are the CYO Blue League boys champions. In the photo are the following: front row, Adam Beard and Seth Wyss; second row, Robert Ottenweller, Jake Girardot, Joe Minnich and Jack Johnston; third row, Mark Saalfrank, Nick Strack, Jacob Burns, Harrison Diedrich, Joe Minnich, Jonathon Knapke and Christian Ulman; and coaches Jim Girardot and Tom Ottenweller.

PHOTOS BY MICHELLE CASTLEMAN

## TIMOTHY

CONTINUED FROM PAGE 1

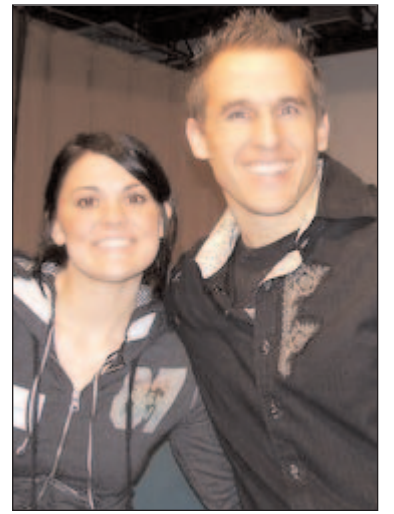
Today, in between law school classes in Texas, Joel travels around the world, speaking to 100,000 teens and adults a year about what God's word says about dating, sex and purity. Casey, his wife of three years, often accompanies him. They use the story of their own courtship as an example.

"Casey and I made the decision not to get physical in our relationship," said Joel. "We decided to get to know each other and then see what God does."

"There was no confusion in our relationship," added Casey. "When you get physical, it's so much harder to get to know a person's character. We allowed ourselves the clarity of thought to discern what God wanted for us."

As they moved from friendship to the next level, Joel asked Casey what courtship meant to her. She shared his belief that courtship is "a relationship with the potential of marriage."

While Joel and Casey chose to honor God by not holding hands until they became engaged, and not kissing until their wedding day, they acknowledge there is no cookie-cutter way to have a godly romance.



DIANE FREEBY

Casey and Joel Johnson discussed teen dating, relationships and courtship at the 2nd Timothy 1 conference at Holy Cross College on Feb. 2.

"The most important thing is to have a heart of purity," Casey told the young people gathered at Holy Cross College. "We want more than anything to honor God in our relationship."

Using a PowerPoint program, video images and plenty of humor, Joel talked about what it means to be in a God-centered relationship.

"First, you and God have to be tight," he said. Then with a nod to the guys in the audience he added, "Before God brought Eve to Adam, Adam had a job! Don't get into a dating-intense relationship before you're able to sustain your whole household."

He and Casey suggest developing friendships in a group setting before moving on to courtship. But it all goes back to first having a strong relationship with God, and that challenge of taking an entire year to only date God.

"Instead of texting and phoning your boyfriend or girlfriend all day," challenged Casey, "talk to God ... journal to him."

The young people were able to ask questions, as the guys went with Joel and the girls with Casey. Later, there was an opportunity for the sacrament of reconciliation.

While several young people indicated they would accept the challenge to date only God for a year, others had already made that decision and were encouraged by Joel and Casey.

"Their words are true," said Monica Murphy, a junior at Saint Joseph's High School, "how Christ can impact your life and decisions. Hearing their stories gives teens hope and room for change."

Megan Oberhausen attended the 2nd Timothy 1 Conference as observer on behalf of the diocesan Youth Ministry Office. She said the girls talked about the pressures they experience to date and to date young. They were very receptive to the idea of dating only God for a year.

The conference ended with a celebration of the Eucharist.

"Mass was so beautiful," said Megan. "Different themes were touched on throughout the day, like God as father to the fatherless and what it means to be empowered. Each reading, as well as father's homily, addressed many of these themes."

2nd Timothy 1 refers to verses 6-7 of St. Paul's letter: "Stir up the gift of God which is in you ... God has not given us a spirit of timidity, but of power and of love and of a sound mind."



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# TODAY'S CATHOLIC



YOUR WEDDING:

## From Cana to Today — A loving partnership

# Diocese provides guidelines for those preparing for marriage

Dear Engaged Couple,

Congratulations on your engagement! I want to welcome you to this time of marriage preparation in the Catholic Church.

While you already have had time to discover whether this is the right man or woman to marry, this is a special period meant for more than just arranging the wedding ceremony and the reception — it also should be a time of grace in preparation for your future lives together.

As you work with our priests and married couples, they will help you reflect on various issues dealing with both your past and your future. One important area which many priests and couples have shared their concerns with me is that of engaged couples living together before marriage. Not too long ago, such a situation was uncommon and seen unfavorably in society. Today, it is much more common and there is not as much of a social stigma attached to it. Even so, regardless of a couple's motivations, living together and having sexual relations before marriage can not be reconciled with what God expects of us nor with what makes good sense for the relationship.

