

TODAY'S CATHOLIC

Bishops discuss integration of doctrine, Scripture, preaching



DIANE FREEBY

Bishop John M. D'Arcy of the Diocese of Fort Wayne-South Bend concelebrates Mass with Cardinal William J. Levada, prefect of the Congregation of the Doctrine of the Faith, left, Father Michael Heintz, rector of St. Matthew Cathedral, South Bend, and the other bishops attending the "Eloquence of Teaching" seminar in Mishawaka. The Feb. 11-13 event was sponsored by the Committee on Doctrine of the United States Conference of Catholic Bishops and the Institute for Church Life at Notre Dame.

BY DON CLEMMER

MISHAWAKA — Continuing a discussion begun at the Second Vatican Council, around 40 U.S. bishops gathered at the convent of the Sisters of St. Francis of Perpetual Adoration for a seminar exploring the relationship between doctrine and Scripture in Catholic teaching, especially homilies. The event was sponsored by the Committee on Doctrine of the United States Conference of Catholic Bishops and the Institute for Church Life at Notre Dame.

The Feb. 11-13 seminar, entitled "Eloquence of Teaching: Doctrine, Scripture and Preaching in the Life of the Church," included talks by Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith, Dr. John Cavadini, chair of the department of theology at the University of Notre Dame, along with professors of theology from Notre Dame and other universities. It was a follow-up to a 2005 conference at Notre Dame marking the 40th anniversary of "Dei Verbum," the Second Vatican Council document on divine revelation.

While the event was originally to be hosted on the Notre Dame campus, the bishops made a collective decision to move the seminar off campus to nearby Mishawaka because of the likelihood of the presentation of the play, "The Vagina Monologues," at Notre Dame, according to a statement by Bishop John M. D'Arcy in the Feb. 17 issue of *Today's Catholic*.

The seminar itself looked at the problem faced by priests who feel they must choose between preaching on the Scriptures or preaching on the church's doctrines and moral teachings. "Dei Verbum," the seminar noted, does not see the two as mutually exclusive, but rather as two components that

BISHOPS, PAGE 20

Benedict's first U.S. visit features diverse encounters

BY JOHN THAVIS

VATICAN CITY (CNS) — Pope Benedict XVI's first visit to the United States as head of the Catholic Church features a diverse series of encounters with government leaders, interreligious and ecumenical representatives, the academic world and the Catholic faithful.

The pope's events in Washington and New York April 15-20 include a meeting with President George W. Bush at the White House and a visit to ground zero in lower Manhattan.

His address to the United Nations April 18 will be the international highlight of the trip, offering the pope the most significant global platform to date in his three-year pontificate.

It will be Pope Benedict's eighth foreign trip and the first papal visit to the United States since Pope John Paul II made a 30-hour visit to St. Louis in 1999.

U.S. organizers report a high demand for tickets for the two papal Masses, to be celebrated in Nationals Park in Washington and Yankee Stadium in New York.

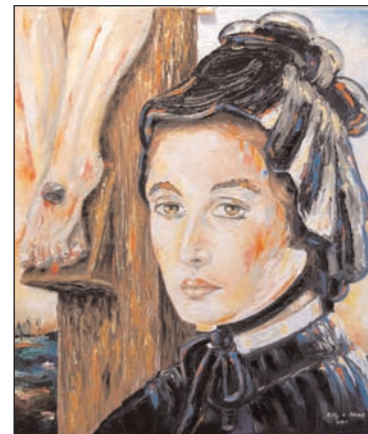
At the Vatican, too, the excitement is building for what church officials say could be the most important papal trip in years.

Here is how the pope's itinerary will unfold:

Tuesday, April 15

The pope is expected to arrive at Andrews Air Force Base outside Washington in the late afternoon after a nine-hour flight on his chartered Alitalia jet. He will be greeted by Bush and the first lady, as well as by local church dignitaries, and both the pope and the president are expected to make brief remarks. Afterward, the pope will go to the apostolic nunciature, the Vatican's version of an embassy, to rest.

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RITE OF ELECTION



TRISH LINNER

Bishop John M. D'Arcy signs the Book of the Elect at the Rite of Election held at St. Matthew Cathedral, South Bend, on Feb. 17.

TODAY'S CATHOLIC

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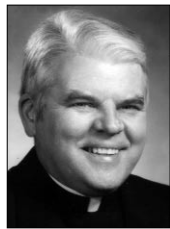
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Bishops explore link between Scripture and doctrinal instruction



NEWS & NOTES

BISHOP JOHN M. D'ARCY

The bishops at school

Over 40 bishops converged on Northern Indiana and were greeted by typical winter days in this area — with low temperatures, gusty winds and a steady snowfall. In no way were they put off by this, but rather all opened their minds and hearts to a wonderful, theological and spiritual menu prepared under dual sponsorship. The Doctrine Committee of the United States Conference of Catholic Bishops, under Bishop William Lori and Reverend Thomas Weinandy, OFM, Cap., the theologian of that committee, and the Institute for Church Life at Notre Dame had worked together to make this extraordinary event possible. Some years ago, Professor John Cavadini, Ph.D., director of the Institute of Church Life and chair of the theology department of Notre Dame, sought and received a grant from the Lilly Foundation of Indianapolis. The grant was under the title: Sustaining Excellence in Episcopal Ministry. This was the second such event held under this dual guidance in addition to two retreats under the preacher to the papal household. Professor Cavadini, who is also a consultant to the USCCB Doctrine Committee, brought together, mostly from the Notre Dame theology department, a list of speakers under the title: Eloquentia of Teaching: Doctrine, Scripture and Preaching in the Life of the Church.

The key and the central focus as can be seen from the title, was geared to helping us rediscover the link between the right use of the Scriptures and doctrinal instruction. As you well know, the Second Vatican Council opened up the use of the Bible at Mass, so we hear more of the Gospel, as well as a larger portion of the Old Testament and the Letters of St. Paul.

But has something been lost? The homily remains a precious gift as well as an extraordinary opportunity for teaching and instruction. Have preachers become so focused on the Sunday Gospel, on commentaries and on the historical, critical method, which examines words and their origins and tries to grasp the original meaning that the close, intimate link between the word of God and church teaching, on such doctrine as the Redemption; the Incarnation; the Trinity; the nature of the Eucharist and the sacraments has been lost, or perhaps diminished? Cardinal Levada, the successor of Pope Benedict XVI at the Congregation of the Doctrine of the Faith, gave the keynote and urged us to teach as part of our homiletic responsibility. He quoted Pope Benedict:

It is the particular task of the homilist to relate the doctrines of the church's faith — our faith as believers — to our life today in a world that challenges faith both theoretically and practically.

Challenges of indifferentism and materialism, if not outright opposition that are a little different from those that emerge so strikingly in the Letters of St. Paul.

The proclaiming of these doctrines, which are all found in the Scripture, and relating them to the life of the people will only nourish the church and the life of faith.

There were several other significant talks. As always, I was impressed by the presentation of Professor Cavadini, who showed us how to use the Catechism of the Catholic Church when preaching about the church. He showed us a more inspiring and strongly biblical road by presenting clearly the age-old teaching that the church is born from water and blood flowing forth from the side of Christ. This teaching is presented in the Church Fathers and the Second Vatican Council as well as the Catechism of the Catholic Church; and if carefully presented, makes clearer the personal relationship between Christ's redemptive cross and the heart of the church. He drew from the catechism to show us the close link between the Scriptures and dogmatic truths.

Especially moving was the presentation by Sister Ann Astell, Ph.D., on how to preach on the occasion of a feast of a saint. Drawing on three homilies, including a recent homily given by Rev. John Pearson, CSC, on the beatification of Venerable Basil Moreau, CSC, at the Basilica of the Sacred Heart, she showed us how to relate the lives of the saints to the life of Christ

The proclaiming of these doctrines,
which are all found in the Scripture,
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and to the life of faith of our people. We also heard about preaching to Hispanic Catholics, preaching on Jesus and the Old Testament, the use of Scripture by St. Thomas Aquinas and so many other beautiful presentations.

A sense of place

It was not only the excellent instructions, but there was a band of icons present each day. I refer to the Sisters of St. Francis of Perpetual Adoration. They welcomed the bishops and made us feel at home. While Cardinal Levada and I stayed with the sisters, the bishops drove over each day through the snow, arriving for Morning Prayer at 8:45 a.m. and departing in the early evening after Mass and supper. The sisters received a standing ovation from the bishops at the end of the three days, and it was well deserved.

Arising early in the morning of the final day, I concelebrated Mass with Cardinal Levada followed by a nice breakfast provided by the sisters and their illustrious Chef James. We were off to the South Bend airport, finding that many of the bishops had already passed through. It was a sunny,

pleasant morning and the cardinal saw a snow covered landscape, which is never seen in Rome or in his native California.

This was followed by a full day of appointments in my South Bend office, including the first look at preparations for the Annual Bishop's Appeal video for this coming year.

Then off east to St. Thomas, Elkhart, where I concluded a parish mission with that exemplary pastor, Father Bill Sullivan. Despite the weather, they had substantial crowds each of the five nights and a large number receiving the sacrament of penance.

After some warm and welcome coffee, I was off east down the toll road and then south on I-69 toward Fort Wayne and a much-needed day off.

A current event

At this writing, I am preparing for a busy weekend in South Bend. It will start with a fundraiser for Saint Joseph's High School on Saturday evening. On Sunday a triple-header — installation of Father Charles Herman as pastor of St. John the Baptist Parish, South Bend; in the afternoon the Rite of Election at St. Matthew's Co-Cathedral Parish; and in the evening Mass followed by discussion with the young women students at Saint Mary's College, which is a highlight of my Lent each year.

As always, the Good Lord sees one through; and I will have a chance for a little rest in between events. In this diocese, you do everything twice. And concerning the Rite of Election, that is a joy — to see so many people who have responded to Christ's call to union with him through the ministry of the Catholic Church.

Now to prepare a homily for the Second Sunday of Lent and on the message of the Transfiguration, keeping in mind the lessons learned from the talks at Mishawaka earlier in the week. The biblical texts, the instruction as to the meaning of the Transfiguration in the life of the church and the importance of nourishing the faith of the people.

As Nancy Cavadini said to me after one of the talks, "Bishop, the priest may not realize that as he is bending his heart and mind to understand and to teach, so we are leaning forward to hear and to be nourished, hoping to support him by our interest and openness, hoping to learn from the word of God."

Preaching each Sunday to so many people is a gift and a great pastoral responsibility. Please pray for us pastors that we may prepare and preach effectively, relying always on his grace, his gift. Certainly, prayer by the preacher on the word of God is central.

Alas, the pitchers and catchers are in camp and here we are in the snow, but it is surely a harbinger of warmer days to come when the crack of the bat is heard again in the land.

See you all next week.

Not all political issues of equal value, says Bishop DiMarzio of Brooklyn

BROOKLYN, N.Y. (CNS) — A “hierarchy of values” exists, which means not all political issues are of equal value, said Bishop Nicholas DiMarzio of Brooklyn.

“Our faith must inform our political decisions,” he said, and Catholic voters are obliged to distinguish “between moral evil,” such as abortion, “and matters of prudential judgment,” such as tuition tax credits.

Bishop DiMarzio made the comments in an address Feb. 7 to a crowd of 500 at the Cathedral Club of Brooklyn’s annual dinner. His remarks drew on the U.S. bishops’ 2007 document, “Forming Consciences for Faithful Citizenship: A Call to Political Responsibility.”

When he was chairman of the bishops’ domestic policy committee, Bishop DiMarzio headed a committee of chairmen of other USCCB committees that drafted the document, which was prepared in an effort to form consciences, not make decisions for voters. It was issued last November.

The bishops have issued a “Faithful Citizenship” document every four years since 1976.

In his talk, the bishop referred primarily to issues in New York state. He described as “a most radical abortion bill” legislation proposed by Gov. Eliot Spitzer and known as the Reproductive Health and Privacy Protection Act.

The bishop said it would legalize partial-birth abortion, a procedure which he noted the late U.S. Sen. Daniel P. Moynihan, D-N.Y., described as “near-infanticide.”

Bishop DiMarzio said the measure would “disenfranchise parents of their right to play a central role in the most significant decisions of their minor children” because it prohibits parental notification, and it would also expand access to over-the-counter pharmaceuticals “that destroy human life.”

“In our own country, despite significant victories that extend protection to the unborn, this modern slaughter of the holy innocents continues because of the policies of unscrupulous politicians,” he said.

“Only in circumstances that are extraordinarily hard to contemplate may a Catholic voter support a proponent of so great an intrinsic moral evil,” the bishop said.

Bishop DiMarzio also questioned legislative efforts “that would undermine the family by redefining marriage.” He said that “pandering to a small but well-funded special interest group, our leadership in Albany would undermine the institution that is the bedrock of our society.”

Saying that the business of government is to protect the common good, the bishop asked how the state benefits by extending “the benefits of marriage” to same-sex couples.

On the issue of tax credits for the parents of children who



CNS PHOTO/PAUL HARING

Glenda Walker is accompanied by her daughter, Gabriela, 6, as she casts her ballot in the presidential primary at a building at Christ the King Catholic Parish in Silver Spring, Md., Feb. 12. Sen. Barack Obama, D-Ill., and Sen. John McCain, R-Ariz., won the so-called Potomac Primary in Virginia, Maryland and the District of Columbia.

attend nonpublic schools, which he strongly endorses, the bishop said the 15 percent of children in the state who attend those schools save taxpayers tens of millions of dollars.

Yet, he said, “the working-poor Catholic families of our state and diocese that are making a contribution to the common good continue to be disenfranchised.”

In contrast to a moral evil, a position on educational tax credits is a matter of prudential judgment. “People of good faith are free to disagree,” he said. “The church doesn’t say that people can’t take the wrong position, the church only says you cannot take a position that will promote immorality.”

The bishop also addressed the subprime mortgage crisis that has resulted in a sharp rise in home foreclosures.

“We in the diocese are committed to working with elected officials to assist those in jeopardy of losing their home,” he said.

Stating that the diocese is also committed to ensuring that housing is affordable for working families, the bishop said this and similar issues “are important and must be considered by voters.”

Turning to the war in Iraq, Bishop DiMarzio said Pope Benedict XVI “has made no secret of his personal opposition” to the conflict, “in which 4,000 servicemen and servicewomen have died, 50,000 have been wounded and the lives of tens of thousands, perhaps even a hundred thousand, Iraqis have been

crushed.”

Many theologians contend that a pre-emptive war cannot be justified in Catholic teaching, he said.

The current debate over troop surges or withdrawing troops or timetables for withdrawal, however, “is a matter of prudential judgment,” he said.

In viewing the range of issues elected officials and candidates might take on the national and local levels, Bishop DiMarzio said that support for anyone who “espouses policies that are gravely immoral” is possible “only under exceptional circumstances that are hard to imagine.”

The “Faithful Citizenship” document urges Catholics to participate in public life and help shape society.

In specific terms, the bishop urged Catholics to “register voters, knock on doors and be generous in your contributions to candidates and those institutions that will ensure our voice is heard. There is so much at stake that we cannot afford to sit on our hands.”

Frank J. Keating, president of the Cathedral Club, founded in 1900, encouraged the dinner guests to join the Catholic Citizens Committee. It describes itself as “a grass-roots organization of Americans who want to see Catholics and our church treated fairly — by government and politicians, the media and society in general.”

He said further information was available on its Web site, www.catholiccitizenscommittee.org

VISIT

CONTINUED FROM PAGE 1

Wednesday, April 16

Bush welcomes the pope on the south lawn of the White House at 10:30 a.m., then the two leaders go inside for private talks. It’s only the second time in history that a pope has visited the White House, and it takes place on the pope’s 81st birthday.

At 5:30 p.m., the pope presides over a prayer service with about 350 U.S. bishops at the Basilica of the National Shrine of the Immaculate Conception. Before the service, the pope will greet well-wishers outside.

Thursday, April 17

At 10 a.m., the pope celebrates Mass in Nationals Park, the first nonbaseball event at the new stadium.

At 5 p.m., the pope addresses the heads of more than 200 U.S. Catholic colleges and universities at The Catholic University of America in Northeast Washington. Also attending will be school superintendents from U.S. dioceses.

At 6:30 p.m., the pope will join Buddhists, Muslims, Jews, Sikhs, Hindus and representatives of other religions for a meeting at the Pope John Paul II Cultural Center.

Friday, April 18

After flying from Washington to New York, the pope addresses the U.N. General Assembly at 10:45 a.m.

At 6 p.m., the pope holds a prayer service with representatives of other Christian denominations

at St. Joseph Church, a historic German parish in the Yorkville section of Manhattan.

