

TODAY'S CATHOLIC

In Genoa, pope fights battle for the soul of Italy, all of Europe

BY JOHN THAVIS

GENOA, Italy (CNS) — At first glance, Pope Benedict XVI's two-day visit to the northern Italian city of Genoa seemed designed to highlight the ascendancy of the region's prelates in his pontificate.

The pope chose Cardinal Tarcisio Bertone, the former archbishop of Genoa, as his secretary of state. He named the new head of the archdiocese, Cardinal Angelo Bagnasco, president of the Italian bishops' conference. And the archdiocese's liturgist, Msgr. Guido Marini, is now the master of papal liturgical ceremonies at the Vatican.

But for all the local pride it evoked, the pope's May 17-18 visit had broader implications and a deeper purpose. Despite its strong Catholic traditions, Genoa has become a new front in the church's battle to maintain its social and political influence.

It's a struggle being played out not only in Italy, but throughout the European continent, where secular culture has drifted away from Christian foundations. Indeed, church leaders sometimes describe this as a battle for Europe's soul.

In Genoa, these tensions have found an unlikely focus in the figure of Cardinal Bagnasco, a soft-spoken man who has defended church teaching on a number of controversial social issues, including gay marriage and cohabitation.

That prompted criticism and even death threats, and the cardinal now travels under armed escort provided by the state.

Pope Benedict's trip to Genoa and the nearby city of Savona was, therefore, an important opportunity to defend the church's voice in the moral and ethical affairs of society.

The pope did so not with theoretical arguments about church-state relations, but by highlighting the



CNS PHOTO/DANIELE LA MONACA, REUTERS

Pope Benedict XVI waves to the faithful before reciting the Angelus prayer in Genoa, Italy, May 18.

church's real efforts to help real people.

One of his most moving encounters was his visit May 18 to the Giannina Gaslini Institute in Genoa, the biggest children's hospital in northern Italy. He blessed children in wheelchairs, listened to a 10-year-old cancer patient's eloquent greeting and smiled in appreciation of their gift — a large portrait of

the pontiff.

The church does not own or manage the hospital, but it helps fund it and has a permanent voice in its administration. That kind of cooperative arrangement, the pope said, reflects Genoa's historic reputation as a "city

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A Washington tribute to a saint

Fort Wayne resident pleased to be part of statue dedication

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Fatima speaker to visit

Breakfast and talk set June 14 in Fort Wayne

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Narnia movie

Followup reliant on martial action

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STUDENTS AWARDED



PROVIDED BY ST. JOSEPH-ST. ELIZABETH ANN SETON SCHOOL

Lois Widner, principal of St. Joseph-St. Elizabeth Ann Seton School in Fort Wayne, stands with Morgan Eckert and Alé Krudop, the school's recipients of the 25th annual Allen County Non-Public School Association's Distinguished Student award. The award is given to students from Catholic, Lutheran and Christian schools in Allen County.

Sharpening Father Heintz

St. Matthew Cathedral rector received doctoral degree in theology from Notre Dame May 18

BY MICHAEL O. GARVEY

NOTRE DAME — Oregenes Adamantius, to whom the academy has given the nickname "Origen," was a second and third century Alexandrian monk and genius who became one of the most influential theologians and biblical scholars of the early church. He was described by St. Gregory of Nazianzus, one of his students, as "the stone that sharpens us all."

Origen has undeniably sharpened Father Michael Heintz, rector and pastor of St. Matthew Cathedral in South Bend, who received a doctoral degree in theology from Notre Dame at the May 18 commencement ceremonies.

Father Heintz, already quite sharp in the knowledge of Latin and Greek, has completed and defended his dissertation on "The Pedagogy of the Soul: Origen's Homilies on the Psalms" under the co-direction of Jesuit Father Brian Daley, Catherine F. Huisking, a

professor of theology, and John Cavadini, chair of the theology department at Notre Dame.

His project required him to translate these homilies into English for the first time, and the resulting collection is soon to be published by Catholic University of America Press in its "Fathers of the Church Series."

By any measure, such scholarship would be an impressive accomplishment, but Father Heintz also has the unique distinction of having pursued and earned his theological doctorate on a part-time basis. No one has ever done that before.