Contrary to popular belief couples who live together before marriage have higher rates of divorce and domestic violence, and have a poorer quality of communication than those who do not. Studies show only negative results from living together before marriage. I write this not to make couples who are living together feel they are being judged. Rather, I write it to encour-

age them to use this time of preparation to live a truly Christian lifestyle. This applies also to those couples who have not been living together, but already have been engaging in sexual relations. Remember, your engagement is meant to be a time of grace and growth in preparing for your marriage.

**More on the guidelines for preparing for marriage**  
PAGE 3

In the months ahead, I urge all engaged couples who are living together to separate and those who are engaging in sexual relations to stop. Those who are Catholic should seek to be reconciled with God by going to confession. The generosity, self-restraint and good communication that are needed for marriage do not suddenly appear on the wedding day; they must be cultivated far in advance. Living chastely during your remaining months of engagement will teach you many things about one another. Such chaste living can draw you closer together. It may even reveal to you that you are not quite ready for Christian marriage at this time. In the days ahead, it is my hope and prayer for you that you will seek the help of God, who alone can fulfill your deepest hopes for your life together.

Sincerely yours in Our Lord,

Most Reverend John M. D'Arcy  
Bishop of Fort Wayne-South Bend

WEDDING

## FAQ

FREQUENTLY  
ASKED QUESTIONS

**Q: What is the symbolism of the rings?**

See page 5

**Q: Whatever happened to the unity candle?**

See page 5

**Q: Can we have "Our Song" in the wedding?**

See page 5

**Q: Should the witness be Catholic, at least the best man and maid of honor?**

See page 5

**Q: My fiancé is not Catholic, should we have a Mass?**

See page 5

**Q: Can my non-Catholic friend proclaim the Scripture we chose?**

See page 9

**Q: Does the church ever approve of the use of artificial birth control?**

See page 11

**Q: Are engaged couples required to take Natural Family Planning classes?**

See page 11





# 'Love and Responsibility': John Paul II's groundwork for authentic love

Many Catholics across the nation are becoming acquainted with Pope John Paul II's revolutionary set of teachings on human sexuality found in his magnum opus, the theology of the body. Popularizers such as Christopher West have tirelessly promoted the teachings of the late beloved pope.

While the theology of the body explains in a radical way the Catholic Church's teachings on human sexuality, contraception and the vocations to marriage and the religious life, a small and often disregarded work lies behind all of these papal teachings.

The late pope wrote "Love and Responsibility" while he was a young priest in Krakow, Poland, in 1959. Dr. Janet Smith, a Catholic ethicist and professor at Sacred Heart Major Seminary in Detroit, has argued that Father Karol Wojtyla's work belongs on the list of classic books of Western civilization, alongside Plato, Aristotle, Augustine and Dante: "The pope's

book belongs in this group, since I think generations to come will read his book — they certainly should do so, for if they do they will find that it boldly confronts questions we all have about life and offers a way of viewing human relationships which, if accepted, would radically alter the way in which we conduct our lives."

What kind of life-altering teachings does Father Wojtyla offer us, and how can they help us understand the church's teachings on sexuality and ethics?

Though the work is deeply philosophical, some of its striking aspects are its accessibility and immediate practicality. Father Wojtyla wrote the book while he was a chaplain to young students, both married and single, in Krakow, where he spent much time advising them in their struggles in the married life and with vocational discernment. He combined his experience with the young people with the advice of leading psychologists and sexolo-



## AUTHENTIC LOVE

### JOHN AND MONICA SIKORSKI

gists, in order to offer his readers a series of practical and moving reflections on the nature of human love.

Most people think that the opposite of love is hate. However, a different insight introduces the main theme of "Love and Responsibility." Wojtyla argues that the opposite of love is "use," using another person as an object, as a means to an end.

"Love and Responsibility" thus lays the foundation for an understanding of true love, which is later profoundly developed in the theology of the body and John Paul II's social encyclicals that

think that sexual intimacy is about pleasure and self-fulfillment. Hollywood endlessly gossips about the latest matches and hookups, music "artists" ceaselessly sing about their sexual forays, and the Internet brings this culture into our living rooms and offices. We are all bombarded by the temptations to see love and sex as uncommitted things existing for our use.

Planned Parenthood's widely promoted "teen" Web site counsels, "Most parents and caregivers hope that young people let themselves have more experience with love before they decide to make their relationships ... permanent." Underlying this "advice" is an empty and self-gratifying view of love and sexuality, whose root is an inadequate and incomprehensive understanding of human sexual love. The late pope, as a young priest, confronted this problem in detail within "Love and Responsibility," in order to counteract the mentality of use. He analyzes different aspects of human love, by which he reveals the dignity of the entire human person.

In the next few articles we will turn to his understanding of human sexual love as outlined in his book.

Unfortunately, a person in his daily interactions and relationships with others often chooses to use them as means to his own ends. Our culture is full of such contradictions to authentic love. Do persons in the corporate business world stop to consider how their employees are doing? Or is the motivation to make as much profit as possible? How often do I consider an activity based only on its "usefulness" for me? If I am invited to spend time with another person, will I agree only if I have nothing better to do, or if no other exciting options present themselves? Is the mail carrier just "that person" that brings me the mail? Or do I actually care about who he or she might be?