Saturday, April 19

At 9:15 a.m., the pope celebrates Mass in St. Patrick’s Cathedral in midtown Manhattan for priests, deacons and members of religious orders. The day marks the third anniversary of the pope’s election.

At 4:30 p.m., the pope presides over an encounter with young people at St. Joseph Seminary in Yonkers, north of New York City. The pope will meet with about 50 disabled youths, then speak to several thousand young people — including hundreds of seminarians — at what’s being described as a rally/prayer service.

Sunday, April 20

At 9:30 a.m., the pope will visit ground zero, the site of the Sept. 11, 2001, terrorist attacks on the World Trade Center.

At 2:30 p.m., the pope will celebrate Mass in Yankee Stadium. The liturgy will commemorate the 200th anniversaries of the archdioceses of New York, Boston, Philadelphia and Louisville, Ky., as well as the elevation of Baltimore — the diocese from which the new sees were created — to an archdiocese.

The pope departs John F. Kennedy International Airport at 8 p.m. on Shepherd One, his chartered Alitalia jet.

Even for those who can’t get into papal events, there will be opportunities to at least see the pontiff. Vatican officials are bringing over a glass-walled popemobile and plan to use it at some point in both cities.

Pope reduces waiting period for sainthood cause for Fatima visionary

COIMBRA, Portugal (CNS) — Pope Benedict XVI has lifted the five-year waiting period to start the canonization process for Carmelite Sister Lucia dos Santos, one of the three children who saw Our Lady of Fatima in 1917.

The decision means that the diocesan phase of the sainthood process can begin immediately.

Cardinal Jose Saraiva Martins, head of the Vatican Congregation for Saints’ Causes, made the announcement at a Feb. 13 Mass in Coimbra commemorating the third anniversary of Sister Lucia’s death.

The cardinal said Pope Benedict had reduced to three years the waiting period so the Diocese of Coimbra, where Fatima is located, can begin the initial phase of the sainthood investigation. Bishop Albino Mamede Cleto of Coimbra, supported by other bishops, had asked for the reduction.

The diocesan phase of the investigation includes gathering and examining Sister Lucia’s writings to see that they are in keeping with the faith and gathering evidence to see if she lived an exemplary Christian life.

Subsequent phases involve the Vatican congregation evaluating



CNS PHOTO COURTESY OF SHRINE OF FATIMA

Carmelite Sister Lucia dos Santos is seen in this May 16, 2000, file photo. Sister Lucia, the eldest of three Portuguese children to receive apparitions of the Virgin Mary in 1917 in Fatima, Portugal, died Feb. 13, 2005 at 97.

evidence that miracles attributed to her intercession occurred. One miracle is needed for her beatification, the step before canonization, and another miracle occurring after her beatification is needed for her to be declared a saint.

Teachers recognized for best classroom practices

BY LAUREN CAGGIANO

FORT WAYNE — Local teachers, including a few from Fort Wayne-South Bend diocesan schools, were honored at the second annual Best Practices Teacher Recognition Showcase Feb. 2 at the University of Saint Francis.

The half-day event in the Pope John Paul II Center was a forum for teachers to present their outstanding classroom practices to area educators and teacher education candidates. Participants took part in three 30-minute workshop/table talk sessions, followed by box lunches and an address from keynote speaker Patty Martone, former assistant superintendent of Fort Wayne Community Schools.

Martone delivered an informal, yet inspirational speech, about her journey as an educator entitled "A Challenging Career: A Rich Retirement."

The retired administrator has changed the field through her best practices, although she said it wasn't always a conscious process.

"I did things distinctly but didn't understand them," she said. "I'd like to think in my 33 years I made a difference."

Nancy Hankee, a University of

Saint Francis professor and chair of the showcase, concluded the morning with an awards ceremony. Before bestowing the trophies, Hankee underlined the importance of creating a stimulating learning environment and the need to recognize and celebrate the educators who implement best practices.

Jessie Bloom, a first-grade teacher at Most Precious Blood School in Fort Wayne, was recognized for her hands-on approach to science. Bloom shared her presentation, "Adding process skills and inquiry into science," at the showcase.

"If you're not manipulating materials in science, you're not addressing science," she said. "You need to take questions and turn them into an investigation."

Bloom said a lot of teachers do not teach science very often, but nonetheless it's an important discipline.

"Children learn best by doing," she explained.

"Anytime you put them in charge, they retain more, enjoy more and learn more."

The first-grade teacher also said the showcase is an invaluable resource for students and current teachers.

"We all do best practices, or else we wouldn't be teaching," she said.



LAUREN CAGGIANO

Patty Martone, former assistant superintendent of Fort Wayne Community Schools, delivered an inspirational speech about her journey as an educator entitled "A Challenging Career: A Rich Retirement." Martone was the speaker the second annual Best Practices Teacher Recognition Showcase Feb. 2 at the University of Saint Francis.

Bloom also noted the number of attendees and presenters has increased since the first year.

Nora Jackson teaches fifth through eighth grade social studies at St. Mary School, Avilla.

Jackson, who has a six-year tenure at the school, presented on Conrad Richter's "A Light in the Forest." Jackson said she specifically chose Richter's piece because it combines social studies and literature.

"I live to do hands-on activities and bring lessons to life," she said.

Cindy Stahl teaches fifth through eighth grade language arts at St. Mary. In the classroom, Stahl said she likes to take concepts and encourage the students to apply them, a "student led" approach.

"Anytime you put them in charge, they retain more, enjoy more and learn more."

JESSIE BLOOM



MARK WEBER

Spectrographic analysis of the papal ring from the 16th century shows the stone to be rubelite tourmaline found in India and/or Afghanistan. On both sides of the ring's shank are two well-executed tiaras and crossed keys, the traditional symbols of the papacy.

Papal ring displayed at Cathedral Museum

BY FATHER PHILLIP WIDMANN

FORT WAYNE — The Cathedral Museum, established in 1980, is a repository for church related artifacts, and thousands of such are housed there with some always on exhibit. One of the more unusual artifacts, always on display, is a papal credential ring, dating from the early 16th century.

This ring would be given along with a message, to a person of importance, such as an envoy, head-of-state, etc. The ring and its seal would prove the legitimacy of the person wearing it and the message.

The history of this particular ring concerns Pope Alexander VI, who died in 1503, and Pope Pius III, his successor, who was so ill that he barely made it through his installation ceremonies and died just a few days following his coronation.

The seal for this ring is for "Papa Pio" (Pope Pius III) but was used by his successor, Pope Julius II, because it was readily available. In short, the ring was cast for Julius II, the seal for Pius III. It can therefore be established that this ring was made in the latter part of October or early November of 1503.

Exactly how this ring came into the possession of the Diocese of Fort Wayne-South Bend remains somewhat of a

mystery. It may well have been acquired by Bishop Joseph Dwenger, the second diocesan bishop, during his travels to Europe in 1874. The diocese can thank Bishop Dwenger for a number of its best pieces.

The Cathedral Museum has other artifacts of interest just begging to be re-researched to discover their provenance. This can be time consuming but full of adventure. Those interested in doing research for the Cathedral Museum or would like to volunteer in some other capacity are encouraged to contact Father Phillip Widmann at (260) 744-2765.

The Cathedral Museum is located on the lower level of the Archbishop Noll Catholic Center at 915 S. Clinton St., Fort Wayne. The museum is open Monday thru Friday, 10 a.m. to 2 p.m. with free admission and free parking.

Father Phillip Widmann is the curator of the Cathedral Museum in the Archbishop Noll Catholic Center in downtown Fort Wayne.



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Lourdes bishop says Mary sought devotion to Jesus

BY REGINA LINSKEY

LOURDES, France (CNS) — Mary did not seek devotion from St. Bernadette Soubirous and Catholics but instead sought devotion to Jesus and the Eucharist, said Bishop Jacques Perrier of Tarbes and Lourdes.

In the apparitions at the Massabielle grotto, Mary led St. Bernadette to Jesus and today intercedes for pilgrims and leads them to Jesus, the bishop said at an outdoor international Mass in Lourdes Feb. 11, the feast of Our Lady of Lourdes and the World Day of the Sick.

At the grotto in the Sanctuaries of Our Lady of Lourdes, a statue of Mary stands on the right side and the altar for the Eucharist is at the center, he said, because the Eucharist is the center of devotion.

"The mission of Lourdes is to be a school of prayer, a place where it is easy, natural to pray," said Bishop Perrier.

Mary brought St. Bernadette to Jesus, said the bishop, noting that during the apparitions Mary was preparing the young St. Bernadette to receive her first Communion. St. Bernadette initially was not allowed to receive her first Communion because she did not know her catechism well enough. The book was in French and St. Bernadette only spoke the local dialect.

However, St. Bernadette finally received the sacrament between the 17th and 18th apparitions. The Lourdes jubilee year — which began Dec. 8, the feast of the Immaculate Conception of the Blessed Virgin Mary, and runs until this Dec. 8 — marks the 150th anniversary of the Marian apparitions to St. Bernadette.

Welcoming the estimated 50,000 pilgrims, Bishop Perrier said that no one is excluded at Lourdes.

He said the Jubilee Way, the special anniversary pilgrimage in Lourdes of sites related to St. Bernadette's life, begins at the parish church, where St. Bernadette was baptized, and ends where St. Bernadette received her first Communion.

All of the Jubilee Way is in

preparation for the Eucharist, said Bishop Perrier, who, like the tens of thousands of pilgrims thronging the streets of Lourdes for the feast day, wore a souvenir medalion marking his participation in the Jubilee Way pilgrimage.

The bishop said that when Mary appeared to St. Bernadette Mary was smiling and laughing. Lourdes is a place of happiness and confidence, but also of penance and a difficult stage of conversion, he said.

Among the crowd at Mass was Anne Bisschop, 20, who was with a group of 200 youths from the international Community of the Cenacle. The community provides care for young men and women from around the world who are suffering from drug addictions, depression, eating disorders and "people who need a new experience," said Bisschop, from Belgium, who voluntarily entered the community with a drug addiction five months ago.

Bisschop told Catholic News Service the community is "a school for life" that changes "our life with our religion."

On the outskirts of the Mass grounds, Sinead Boyle of Louth, Ireland, stood with her father on the lines for the baths, the waters of Lourdes said to give strength and healing. She told CNS that she went to the baths the day before, but was willing to wait in line for at least the three hours until the baths opened to submerge in the chilly waters again.

Father Niall O'Leary of Holy Family Parish in Pasadena, Calif., was walking through the crowds of pilgrims leaving Mass and wishing "Happy feast day" to one another. The priest was carrying the Eucharist from the Mass to give to a 93-year-old man who was too sick to attend. Father O'Leary told CNS the man's 19-year-old granddaughter brought him to Lourdes to participate in a 50-member pilgrimage from southern California.

Meanwhile, Pope Benedict XVI said in his Feb. 10 Angelus address at the Vatican that the message of Lourdes reminds the faithful to pray and do penance. The pope said he promised to pray for all sick people during his annual Lenten retreat, which began the evening of Feb. 10.



CNS PHOTO/NANCY WIECHEC

Bishop Jacques Perrier of Tarbes and Lourdes gives the homily during an outdoor Mass on the feast of Our Lady of Lourdes in Lourdes, France, Feb. 11. Tens of thousands of pilgrims took part in the service marking the 150th anniversary of Mary's first appearance to St. Bernadette Soubirous.

Pilgrims touch, bathe, drink for Mary's intervention at Lourdes

BY REGINA LINSKEY

LOURDES, France (CNS) — Pilgrims come to the Massabielle grotto to slide their fingers and run their hands along its damp walls smoothed by years of touching. They touch the walls with scarves, rosaries and folded pieces of paper with written prayer intentions.

They toss photos of loved ones, written intentions and bouquets of flowers into the grotto's crevices. Men and women on their knees silently pray, facing a statue of Our Lady of Lourdes placed where Mary appeared to St. Bernadette Soubirous 150 years ago. Groups of pilgrims walk through the grotto holding candles and sometimes spontaneously singing "Ave Maria." They place the candles at the outdoor votive stations, where the words "The flame continues my prayers" appear in several languages.

People drink and bathe in the holy water of the Sanctuaries of Our Lady of Lourdes, hoping that their prayers for Mary's intervention will be heard, inner peace will be found and faith will be restored, pilgrims told Catholic News Service in mid-February.

Sue Jarvis of Virginia Beach, Va., said she left a photograph of herself and her late father at the grotto. But Jarvis said she came mostly for her 18-year-old daughter, Megan, who has a brain tumor.

She was not expecting miracles from visiting the sanctuaries, but needed a spiritual retreat to feel refreshed and to receive peace of mind, Jarvis told CNS Feb. 13.

Father Andrew Dubois, vicar for priests for the Diocese of Portland, Maine, said he feels this peace of mind at the grotto.

"When we clutter our minds, we have a way of distracting ourselves," he said. "And the grotto gives that (peace) back to you."

In the ninth of 18 apparitions, Mary directed St. Bernadette to drink from the spring at the grotto. There was barely any water; what was there was muddy, and it took St. Bernadette four attempts to drink it. But today, the water flows clear through the sanctuaries' spig-

ots and baths.

The extremely sick and the extremely determined sometimes wait in line for hours to reach the baths inside chambers near the grotto.

Mac Carvajal, a banker from Houston, has visited Lourdes twice and dipped in the baths several times.

"I wanted to heal ... personal things I had inside me. I wanted to cleanse, and I thought this was the best way to do it," he told CNS, noting that life changed significantly for him after his first trip to Lourdes.

Debora Boucaud, a nurse practitioner from the New York borough of Queens, is a volunteer at the grotto. Nearly all workers con-

trolling the crowds and helping at the baths, grotto and votive stations are volunteers.

Boucaud has helped women undress and pray and has guided them as they kneel in the cool waters of the baths. Many of the women "come in very poor attire and very poor health," she said. "As nurses, we are taught (in school) to treat the patient holistically," but in practice the spiritual side is ignored and a patient is treated "in a secular way" with medi-

"I wanted to heal ... personal things I had inside me. I wanted to cleanse, and I thought this was the best way to do it."

MAC CARVAJAL



CNS PHOTO/NANCY WIECHEC

A man touches a rock Feb. 12 as he prays at the grotto where Mary appeared to St. Bernadette Soubirous at the Sanctuaries of Our Lady of Lourdes in France.

cine, she said. "Here at Lourdes, the treatment is the spirituality. You don't have to inquire what illness; it really doesn't matter, the treatment is the same," she said, adding that the job is mentally challenging because "you see all the pain ... all the emotions."

The evening rosary procession, in which pilgrims hold candles, recite the rosary and sing "Ave Maria" while slowly wrapping around the sanctuaries' grounds, is a popular ritual at Lourdes. On the eve of the Feb. 11 feast of Our Lady of Lourdes and the World Day of the Sick, tens of thousands of pilgrims took part in the procession.

Bill Mackowick, who brought his twin 15-year-old sons, Tom and Mike, to the sanctuaries from Pittsburgh, said he came to introduce his sons to Mary, "the greatest mom in the world." Following a difficult divorce, Mackowick is the sole caregiver of his children.

Although his sons were not exactly enthused to join the pilgrimage to Lourdes, Mackowick said he was touched as his sons raised their candles high in union with the thousands of other pilgrims during the refrain of "Ave Maria." He said he knew the message of Lourdes was sinking in for them.

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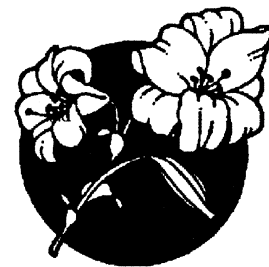
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Rabbinical group asks Vatican for clarification on Good Friday prayer

WASHINGTON (CNS) — The Rabbinical Assembly of Conservative Judaism has asked for clarification from the Vatican as to whether a revised Good Friday prayer for the Jews in Latin calls for the conversion of Jews. The new prayer replaces the one contained in the 1962 Roman Missal, sometimes called the Tridentine rite, which is no longer generally used by Catholics but which may be used by some church communities under recently revised norms. Pope Benedict XVI has reformulated the Good Friday prayer for the Jews, removing language about the "blindness" of the Jews, but it asks for prayers for the Jews and that "all Israel may be saved." Some Jewish leaders criticized the phrasing as a call for Jews to accept Christianity. A Feb. 14 resolution by the Rabbinical Assembly said that it "is dismayed and deeply disturbed to learn of reports that Pope Benedict XVI has revised the 1962 text of the Latin liturgy." It said, "Be it resolved that the Rabbinical Assembly seek clarification from the Vatican of the meaning and status of the new text for the Latin liturgy."