"It is truly astonishing to realize that such high quality work — a dissertation, which is already contracted to be published — was accomplished without Father Heintz missing a pastoral beat in his 'day job' as rector of a diocesan cathedral," Cavadini said. "Even the stream of postcards he is accustomed to write, congratulating the youth of his parish

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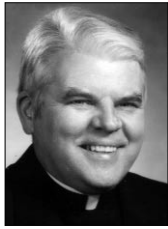
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Corpus Christi helps us focus on presence of Christ in Eucharist



NEWS & NOTES

BISHOP JOHN M. D'ARCY

The feast of Corpus Christi

While I was not supportive of changing the feast of the Ascension to a Sunday, the decision to place the feast of Corpus Christi on Sunday in this country is a very positive change as it helps us to focus on the presence of Christ in the holy Eucharist.

This feast developed later in the church and came out of the profound faith of the people. From the very beginning, the Catholic Church has always believed that the presence of Jesus Christ remains in the consecrated Eucharist after Mass. I recall an intense dialogue a few years ago with our dear Lutheran friends. While they are not in communion with us on this, namely, the presence of Christ remaining in the Eucharist after Mass, I found them to be quite interested in this truth and open to conversations about it.

From the very beginning, the church has taken the Eucharist to the sick. This tradition brought the necessity of a proper place of preservation and eventually to prayer in the presence of the Blessed Sacrament.

I believe this was a very important factor in my own spiritual formation. I remember at Boston College High School, then located in a very downtown part of that old city, how before class we would go into the chapel located in a central place on the first floor and pray in the presence of Christ. I have to admit that we prayed there a bit more at exam time. Often in the early morning there would be a priest there hearing confessions, and I can remember taking advantage of this and my joy when I found a good confessor who had returned after serving as a missionary in Japan. I remember above all his kindness and understanding, and I recall how I admired him.

Adoration in the presence of the Blessed Sacrament, whether exposed in a monstrance as is done in many of our churches or present in a place of reservation, is a blessed gift to the church. There was a time in the 1970s and 80s when churches were closed. Every church should be open all day. The tabernacle must always be safely locked, but the idea of a totally closed parish church even in a poor area of the city is not acceptable.

Indeed, this very month I will be blessing a new eucharistic chapel at St. Thomas the Apostle Parish, Elkhart — a chapel where there will be daily exposition of the Blessed Sacrament.

In the liturgical legislation that surrounds Corpus Christi, whenever possible, the host for adoration and veneration and prayer should be consecrated at a Mass just before the exposition. This shows the Eucharistic Prayer and adoration as a continuation of the Mass and of course coming from the Mass.

A weekend of graduations

It was my privilege to offer the baccalaureate Mass for Bishop Luers High School on Friday morning and then head directly up the toll road to Granger to visit with a very special man. I refer to Bishop William Houck, originally a priest of Mobile, Ala., who served especially in Catholic secondary education. He served 24 years as a bishop in Jackson-Natchez in Mississippi, five as auxiliary and 19 as ordinary. There he was known especially for his emphasis on Catholic education, evangelization and catechesis. In fact, he later served as chair of the bishops' committee on evangelization. After his retirement, he served five years as executive director of Extension Society. This is an extraordinary foundation, which has raised millions to build new churches across the land. Archbishop Alfred Hughes told me how generous the Extension Society was to the Archdiocese of New Orleans after the flood. Bishop Houck visited the devastated city three times to bring aid.

Now back in Mississippi, he came at my request to do seven confirmations. His homily, followed by a second short word to the young people after the gift of the Holy Spirit and reception of holy Communion, has been well received by parents and

Mike, who did all this academic work while at the same time taking good care of St. Matthew's Parish.

In the afternoon, I attended the baccalaureate Mass and spoke my few words at the conclusion. Father John Jenkins, CSC, was celebrant and gave a fine homily on the Holy Trinity.

The next day we were rewarded by a fine baccalaureate address by Cardinal McCarrick followed by a talk by Martin Sheen, the famous actor and winner of the Laetare Medal, Notre Dame's highest honor. He was obviously thrilled and is a great Notre Dame fan.