The mentality of using people for a specific self-interested end has been adopted particularly in the sexual sphere, where many people

think that sexual intimacy is about pleasure and self-fulfillment. Hollywood endlessly gossips about the latest matches and hookups, music "artists" ceaselessly sing about their sexual forays, and the Internet brings this culture into our living rooms and offices. We are all bombarded by the temptations to see love and sex as uncommitted things existing for our use.

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John and Monica Sikorski work with the Office of Family Life, the Diocese of Fort Wayne-South Bend. This four-part series will continue in the commentary section of *Today's Catholic* in upcoming issues.

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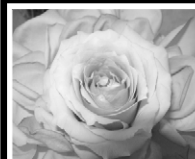
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# Guidelines for marriage preparation

**Question: Is it true the diocese has issued a policy for couples preparing for marriage?**

**Answer:** Yes, in preparing couples for marriage in the Catholic Church, the Diocese of Fort Wayne-South Bend pledges to assist you in entering this vocation with faith, emotional maturity and full intentions regarding fidelity, openness to children and permanence. We expect couples to be attending Mass regularly (if Catholic), to be living apart and reserving sexual relations until after the wedding, and to be modeling the virtues of charity and justice in their lives.

If a pastor evaluates that a couple is unable or unwilling to accept or work toward these expectations, then he may delay marriage in the church while continuing to minister to the couple in the hope of fostering their spiritual and emotional growth. Or he may ask that the wedding ceremony be small — for example, the couple, two witnesses and the immediate families.

**Question: My fiancé and I think we have good reasons for living together before the wedding. Why can't the church just accept it? And what's so wrong with premarital sex anyway; after all, we're engaged and committed to each other?**

**Answer:** We offer these responses to three common reasons given for living together and engaging in sexual intercourse before marriage: "It's convenient. We've already started moving our stuff. We're attracted to each other."

Convenience is not the best way to make a free and conscious choice for a lifetime. Honest communication, careful thought and enough "space" lead to making wise choices. A scholar noted that of 100 couples who had lived together, married and then were divorced within five years, the majority had discussed vital issues only in the most general terms, avoiding deeper discussions in vital areas because they were afraid their differences might spoil the relationship. — "When Unmarried Couples Live Together," by Dr. Joyce Brothers, in Reader's Digest, March 1986.

Cohabitation produces attitudes leading to superficial communication and uncommitted decision-making for marriage. — University of Chicago and University of Michigan 23-year study by sociologists William C. Axinn and Arland Thornton.

"The wedding's coming up and we're trying to save money by living together."

Some money can possibly be saved. However, persons can still spend their own money extravagantly. They often fail to really plan and save for the future, and belatedly discover that by not fully "casting their lot with each other," they in fact shortchange themselves and their relationship. Short-term savings are less important than investing in a lifetime relationship. — "When Unmarried Couples Live Together."

"Because of the way things are today, we want to see if it will work out."

On the surface, it may seem to make sense that living together on a trial basis would help screen out less compatible couples. However, couples living together before marriage actually have a 50 percent greater chance of divorce than those who don't. Living together before marriage is different from living together in marriage because there is no binding commitment to support the relationship.

**Question: Isn't the church making too much of the sexual stuff, which is really our private business anyway?**

**Answer:** The gift of the body in sexual intercourse is a real symbol of the giving of the whole person. In it, husband and wife are saying to one another in "body language" what they said to each other at the altar on their wedding day: "I am yours, for life!" While sexual union is meant to be both physically pleasurable and emotionally fulfilling, it is, above all, the deepest sign of the complete gift of self that a husband and wife pledge to each other. This mutual gift does not end with the couple, however, but rather makes them capable of becoming co-creators with God in giving life to a new human person. According to God's design, the gift of sexual union has two primary

purposes: strengthening married love and sharing that love with the birth of children. Since marriage is the only "place" where this total self-giving between a man and a woman is made possible — and where children can be raised with the committed love of both a mother and a father — the church teaches that sexual intimacy is meant only for husband and wife. This is because the total physical self-giving would be a lie if it were not the fruit and sign of a total personal self-giving, made possible only in marriage. In other words, to give one's body to another person without first having given him or her one's whole self in marriage would be to express through the "language" of the body a unity which does not yet exist.

**Question: Why does the church always bring up scandal with regard to living together? Many of our friends are or have been doing the same thing!**

**Answer:** As humans, we never act in a vacuum. All of our moral choices, good as well as bad, ripple through our families, friends and communities. Thus, when a couple chooses to live together before marriage, the church cannot overlook it.

This is because it can be commonly assumed sexual relations are taking place within this situation. In this regard, the church teaches, "Fornication is carnal (sexual) union between an unmarried man and an unmarried woman. It is gravely contrary to the dignity of persons and of human sexuality which is naturally ordered to the good of spouses and the generation and education of children. Moreover, it is a grave scandal when there is corruption of the young." — Catechism of the Catholic Church, 2353.

And from sacred Scripture, we are taught by St. Paul that our bodies are temples of the Holy Spirit.

The choice of a couple to cohabit is one that is not simply made in isolation between two people. It affects everyone in relationship with the two people — parents, brothers, sisters, friends and even other members of the parish — and therefore can become a source of scandal to all involved.