Don't jump the gun: Norms for saints' causes call for careful study

VATICAN CITY (CNS) — In a new set of rules encouraged by Pope Benedict XVI, the Vatican is requiring dioceses to be more meticulous and objective when they prepare local sainthood causes. The new norms do not introduce revolutionary changes in the existing process, but they tighten up the margin of error and require better documentation in order to avoid carelessness or even, in the Vatican's words, "fraud or deception." The rules are contained in a 45-page instruction made public by the Congregation for Saints' Causes in February. The instruction revises the procedures used by dioceses to recognize and investigate potential saints before forwarding their causes to Rome. The instruction covers everything from the medical investigation of miraculous cures to the interrogation of favorable and unfavorable witnesses. Above all, it urges those investigating the life of a would-be saint to act with utmost impartiality and avoid whitewashing any personal faults or negative aspects that emerge.

New U.S. ambassador to Vatican arrives in Rome

ROME (CNS) — The new U.S. ambassador to the Vatican, Mary Ann Glendon, arrived in Rome Feb. 15 and said she looked forward to working with the Vatican on issues of religious freedom and religious tolerance. Glendon, a Harvard University law professor, has served with Vatican agencies and diplomatic missions in the

NEWS BRIEFS

POPE JOHN PAUL II, FIDEL CASTRO MEET IN CUBA IN 1998



CNS/ZORAIDA DIAZ, REUTERS

Pope John Paul II and Cuban President Fidel Castro check the time as the pope arrives in Cuba in this 1998 file photo. Castro said Feb. 19 that he is retiring after nearly a half-century in power.

past. She said she hoped that experience would help her advance U.S.-Vatican relations in her new post. The United States and the Vatican have a "common commitment to the human dignity of every man, woman and child," she said in a statement to reporters at the Rome airport Feb. 15. "Both the United States and the Holy See have a long history in which faith and reason are inseparably united in that quest," she said.

Everyone is responsible for caring for environment, says U.N. nuncio

NEW YORK (CNS) — Ongoing debate about climate change "has helped put into focus the inescapable responsibility of one and all to care for the environment," the Vatican's U.N. nuncio told the U.N. General Assembly Feb. 13. This has resulted in "building consensus around the common objective of promoting a healthy environment for present and future generations," he said. The underlying theme in the nuncio's statement to the 62nd session of the General Assembly was that a concern for humanity, in particular for those most vulnerable to the effects of climate change, translates into a concern for the environment. "Thus we are better equipped to adopt strategies and policies which balance the needs of humanity with the urgency for a more responsible stewardship," he said. He restated the Holy See's commitment to implementing the goals and objectives set out in the U.N. Climate Change Conference in Bali, held Dec. 3-14, 2007, and the "personal commitment and

numerous public appeals of Pope Benedict XVI" for "a renewed sense of respect for and the need to safeguard God's creation."

San Antonio archbishop unhappy with Clinton rally at Catholic college

SAN ANTONIO (CNS) — San Antonio Archbishop Jose H. Gomez said he was "neither advised nor consulted" by St. Mary's University officials when the school agreed to host a Feb. 13 evening rally for Democratic presidential candidate U.S. Sen. Hillary Clinton sponsored by the group "Texas for Hillary." "I was surprised to learn of Sen. Hillary Clinton's appearance at St. Mary's University," the archbishop said in a Feb. 12 statement. "Catholic institutions are obliged to teach and promote Catholic values in all instances. This is especially important when people look to our Catholic universities and colleges to provide leadership and clarity to the often complicated and conflicting political discourse," he added. The archbishop said the records of the New York senator and some other presidential candidates "on important life issues are not consistent with the teaching of the Catholic Church." St. Mary's University, which is operated by the Marianists, released a statement saying it "does not endorse political candidates or their positions on issues and acknowledges the fundamental differences between those of the presidential candidates and the Catholic Church."

Father Burghardt dies; was one of nation's top theologians, preachers

WASHINGTON (CNS) — Jesuit Father Walter Burghardt, long regarded as one of U.S. Catholicism's top theologians and preachers, died Feb. 16 at the Jesuits' infirmary on the campus of St. Joseph's University in Philadelphia. He was 93 years old. A funeral Mass was scheduled for Feb. 20 at Holy Trinity Church in Washington. Using as a base his 45-year tenure as managing editor, then editor in chief, of the journal *Theological Studies*, Msgr. Burghardt wrote and preached on a wide variety of church issues. After retiring from *Theological Studies*, Msgr. Burghardt began a new initiative, Preaching the Just Word, a project to improve Catholic preaching across the nation.

McCain praised, criticized for his pro-life record

WASHINGTON (CNS) — U.S. Sen. John McCain of Arizona, the Republicans' presumptive presidential nominee, has been praised and criticized for his pro-life record. Praised by the National Right to Life Committee and opposed by Planned Parenthood, McCain has been accused of being too soft on abortion and cool to pro-life issues in general. Critics point out that a major chink in McCain's pro-life armor is his support for embryonic stem-cell research in which human embryos are destroyed to extract the cells, and they add that he is not aggres-

sively anti-abortion. His defenders note McCain's consistent anti-abortion voting record and say his language is changing on stem-cell issues, especially as research using adult stem cells and some treatments using them have moved forward. McCain's campaign Web site states that he favors the reversal of the 1973 *Roe v. Wade* Supreme Court decision that legalized abortion in the United States, opposes the creation of human embryos for research purposes, would outlaw the use of cells or fetal tissue from embryos created for research purposes, and opposes human cloning.

Archbishop Burke seeks dissident priest's reconciliation

ST. LOUIS (CNS) — Archbishop Raymond L. Burke of St. Louis said Feb. 5 that he is "safeguarding the unity of the church" by insisting that a suspended and excommunicated priest associated with the lay board of a suppressed parish meet with him. The archbishop and the priest, Father Marek Bozek, met later that day. Archbishop Burke would not discuss the meeting because he said it was private and pastoral. A priest of the Diocese of Springfield-Cape Girardeau, Father Bozek was suspended in December 2005 by his bishop for abandoning his assignment and his diocese to take a job as pastor offered to him by St. Stanislaus Kostka Corp. at their church in St. Louis. St. Stanislaus Kostka Parish was suppressed by the archdiocese over the governing board's refusal to bring parish structures into conformity with canon law. The corporation that runs it is considered to be functioning outside the communion of the church. In December 2005, Archbishop Burke declared that the six members of the lay board and Father Bozek were excommunicated.

Catholic parish on Illinois campus provides comfort after shooting

DEKALB, Ill. (CNS) — At Christ the Teacher Parish on the campus of Northern Illinois University, students, staff and parishioners gathered in the church to pray the rosary for victims of the Feb. 14 shooting on their campus. Five students died in the shooting, which took place about 3 p.m. when a man later identified as Stephen Kazmierczak, 27, opened fire with a shotgun and several handguns in a school auditorium. He shot at least 22 people and sent dozens of students running and crawling toward auditorium exits. The gunman then turned the gun on himself and died on the auditorium's stage. As word of the shootings spread across the campus, buildings and dorms were locked down. Within hours, parishioners at Christ the Teacher Parish, home to the university's Newman Center, brought cartons of sodas and chips to the parish in preparation for students who might come to pray or seek comfort.

Diocese receives grants totaling \$10,000

The Diocese of Fort Wayne-South Bend recently received grants totaling \$10,000 from the Black and Indian Mission Fund, Washington, D.C. The grants are being disbursed — one in March and one in June or July 2008 — in two equal installments. The grant money will be used to assist Black and Native Americans in need at the following respective parishes and schools:

In South Bend:

- Holy Family School — \$1,000 for Freedom 22/ tuition assistance

- Our Lady of Hungary School — \$1,000 for tuition assistance

- Holy Cross School — \$1,000 for one, new non-Catholic student

- St. Adalbert School — \$1,000 for scholarships

- St. Augustine Parish — \$2,000 for African-American tutor program

In Fort Wayne:

- Benoit Academy — \$1,000 to subsidize non-Catholic Black American students at Benoit

- Bishop Luers High School — \$3,000 for tuition assistance

The annual diocesan-wide collection to assist the Black and Indian Missions was taken up on Feb. 10, the First Sunday of Lent.

Decatur man honored by Holy Family Society

DECATUR — Catholic Holy Family Society has announced that a resident of Decatur is one of the latest winners of its program, "That Others May See." Society member Charles J. Voglewede won a cash prize for his participation in the program.

The society began this program in association with the Lions Clubs International. Members of the society donate their unused eyeglasses so that the lenses can be recycled into new glasses for people who are not able to buy their own glasses. Twice a year, the society randomly selects three of those who made donations and rewards them with a cash prize.

James Rial, the society's president, said, "I would like to thank our society members who took the time and effort to participate in this worthy cause."

Catholic Holy Family Society was founded in 1915 as an Illinois fraternal benefit organization providing life insurance to Catholics. The society currently transacts business in 18 states with its home office located in Joliet and Belleville, Ill.

Through service to its members and programs designed to aid the entire Catholic community, the society has created an organization in which its members join together for their mutual protection and benefit. For more information, visit their Web site at www.chfsociety.org.

Bishop Dwenger presents living Stations of the Cross

FORT WAYNE — Bishop Dwenger High School, Fort Wayne, will have a prayer service

AROUND THE DIOCESE

STUDENTS SING NATIONAL ANTHEM ON RADIO



PROVIDED BY BISHOP LUERS HIGH SCHOOL

Students from Bishop Luers High School Guys Acapella group sang the national anthem on radio station U.S. 93.3 on Friday, Jan. 25. A recording of their performance will be replayed on the station as needed. Pictured are Simon May, Tommy Saul, Joe Crouch, Kris Andorfer, Jimmy Mitchell and Colton Derickson.

including the Stations of the Cross on March 20 from 10:20 to 11:10 a.m.

The service has dramatic living stations in that the assembly is led through Lenten prayers and meditations with student ministers acting out each station as the school community prays along with them. A mixture of media is used with music, videos, lighting and costumes.

This service is a dramatic presentation that the school offers on Holy Thursday to begin the Triduum.

The prayers and meditations are changed each year to reflect current events in the school, community and world.

Saint Mary's College announces new director of alumnae relations

NOTRE DAME — Saint Mary's College announced that Kara M. O'Leary '89 is the college's new director of alumnae relations. O'Leary comes to the college with understanding of its history, its mission, its students and its alumnae. She is a member of the College Board of Trustees and the current president of the College Alumnae Association Board of Directors, a role that was set to expire in June and that she will vacate a little early in taking her new position. In addition to her service as an alumna, O'Leary's educational and professional experiences have prepared her well for the directorship of alum-

nae relations.

O'Leary completed a bachelor of arts degree at the college in 1989 with a double major in history and government. She earned a master of arts degree from Valparaiso University in 1991, and in 2000 earned a master of science in administration degree from the University of Notre Dame. For more than a decade O'Leary has been employed by Notre Dame, where since 2002 she has worked in the athletic department as the assistant director of recreation facilities and the director of sports camps.

The college conducted a national search for the director of alumnae relations position. A number of very qualified higher education professionals were considered but O'Leary stood out as the best candidate, said Shari Rodriguez, vice president of college relations.

"We may have already known Kara, but we did our homework," Rodriguez said. "We learned that she is a hard working, detailed-oriented individual and a strong manager. These are qualities that are crucial for this position."

In addition to her service to Saint Mary's as a member of the Alumnae Board and the Board of Trustees, O'Leary has served the board of the South Bend Alumnae Club, including stints as the president and corresponding secretary. Kara also serves as president of the Belles Varsity Club and is a member of Saint Mary's Athletic Hall of Fame selection committee.

"Kara's passion for Saint

Mary's coupled with her knowledge of event planning and higher education make her the right woman for the job," Rodriguez added. "We look forward to her coming aboard."

Kara will be starting her position at Saint Mary's College March 3.

Organist to perform 'Stations' at Ancilla Domini Chapel

DONALDSON — Dr. Marilyn Mason, university organist, professor of music, and chair of the Organ Department of the University of Michigan will perform Le Chemin de la Croix (The Stations of the Cross) by Marcel Dupre, Feb. 26 at 7 p.m. in the Ancilla Domini Chapel, Poor Handmaids of Jesus Christ Ministry Center. Dr. Mason is bringing with her a multimedia show for the 14-part, 70 minute work. Doors open at 6 p.m. and the concert is free.

The concert is jointly sponsored by the Poor Handmaids of Jesus Christ, the PHJC Ministry Center, Lindenwood Retreat and Conference Center, Ancilla College and First Federal Savings Bank.

Dr. Mason has made a lasting impact in her distinguished career as a concert organist, lecturer, adjudicator, teacher, organ consultant, recording artist, and by the nearly 75 organ works that she has commissioned. Her name commands immediate recognition

among organists today, confirming her impact more than 50 years after she made her debut.

She was the first American woman organist to play in Westminster Abbey, the first woman organist to play in Latin America, and the first American to play in Egypt. She has served as judge at nearly every major organ competition in the world.

Le Chemin de la Croix, a series of 14 poems based on the 14 Stations of the Cross, was written in 1911 by Paul Claudel (1868-1955), one of the most significant French literary figures of the first half of the 20th century. Upon reading the poetry, Marcel Dupre (1886-1971), the organist at St. Sulpice in Paris, was so inspired he made a rough sketch of his musical reaction to each of them, and in 1931 at the Royal Conservatory of Music in Brussels, played an improvised musical commentary. It was so well received that Dupre recreated the improvisation in written form. Dupre enjoyed a worldwide reputation for his extraordinary improvisation abilities.

Luers Spirit at Casa

FORT WAYNE — Bishop Luers High School will be hosting dinner on Sunday, March 2, at Casa D'Angelo Restaurant on Fairfield Ave. in Fort Wayne. Adult dinners are \$7.50 and includes Casaburo salad, bread, cheesecake, soft drinks, coffee or tea and a choice of spaghetti and meatball, lasagna with meat sauce or Cavatelli Alfredo with broccoli. A cash bar is available. Children 10 and under are \$3. Meals include spaghetti with meat sauce, bread, soft drinks and cheesecake. As a gratuity, a gift to be placed in the LuersKnight Auction is requested. Casa will donate half of the proceeds back to Bishop Luers.

Tickets may be purchased by calling Bishop Luers at (260) 456-1261.

St. Jude School to host kindergarten open house

SOUTH BEND — St. Jude Catholic School, 19657 Hildebrand St., will host a kindergarten information night for future kindergarten students and their families on Feb. 28 from 6-8 p.m. Formal presentations by teacher Mary Hektor and St. Jude kindergarten parents will begin at 6:30 p.m. Child care and refreshments will be provided.

"We would like to extend this open house invitation to any family seeking a faith-based kindergarten education for their child," said Stephen Donndelinger, St. Jude School principal.

St. Jude School's full-day kindergarten program includes religion and core academic instruction. A half-day option is also available. Mary Hektor, the teacher, emphasizes religious, academic, and literacy development in the morning, while students have more opportunities for creative play, rest, and social learning in the afternoon.

St. Jude offers Catholic education through eighth grade. For more information, contact principal Stephen Donndelinger at (574) 291-3820 or go to the Web site www.stjudeschool.net.

Indiana House, Senate pass bill to aid homeless youth, needs of foster children

INDIANAPOLIS — On a cold winter night, most Hoosiers can simply turn up the furnace by pressing a button, yet a growing number of homeless Hoosiers, including an estimated 10,000 youth roam the streets, sleep in cars, or resort to "survival sex" to get out of the cold.

Rep. Dennis Avery (D-Evansville) author of the proposal to improve the life of homeless children, HB 1165, which passed the Indiana House and Senate, said he was contacted by the Vanderburgh County Homeless Youth Task Force prior to the 2007 legislative session, who outlined the problem for him.

"I was shocked to learn there were 362 homeless youth in Vanderburgh County," said Avery. "I simply had no idea this kind of problem existed. I thought there were people already serving these children."

During the 2007 session of the Indiana General Assembly, Avery authored legislation calling for an interim study committee to examine the problem. "The bill passed, and I was made chairman of the study panel," said Avery.

Exactly how many homeless children there are in Indiana is unknown since there is not a single agency responsible for keeping track of homeless in Indiana. Avery said that estimates based on numbers from local school corporations and federal sources range from 7,000 to 15,000 homeless youth.

During the interim before the opening of the 2008 Indiana General Assembly, Hoosier lawmakers serving on the Interim Study Committee on Missing Children stated that every child has the right to a safe harbor.

Many provisions recommended by the study panel to the Indiana General Assembly were included in HB 1165. "The object

INDIANA CATHOLIC CONFERENCE



BRIGID CURTIS AYER

of this legislation is to address the causes and consequences of youth homelessness," said Rep. Avery.

"There are a number of problems that these children encounter," said Avery. "If a child runs away and ends up at an emergency shelter, which does not specifically serve youth, under current law, the shelter cannot house, feed or give basic medical care to them without parental consent." Under SB 1165, unaccompanied youth aged 16 to 18 could be provided food and shelter services without parental consent.