Meeting with a scholar

For me, however, one of the most precious moments of the weekend was when I met Peter Brown. He is an eminent scholar of early Christianity and the author of a life of St. Augustine. I am so grateful for the kind words he said to me at the end of Sunday as graduation was over. I also had the good fortune to sit next to his wife, Betsy, who is a student of medieval history. I did not realize that Dr. Brown was born in Ireland, but educated at Oxford and now a professor at Princeton. The humility of this extraordinary scholar and his kindness and his rich Irish accent, which has survived the years, touched me deeply, as did the words he spoke to me. In a day filled with celebrities, I was moved by his humility and aware also of the depth and extent of his scholarship. Notre Dame has many scholars of St. Augustine; such as, John Cavadini and Brian Daley, SJ, and our own Father Mike Heintz. Of course, our Holy Father Benedict XVI did his own doctoral work on St. Augustine and recently gave four talks at the general audiences on this extraordinary saint of whom he often speaks.

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priests. I was only able to spend an hour with him, but it was a grace. He has been staying at St. Pius X in Granger. Of course, Father Bill Schooler, the pastor, and some seminarians were off bicycling hundreds of miles to the north. Youth is great. Bishop Houck will return to St. Pius X to receive a collection for his mission in mid-July. A splendid man.

College graduations

I was off then to Saint Mary's College where it was my privilege, as I have done just about every year, to celebrate the baccalaureate Mass and preach to the young women. I drew heavily on "Mulieris Dignitatem," the apostolic exhortation of Pope John Paul II on the dignity of women. The 20th anniversary of that historic document is being observed.

Among the other things the pope does in that document is to reflect on the different meetings and conversations between Jesus Christ and women in the New Testament.

A day at Notre Dame

I dropped into a back seat at Notre Dame on Saturday morning to watch our own Father Mike Heintz, Ph.D., receive his doctorate in theology. Congratulations to Father

The question of immigration

The question of immigration is not only a legal question, but a moral one. The position of the church is rooted in the dignity of every human person created by God and redeemed by Christ. Next week, I will begin some brief reflections on this topic in this column. Also, we are sending out some bulletin announcements to be used throughout the diocese, so our people will have accurate information.

As I write this, I am preparing a day with our priests and so much more as well. See you all next week.

Chinese Catholics observe silence to mourn quake victims

CHENGDU, China (CNS) — Catholics joined other Chinese in observing three minutes of silence May 19 to pray for and mourn those killed by the earthquake that hit southwestern China a week earlier.

The Chinese government declared an unprecedented three-day period of national mourning May 19-21 for victims of the magnitude 7.9 quake. Entertainment businesses were to be closed and the Beijing Olympics torch relay in Zhejiang and Shanghai was suspended until May 22, reported UCA News, an Asian church news agency.

After a Mass at Immaculate Conception Cathedral in Chengdu, provincial capital of Sichuan, about 80 Catholics stood and observed the three minutes of silence at 2:28 p.m., the time at which the quake struck a week earlier. The quake's epicenter was in Wenchuan, just northwest of Chengdu.

Around the country, air-raid sirens and the horns of cars, trains and ships were sounded in expressions of grief as the Chinese stood in silence.

Father Simon Li Zhigang, diocesan administrator, told UCA News May 19 that not many people attended the Mass because it was celebrated on short notice. He added that about 100 people attended a memorial Mass for the dead that morning.

In Hong Kong, Cardinal Joseph Zen Ze-kiun led diocesan



CNS PHOTO/ALY SONG, REUTERS

Residents observe a three-minute moment of silence one week after an earthquake hit the town of Pingtong in Sichuan province, China, May 19. China began three days of national mourning May 19 for about 35,000 victims of the earthquake.

priests in observing the three-minute silence. Donald Tsang Yam-kuen, a Catholic and the chief executive of Hong Kong, led high-ranking local officials in the moments of silence, after which he made the sign of the cross.

Government offices and schools in Hong Kong flew the

Chinese flag at half-staff as did all government offices on the mainland, in neighboring Macau and at all Chinese diplomatic missions abroad.