By choosing to live together before marriage, the couple implicitly is communicating to all who know them that there is nothing wrong with this action when, in fact, there is. For example, this can be especially misleading to young nieces, nephews and children of friends whose moral reasoning could be misled by the example of the adults they look up to.

**Question: What is the best way to prepare spiritually for marriage?**

**Answer:** Catholic Engaged Encounter has a saying, "A wedding is for a day, but a marriage is for a lifetime." The church is concerned for the future good and growth of Christian marriages. The best way to get ready for marriage, if you are a Catholic, is to practice your faith. Catholics do this by celebration of weekly Sunday Mass, by reception of the sacrament of reconciliation (confession), through prayer, and by practicing works of justice and charity. If you have been away from the practice of attending the Eucharist regularly, the priest will want to see you return to participating in the Eucharist every Sunday. If it has been a long time since your last confession, the priest will help you. During the days of preparation, you are strongly encouraged to pray together as a couple, read Scripture and lead a virtuous life. For guidance, look to other couples with strong Christian values.

**Question: As a Catholic, do I really have to buy into all of the church's expectations about Mass attendance and those other things?**

**Answer:** The church sees the vocation of marriage as being bigger than just the man and woman involved. In fact, married life has a special grace flowing through it by which the life of the married couple is called to mirror the love and commitment Jesus Christ made to each of us, a promise we interpret as being "our salvation."

That's why we dare to say marriage is a sacrament, a living sign of God's promise to help us love as well as God has loved us.

**Question: Why does the Catholic Church get so involved in our wedding? Isn't it up to the bride and groom to make these choices?**

**Answer:** The church wants to prepare you not just for the wedding day but for your married life. We see it as a vocational commitment that has an impact on you and the whole church.

**To obtain a copy of these guidelines in booklet form** contact the Office of Family Life at the South Bend Chancery by calling (574) 234-0687 or visit the Web site: [www.diocesefwsb.org/FAMILY](http://www.diocesefwsb.org/FAMILY).

## THE GALLEY



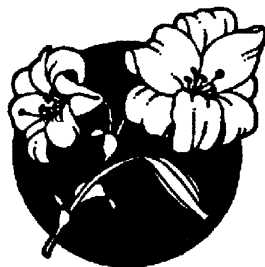
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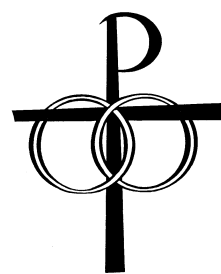
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**FAQ: Whatever happened to the unity candle?**

**Office of Worship:** Beyond the fact that they are not part of the marriage rites, "unity candles" are inappropriate for wedding Masses because they draw the connection and focus away from the true source and symbol of unity, the Eucharist, from which the sacrament of marriage flows. The vows and the declaration of consent, coupled with the sacramentals that are the rings, are what publicly and powerfully convey the real union of the spouses in a Catholic wedding. Lighting an extra candle

that gets blown out at the end of Mass is really not the best symbol of covenantal permanence.

**FAQ: Can we have "our song" in the wedding? It's a pop song.**

**Office of Worship:** The wedding is a sacred event, and the music at such a sacred event must reflect that. Secular music does not belong before, during or after the rite within the sacred space of the church. Favorite secular or popular songs of the couple belong at the reception or at another time during the wedding festivities that do not occur within the liturgy itself.

**FAQ: Should the witnesses be Catholic, at least the best man and maid of honor?**

**Office of Worship:** Strictly speaking, while it would probably be preferable to have Catholic witnesses, the witnesses function primarily to attest that the marriage was celebrated. Therefore, they need not be Catholic. However, the authorized witness who officiates must be a priest or deacon.

**FAQ: My fiancé is not Catholic. Should we have a Mass?**

**Office of Worship:** A nuptial Mass is obviously the ideal. It is sometimes the case that it would be better to highlight the unity of the couple rather than the differences. If the couple had a Mass, one partner would not be able to receive the Eucharist since he or she would not be Catholic, and, most likely, most of the non-Catholic's family would not be Catholic. Therefore, it might sometimes provide a greater sign of unity for the couple to have the rite of marriage outside of Mass.

**FAQ: My fiancé is not Catholic and wants to marry in her church? How would the church recognize the marriage? What can we do for the church to recognize the sacramentality of the marriage?**

**Office of Worship:** Answers to such questions about marriage outside the church can be very com-

FAQ, PAGE 9




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# Preparing for marriage is lifelong process

BY LISA EVERETT

**SOUTH BEND** — In his landmark document on the Christian family, "Familiaris consortio," Pope John Paul II described marriage preparation as a gradual and continuous process that has three basic stages: remote, proximate and immediate.

While the description of each stage can vary to a certain degree, the pope's insight acknowledges something that we have all observed: what a man and woman bring to their wedding day is the culmination of many years of values instilled, attitudes acquired and habits formed — for better or for worse — which will equip them or not to embrace and sustain the self-giving love that marriage requires.

The better we understand the stages of marriage preparation, the more we can make a conscious effort, as families, parishes and as a diocese, to do what we can to make a positive contribution to this crucial process.