Some emergency shelter workers have told Avery that they put out food for a runaway child like they would for a stray dog as a way to get around the law. "We shouldn't force people who work in shelters to choose between breaking the law or feeding and caring for a homeless child," said Avery. Another unpleasant reality facing young runaways is the problem of "survival sex." Girls and boys are forced into prostitution as a means to survival, so they can find a warm place to sleep and get a meal.

"There are nine emergency shelters that serve unaccompanied youth in Indiana. But many of our large cities in Indiana including Evansville do not have one." Avery said that Evansville is a little bit worse than the rest of the state in terms of the number of homeless youth because of

this, but it is still a statewide problem.

"Children living in foster homes that have run away may have run away for a very good reason, possibly because of physical or sexual abuse," said Avery. HB 1165 extends the time frame in which youth-serving shelters are required to notify parents of unaccompanied youth to a maximum of 72 hours. This would allow the Indiana Department of Child Services (DCS) time to investigate the child's circumstances and determine if the home is suitable for the child to return.

Sen. Vaneta Becker (R-Evansville), Senate sponsor of the bill who also served as vice chairman of the interim study panel examining missing children said, "Preventing homelessness, meeting the needs of vulnerable children without homes and protecting the many children in foster care homes cannot be solved with one, simple solution.

"These proposed initiatives could help various agencies enhance their services and improve the lives of many children who are homeless and in foster care," Becker said.

HB 1165 requires the Indiana Housing and Community Development Authority to collect data to determine the number of homeless youth in the state; includes provisions to strengthen educational opportunities for foster care and homeless youth and provides provisions to restore family bonds by allowing visitation to siblings who are in foster care.

HB 1165 passed the Indiana House (92-0) and the Indiana Senate (45-2). Since HB 1165 was amended in the Senate it returns to the House for a concurrence and then to the governor's desk for approval.

LIFELINE HELMET DESIGN CONTEST WON BY HIGH SCHOOL SENIOR



PROVIDED BY BISHOP DWENGER HIGH SCHOOL

Nick Klein is the winner of the LifeLine helmet design contest which was designed to promote the proper use of helmets. Klein's design was chosen from several hundred because it was an outstanding representation of what LifeLine is about. Nick received the prototype of the helmet, a framed photo of the fleet, a baseball cap, blanket, t-shirts, a helicopter, pins, pens and other gifts during the Feb. 12 awards presentation by Dr. Michael Gravett, M.D., who flies with LifeLine.

UNIVERSITY OF SAINT FRANCIS HOSTS FAIR TRADE COFFEE HOUSE



LAUREN CAGGIANO

Katie Quigley on the bass guitar, Pat O'Neil on drums and Matt Krause on guitar accompany singer Delray Davis as the group recently entertains students at the fair trade coffee house at the University of Saint Francis.

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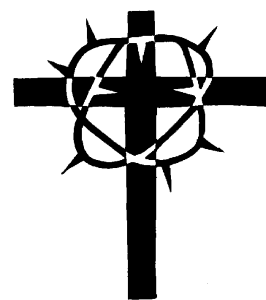
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School supplies donated by St. Vincent de Paul Society

BY JUDY BRADFORD

SOUTH BEND — At the beginning of the school year, in late August, some 59 agencies in the Michiana area collect and give out free school supplies to needy children. But who do those children turn to in January and February, when they've run out of pencils, paper, crayons and other necessary supplies?

The St. Vincent de Paul Society answered that question the end of January when its special shopping club gave away free school supplies to children in two Catholic grade schools and one public primary school.

Our Lady of Hungary School, on the south side of South Bend, and St. Adalbert's School, on the west side, each received about \$1,400 worth of paper, glue, pencils, pencil boxes, crayons, binders and other school supplies.

Coquillard Primary School, a public school on the west side, received \$2,845 worth of supplies. About 80 percent of Coquillard School's 465 students qualify for free lunches or reduced-price lunch.

More specifically, the school supplies were collected by Sister Rosalie's Gateway to Heaven Shopping Club of St. Vincent de Paul. The shopping club gets its name from a feisty Sister Rosalie Rendu, who lived in the early 1800s and served the poor in the Mouffetard district, one of the poorest neighborhoods of Paris. Sister Rosalie is said to have received from the rich and given to the poor "with one hand."

Members of the shopping club took advantage of rock-bottom sale prices on school supplies during the summer of 2007.

Cecilia Cunningham, a local artist and board member of the St. Vincent de Paul Society of St. Joseph County, founded the club.

"I came up with the idea of the school supply giveaway because I



JUDY BRADFORD

Oliviana Deluna, 6, a first-grader at Our Lady of Hungary School in South Bend, sits among some of the supplies donated by the shopping club of the St. Vincent de Paul Society of St. Joseph County.

had always shopped the office supply back-to-school sales," Cunningham said. "Who could possibly turn down a bottle of glue for 9 cents or a pack of notebook paper for 15 cents?"

The deliveries made in late January and early February were met with enthusiastic teachers and principals.

Many teachers wind up paying for supplies when students cannot afford them, said Kristi Jones, assistant principle at Our Lady of Hungary School, which has 162 students in pre-kindergarten through eighth grade. "We wouldn't want any student to go without them."

So, they were surprised by the windfall, which will make this second semester easier on the pockets of teachers, as well as parents.

Matthew J. Vigneault, executive director of the society, says the society would like to make the late January giveaway an annual event.

"We're geared to collect school supplies starting in July, when the sales are going on and put them aside until January. We have the storage space. And, we are hoping to give enough supplies to last until the end of the school year."

St. Augustine founding family recalls the early days at the tavern and beyond

SOUTH BEND — Every Sunday in the 1920s, the Williams family would cross the river to attend a Catholic church.

But instead of finding the God they sought, they often found rejection.

"I remember when I was a little girl, we used to have to cross the river to get to church," says Ruby Williams Hockaday, a lifetime member of St. Augustine Church in South Bend. "At that time, there were no black Catholic churches in South Bend."

At the Catholic churches where they attended, they often found themselves unwelcome in the predominantly white parishes of the city.

The need for a place of worship for South Bend's growing black Catholic community was finally heard by Archbishop John Francis Noll who established a parish for eight black Catholic families. At that time, the parish was located in a building that was a part of the property of St. Joseph Parish on Hill Street. In 1928, Holy Cross Father O'Connor learned of the dilemma black Catholics were experiencing.

"Father O'Connor was such a nice man," says Hockaday. "He really cared about black people and wanted us to feel welcome in the Catholic Church."

Father William Lennartz, then the pastor of St. Joseph Parish, offered Father O'Connor the use of the old "town hall," a recreation hall that stood next to the rectory then, as a place to gather the black Catholics into a mission



BLACK FAITHFUL

MAYLEE JOHNSON

parish. The recreation building was used for Sunday Mass.

"We had to walk up three steps that led to the town hall, where we were allowed to have Mass on Sundays," Hockaday says. "Those same three steps to the town hall are still there, only now they lead to the school where my grandchildren go."

O'Connor took this small group under his wing and was determined to try to organize them into a parish according to Hockaday.

Because of the long walk some of the families made to St. Joseph, Father O'Connor then asked Archbishop Noll to buy a church for St. Augustine. Archbishop Noll refused and suggested that blacks attend St. Mary German Parish, on Taylor Street near St. Patrick Catholic Church. This plan failed. Members of St. Mary's voiced opposition to blacks going to a white church.

"Finally we used a storefront in the 1200 block of West Washington Street and St. Augustine moved to the west side," she says. "Although the building left much to be desired — the roof leaked right over the altar, ruining it and the linens — it was a place of their own."

Father O'Connor stayed involved with the parish until he died in August of 1939.

In 1939, Holy Cross Father Francis Sullivan was appointed full-time pastor of the church. Under his guidance, the parish moved to a better storefront five doors down. The Happy Days Tavern had just moved out, and St. Augustine moved in.

According to the archives of the Holy Cross priests, Father Sullivan was able to remodel the tavern into a holy place for worship, and a solid oak altar was given to the church by Father Sullivan's stepfather who worked at Notre Dame.

Finally, after two years of fundraisers, donations, help from the diocese and a lot of hard work from the growing congregation, St. Augustine was ready to buy land for a new church.

Ground was broken for the new St. Augustine Catholic Church in 1940, and construction started a few days later. Hockaday's father plowed the ground for the new church.

"I rode on the tractor with my father as he plowed the ground," Hockaday says. "He was so proud, and so was I. We were finally going to have our own church."

On June 15, 1941, Archbishop Noll dedicated the church.

"The bishop stressed in his sermon that day that the Catholic Church has no color lines," Hockaday says. "St. Augustine Church has always been color-blind even when other churches weren't."



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Artistry is a family affair for the Gayers

BY KAY COZAD

FORT WAYNE — St. Elizabeth Ann Seton would likely be delighted to see her portrait, done in oils, hanging in the atrium of the Fort Wayne Catholic elementary school named in her honor. The vibrant colors add richness to the texture of strokes that depicts Elizabeth at the foot of the cross. But even more interesting are the creators of the painting, 13-year-old Adam Gayer and his dad Kelly, both accomplished artists in their own right.

Kelly Gayer has been drawing since he was a child. "I always loved drawing. I won a senior art award in high school," he recalls. He found his way to an art school in Michigan, majoring in advertising and design. There he met his wife, Lisa, who was studying education, and they soon married. Following graduation, his love of art led him to pursue a career in graphic design that took the young family from Detroit to New Mexico, where son Noah was born, and back to the Midwest.

Upon settling in Fort Wayne in 1992, the Gayers found their church home at St. Elizabeth Parish and have been involved in choir, Christ Renews His Parish (CRHP), and are enthusiastic festival volunteers. In 1994 the family welcomed Adam and Luke was born in 2005.

Gayer worked in the commercial art field for ad agencies for years and found little time to paint. That is until his wife asked him to paint for her.

"Lisa asked if I would paint a copy of a Monet about five or six years ago," he says. And paint he did. The exceptional painting hangs in the Gayer's front room and his interest in landscapes was renewed.

Then, five years ago, Gayer left the corporate world to form his own full-service advertising agency called Smart Guys in his home. The company is the answer to his desire to be a hands-on dad. Lisa is vice president and controller of the company.

As the boys grew, Gayer was pleased that each of them seemed to have a natural interest in the arts. Noah dabbled in drawing for a time but has since found his niche in creative writing. As a sophomore at Homestead High

School, he writes for the school magazine. And he says he enjoys freestyle writing as well. "I'm good at English," he says.

At three, Luke is showing signs of an innate artistic talent as he copies and studies what older brother Adam draws. "Luke wants Adam to draw every day," say the proud parents, as they unabashedly show off the refrigerator gallery of drawings they enjoy.

Adam, like his dad, has been drawing most of his life. His drawing, his parents say, has always been "a little intense" when at five he drew a scene in perspective.

Lisa, who taught at St. Joseph-St. Elizabeth School for six years and is crafty in her own right, says Adam is "extreme right brain."

"He sees shapes and perspective," she adds. And they recall when his brothers were requesting bedtime stories; Adam would ask his dad to draw.

By age eight, Adam was enrolled in Paneners Art School, a private art studio in Fort Wayne. He attended once each week to learn art basics.



KAY COZAD

The Gayer family of Fort Wayne has a family-wide love of art. Artistic expressions by members of the family range from painting and architecture to writing.



St. Elizabeth Ann Seton as she is depicted in a painting displayed at the school named in her honor. The portrait is a joint effort by Kelly and Adam Gayer.

"It was easy and fun," says the young artist. "I learned the basics and I tried different things." The teachers were surprised at his talent and he quickly became a favorite in advanced studies.

His interest, Adam says, lies in architecture. "I like floor plans," he says. But his favorite subjects are cars and people. He works in his room in a "studio" area that was created for him. When asked what subjects inspire him to paint, Adam replies, "When I see a picture I like, I draw it. I listen to music while I draw. It's good ... I put everything behind me."

And his unique talent has not gone unnoticed. Past ventures include "best of show" at the Chalk Walk for the Three Rivers Festival, the East Lansing Art Fair, the Covington Art Fair and a personal show in Chicago. Currently Adam's artwork is on display and for sale at the Emporium in Roanoke.

With the proceeds he has earned, Adam buys "his own stuff," including a laptop computer, phone and of course saving for college. "It's cool," he says with a grin.

The Gayer family believes in stewardship of time, talent and treasure and as their parish completed construction on the new parish center, they discussed what they could give.

"I have no idea where the idea came from," says Gayer of painting St. Elizabeth. "I asked Adam to do it together."

Their subject was a woman resembling the saint that they met at the YMCA, who agreed to have her picture taken beside the cross. Not surprisingly her name was Elizabeth.

The oil painting offers deep, rich colors and heavy brush strokes. Gayer says he completed the face and Adam "did the rest."

"It felt good to do something for the church," says Adam. "It's neat to have a gift. Painting is peaceful and inspirational."

Adam's future looks bright as he talks of high school and college. "I want to continue to paint," he says, adding, "I'd like to go to Italy. It's peaceful there and I'd paint the buildings for a couple of years."

Even with all the talent within the Gayer family, dad Kelly says, "We still put a lot of importance on being together. We do things as a group and spend a lot of time hanging out. We're a pretty normal family."

To learn more about this budding artist visit his Web site at www.fineartbyadam.com.

ST. VINCENT SCOUT ADVANCE TO FIRST-CLASS RANK



PROVIDED BY TONY WAGNER

Boy Scout Troop 2 from St. Vincent de Paul Church in Fort Wayne has announced the newest group of Scouts to advance to first-class rank within one year. These seven boys from the Cobra Patrol have attended many activities throughout the year including a week-long summer camp at Camp Chief Little Turtle and the 75th anniversary of Anthony Wayne Area Council Fall Camporee at IPFW in Fort Wayne. They have learned many scouting skills including how to pitch a tent, cook over an open fire, knot tying, swimming and first aid. They also assisted in the diocesan Disabilities Retreat held at St. Vincent de Paul Church last April. Leaders are Dan Thurber, Scoutmaster, Tony Wagner, Rick Howard, John Weber and Phil Schmit. Pictured are: front row, from left, Parker Zurbuch, Matt Howard, David Moran, Jacob Wilford; back row, James Taylor, Jonah Weber and Luke Severinac.

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Inviting the fallen away back to the church

BY KAY COZAD

FORT WAYNE — For every Catholic attending Sunday Mass there may be one who chooses not to participate in the sacraments of the church.

The myriad of reasons why one turns away from the church has not gone unnoticed by author and speaker Lorene Duquin, who unabashedly admits she herself was a fallen-away Catholic for a time and has written extensively on the subject.

Born in Buffalo, N.Y., the oldest of three, Duquin recalls growing up in an Irish Catholic neighborhood where she attended Catholic schools. Later as she earned her degree in English at the Jesuit Canisius College, Vatican II changes were taking place within the church. That's when she says she dropped out of the Catholic Church, and recalls, "I had a sense that they had been lying to me all along. I wanted to find out what the real world was about."

Following graduation, Duquin took a job in a bank, where she met Richard, a confessed fallen-away Protestant. The two eventually married in the church at their parents' request, but did not attend regularly. As the family grew to include four children, they began to feel pressure from both sides of the family to join a church.

Interestingly, they chose to have

all four children baptized together in the Catholic Church as a result of the misconception that they, as parents, wouldn't have to participate in their spiritual formation. "We thought we could float through," Duquin says sheepishly.

As the children grew old enough to participate in religious education (RE), they found they enjoyed it. But Duquin and her husband only attended Mass as spectators to watch their sons serve as altar boys.

"We were marginal Catholics," she says.

A wake-up call for the Duquins came when the boys invited the parish priest home for dinner. Confronted by the priest as to why as an educator Richard would allow his boys to attend RE without knowing what they were being taught, he accepted an invitation to attend classes at the church. By

February of that year he had made the decision to convert to Catholicism.

Duquin accompanied her husband to the classes that fall of 1987 and realized that fallen-away Catholics

do not belong in RCIA. But she knew now that her entire family was excited about being Catholic, and she had some faith work to do.

After freelance writing for several specialty magazines, she was asked to write publicity for the church's adult education committee. And later through a series of events, she found herself researching Catherine de Hueck Doherty,



KAY COZAD

Personal experience and objective ministry has given Lorene Duquin the heart to invite the fallen back through her unique ministry.

who is being considered for sainthood, to write a profile on her. As she learned how God worked in Doherty's life, she had a personal conversion and found her faith once again.

Three years later she stopped writing for the secular media and became involved in outreach to fallen-away Catholics. The "Come back to Church" program was offered twice each year within her diocese and what began with one church grew to include not only the entire region but outside regions as well.

And for the next 10 years, Duquin and others traveled the diocese and beyond, to minister to those who sought reconciliation with the church.