Zhang Jingqi, a 22-year-old Catholic volunteer who recently returned to Chengdu from hard-hit Mianyang, told UCA News May 19 that she could never have

imagined such a silence as during those three minutes, which she said showed the "huge power of solidarity among the people."

Mianyang is nearly 50 miles north of Chengdu, and Zhang said she helped register the names of quake survivors. She recalled one woman who underwent surgery around the time the

quake occurred and later returned home to find her husband dead and her two children missing.

"The woman was still weak after the surgery, but she just kept crying and said nothing," Zhang said.

Li Yuan, another Catholic volunteer who administered first aid to quake survivors, told UCA News May 19 that what moved her most was hearing of a teacher who died using his body to shield three primary-school children from falling masonry. The children lived.

On May 16, 50 priests and nuns from Hebei, Tianjin, Shanxi, Shaanxi and other provinces — including a team sent by Jinde Charities, a nationwide church-run nongovernmental organization — arrived in Chengdu to help survivors. Many Catholic youths also helped.

A May 18 report from Jinde Charities said its team went to Shifang, another hard-hit city. Team members helped spread disinfectant to avoid disease and consoled survivors who took shelter in tents and makeshift huts.

In Chengdu, Father Li said the government's Earthquake Relief Command Unit and the Red Cross enlisted church workers for coordination, because such a huge project cannot be handled by individual organizations or units.

Approximately 35,000 people died and more than 245,000 people were injured in the quake.

GENOA

CONTINUED FROM PAGE 1

of Christian charity."

The pope's next event was a meeting with thousands of enthusiastic young people, who stood under pouring rain to cheer him in central Genoa.

The pope said being young was beautiful, but he warned about a culture that tries to hold on to youth at any cost.

"Today everyone wants to be young and remain young, and they mask themselves as young even if the time of youth is past — visibly past," he said.

One reason, he said, is that a culture moving away from faith leaves a great emptiness in the hearts of men and women, and many of them want to "stop time" because they fear a meaningless future.

The pope emphasized that a key demand of the Christian faith is to move the focus from oneself to others and make time for the poor and needy.

The pope's talk was thought-provoking, but the impact of the encounter went beyond words: For one morning, Genoa's young Catholic activists ruled the city's historic square, and the future of the church was clearly visible in their faces.

A few minutes later, the pontiff was immersed in a far older crowd of men and women religious in the city's cathedral, where he under-

lined their historic service in education and in helping the poor, the sick, families and children.

The pope said they should not be overly discouraged by the declining numbers of religious. He made a similar point in Savona the day before, saying, "Priestly ministry cannot be measured in numbers and statistics — the results we will know only in heaven."

The pope's heartening words were appreciated in a region where priests were once a common presence in factories and other places of social life, but where vocations have dwindled and anti-clerical pressures have grown.

Even as the pope was arriving in the area, about 1,000 "Lay Pride" demonstrators marched in Genoa to protest what they said was unwarranted clerical and Vatican influence in Italian political life. A few "No pope" slogans were painted on walls throughout the city.

A more respectful and carefully worded challenge came from Genoa's leftist mayor, Marta Vincenzi, who said the church, like other institutions, should have a "strong and authoritative voice" in political affairs. However, she cautioned against a confusion of roles and said it was important not to "transform ethics into an area of political battle."

The mayor quoted two points made by the 20th-century German theologian Dietrich Bonhoeffer: that ethics are not something that can be predetermined by principles, and that the proper mission of the lay faithful is to help shape society while respecting the com-

petence and responsibility of others.

Much of the controversy over the church's role in Italy has focused on questions like abortion, euthanasia and gay marriage, issues that the pope did not address directly during his visit.

Instead, at a closing Mass in central Genoa, he talked about the concept of God that lies at the foundation of human society. The human being "does not realize himself in an absolute autonomy" but in relation to God, he said, and this relationship gives meaning to the various human institutions.

He said it is this vision of God that inspires the church's social doctrine and its concrete acts of charity. This is how the church serves society, he said — through teaching, but above all through the witness of its faith.