Remote preparation for marriage really begins in early childhood, in the heart of the family when a child first learns that he is loved. As Pope John Paul II never tired of repeating, love must first

be received if it is to be able to be given in return. Experiencing the unconditional love of his parents, a child senses intuitively that his existence is a gift and that he has been literally "loved into life."

This is the foundation not only for a healthy personality but for a relationship with God who is love and who lives in himself a mystery of personal, loving communion as Father, Son and Spirit. It is, in fact, the mutual gift of self between the Father and the Son — a love that is "personified" in the Holy Spirit — that marriage is meant to mirror.

Whether a child regularly observes the loving interaction between his parents — how dad treats mom and how mom treats dad — is also extremely formative in shaping a child's attitudes and expectations of what marriage is and should be.

But remote preparation not only includes giving children an experience and example of love: it also entails teaching them to love God and others in the concrete context of family life and in the broader community. This means providing ample opportunity and encouragement to our children to look beyond themselves and little by little, live for

God and others.

As James Stenson, author of several parenting books observes: children are grown up not when they can take care of themselves, but when they can take care of others. A Christian family who sincerely strives, however imperfectly, to live out their identity as the "church of the home" by becoming a community of faith, prayer and service, offers the best remote preparation for marriage possible.

The period of adolescence, when young people "awaken," so to speak, to the presence of the other gender and the mystery of romantic love, signals the start of the proximate stage of marriage preparation.

In this stage, the relationship between man and woman and the meaning of sexual desire loom large in the minds and hearts of young people, as it should in their religious formation. This is the optimal time for an introduction to Pope John Paul II's theology of the body, which provides a beautiful and inspiring framework for understanding God's design for married love and responsible procreation. It also offers a comprehensive framework for considering the essential characteristics of married love —

free, total, faithful and fruitful — and a variety of issues such as the virtue of chastity and its concrete requirements for those who are not yet married.

David Hajduk's book, "God's Plan for You: Life, Love, Marriage and Sex," is a very good resource for introducing young people to the pope's theology of the body. Whether at home, in high school theology courses, through parish youth group presentations and retreats, or some combination of these, young people should receive a solid catechesis on the vocation and sacrament of marriage, the gift of sexuality and the moral norms that safeguard it and the mission of the Christian family. When combined with opportunities for deepening their personal relationship with Christ and discerning their own vocation, and when given wise and loving guidance from parents about what to look for in a future spouse, adolescents and young adults will have received an excellent proximate preparation for marriage.


The final stage of marriage preparation, the immediate one, refers to the formal program in which an engaged couple participates in the months prior to their wedding. One of the goals of this

stage is to fill in any gaps in the formation of the couple, so as to make sure that they fully understand what the church intends when she celebrates the sacrament of matrimony.

Another goal is to help the couple assess areas of agreement and disagreement among the many issues that will arise in their life as a married couple. A final goal is to provide the couple with information and guidance in critical areas such as communication and intimacy, finances and work, sexuality and Natural Family Planning, and the spirituality of marriage and family life.

An engaged couple whose lifelong preparation for this vocation is completed by an immediate stage that is both intensive and comprehensive are well on their way to establishing a loving marriage that will last a lifetime.

**Lisa Everett and her husband Fred** co-direct the Office of Family Life for the Diocese of Fort Wayne-South Bend.



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# Church teaches engaged couples on marital love

BY DEB WAGNER

CULVER — The Office of Family Life puts together marriage preparation weekends five times a year for engaged couples throughout the diocese. The marriage preparation weekend consists of a full day of information on married love in accordance with Catholic Church teachings.

Topics include understanding the meaning of married love and its challenges, communication and intimacy, appreciating the sacraments as couples, the gift of sexuality and creating a Christian family.

Father Glenn Kohrman has been one of the presenters since his assignment to Ancilla College.

His presentation is called Marriage and Faith. Father Kohrman begins his presentation by referencing Pope Benedict XVI's encyclical.

The document states that marital love between man and woman is neither planned nor willed, but it somehow imposes itself upon human beings and called "eros" by the ancient Greeks.

Father Kohrman relates the marital love relationship many times to the Old and New Testaments. Marital love is more than a contract of give and take. It is a covenant, which implies a love relationship.

Marriage takes hard work from both partners to make it worthwhile. Father Kohrman often asks the participants some poignant

questions. They are asked to consider how their decisions as a couple will impact future generations. He also asks them what core beliefs they want to pass on to their children, adding that raising Catholic Christian children begins with the parents modeling Catholic Christian beliefs and teaching them to their children.

He continues by asking who started the church, to name the first pope, when the first Mass was and what is in the tabernacle. The astute immediately know the answers are Jesus, St. Peter, the Last Supper and where Jesus is kept, but others might review their catechism teachings of the past.

Father Kohrman uses this exercise to explain that the Hebrews in

the Old Testament kept the Ark of the Covenant in a tent, which in Latin translates to tabernacle, before there were temples. The Ark of the Covenant contained the Ten Commandments or the word of God, the staff of Aaron, and cup of manna, as known as the food from heaven.

In our tabernacle today, we have Jesus who is the word of God and the good shepherd. Every good shepherd needs a staff. And, Jesus fulfills all of the Old Testament in the Mass.