The program was based on the needs of the participants and included breakout sessions led by area priests addressing issues such

as annulments, confession, Bible basics and more. Soon they were receiving calls about family and friends who had left the church, and a session was designed to address that important issue.

By 2000 Duquin was exhausted and chose to take the next year to read about evangelization and revamp the program.

In 2001 the broader based outreach, "Come and See" began to meet monthly in one parish with a specific theme each night.

During those years of outreach, Duquin found some common truths about why people come back to the church.

"Number one is a crisis in their lives," she says. "Number two is the influence of a family member or friend."

She adds that Catholics must be aware of being positive about their church when approaching others.

"It's not what you do but what you radiate."

Other reasons for a return to church are experiencing a sense of God's presence, as during a sacramental rite, good liturgy and preaching, and adult education and special events.

For those who wish to assist others in rejoining the faith, Duquin enthusiastically says, "Invite, invite, invite! We can make the church more welcoming — work on the people in the pews."

For those who live with a fallen-away Catholic, Duquin offers this advice: Don't nag, keep praying, be positive about the church and continue to invite the person to events.

It is also essential, Duquin says, to have an active ministry for children and teens in each parish. To ensure youth involvement, families must attend Mass regularly and find other avenues such as musical participation to include them in their faith. One out of five people come back to the church through receiving information for their children.

Duquin continues to write for several magazines and has authored eight books including "When a Loved One Leaves the Church."

She is director of parish life at St. John the Baptist Church in Lockport, N.Y. and offers workshops on outreach to inactive Catholics across the United States.

Her objective, she says, is, "to change the focus for them from Catholic is God and me — to God, me and other people. It's bigger than you and God."

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Vices and Virtues



Opening Prayer

O Lord, without you I can lose control and become unbalanced. I desire only you. Temper my tendency to overindulge with food and drink. Help me to guard my heart against angry thoughts and acts and stop my hurtful tongue. Create in me a pure heart that can love you and others. Amen

Commentary

Out of curiosity and as research for this article, I “googled” the word “obesity” and found some interesting reports from the Endocrine Society and the Hormone Foundation. One report said that in 2004 the United States Centers for Disease Control and Prevention ranked obesity as the number one health threat facing America. Further, it noted that about 62 percent of American females and 67 percent of American males were overweight and that trends were escalating. Although I consider myself somewhere in the curve of overeaters, I was still astounded by these percentages. These facts led me to ask how this could happen in our affluent and educated society. While I was sure “googling” again would lead me to all sorts of scientific and cultural reasons for this epidemic, I decided instead to turn to The Catechism of the Catholic Church for a spiritual definition of gluttony.

Overindulging, undernourished, unbalanced

Gluttony is defined as the “overindulgence in food and drink” (CCC, page 880). Thomas Aquinas in the “Summa Theologica” writes: “... gluttony denotes not any desire of eating and drinking, but an inordinate desire.” It is the temptation to satisfy our desire for food or drink in a way that is unbalanced and dis-

proportionate to our basic human need. Gluttony is continuous craving for that which can never completely satisfy. Margaret Funk, in the book “Thoughts Matter,” says “... gluttony is the pattern of eating indiscriminately with no thought of how this food is feeding my spiritual life. Eating can be unreflective and even gross. The spiritual practice of eating right is mindful and deliberate.”

Eating or drinking is not a bad thing; in fact, we need to eat and drink in order to live.

Eating or drinking becomes sinful when it is excessive, when it impairs our physical health, when it makes us unfit for performing the duties and obligations of our vocation and occupation.

Excessive or compulsive eating or drinking can also be sinful when it affects our relationships with others and, most importantly, our relationship with God.

Margaret Funk writes, “Food should not dominate my consciousness; it is only a tool for my relationship with God. But on the other hand, food should not be a barrier to keep me from deeper stillness and a predisposition toward prayer. A fruit of the contemplative life is the joy of eating mindfully with gratitude.”

In this country of plentiful and fast food, the Food Network and restaurants on every corner, how can our habits of eating and drinking possibly nourish our spiritual life?

Temperance and fasting

Lent offers a good opportunity to change any tendencies toward an inordinate desire for food and drink by asking the Lord for the virtue of temperance. Temperance is the cardinal moral virtue that balances or moderates our natural and instinctual attraction for pleasure. “It ensures the mastery of the will over instinct, and keeps natural desires within proper limits.” — Glossary, CCC, page 901.

Margaret Funk in “Thoughts Matter” unwraps the teachings of John Cassian, a fourth-century monk, to offer us several practical approaches to the difficulties of overeating and drinking. John Cassian believed that fasting was a good practice to start the serious work of the spiritual life. Fasting allows us to put the thoughts of food into proper balance. His idea of fasting was not harsh or overly difficult. His purpose for fasting was to allow our thoughts to be directed toward God instead of food or drink. Cassian’s teachings, as interpreted by Margaret Funk, are simple, “Refrain from eating too much, but also refrain from eating too little. Eat at the designated time. Refrain from eating before or after meals.” —

“Thoughts Matter,” page 27. He believed that, if food dominated our thoughts and actions, it is difficult to turn our hearts and minds to God. If we allow this practice of moderate fasting to become a lifestyle, food and drink fall into a proper order, and we are better able to keep Christ in the center of our lives. “Fasting helps me know my thoughts and keeps me supple enough to hear the grace moving in my heart” (Ibid. page 36).

Margaret Funk concludes that eating and drinking should not dominate our thoughts; they should simply be tools to nourish our relationship with God. During this Lenten season, praying for the gift of temperance and adopting the ancient practices offered by John Cassian can replace the emptiness that inordinate amounts of food and drink offer us.

Blinding anger

If gluttony is the capital sin that keeps us from living a balanced life focused on God, anger is the capital sin that keeps us from God because we are filled with rage. Anger, like gluttony, is an absence of balance. The catechism tells us that anger is an emotion — which,

in and of itself, is not wrong. However, when anger is not controlled by reason and one becomes resentful or hateful, it becomes one of the seven capital sins.

Jesus taught that the sin of anger is an offense against the fifth commandment: You shall not kill. The sin of anger not only “kills” the one towards whom the anger is directed but also the one who is angry. Unbalanced anger can lead to depression, disharmony with others and, possibly, madness. Anger is thought to be the most destructive and divisive emotion between friends.

John Cassian taught that even angry thoughts could interfere with our progress in the spiritual life. Although the emotion of anger is not sinful, Cassian felt that angry thoughts produce spiritual blindness: “If I am full of anger, I am blind; I have lost the capacity to give proper counsel and no longer enjoy the confidence of right thinking and acting. My spiritual capacity is diminished and true light is dimmed within me.” — Page 66. Lingering angry thoughts place an obstacle between any relationship with God and others.

Tempering our hearts

The goal of the Christian seeker is purity of heart. It is difficult to have a pure heart and to pray when our thoughts and acts are filled with anger. But anger can willfully be redirected, with the grace of God, into a more appropriate response. The desert fathers and mothers believed that, “anger is a learned behavior and can be unlearned.” — “Thoughts Matter,” page 66.

Margaret Funk, using the wisdom of John Cassian, provides the following ways to offset anger:

Vigilance: Do not allow anger, even for a second, to enter your heart. If you do, vengeance and getting even will consume your thoughts, and you will not be able to pray.

Gluttony and anger

Temperance and purity of heart

BY MARY POHLMAN AND GINNY KOHRMAN

Reconciliation: Forgive the one who has something against you. Whether guilty or not, soften your heart and be prepared to reconcile with another.

Memory: Root out all memory of anger. Forget as many times as necessary to remove all thoughts of anger. Replace your angry thoughts with thoughts of charity and compassion.

Solitude: Face the anger within yourself. Your anger is yours alone and must be rooted out.

Freedom: Adopt a mindset that rejects anger and strengthens your inner peace. Pray, read the Scriptures and fast. Direct your thoughts toward God and allow God to direct your soul.

The affects of gluttony and anger can lead to alienation, broken relationships and stagnation in the spiritual life. Uncontrolled anger, eating or drinking becomes our god, and we neglect our relationship with Jesus Christ.

During this season of Lent, let us empty ourselves of the desire for things that fail to satisfy and turn to Jesus Christ who helps us temper our desires, emotions, thoughts and actions through the gift of his grace.

Reflection and discussion

- Are you tempted with any form of gluttony? How might the teachings of John Cassian help you to redirect your thoughts and actions about food and drink?
- What do you do when angry thoughts, words and actions affect your relationships with others?
- Which of John Cassian’s ways of “unlearning” anger might be of help to you?

Closing prayer

In the spirit of fasting and prayer, end one evening this week without food or drink and offer your sacrifice for a particular person or need close to your heart.

Learning to love Lent and teaching your children the same

BY TRISH LINNER

SOUTH BEND — In 1969, Pope Paul VI reminded us in his introduction to the revised liturgical calendar that the season of Lent/Easter is a special time of the year. It holds the potential to influence and impress upon us a deepening of our faith, but only if we make use of the opportunity that Lent gives us.

When teaching our children to prepare for Lent, there are many points to consider: almsgiving, charity, fasting, prayers, devotions and the sacrament of penance.

Lent is short, however the self-sacrifice can make it seem much longer if we lose our focus from God. I have found that Lent can be a wonderful time of bonding and growing closer to God as a family,

or it can drag on and become nothing more than 40 days of no candy. Children need to understand the uniqueness of their faith and why we “celebrate” a time of sacrifice. The concept is not normal to them and young children especially need guidance in understanding what Lent really means.

The term “penance” must be made clear to children. It means a “change of heart,” a victory over sin and a striving for holiness. Family and individual prayer are one of the simplest things to help your children understand what makes the Lenten season special.

Here are some activities that you may find helpful as you observe Lent with your family.

Lenten scrapbook

A “scrapbook of Lent” makes a

great project for little children. Old calendars, holy cards and their own artwork are a perfect source of pictures. The first part of the Lenten scrapbook may have scenes from Old Testament; biblical heroes such as Moses, David, Daniel and Jonah are fitting. Scenes from the Gospels and the Passion can make up a second part ending with Christ and the Resurrection. Take advantage of your children’s creative desire to teach them about the stories of the Bible and the Passion of our Lord while they work on their “scrapbook.” It can also be taken to Mass for small children who need to have something to look at during the longer services of Holy Week. I found these indispensable when our children were very young and had trouble sitting still in church.

Family chart

Many busy families use a master calendar or chart to keep track of what each family member is doing, from chores to ballet, soccer or swimming lessons it is a helpful tool to remember responsibilities. Why not use a similar tool to chart Lenten progress? Each family member needs three categories or lines, then 40 squares for each penitential day in Lent (Sundays aren’t included) for each category.

Categories can be: prayer and devotions; almsgiving and good works; and sacrifices and self denial. You can set up more or less categories depending on your particular needs.

Many educational stores have charts that could be easily adapted for this. Stickers or stars in three different colors will be used to

mark the day’s progress. After family dinner or at bedtime, review the actions of the day, and give each person a star in each category that they have fulfilled. It helps children to be mindful of their actions since they will be reporting them to the family, and also allows them to see their good deeds add up.

There are many more ways to engage your children in Lenten activities. Do some research online and you will find many great family activities that will leave a life-long memory with your children about Lent and how their family celebrated together. Embrace this season of Lent with a renewal of your faith and help your children do the same. Maybe someday you will even have the chance to watch them teach their own children your family Lenten traditions.

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Dear Friend in Christ,

This coming June of 2008, the Church in North America will celebrate a great event for the Faith, an event that is being watched with great anticipation.

The Holy Father has given me the privilege of leading this event, the International Eucharistic Congress, in Quebec City.

And I, in turn, have invited the Holy Father to celebrate our final Mass of the Congress.

Would there be a possibility that you and your family and friends might be able to join us in Quebec in June, and even to send us your support today?

The International Eucharistic Congress is a great opportunity for the new evangelization of North America. It is an occasion to rekindle the flame of the Catholic faith in our countries, where in the past there was a deep unity between the culture and the Faith.

Now, the urgency of Faith is obvious for an increasingly secular and materialistic world. It is not too late to regenerate Christian culture.

In such times as these, the Church seeks to give the best of herself and to ground her response in the most precious gift she has to offer the world: the Eucharist.

The International Eucharistic Congress will be a time of renewal for worship of the Holy Eucharist and for the life of charity that flows from it.

Each day, catechesis and testimonies will be offered to the thousands of participants—the present and the future leaders of the Church—and a solemn Eucharistic liturgy will be celebrated. There will also be processions of the Blessed Sacrament, as well as special religious events for young adults and families, and activities to promote brotherhood.

This event will proclaim in public places the pertinence of our faith that is first of all a gift received from God and is lived out in communities.

We hope that the International Eucharistic Congress will bring about a greater emphasis on the sacred character of the Eucharistic celebration, a deepened understanding of its sacrificial dimension, and a renewal of Eucharistic adoration, prayer, and good works.

This theme, the Eucharist as "Gift of God for the life of the world," will begin with Sunday's invocation of the Holy Spirit, who reminds the Church of all that Jesus did and then left in our care.

Monday will focus on Jesus' institution of the New Covenant, completed by the offering of His own blood, while the following day concentrates on the sacrificial dimension of the Eucharist. Wednesday invites us to explore the first result of this gift of God; in giving Himself and in being received in the faith of the Church, the Eucharistic Christ founds the Church and opens up the communion of divine persons for the communion of human persons.

The gift of the Church to the world is an intrinsic part of the gift which Christ makes of Himself in the Eucharist.

The Eucharist gives life to worship, which embraces all of life, prayers and ritual gestures, but also gives life to human relationships, work, joys and sorrows, sufferings and hopes. Thus, Thursday focuses on adoration, as the evening concludes with a public procession with the Blessed Sacrament in the heart of the city.

The theme of Friday is the Eucharist and mission: it emphasizes charity and engagement for peace and justice.

Finally, the week concludes with teaching on "ordinary" holiness at the heart of the world, inspired and nourished by the Eucharist.

At this great gathering, which will be closely watched and reported by the news media around the world, public testimonies for the essential role of the Faith and witness to the centrality of Jesus in our lives will give us an unparalleled opportunity to evangelize millions upon millions of people, and especially those in our troubled countries—for example, perhaps your own neighbors, family and friends!

This event will testify to the truth that by giving Himself in the Eucharist, God wants to reach out and nourish through his charity all those who are marginalized and hurt by hunger, loneliness, violence and despair. He wants to reinstate the divided and fragmented humanity by making it one body in Christ.

Will you help? We need you very much.

First, by your fervent prayers to Almighty God that the Congress will reawaken the faith and ecclesial life of the people of Canada, especially the people of Quebec. For many dioceses throughout North America, there is a direct link to Quebec, which gave birth to the Church on our continent.

Second, the Eucharist is the source and summit of the Christian life, as Pope John Paul II, and now Pope Benedict XVI, have repeated so often in their

magnificent teachings. We are invited to celebrate this Congress together.

Third, I invite you to help me to make this Eucharistic Congress a possibility, a reality, and a blessing for many people in Latin America and in the Third World who might never have the opportunity to experience the graces and blessings of the International Catholic gathering without your generosity and financial assistance.

There will also be a myriad of other costs associated with an event of this magnitude – yet our budget is modest, and we seek only to cover what is necessary.


Without the support of our brothers and sisters in the Faith from the United States, our effort cannot be called a complete success.

We must not fail, with the eyes of a skeptical secular world and the media upon us. On the contrary, together, united with the Holy Father himself, we must show even the doubters the way to Christ!

I need your assistance, and I thank you in advance for your generosity in helping to make the International Eucharistic Congress accessible to many people.

Yours in the Eucharistic Jesus,

Marc Cardinal Ouellet
Archbishop of Quebec
Primate of Canada
President, 49th International Eucharistic Congress

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EDITORIAL

Why all the violence?

Shootings on school campuses, multiple times just last week. A tragic shooting in a clothing store in Illinois impacted our own diocese. These instances drive home our own vulnerabilities and makes us realize just how delicate and precious the gift of life is.

These deadly incidents also make us realize how the culture of darkness pervades our society. As Catholics, we advocate the dignity of all life from natural conception to natural death. Anything that detracts from this dignity, we believe, should be viewed as dangerous — even if purveyors such as politicians, movie stars, sports figures and seeming intellectuals offer their misguided and flawed support.

Abortion — where a child is willfully destroyed in a medical procedure — is violence. Taking an embryo, a life (we were all once an embryo), and saying science may manipulate this embryo and kill it so that scientists and research can experiment to find a possible cure is violence. Starving and dehydrating an individual who society deems as “no longer useful” or burdensome is violence. Using medicine to end the life of an individual is violence.