The pope's words echoed his comments at his opening liturgy the day before in Savona, a seaport on the Ligurian coast, where he cited the Christian duty to perform works of charity.

The pope appealed on behalf of prisoners in the region, and he also spoke about one famous detainee of the past: Pope Pius VII, who was imprisoned in Savona for three years by Napoleon.

This "obscure page of European history" holds lessons for today, the pope said.

"It teaches us courage in facing the challenges of the world: materialism, relativism, secularism, without ever giving in to compromise, prepared to pay personally to remain faithful to the Lord and his church," he said.

People crowd to churches to pray for cyclone survivors in Myanmar

YANGON, Myanmar (CNS) — Christians crowded into Catholic and Protestant churches in Yangon to pray and donate money to relief efforts for survivors of the cyclone that recently devastated the Irrawaddy River delta and Yangon.

About 1,000 people, some inside Our Lady of Fatima Church and others outside under umbrellas in the rain, attended a May 18 Mass devoted to the victims and survivors of Cyclone Nargis, which struck May 3.

Before the Mass, Father Joseph Maung Win, the parish priest, asked Massgoers to pray for the victims.

Archbishop Charles Bo of Yangon said the Mass, and Archbishop Paul Zingtung Grawng of Mandalay, three other bishops and 19 priests concelebrated.

Both Archbishops Bo and Grawng recently visited cyclone survivors in the Irrawaddy delta. Archbishop Grawng is president of the Catholic Bishops' Conference of Myanmar.

"It is important to help the neediest people affected by Cyclone Nargis without discrimination," Archbishop Bo said in his homily. "The good news is God is one, we are one. In the

present situation, all people have trouble, but we need to help others who face more trouble than us."

The Mass collection was to be used for the church's relief work, much of which is focused on helping people in the delta area where most of the damage and loss of life took place. According to the United Nations, the death toll could surpass 100,000 and at least 1 million people are in need of food, clean water, shelter and clothing.

In other Catholic and Protestant churches in Yangon, prayers also were said for the cyclone victims and survivors, and special collections were taken up to support relief efforts.

Earlier in the week, Auxiliary Bishop Justin Saw Min Thide of Yangon and pastors from various church denominations joined 600 worshippers at a May 14 midday service at the Anglican Church's Holy Trinity Cathedral in Yangon.

Some government officials from the Ministry of Religious Affairs joined the church leaders in offering prayers for the dead, including three minutes of silence. The service also included the singing of hymns and Bible readings.

Missionaries of the Precious Blood welcome four new members

CELINA, Ohio — Four young men, including a native of the Diocese of Fort Wayne-South Bend, said yes to their vocational call on Saturday, May 17, and became full members of the Missionaries of the Precious Blood (CPPS), a religious congregation of priests, brothers and lay associates.

The ceremony, called the rite of definitive incorporation, took place during a Mass at Immaculate Conception Church in Celina, Ohio. Precious Blood Father Angelo Anthony, provincial director of the Cincinnati Province of the Missionaries of the Precious Blood, accepted the young men's commitment to the Congregation.

Making their definitive incorporations were: Father Angelmiro Granados Acevedo, CPPS, 31, a native of Colombia, who was ordained a diocesan priest in 2003. When he went searching for a religious community that could foster his call to the spirituality of the Precious Blood, he found the missionaries through their Web site, beginning a five-year formation process. Father Granados serves as a teacher and chaplain at a school in Bogota, Colombia, where he is studying for a master's degree.

Kevin Scalf, CPPS, 32, a native of Cincinnati, is in advanced formation with the missionaries. A high school teacher before he entered the community, he recently completed a masters of divinity degree at the Catholic Theological Union in Chicago and also teaches lay ministry classes in the Diocese of Gary. Scalf, a priesthood candidate, will be ordained a deacon at St. John the Baptist Church in Whiting on July 1.



PROVIDED BY THE MISSIONARIES OF THE PRECIOUS BLOOD

From left, Kevin Scalf, Brother Antonio Sison, Vince Wirtner and Father Angelmiro Granados hold the mission crosses they received during the rite of definitive incorporation, signifying their full membership as Missionaries of the Precious Blood.