The weekend participants are encouraged to utilize the sacraments and develop devotional practices such as reading the Bible or praying the rosary, which can be done together. According to Father Kohrman, this is the recipe of successful marriages.

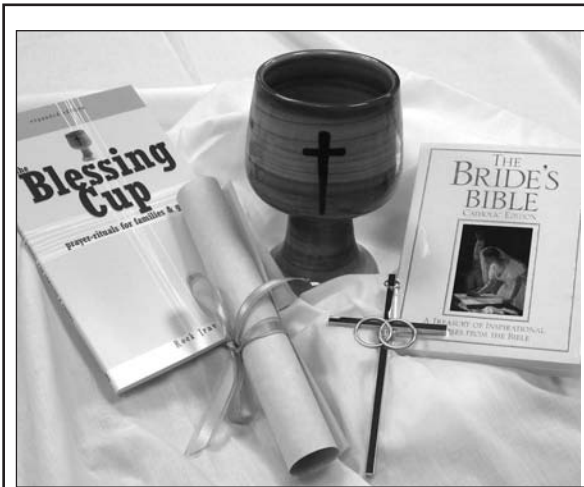
Father Kohrman has consistently been a favorite of marriage preparation weekend participants over the years according to Lisa

Everett who, with her husband, Fred, are co-directors of the Office of Family Life.

Lisa Everett says, "Father Glenn has been a great witness to the beauty of the church. He has the vision of the Catholic Church and married couples at heart just like Pope John Paul II did."

She says young couples relate well to Father Kohrman since he talks openly about his vocational journey. Father Kohrman discloses a little bit about himself such as his college degree in engineering, his need to attend the seminary to discern whether married life or the priesthood was God's will for him, and his highest regard for the church's "deep and profound love for the human person."

The marriage preparation weekends will be moving from Ancilla College to both Fort Wayne and South Bend beginning in 2008.



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# 'Familiaris Consortio' in our lives

BY JOHN AND MONICA SIKORSKI

As we read "Familiaris Consortio," we reflected on the preparation we received for our own marriage according to the principles of remote, proximate and immediate preparation that the Holy Father lays out in this important document. We are profoundly grateful for the grace of God, which inspired our parents to assist us on our vocational paths, and which has brought us thus far to the beautiful and joyful life of marriage.

**John:** I will always be indebted to my parents, who first prepared me according to the pope's "remote preparation" for marriage. They helped instill in me attunement to God's will. Family prayer was part of my childhood years. My parents made sure to expose me to the faith as much as possible, particularly since I was raised in a predominantly non-Catholic, religious environment.

An annual Catholic conference I attended with my family from the time I was in fifth grade had a significant impact on my faith life. At

these conferences I eventually met other young Catholics with identical values as myself. Though I was a child, I remember being struck by the universality of our faith — that there were others who believed like myself.

The support of my parents, and the care they took to form me in the faith, became a crucial foundation for my later vocational discernment.

**Monica:** My parents were the primary factor in my remote preparation for my vocation. They immersed me and my six younger siblings in the life of the church by attending daily Mass, praying the rosary daily, and participating in large and small Catholic conferences.

When my dad was separated from the Air Force, my parents established a mobile Catholic bookstore, and so brought to parishes throughout southern California and other states the means of enlivening their faith, and brought to us an awareness of the vitality and scope of the faith. This business also introduced us to many priests, religious and others whose example in loving and serv-

ing God inspired us.

I and my siblings were extraordinarily blessed to be surrounded almost constantly by encouragement and education in what it means to be a child of God and a Catholic.

**John:** My "proximate preparation" for marriage began towards the end of high school, and particularly when I was a freshman at the University of Notre Dame. I had gone through a hard time after the end of a relationship, and discovered what John Paul II described as "original solitude." Before I could seek fulfillment in another person, God wanted me to give myself completely to him and to be open to his will. I became involved in groups on campus that helped me to grow in my faith, including a theology of the body study group, in which I discovered the beauty of John Paul II's teachings about the human vocation to love, about marriage, the family and the meaning of human sexuality.

Monica and I began dating between our freshman and sophomore years, and I soon realized that Our Lord might be calling me to marry her. She shared a total commitment to Christ, and I saw in her a desire for holiness, which inspired me and brought me great

joy.

**Monica:** During my early teenage years I entered into proximate preparation for my vocation, when I began to seriously consider a religious vocation. The earnest

question, "What am I going to do?" recurred continually in my private reflections and in conversations with my parents and those I knew in religious life. A dear friend, who is a Carmelite nun, advised me just days before my pilgrimage to World Youth Day, Toronto in 2002: "While on your pilgrimage, a time of intense grace, make a holy hour with the specific intention of discovering from God your vocation."

With this charge, I clearly heard from God a call to married life, during a group holy hour two days before Mass with John Paul II. In God's providence, it was on this pilgrimage that I met John.

We began a close and beautiful friendship between ourselves and with each other's families.