Evil often comes in disguises. In a day with technological, scientific and communicative advances, it may be hard to think about the work of evil or Satan in the world. Certainly Satan would like to mask this violence under watered down, nice words like “pro-choice,” “scientific advances” and “mercy.” These words lurk in our everyday lives, and we don’t even take notice until an act of extreme violence disturbs our inattention.

It’s easy to understand how people can just go along with violence. We only need to look at the society that glorified Our Lord one week and crucified him the following Friday. How easily persuaded we can be to accept violence.

The next time we question the violence in our world, let us ask what we can each do to bring about a world that builds a culture of life. Let us pray that our society will recognize this violence as evil and not be led by the “spin masters” of these evils.

How much do you want to know?

Earlier this month, ABC News’ “Nightline” program reported on a San Francisco company using DNA analysis to test a person for a list of future diseases ranging from Type II diabetes to breast cancer. The company charges \$1,000 for this glimpse into the future with its potentially life-altering information delivered via the Internet. There’s no doctor involved — just the customer, his/her saliva and the Internet results.

The possibility of people learning deeply unsettling things and only having a computer screen to talk to is just one criticism leveled at this sort of powerful information. When the news is bad, the effects can be devastating. Critics charge that because genetic testing is in its infancy, the information is incomplete and possibly not altogether accurate. DNA results can wrongly tell patients their risk is low to get diabetes, or falsely report it’s high based on three out of 20 genetic markers.

Similarly, good news also might lead to a false sense of security with some people deciding to neglect their diet or reduce exercise based upon a lower risk level for a particular disease.

We both fear and love the idea that somehow our genetic makeup defines everything there is about us. But for most of us, the events of our lives — through the influences of parents, friends, education, spiritual formation, jobs, even the good times and misfortunes — all help to make us who we are rather than what genes we were born with.

With the exception of a very few people, our genes are an influence on our lives but they are not our destiny. Through good news and bad, we are called to embrace our eternal destiny by responding in love to God through Jesus Christ.

What would Mr. Wizard say?

An interesting news release concerning nanotechnology tells us that those who study this axiom at the Georgia Institute of Science now know that, by applying the principle of the piezoelectric effect, tiny wires 1,800 times thinner than a human hair, when woven into fabrics, can create energy. In short, this means that if you were to wear such a shirt or sweater, by your normal activity, energy would be created, which could be stored and used.

Does this put us in the modern miracle department, alongside angels dancing on pinheads or needlepoints? It almost seems miraculous that such tiny wires can be produced or measured, let alone managed in some practical manner.

It certainly follows then that if these less-than-tiny transmitters exist as part of God’s creation, he has created that invisible line of limitless power called prayer, which is on demand and online anytime we care to hook up.

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

When ideology corrupts science

Some physicians and researchers fail to see the important role of ethics and religion in the world of medical science. Others are clearly ready to sideline religion altogether when it comes to discussing the moral values that should guide the conduct of science and scientists.

Recently I came across some published remarks by Professor Richard Sloan of Columbia University dealing with the relationship between medicine and religion. He notes that even though abortion is a “perfectly legal procedure,” some physicians withhold information about the practice from their patients, claiming their decision is justified by their religious beliefs. He goes on to express his displeasure that some states have enacted conscience clauses, “to permit such religiously motivated malpractice.” He even states that in some parts of the country, patients may have “no alternative to physicians who think that their primary obligation is to honor their religious convictions rather than act in the best interests of their patients.”

His remarks expose a real tension between those who believe modern healthcare should be guided by the values of an ethically-informed conscience and those who believe that it should be driven by various ideologies. One ideology widely encountered in the field of medicine today promotes the direct taking of human life through abortion, euthanasia and embryo research, and neglects long-standing codes of medical ethics that insist that the first duty of the physician and the researcher is to “do no harm.”

When a physician directly takes the life of another human being, he is, in fact, committing medical malpractice and acting directly against his central healing mission as a doctor. Abortion, by its very nature, can never be compatible with promoting human dignity. It never respects the human person. It is invariably at odds with the best interests of patients. As a component of a broader anti-life ideology, it represents a corrosive force in hospital clinics, research laboratories and other institutions of higher learning. When ideology begins to shun sound ethical thinking rooted in religion, we need to be very concerned.

I remember a story my father once told about the corrosive power of ideology, something he had witnessed firsthand living under communism, and working as a physics professor at the University of Warsaw. To enter the university and study physics, all applicants were required to pass three oral exams, one in physics, one in mathematics and the third

in something called “Politics and Marxism.” All the exams were held in a single room with different tables for each subject.

One day as my father and another faculty member were interviewing candidates, a young man approached their table. It became immediately clear that he was very intelligent and gifted and would make an excellent student. They discovered that he had been unable to gain admission to the university for the past two years, because — even though he did brilliantly on the physics and mathematics exams — he couldn’t seem to pass the Politics and Marxism exam.

My father and his colleague had seen this before. The communist party members who conducted these interviews would target applicants who might be religious in their outlook, asking them pointed and discriminatory questions they could not answer in good conscience, and then fail them on the exam. Fortunately for the young man, there was a policy that any faculty member was free to move among tables and ask questions during any other department’s entrance examination. So when the hopeful student approached the Politics and Marxism table, my father and his friend went over and sat down, one on each side of the communist party member running the interview.

The first question was: “Please explain how the church is backwards and oppresses people.” The fellow remained silent, since he was a Catholic himself. My father and his colleague stepped in after a moment, and said, “Well, it’s clear that he didn’t grasp the question. Allow me to repeat the question for him: ‘What does Marxism teach about how the Catholic Church is backwards and oppresses people?’”

The fellow was then able to jump in and provide a correct answer, by affirming that the ideology of Marxism did teach thus-and-so. The questions and their refinement by my father and his colleague continued, and the communist party official became visibly agitated. The fellow ended up passing the Politics and Marxism exam, along with the physics and mathematics exams, and was admitted to the university. Although the story had a happy ending, the brilliant young man had lost two years of a successful career because of the closed-minded, anti-religious ideologies prevalent in the academic environment of the university under communism.

In academic settings today, we still encounter powerful anti-religious ideologies, as Professor



MAKING
SENSE OF
BIOETHICS

BY FATHER TAD PACHOLCZYK

Sloan’s comments remind us, and they can result in even more damaging consequences than merely delaying admission to the university. As anti-life ideologies, for example, become tolerated and even promoted as part of medicine, not only do many humans end up being destroyed along the way by abortion, euthanasia, in vitro fertilization or embryo research, but those clinicians and researchers who decline to participate in these practices “feel the heat” and worry their careers may be at risk.

To force healthcare and research to embrace such anti-life ideologies is to warp and eventually corrupt modern medicine altogether. Instances of such corruption have happened only too often in the past as professors, researchers, and physicians have chosen to minimize the demands of an ethical conscience and to adopt seriously misguided ideologies. Codes of medical ethics like the Hippocratic Oath, the Nuremberg Code and the Declaration of Helsinki came into existence after various misguided ideologies gained a foothold, and the medical establishment suffered a core meltdown, allowing doctors and researchers to participate in crimes against humanity. History sadly reminds us how quickly our human conscience, when deprived of its divine and religious dimensions, becomes untethered in a tumultuous sea of ideological temptations, and can end up on the glide path towards crime and atrophy.

Those who strive to protect the ethical integrity of medicine through conscience protection laws, and those medical professionals who ardently pursue an upright personal conscience by resisting, among other things, maiming or killing actions directed against early human life, provide an essential witness, and a critical counterbalance, to powerful and destructive ideologies that are operative in academia and health care today.

Father Tadeusz Pacholczyk, Ph.D. serves as the director of education at The National Catholic Bioethics Center in Philadelphia.

The groundwork for authentic love

One of the aspects of human love discussed by Karol Wojtyla in "Love and Responsibility," which reveals the dignity of the human person, is love as attraction, by which we are drawn to the sexual values of another person.

We can be attracted either to the physical attributes of a person (a person's smile, good looks, etc.), or we can be attracted to another's psychological values. A man can be attracted to a woman's tenderness and sensitivity; a woman can be drawn by a man's chivalrous behavior or thoughtfulness.

It is self-evident that men and women are attracted by characteristics of the opposite sex. Furthermore, one is not attracted to these psychological values in the abstract. For example, I am not attracted to "strength," but to Joe's ability to remain calm under pressure at work. I don't admire "gentleness," but I am impressed by Julie's concern for an elderly man at the grocery store. The values to which we are attracted reside in specific persons. Wojtyla says, "The attraction on which love is based must originate not just in a reaction to

visible and physical beauty, but also in a full and deep appreciation of the beauty of the person."

In a common scenario, a young couple gets married because they are initially attracted to one another's "good looks," professional success or common interests. After a few years of marriage and a couple of kids, they feel they have become disillusioned and bored, and eventually divorce. Were they attracted to and interested in one another as persons, or simply to the physical and psychological values that each one possessed and enjoyed in the other?

Thus, an obstacle to authentic love, in Wojtyla's estimation, arises when one limits his love for another to whatever brings him the greatest satisfaction, without going outside of himself enough to discover the "inner beauty" and worth of the other.

Therefore, love is not only attraction, but also desire, which is the second kind of love that Wojtyla discusses. Desire is "of the essence of love" because we are all limited and finite human beings, who are not self-sufficient and therefore "need other beings." This explains why we



AUTHENTIC LOVE

JOHN AND MONICA SIKORSKI

can all become lonely and sometimes feel an inexplicable longing in our hearts. Augustine realized that this longing to "be with" another can only be fully satisfied by God, when he said, "My heart is restless until it rests in you."

However, Wojtyla notices that another person can satisfy this longing to a certain degree. We are attracted to the values we find in other persons, and we desire those persons. A common danger that we can all fall into is that we simply reduce "love as desire" to desire itself. Desiring after another's values, as we've seen, can be lustful and a violation of the personalistic norm. Desiring after another person can be authentic when we realize that a person is a

LOVE, PAGE 16

A water that will give eternal life



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Third Sunday of Lent Jn 4:5-42

The Book of Exodus provides the first reading. As might be presumed from its name, this book concentrates upon the journey of the Hebrews across the Sinai peninsula from Egypt, where they had been enslaved, to the land God promised them.

The Sinai peninsula was, and still is, unforgivingly bleak and sterile. Water was a very critical problem, as it would be a problem now. Without water, thirst became a genuine issue for the people. Thirst leads to death.

In this reading, the people are desperate. Moses is at a loss. Amid all this anxiety and serious need, Moses begs God for assistance. Mercifully, God commands Moses to go, with some of the elders, to a rock on the mountain of Horeb. They should strike the rock.

Moses obeyed God. The rock gave forth water. The people did not die, but they lived.

For its second reading, the church offers us a passage from St. Paul's Epistle to the Romans. Death was as much a reality for the people in the first century as it has been real for everyone in every age, anywhere. Paul stressed that earthly death awaited every human being, indeed every living thing. However, for humans who have

given themselves to God, in Christ, earthly death merely is a stage in an ongoing chain of events. Much more importantly, eternal life with God, in and through Christ, is in store for the faithful.

Paul stresses the point that only by truly bonding with Jesus, in firm faith and complete obedience to God's holy law, will anyone possess everlasting life.

St. John's Gospel furnishes us with the last reading. The setting is Samaria, roughly speaking the territory mentioned in today's newscasts as the West Bank. It was home to a people quite despised by pious Jews, the Samaritans.

This Jewish distaste for the Samaritans was the result of the fact that the Samaritans had collaborated with the foreigners who long ago had conquered the land. They had toyed with the foreigners' paganism, and they even had intermarried with the foreigners thereby defiling the pure ethnic blood of the Chosen People.

It is instructive in itself that Jesus passed through Samaritan territory. It is even more startling that he deigned to converse with Samaritans, let alone offer them salvation.

Additionally startling is that he spoke to a woman. Such was never acceptable. After all, Jesus was an unmarried man.

The encounter with the woman is at the well. (In those days, small communities usually by one, common water supply.) Jesus tells the woman that the water that she draws from the well will only temporarily quench thirst. However, the water that will come from Jesus actually will end all thirst and give everlasting life.

When the disciples insist that Jesus take food for nourishment, the Lord refers to food of which

they know nothing. It is a reference to Christ's divinity and divine mission.

Reflection

Both the first and the third readings capitalize on water. Water clearly is presented as essential to life, as indeed it is, but the readings go further than this fact of nature.

In the last reading, Jesus speaks of water that will achieve much more than sustaining earthly life. He promises a water that will give eternal life.

The first reading recalls that God alone is the source of life. If we turn to God, as Moses turned to God, then God will assist us and give us life.

These readings come very much in the context of Lent, when persons wishing to join the church are completing the process. The message, however, also is for Christians who even long ago united with Christ. They need to be reaffirmed. They need to recommit themselves. The church reminds them that everlasting life is possible only by being with the Lord.

READINGS

Sunday: Ex 17:3-7 Ps 95:1-2, 6-9 Rom 5:1-2, 5-8 Jn 4:5-42

Monday: 2 Kgs 5:1-15B Pss 42:2-3; 43:3-4 Lk 4:24-30

Tuesday: Dn 3:25, 34-43 Ps 25:4-5b, 6, 7bc, 8-9 Mt 18:21-35

Wednesday: Dt 4:1, 5-9 Ps 147:12-13, 15-16, 19-20 Mt 5:17-19

Thursday: Jer 7:23-28 Ps 95:1-2, 6-9 Lk 11:14-23

Friday: Hos 14:2-10 Ps 81:6c-11b, 14, 17 Mk 12:28-34

Saturday: Hos 6:1-6 Ps 51:3-4, 18-21b Lk 18:9-14

CATEQUIZ'EM

By Dominic Camplisson

This year is a leap year, so let's leap into some questions with this week's Catequiz'em.

1. Despite papal reforms to calendars, the credit for creating the leap year probably goes to this pagan:

- a. Julius Caesar b. Judas Iscariot c. Simon Magus

2. Yet popes did tend to improve such matters, and this pope is credited with further refining the leap year concept:

- a. Pope Calendus XXII b. Pope Gregory XIII c. Pope Benedict X

3. Specifically his change was that

- a. a leap day would occur in any year divisible by four (except in certain cases).
b. a leap day would occur whenever an extra day was needed for canonizations.
c. a leap day was added whenever the year had too many days.

4. Leaping began early in Scripture. In 2 Samuel, David notes that the Lord will aid him in this practical, if not exactly brave act, when faced with an armed mob:

- a. leaping on a sword to commit seppuku (ritual suicide)
b. throwing down gold coins which leapt and bounced to divert them
c. leaping over a wall

5. Although not zoologically accurate, the book of Job describes wonderfully how sparks of fire leap forth from this creature:

- a. Leviathan (the crocodile)
b. Behemoth (the hippopotamus)
c. Beelzebub (the Lord of the Flies)

6. Psalm 29 notes that the voice of the Lord is so powerful, it can make this whole region/nation leap:

- a. Israel b. Jordan c. Lebanon

7. Isaiah prophesies that when the Lord acts to save the people the lame shall leap

- a. without canes b. like stags c. over the temple

8. In the New Testament, Elizabeth's unborn child leapt in the womb when this girl, her relative, visited her:

- a. Mary, mother of Jesus
b. Salome, sister of Mary
c. Mary Magdalene, cousin of Mary, mother of Jesus

9. Who, according to John's Gospel, jumped into the water to walk to Jesus?

- a. John himself (referred to only as the "Beloved Disciple")
b. Judas, his subsequent dunking was likely one reason he turned against Jesus
c. Peter

10. In more recent times many sects have been famous for jumping and leaping. This energetic group, one of many, (such as the Milk Drinkers) was a breakaway from the Russian Orthodox Church:

- a. the leaping goat battalion
b. the Jumpers
c. the paratroop jumpers

11. Another sect with exactly the same name as 10 above was a Methodist Calvinist group found in this small U.K. principality:

- a. Wales b. Scotland c. the Isle of Man

12. One of the most famous groups, now virtually extinct, was known for their energetic dance, which at first included jumps and leaps, and later more formalized steps. They are famous for their furniture and architecture:

- a. The Entre Chats b. The flying Fools for Jesus c. The Shakers

13. Apparently unreasonably, Zephaniah records that the Lord will smite those who leap across the threshold. Why so picky?

- a. Thresholds were used to keep the grain and chaff separate, jumping them risked destroying the crop.
b. Avoiding touching the threshold was a custom of some cults, such as that of the pagan deity Dagon.
c. It was fire hazard; candles were cemented into the doorposts so this could start a fire.

14. In Acts, a centurion on a boat on which Paul is a prisoner orders the crew and passengers to jump into the water. Why?

- a. He was trying to determine which were witches and would sink.
b. The boat was too heavy, and he needed to free up space for breadfruit trees.
c. The ship was sinking; those who could swim to shore jumped, while the others floated on debris.