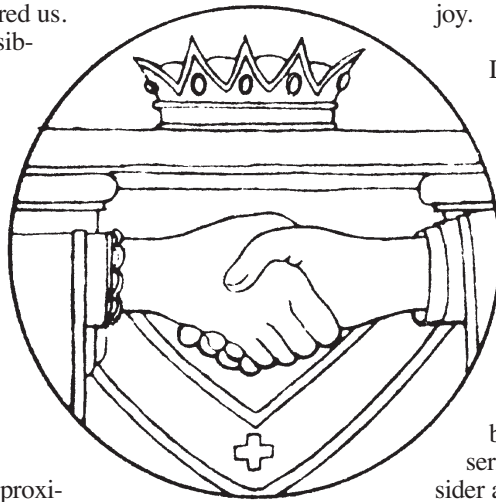
Our "immediate preparation" for marriage was not only our wedding planning, which is typically the only thing on many couples' minds in the months before their marriage. After our engagement, we realized how easily we could become distracted and neglect our vocational preparation, and thus were encouraged to study

"Love and Responsibility," by Karol Wojtyla (Pope John Paul II).

We also asked an exemplary couple we know to be our mentor couple. We would meet with them periodically to discuss any questions pertaining to marriage, including prayer, children, sexuality, finances, even arguments and marital discord.

Throughout our proximate and our immediate preparation, prayer was the bedrock of our relationship. If marriage is a participation in the love of Christ, we realized we cannot truly love if he is not at the center of our individual lives first, and then our united lives. This realization resulted from the remote preparation we received as children in the "school of love" of our families. It was crucial in our respective formation that our parents realized the great role they had in nurturing a vocational outlook in their children from the earliest age possible. Pope John Paul provides a message in "Familiaris Consortio," which, espoused by courageous families, can assure the church and the world of the "new springtime of the faith," which he so boldly proclaimed.

**John and Monica Sikorski** work with the Office of Family Life for the Diocese of Fort Wayne-South Bend.



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**FAQ FROM PAGE 5**

plex. The most basic requirement to ensure validity in this situation is for the diocese, through the bishop's authority, to give a dispensation both to marry a non-Catholic and to marry outside the Catholic Church. But for any such marriage questions, couples should consult the pastor, who may refer you to a canon lawyer.

**FAQ: Can my non-Catholic friend proclaim the Scripture we choose?**

**Office of Worship:** A proclaimer of the word needs to be a person in full communion with the Catholic Church, a person who is serious about the practice of their faith and a person who is willing to complete the appropriate formation process. Being proclaimer of the word is not a role a non-Catholic can take in the Mass. However, a non-Catholic can serve as a gift bearer or read the petitions during the prayer of the faithful.

**FAQ: I have children from a previous relationship, how or should they participate?**

**Office of Worship:** Depending upon the age of the child, they could serve as a member of the bridal party (bridesmaid, groomsman, flower girl, ring bearer). Also, if the child is of the appropriate age, is a practicing Catholic and has received the appropriate training and/or commission, they could be a proclaimer of the word or serve as an extraordinary minister of holy Communion (during a Mass).

**FAQ: I need the whole morning to decorate the church. Father said we can't decorate to that extent. Why?**

**Office of Worship:** While reasonable decoration is allowed for festive liturgical events, there are several reasons why one should not completely revamp the entire church and sanctuary.

First, the proper décor for the particular liturgical season is a factor. Some seasons require that liturgies refrain from too much fanfare and display (see the next question about Advent and Lenten weddings).

Also, having the sanctuary redecorated could conflict with the decorations planned for other weddings or liturgies to be held in the church on the same day.

Furthermore, additional decorations should not distract from the primary focus, which is the divine liturgy itself. The sanctuary is the place where the altar stands, where the word of God is proclaimed and where the priest and deacon exercise their office. The church, after all, is the house of God, and it has a dignity and purpose of its own — a purpose that lends context to the celebration of holy matrimony, not the other way around. The beautification of the church should serve this purpose, and pastors work to ensure this. The reception after the wedding would also be the appropriate location for more whimsical and creative decoration.

**FAQ: Is getting married during Lent or Advent discouraged by the church?**

**Office of Worship:** While Catholics are allowed to marry during Advent and Lent, they are not necessarily the best opportuni-

ties for overly festive liturgical celebrations. Particularly in Lent, the decoration and music during liturgies should correspond to the more austere nature of the season, which is characterized by penitence and restraint in preparation for the triduum. For example, except for certain high feast days in Lent, the altar is not allowed to have floral decoration. Moderate floral decoration is prescribed for Advent as well.

**FAQ: I am close to a pastor from my youth? Could he celebrate the marriage rite?**

**Office of Worship:** Some parishes may allow outside priests to officiate. However, couples should

**FAQ, PAGE 11**



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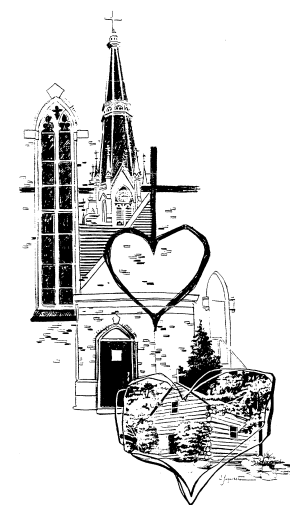
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# 'Holy Sex!' is a good read for newlyweds and long-timers alike

REVIEWED BY JILL BOUGHTON

**Holy Sex!** by Gregory K. Popcak, Crossroads Publishing Co., April 2008

If this 352-page book had not arrived in my mailbox for review, its subtitle — "A Catholic Guide to Toe-Curling, Mind-Blowing Infallible Loving" — would have been a total turnoff for me. While I wouldn't say reading it has revolutionized either my perspective or our sex life, I was happily surprised to find a very faithful as well as practical presentation of church teaching in this very important area.