ANSWERS:

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

Saturday evening Mass times can vary

Can the time vary from diocese to diocese when the Saturday evening vigil Mass may begin? Anonymous

The very foundation of this possibility rests in our Christian inheritance of a Jewish reckoning of time, in which each "day" begins at sundown the evening before (for example, for pious Jews, the Sabbath begins at sundown on Friday evening). Technically, the Saturday evening Mass is not a vigil Mass (except on Easter and coincident holy days), each of which has its own proper prayers, but a Mass of Anticipation. The bishop of the diocese can establish the time when the Saturday evening Mass may begin. In our diocese, I believe the earliest Mass of Anticipation is at 4 p.m., though I am aware of cities in Florida (perhaps in order to accommodate a large number of congregants) where the Saturday Mass of Anticipation begins even earlier.

We have a eucharistic minister who never receives Communion. Is this right? Anonymous

I am not certain it's right or wrong (that is, there may be a number of possible explanations for this practice), but it is certainly odd. First of all, to speak accurately,

we don't "take" Communion; we receive it, and even those who minister the body and blood of the Lord at Mass (with the exception of the priest-celebrant) are to receive it from the priest (rather than, say, communicate themselves or even take a vessel from the altar in order to distribute). In short, an extraordinary minister of holy Communion should first receive Communion as a condition of sharing or extending Communion. I suggest you speak to your pastor about this; there may be a good reason, and he, if anyone, should know.

If an elderly Catholic person has been in a nursing home for years, and no longer has church offering envelopes or is registered at a parish, are they still entitled to a Catholic Mass of Christian Burial? Anonymous

The short answer is "absolutely." The church takes very seriously its obligation (expressed by the corporal work of mercy, "to bury the dead") to care for the dying. A parish priest has obligations to every single Catholic living in his parish boundaries, even if he has never met them, even if they are not "registered" members of his or any parish. When a Catholic is ill he or she has a right to the sacra-

THAT'S A GOOD QUESTION

ments, and when a Catholic dies he or she has a right to a Catholic funeral Mass, regardless of their status as "registered" or not. That being said, it is important for families or individuals to belong (and register and participate actively) in a particular parish and its parochial life. Someone in a nursing home, for example, is a special case; he or she may be far from their home parish and dependent upon the local parish for sacramental care. When he or she dies, they may be buried from their home parish (from which they may have been away for a number of years) or the local parish (which they never formally joined).

Father Michael Heintz, rector of St. Matthew Cathedral, answered this week's questions.

Heroes not measured by wealth

Success in our country is often measured by one's bank account. A successful businessman closes mega-million-dollar deals. Successful authors sell books by the hundreds of thousands. Successful coaches win hundreds of games. Successful athletes sign multi-year, \$100 million contracts.

For these achievements, men and women often are lauded for their endeavors. Some, particularly athletes, are even referred to as heroes. Many are heroes, especially those who share their wealth with those less fortunate.

But not all heroes are measured by monetary wealth.

I've known parents who have recoiled at the thought of their son becoming a priest or their daughter becoming a nun. They hope "for more" for their children.

Indeed, the thought of life in the clergy for one's offspring can be daunting for a parent. Perhaps their reaction is out of fear that their son or daughter won't be capable of making the incredible commitment. Perhaps it would shatter their dreams of some day having their child follow in their footsteps in the family business. Perhaps it's the unfulfilled hope of one day having grandchildren to share their lives with or to carry on the family name.

I don't fault parents for feeling this way. I can only speak for how I would feel.

I would be proud if my son chose to become a priest. He is 18 years old, and by most accounts, he is a fine young man. I doubt that he's going to choose priesthood. But if my son came home one day and said that he had chosen a life in the clergy, it would be the proudest day of my life.

After all, what could be a

greater accomplishment as a parent than to have your child devote his life to doing God's work?

On Feb. 1, my father's sister, my aunt — Sister Madeleine Sophie Priester — passed away. She was 90. She died at Saint Mary's College, across the street from Notre Dame, where she had retired several years back. She suffered from Alzheimer's. Years earlier, she had had bypass surgery and had a pacemaker inserted. They believe she died of a heart attack.

At the wake, Sister Anna Clare read Sister Madeleine's biography that contained many details of her life of which I was unaware, or more accurately, had forgotten, probably because I've been so busy trying to become "a success in life."

Margaret Anne, her given name, had a goal at a very young age. She prayed each day to the Little Flower to achieve her greatest aspiration: she wanted to become a nun by the age of 14. She had to wait a little longer to fulfill her dream, but she eventually became Sister Madeleine Sophie of the Holy Cross order.

When Saint Francis College in Fort Wayne began a program for teaching reading, she was one of the first to receive her degree. For 10 years, along with teaching grade school, she taught classes to prospective teachers on weekends.

Sister Madeleine eventually began a literacy program at St. Joseph Regional Medical Center in South Bend. The program continues today. Through the years, she was cited several times by various organizations for her work in literacy.

After many productive years in the classroom, she was asked to assist in the sacristy of Sacred Heart Church at Notre Dame, where she served for 13 years.



FROM THE SIDELINES

BY TIM PRISTER

During that time, she helped Bosnian refugees at Saint Mary's learn how to read.

It must run in the family because I have another aunt who has devoted her life to public school education, and several cousins and children of cousins who are in education as well.

At the end of the day, or more accurately, at the end of one's life, success will not be measured by one's bank account, the size of one's contract, the number of games won, or the number of touchdowns scored.

The late Sister Madeleine Sophie is gone from this world. The nuns said that her final years were spent in unceasing prayer and that her rosary never left her hands. I can say with certainty that she is in a better place.

When my aunt died, she didn't have a penny in her bank account. She probably didn't even have a bank account. But she lived a life that was a resounding, unqualified success.

I now know the true definition of the word hero.

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

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for February 24, 2008

John 4:5-42

Following is a word search based on the Gospel reading for the Third Sunday of Lent, Cycle A: the Samaritan woman at the well of Sychar. The words can be found in all directions in the puzzle.

SYCHAR	JACOB'S WELL	TIRED
WOMAN	DRAW WATER	DRINK
BUY FOOD	GIFT OF GOD	BUCKET
DEEP	FLOCKS	BE THIRSTY
A SPRING	JERUSALEM	BELIEVE ME
FATHER	SALVATION	JEWS
I AM HE	SAVIOR	THE WORLD

WELL AT SYCHAR

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

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LOVE

CONTINUED FROM PAGE 15

"good for me." Thus, it is good for a husband to desire his wife, who brings the best qualities out of him. It is using her when he desires her simply because he wants to get his pleasure and satisfaction.

Love as desire is therefore not complete. "It is not enough to love a person as a good for oneself, one must also, and above all, long for that person's good."

Thus, Wojtyla introduces his third type of love, love as goodwill, which is a reemphasis of the traditional understanding of love as found in St. Thomas Aquinas. To truly love another person is to desire their good. For this reason, parents sacrifice their time, money and leisure for the care of their children. A priest starts adoration at his parish for the spiritual good of his parishioners.

Love as goodwill is therefore "selflessness." In Wojtyla's view, therefore, true and fully authentic love consists in the sacrificial and unselfish love in which a person makes a gift of his person to another. For a man and a woman, authentic love "cannot but be love as desire, but must as time goes by, move more and more in the direction of unqualified goodwill."

Thus, human love is based on attraction to and desire for another, but must be fused with goodwill and selflessness towards another person.

The fourth type of love, betrothed love, shows how love as goodwill reaches perfection between two persons. "Love finds its full realization" not in the individual, but "in a relationship between ... persons."

Betrothed love consists in self-giving, which differs from "desiring the good" for another. Though rarely appealing to Scripture, Wojtyla quotes Matthew 10:39: "He who would save his soul shall lose it, and he would lose his soul, for my sake shall find it again."

Death to self serves as the foundation of this highest form of love. Though a doctor, pastor or teacher might give of herself, this might only be the result of circumstance, goodwill or friendliness.

Betrothed love, however, is self-surrender to a "chosen person." Isn't this the love that God had for humanity when he elected to die for his chosen people? The heightened spiritual love of complete self-gift is the authentic and full understanding of love, and we will see how it relates to the sexual sphere.

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

Sports

DWENGER WRESTLERS TAKE THIRD PLACE The Bishop Dwenger wrestling team performed well at their sectional on Saturday, Jan. 26. The team took third place overall (out of 11 teams). Senior Dan Nix won in his weight class and also earned his 100th career win. Seniors Ben Porter and Greg Svarczkopf placed third. In regional competition on Feb. 2, Ben Porter placed fourth, just missing out on qualifying for semi-state. Dan Nix won first place and went on to semi-state on Feb. 9 placing third. His current record is 39-1 with 33 pins.

St. Anthony captures ICCL tournament

BY ELMER J. DANCH

SOUTH BEND — St. Anthony's basketballers captured the Inter-City Catholic League tournament by simply outlasting a staunch group of Corpus Christi stalwarts, 36-33, in a final tussle that went down to the last shot.

The unbeaten Panthers also joined only a handful of teams to win both a division and a post season tournament unblemished. Only two weeks previously, St. Anthony nailed down the John Bosco East crown.

The lead changed hands in the hard-fought defensive struggle and St. Anthony's three-point margin held up after Michael Ragukonis' three-point attempt at the finish bounced off the rim to end Corpus Christi's threat.

Justin Reinke and Robert Mischler, who both had led the Panther offensive all season, each collected 13 points for the champions. Tate Bellegante was the only player for the Cougars in double figures, picking up 12 points.

To reach the title round, St. Anthony had a previous close call in the semifinal round and nudged St. Jude, 40-36, thanks to a spectacular 18-point performance by Reinke. Michael Henry popped in 13 points for St. Jude.

It remained for Corpus Christi to pull the biggest upset of the

season when the Cougars stunned St. Joseph of Mishawaka with a 59-49 loss in the semifinal round.

The Cougars wiped out an early St. Joseph lead to take the upper hand behind the excellent shooting of Tate Bellegante who whipped the nets for 19 points. He received excellent support from teammates John Godfrey and Brandon Sharpe, each with 11 points.

Coley Schultheis burned the nets for 19 points and Michael Whitfield knocked down 18 points for a spirited St. Joseph team.

St. Jude Green won the Colors Division with a 44-30 victory over Christ the King White.

Neal Dowling poured in a sensational 24 points, the most by any Colors Division player this season, to lead the champions. Joey Speybroeck scored 12 to lead the Kings.

In the semifinal round, St. Jude defeated Corpus Christi Red, 39-31, behind the 14-point performance of Larry Harvell. Jalen Holland and Neal Dowling scored 11 and 10 points respectively for St. Jude. Derrick Scott tallied 13 for Corpus Christi.

The ICCL champions will host the Fort Wayne CYO champions for the diocesan playoffs on Sunday, March 2, at Saint Joseph's High School in South Bend at 1 p.m.

CYO tournament time heats up winter months

BY MICHELLE CASTLEMAN

FORT WAYNE — As promised, the Catholic Youth Organization (CYO) tournament turned out many exciting games in the first round of post-season play. Semifinal action will continue throughout this week with all six varsity championship games to be played on Saturday, Feb. 23, at St. Charles.

In the boys' Gold League battle for the title, St. John New Haven got by St. Joseph/St. Elizabeth to

earn a spot in semifinal play against the top seeded, bye recipient, the St. Charles Cardinals.

In the opposite bracket, the St. Vincent Panthers had no problem with the young St. John the Baptist, Fort Wayne, team beating them 58-25.

A pleased Coach Todd Martin reported that Josh Blevins led the Panthers scoring attack with 18 points. Evan Feichter chipped in

another 17 securing the Wednesday night, late game win for St. Vincent.

And finally, No. 6 seeded St. Joseph, Decatur, upset the No. 3 team, St. Jude. This makes for an exciting matchup between Decatur and St. Vincent. The winner will face the winner of St. Charles vs. New Haven.

Standings

Blue League boys

Hessen Cassel	5-0
Benoit	4-1
Queen of Angels	3-2
St. Therese	2-3
Precious Blood	1-4
St. Aloysius	0-5

Gold League boys

St. Charles	5-1
St. Vincent	5-1
St. Jude	4-2
St. John, New Haven	2-4
St. Joseph/St. Elizabeth	2-4
St. Joseph, Decatur	2-4
St. John, Fort Wayne	1-5

White League boys

St. John, New Haven	6-0
St. Charles	5-1
St. Vincent	4-2
St. Joseph/St. Elizabeth	3-3
St. Jude	1-5
St. Joseph, Decatur	1-5
St. John, Fort Wayne	1-5

Blue League girls

St. Aloysius	5-0
St. Therese	4-1
Huntington Catholic	3-2
St. Rose/St. Louis	2-3
Queen of Angels	1-4
Precious Blood	0-5

Gold League girls

St. Jude	6-0
St. Vincent	5-1
St. John, Fort Wayne	4-2
St. John, New Haven	3-3
St. Joseph/St. Elizabeth	2-4
St. Charles	1-5
St. Joseph, Decatur	0-6

White League girls

St. Jude	6-0
St. Charles	5-1
St. Joseph, Decatur	4-2
St. Vincent	3-3
St. Joseph/St. Elizabeth	2-4
St. John, Fort Wayne	1-5
St. John, New Haven	0-6



Saint Joseph's Indians claim another conference championship

SOUTH BEND — For the second successive year, Coach Keith Kurowski and his Saint Joseph's High School basketball Indians will share the Northern Indiana High School Conference championship.

By defeating South Bend Riley, 52-46, in the final game of the season, the Indians, along with Riley and South Bend Washington, wound up with 6-2 records.

Last year, the Indians shared the league championship with Mishawaka Penn.

Saint Joseph's finished the regular season with a 16-4 record and will compete in the Class 3-A sectional championship tournament in Plymouth.

The Indians were admitted to the Northern Indiana High School Conference in 2004. — EJD

Free throw winners announced

SOUTH BEND — Three girls and four boys, all from the Father Badin Council of the Knights of Columbus in St. Pius X Parish, were division-age victors in the District 10 state Knights of Columbus free throw basketball shooting contest and qualified for the state regional shootout at Portage.

Winners in the boys division were the following: Ryan Herman, age 10; Louie Knepe, age 11; Michael Szrom, age 12; Kyle Knepe, age 13, who was also rated top in the division with a score of 19 out of 25.

Winners in the girls division were the following: Frankie Rulli, age 11; Sabrina Pajor, age 12; Kaitlyn Hickey, age 13, who was best in the division with 21 out of 25 as well as the best overall.

District Deputy Vincent Feck supervised the area contest. — EJD

Dwenger football players take honors

FORT WAYNE — Northeast Indiana Game Night announced their 2007 Postseason Awards and their Fantastic 50 Team. Nine players from Bishop Dwenger High School were named to the Fantastic 50 Team. They are Alex Cuttitta, Stephen Fiacable, John Goodman, Aaron Hendricks, Mick Mentzer, Ryan Myers, Steve Seculoff, Greg Svarczkopf and Jermarkis Willis. Svarczkopf was also named lineman of the

year by Game Night and they said it was the first time a lineman under six feet tall has been honored with this award. Mick Mentzer earned the Hitman of the Year Award and John Goodman was named SAC player of the year. Goodman in previous years had been named newcomer of the year and playmaker of the year. He becomes the first player to ever be honored with these top awards.

Swimmer shines at state

FORT WAYNE — "As our season begins to come to a close and I look back at our accomplishments, I can feel my heart fill with pride and love," said Bishop Dwenger High School swim coach Courtney Ruble. "Our swimmers truly have shined this year, and in a city filled with some of the fastest swimmers in

the state, that can be tricky to do."

Bridget Niezer swam a 1:08:01 in the 100-yard breaststroke and placed 20th.

The boys sectional finals are slated for mid-February. Several Bishop Dwenger swimmers did well in the SAC. Three recognized as all-SAC winners were Pat Stone, senior; Justin Frain, sophomore; and Geoffrey

Bishop Dwenger High School to host grade school wrestling camp

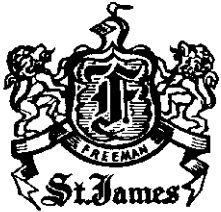
FORT WAYNE — Bishop Dwenger High School is offering a mini camp Feb. 25 through March 15, for grades 1-8. Practices will be from 6-7 p.m. for grades 1-4 and 7-8 p.m. for grades 5-8 at the school, Monday through Thursday. Equipment needed includes gym shoes, shorts and t-shirt. The cost is \$20 and payable to John Bennett. He may be reached at (260) 486-5805.

Federspiel, sophomore. The 400-yard free relay swept the meet in the last minute with Stone, Kevin Miller, junior; Joe Wuest, junior; and Justin Frain, sophomore.

To add to the Dwenger successes of the season, Frain broke a new record in the 100-yard backstroke at 56.3.



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DANCE TEAM WINS INTERMEDIATE HIP-HOP AT PORTAGE INVITATIONAL



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The Bishop Dwenger Dance Team received first place in the Intermediate Hip-Hop category at the Portage Invitational on Jan. 19. In addition, Grace Hartman placed third in Hip-Hop solo. Members of the team in the photo include: front row, from left, Nora Cochran and Ryann Schram; second row, Nicole Dent, Melanie Stise, Maggie Logan, Grace Hartman and Chloe Lallo; third row, Annette Offerle, Ashley Gross, Sommer Braun, Katie DelBello, Lauren Landstoffer and Chelsea Dumas; and fourth row, April Weisman and Emily Roy.

New books passing the editor's desk

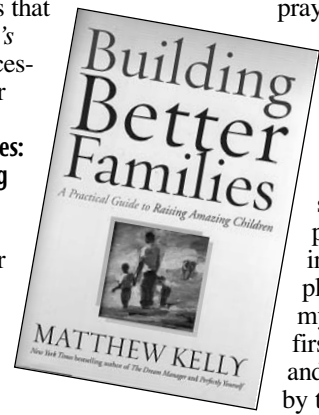
The following are books that have been sent to *Today's Catholic*. This is not necessarily an endorsement or review.

"Building Better Families: A Practical Guide to Raising Amazing Children" is the latest book released by popular Catholic speaker and author Matthew Kelly. This book, to be released March 4 by Ballantine Books, is promoted to build a strong family culture. Kelly raises and addresses the following questions. What makes a successful parent? Do you realize that your children are in the middle of a cultural war? How can you promote values that are countercultural? What are the five things children really need? Are you asking your children the right questions? What is teaching your children about work, money, food, exercise, body image and sex? What are the priorities of your family culture? ISBN: 978-0-345-49453-5

"Bead by Bead: Rosary Prayer Book, Joyful Mysteries" is written by Sandra Rosetter and Stacey LeNeave with the intent to inspire children to stay focused while

praying the entire rosary. The book includes a special illustration for each bead. After each prayer (bead), simply turn the page for a new image to contemplate. The joyful mysteries are the first in the series and will be followed by the sorrowful, glorious and luminous mysteries. Visit their Web site, www.beadbybeadrosary-books.com for more information and to order the book.

Brennan R. Hill, a theology professor at Xavier University in Cincinnati, has recently released **"8 Freedom Heroes: Changing the World with Faith."** Hill profiles heroes of freedom — men and women who lived as emancipators, liberators, stars of social justice. These include Cesar Chavez, Corrie Ten Boom, Harriet Tubman, Jean Vanier, Bernard Haring, Susan B. Anthony, Thea Bowman and Nelson Mandela. St. Anthony Messenger Press, ISBN: 978-0-86716-671-2.



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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.

FISH FRIES

Fish Fry
New Haven — The Holy Name Society will host a fish fry Friday, Feb. 22, at St. John the Baptist Church from 4-7 p.m. Adults \$6.50, children 5-12 \$3.50 and children under 5 free.

Fish fry supports athletic program
Fort Wayne — St. Therese School, 2304 Lower Huntington Rd., will have a fish dinner Friday, Feb. 22, from 4:30-7 p.m. Adults \$7.50, children 6-12 \$4.50 and children 5 and under free.

Fish fry hosted by Knights of Columbus
Mishawaka — The Knights of Columbus Council #8617 will have Fish Fries on Feb. 29 and March 14 at Queen of Peace Parish hall, corner of Vistula and Bittersweet from 4:30-7:30 p.m. Drinks and sides included. Deserts available for donation. Tickets are \$7 for adults, \$4 for children 6 to 12. Drive-through available.

Jonah fish fry and salad bar
South Bend — Corpus Christi Parish will have a Jonah fish fry and salad bar Friday, Feb. 29, from 4-7:30 p.m. Adults \$8, children 6-12 \$3 and children 5 and under free. Carry-out includes four pieces of fish, coleslaw, bread, chips and dessert. Tickets available at the rectory or at the door.

Fish fry
Bluffton — St. Joseph Church will have a fish fry on Friday, Feb. 29, from 4-7 p.m. in the social hall, 1300 N. Main St. Adults \$8, children 6-12 \$5.50 and children under 5 free.

St. Hedwig offers fish buffet
South Bend — St. Hedwig Parish will have a fish dinner buffet Friday, March 7, from 4-7 p.m. Adults and carry-out \$7.50, children 6-12 \$3 and children 5 and under free. In addition to homemade salads, kluski noodles and sweet and sour cabbage will be offered. A cash bar and a 50/50 raffle will also be available.

Fish fry information is available at www.diocesefwsb.org/TODAY

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

Fish fry offers healthy fare
South Bend — Knights of Columbus #553 will have fish fries featuring grilled, baked or fried fish Fridays Feb 22, 29 and March 7 and 14 at 553 E. Washington St. from 5-7 p.m. Meal includes potatoes baked or fried, cole slaw, bread, coffee or lemonade. Adults \$6, children 13-17 \$3 and children 12 and under free.

MISC. HAPPENINGS

Benedictine life weekend
Ferdinand — A Benedictine life weekend will be held March 14-16 at Monastery Immaculate Conception, Ferdinand, Ind. Open to single women, ages 19-40, discerning religious life. Contact Sister Agnes Marie Dauby at (800) 738-9999, or vocation@thedome.org.

Notre Dame smoker planned
Fort Wayne — St. Joseph, Hessen Cassel will have a Notre Dame football smoker Sunday, Feb. 24, from 12:20-5:30 p.m. in the activity center. Tickets are \$15 at the door or in advance to be eligible to win a pair of tickets to a Notre Dame game. Stag event with food and beverage. Call (260) 639-3259 for information.

Preschool to begin at SJSE
Fort Wayne — St. Joseph-St. Elizabeth Ann Seton School will offer preschool in the fall of 2008. A three-year-old program and a four-year-old pre-k program will be offered in morning and afternoon sessions. For fees, times and availability, call the office at (260) 432-4001.

St. Joseph HASA fundraiser
Monroeville — A casino night and hog roast will be Saturday March 1, at the park pavillion, 421 Monroe St. Texas Hold'em tournament and other casino games. Doors open at 5:30 p.m.

and tournament starts at 7 p.m. Free admission. Dinner will be served for \$5 even if you do not play the games. You must be 21. Proceeds go to St. Joseph HASA.

All family rosary planned
Fort Wayne — The all family rosary will be recited on Sunday, Feb. 24, from 3:30-4:30 p.m. at MacDougal Chapel. Father Jim Stoyle and Sister M. Gertrude Ann from St. Jude will be attending. All are welcome.

Divine Mercy pilgrimage
Catholic Heritage Tours has asked Father Bob Lengerich to lead a pilgrimage to Poland and Italy from March 24 to April 9. Questions and reservations may be handled by Sharon at (619) 225-1880.

Lenten Penance service
Waterloo — A Lenten Penance service will be Sunday, Feb. 24, at 5 p.m. Father David Carkenord will be available.

Blood drive
Fort Wayne — St. Charles Borromeo Church, corner of Reed and Trier roads, will have a Red Cross Blood drive on Saturday, March 8, from 9 a.m. to 2 p.m. in the parish hall, door #13. Call (260) 482-2186 for an appointment. Walk-ins welcome.

Preview night at St. Joseph
Fort Wayne — St. Joseph-Hessen Cassel will have a pre-k and kindergarten preview night Thursday, Feb. 28, at 6:30 p.m. in the kindergarten room. Call (260) 639-3580 for more information.

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. Register by Feb. 26 to

REST IN PEACE

Bristol
Mary M. Balyeat, 76, St. Mary of the Annunciation

Columbia City
Thelma Bloom, 91, St. Paul of the Cross

Elkhart
Dorothy Lois Risner, 80, St. Thomas the Apostle

John D. Massa, 79, St. Vincent de Paul

Kristin Walker, 38, St. Thomas the Apostle

Fort Wayne
Brian J. Rollins, 25, St. Charles Borromeo

Carol J. Tutwiler, 68, Most Precious Blood

Jacqueline A. Borkowski, 71, St. Therese

Olga Bartkowiak, 84, Sacred Heart

Mary Lou Chaney, 75, St. Vincent de Paul

Catherine J. Shollenberger, St. Peter

Angeline F. Kloka, 91, St. Charles Borromeo

Mary Jane Miller, 92, St. John the Baptist

Kimberly K. White, 33, Most Precious Blood

Joan V. Nunn Boren, 73, Cathedral of the Immaculate Conception

Ramona J. Casiano Coronel, 74, St. Joseph

Ralph F. Koontz, 86, St. Vincent de Paul

Charles Richard Strack, 76, St. Patrick

Juanita C. Stanford, 64, St. John the Baptist

Michael A. Ray, 64

Granger
Donald Lee Dutoi, 70, St. Pius X

Mishawaka
Marino P. Evangelista, 89, St. Joseph

Velma I. Atkinson, 87, Queen of Peace

New Haven
Regina T. Bender LaRue, 92, St. John the Baptist

South Bend
James H. Neary, 72, St. Joseph

Lora Keen, 83, Christ the King

Matilda Good, 94, Little Flower

John V. Lawton, 83, Corpus Christi

Alex. W. Palkowski, 91, Holy Family

Robert W. Eichstedt, 89, Our Lady of Hungary

Leona M. Liwosz, 86, St. John the Baptist

Candace E. Bella, 53, Christ the King

Duane R. Radzikowski, 72, Holy Cross

Lois Rita Brennan, 90, Corpus Christi

Ted F. Fujawa Jr., 69, St. Stanislaus

Virginia M. Hegyi, 85, Holy Family

Amelia E. Riggs, 69, Little Flower

Joseph G. Callahan, 88

Warsaw
Virginia M. Smith, 92, Sacred Heart

Yoder
Velma R. Heckber, 82, St. Aloysius

Robert J. Ansberry, 84, St. Aloysius

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Pope to address broad spectrum of U.S. Catholic educators

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — When Pope Benedict XVI comes to Washington this spring, he will deliver a one-hour address on Catholic education April 17 to presidents of U.S. Catholic colleges and universities and Catholic school superintendents from every U.S. diocese and archdiocese.

The gathering will take place on the campus of The Catholic University of America.

This will not be the first time a pope has visited the university established in 1887 by the U.S. bishops as their national university. In 1979, during his first trip to the United States as pope, Pope John Paul II addressed theologians, scholars and presidents of Catholic colleges and universities at Catholic University.

In his speech he defended academic freedom for theologians but warned that they should not spread theories that might be confusing or troubling to Catholics. He also thanked Catholic university leaders for their role in educating and evangelizing and for their dedication “despite immense financial strain, enrollment problems and other obstacles.”

Eight years later, Pope John Paul again addressed Catholic higher education officials and a group of about 1,800 Catholic elementary and secondary teachers and religious educators in New Orleans.

His meeting with Catholic college and university leaders was held at Xavier University, the only historically black Catholic university in the United States.

The gathering took place as Catholic higher education officials worldwide debated what effect a much-anticipated apostolic constitution from Pope John Paul would have on Catholic higher education. The document, “Ex Corde Ecclesiae” (“From the Heart of the Church”), was issued in 1990.

The 49-page document followed more than a decade of preparation involving Vatican departments and Catholic educators around the world.

In his 1987 speech the pope just briefly addressed one of the key points in the document that focused on giving greater administrative control of Catholic universities to church hierarchy. He told the group of more than 1,000 Catholic higher education leaders that bishops must be participants in Catholic colleges and universities and that the work of theo-



CNS PHOTO/BOB ROLLER

This is a view of The Catholic University of America's campus from the bell tower of the Basilica of the National Shrine of the Immaculate Conception in Washington in 2007. Pope Benedict XVI will address Catholic education officials on the campus April 17.

gians has to be tested by the church's teaching authority.

During the meeting with teachers from Catholic schools and religious educators, Pope John Paul listened while they shared their achievements and challenges. He also thanked them for their academic excellence, community service and work

with poor and minority students.

Now, as more than 200 U.S. Catholic college and university leaders and about 200 school officials were gearing up for another papal address, the educational setting has somewhat shifted. In higher education, school officials are no longer debating what might be in the

Vatican document on higher education, because they have the document in hand.

In 1999, the U.S. bishops approved a document specifying how they would implement “Ex Corde Ecclesiae” and, specifically, how they would define the “mandatum” — or church authorization granted by the local bishop to teach theology. The document was confirmed by the Vatican in 2000.

“Much of the heat has dissipated” on “Ex Corde Ecclesiae,” said Richard Yanikoski, president of the Association of Catholic Colleges and Universities in Washington.

He speculated that Pope Benedict might “reiterate the central thesis” of the document but with an emphasis on progress made by colleges and the growing secular changes they face. Yanikoski noted that campuses today are not the same as they were 20 years ago, because they focus on global issues and international students make up a larg-

er percentage of the student body.

He said the fact that the pope is not planning to address parish religious educators in this gathering might indicate that he means to narrow his focus solely on the “positive contributions” Catholic schools makes to the church and society.

Yanikoski noted that the pope's address is scheduled for television broadcast, and said that suggests the pope “has a larger audience in mind” and will most likely give a “positive, inclusive statement.”

He said Catholic college presidents have expressed regret they will not have an opportunity for dialogue with the pope, but they also understand the pontiff's tight schedule during his U.S. visit.

Karen Ristau, president of the National Catholic Educational Association in Washington, said she expected the gathering with Pope Benedict will give educators a lot of encouragement, as did the meeting she attended with Pope John Paul in 1987.

The fact that he is taking time during a limited visit to meet with them, she said, is a “very strong statement about how important Catholic education is.”

Ristau said Catholic educators have many of the same concerns today that they addressed with Pope John Paul 21 years ago.

One big change since the previous gathering is the significant decrease in the number of U.S. Catholic schools; it is down from 9,102 in 1987 to 7,498, according to the latest statistics available from the 2006-07 school year. Last year, 2.3 million students attended Catholic schools compared with 2.7 million in 1987.

Even though the Catholic University gathering will encompass kindergarten to postgraduate-level education, Ristau said the single gathering reflects the “wonderful collaboration” that has been growing among educators as they focus on Catholic education “being a piece of our whole lives.”

BISHOPS

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can work well together.

“We have to find ways to improve homilies so that they are at one and the same time genuinely exegetical — genuinely interpretative of Scripture — and genuinely catechetical,” explained Cavadini.

Cavadini gave a talk on how the Catechism of the Catholic Church can be a resource to priests be helping to identify Scripture passages related to certain doctrinal or catechetical themes.

In his keynote presentation, Cardinal Levada noted that the trend to eliminate catechetical homilies after Vatican II was not really in the spirit of “*Dei Verbum*,” but that the Scripture commentary aspect of the homily was emphasized because it had been so lacking prior to the council. He said the church should now seek to integrate these two aspects.

According to Cavadini, this integration should not be so difficult, noting, “All of the major doctrines of the Catholic faith were articulated in defense of Scripture and with scriptural language, while the canon of Scripture itself — what books were chosen and what books preserved — was a function of doctrinal considerations.” In other words, “Scripture itself has a doctrinal shape, and doctrine has a scriptural context,” Cavadini said.

Other sessions at the seminar were presented by Dr. Lawrence Cunningham, Dr. Gary Anderson,

Dr. Ann Astell and Dr. John O'Keefe.

“The bishops were very pleased with it, very positive,” Bishop D'Arcy recalled, noting that the seminar was effective for helping the bishops to better exercise their ministry. “The bishop is a preacher of the word of God. If you look at the Second Vatican Council, it's very clear that part of his role is to preach. (The purpose of the seminar) was to help us preach and to help our priests to preach.”

Preaching his homily on the final afternoon of the seminar, Cardinal Levada recalled how God called upon Jonah to save the people of Nineveh by preaching his word.

“If Jonah could be eloquent under those circumstances,” said Cardinal Levada of the reluctant prophet, “how much more eloquent, brother bishops, can you and I be? An eloquence not from our own skills, but from the Spirit teaching us.”

He continued, “Only Jesus can lead us in the Spirit and make us sharers in the Holy Trinity. It's not what we say or do, but the person of the risen Christ, present in the word and the sacrament. This is how we are drawn into communion with God.”

At the conclusion of Mass, Cardinal Levada thanked the central organizer of the seminar — Cavadini, the presenters, the Institute for Church Life at Notre Dame and the Sisters of St. Francis of Perpetual Adoration.

Diane Freeby contributed to this story.



DIANE FREEBY

Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith, meets with Bishop John M. D'Arcy of the Diocese of Fort Wayne-South Bend during the “Eloquence of Teaching” seminar in Mishawaka.