A popular lecturer and counselor, Dr. Popcak spends the first third of the book carefully disproving myths about sexuality and the Catholic Church's supposedly negative attitude toward it. He presents the five great

powers of holy sex, then gives guidelines and practical tips for making it more fulfilling for both spouses. With many down-to-earth examples, he also addresses common problems, from infertility to infidelity.

I found some features of the book annoying. Dr. Popcak indulges in hyperbole that makes his writing less credible. His quizzes pretend to quantify attitudes and obstacles that aren't mathematical. Jokes that might have been effective in an oral presentation should have been dropped from the written text. I was offended by his put-downs of opposing viewpoints, particularly purportedly Protestant ones.

However, these are minor drawbacks. On the whole, this book is refreshing and helpful, a good read for newlyweds and long-timers alike.

**FAQ FROM PAGE 9**

speak to the pastor about such things. Also, for any liturgical event, a priest brought in from outside the diocese must officially register with the diocese prior to the event.

**FAQ: Do Catholics hold Masses outdoors, in parks, state parks, etc.?**

**Office of Worship:** As explained in the Dec. 16, 2007 edition of *Today's Catholic*, the norm in canon law is that marriages should take place in a church. The church is the house of God, and the proper place where the eucharistic liturgy is celebrated with the Christian community. It is not the practice in this diocese to grant outdoor exceptions.

**FAQ: Does the church ever approve of the use of artificial birth control?**

**Office of Family Life:** The church teaches that every act of sexual love must remain open to the possibility of new life. This is because God has designed sex with both a love-giving and a life-giving purpose, and when couples choose to engage in sex, they must accept the act as God designed it. The only time that the church approves of artificial birth control is when a woman has been raped, and the possibility exists of preventing the sperm from fertilizing an egg. In this situation, because the woman did not freely choose to engage in sex, she has the right to defend herself from a possible pregnancy. In addition, sometimes a physician prescribes artificial hormones such as those in the "Pill," not for the purpose of birth control but to treat

or correct an underlying condition in the woman. When used for the purpose of restoring the proper functioning of the body, the church approves of the use of these artificial hormones.

**FAQ: What does the church approve? How can I learn more?**

**Office of Family Life:** The church approves of methods of Natural Family Planning (NFP), which teach couples to observe and interpret the naturally occurring signs of fertility in a woman's body. The presence or absence of these signs allow couples to identify the days when conception is most likely should they desire to achieve a pregnancy, or to refrain from sexual relations on those days when conception is possible should they desire to avoid a pregnancy. International studies have confirmed that when used to avoid pregnancy, NFP can have an effectiveness rates of 98-99 percent. To learn more, visit the diocesan Web site at [www.diocesefwsb.org](http://www.diocesefwsb.org).

**FAQ: Are engaged couples required to take Natural Family Planning classes?**


**Office of Family Life:** Engaged couples marrying in our diocese are required to attend a Natural Family Planning overview as part of their marriage preparation. They can do this either by attending Class 1 of a diocesan Natural Family Planning class or by attending a Christian Married Love conference, which incorporates a Natural Family Planning overview. Natural Family Planning classes are also available in Spanish in our diocese for engaged and married couples; contact the

Office of Family Life ([haustgen@fw.diocesefwsb.org](mailto:haustgen@fw.diocesefwsb.org)) for more information.

**FAQ: Are there videos or diocesan training on these issues?**


**Office of Family Life:** The diocesan Office of Family Life has just produced a DVD called "Beginning and End of Life Issues: Seeking Divine Wisdom and a booklet called Faith and Fertility: What the Church Teaches and Why," which present the church's teaching on responsible parenthood, contraception and infertility. Both are available through the Cathedral Bookstore in Fort Wayne, (260) 422-4611. Natural Family Planning classes are available throughout the diocese. See the diocesan Web site at [www.diocesefwsb.org/FAMILY](http://www.diocesefwsb.org/FAMILY) for the complete schedule of diocesan classes. The Couple to Couple League (go to [www.ccli.org/learn](http://www.ccli.org/learn) for a list of local teachers) and Creighton Model Services ([ctschoortgen1980@hotmail.com](mailto:ctschoortgen1980@hotmail.com)) also offer Natural Family Planning classes in the Fort Wayne area, while the Natural Family Planning Program of St. Joseph County ([nfp-stjoseph@catholic.org](mailto:nfp-stjoseph@catholic.org)) offers classes in the South Bend area.

**This Q&A** is an attempt to provide basic answers to some of the more common questions about marriage. For questions pertaining to validity or proper celebration of the wedding, couples should always check with their pastors.



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