Vince Wirtner, CPPS, 45, a native of Fort Wayne, is a former youth minister and a licensed practical nurse. He also brings his gift of music to the congregation. He is currently in advanced formation and is studying at the Catholic Theological Union in Chicago in preparation for the priesthood.

With the rite of definitive incorporation, Antonio Sison, CPPS, 42, becomes Brother Antonio, a religious brother with the community. A filmmaker, teacher and spiritual director, he is a native of the Philippines who received a doctorate in theology while studying in the Netherlands. Brother Antonio teaches at the Catholic Theological Union in Chicago, where he has spent two years in advanced formation.

The celebration was a joyous

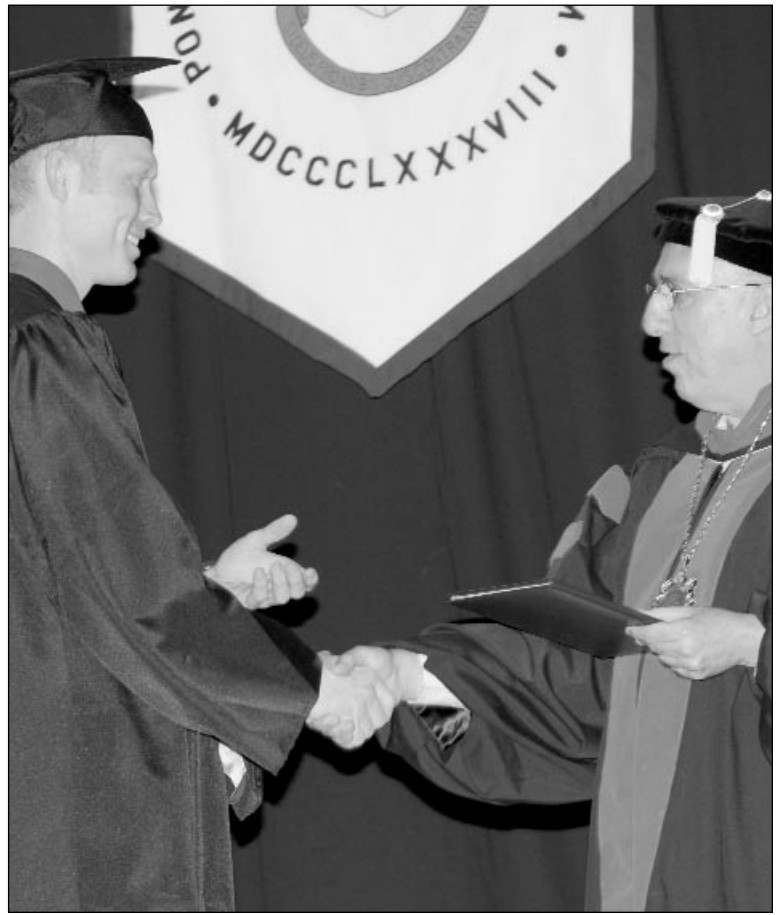
day for the congregation, whose members carry on many ministries across the United States. "For those of us who pray for vocations to the religious life, for those who have asked God to send more people to work in his vineyards, a day like this is an answer to those prayers," said Father Anthony. "These four men, from such different backgrounds, all displayed the same commitment to our community and to a life of service in the church. They bring many gifts to our Precious Blood family, and we welcome them and honor the years of preparation it took for them to make this step."

Typically, a candidate in formation with the missionaries spends two to four years in initial formation, a time of discovery and study. He then spends a year or more in special formation, during which he lives at a parish where Precious Blood members are in ministry. Advanced formation is a time of intensive study and preparation before ordination first as a deacon then a priest, or before profession as a religious brother, and can last two years or more.

Recently, the community celebrated with two other young men, Fathers Hilton Rodriguez and Nino Calderon, who were ordained as Precious Blood priests in Lima, Peru.

The Missionaries of the Precious Blood is a religious society of priests, brothers and lay associates founded in 1815 by St. Gaspar del Bufalo. Society members work as missionaries in parishes in the U.S. and abroad, in education and in a wide range of apostolates, promoting the gift of God's reconciliation worldwide.

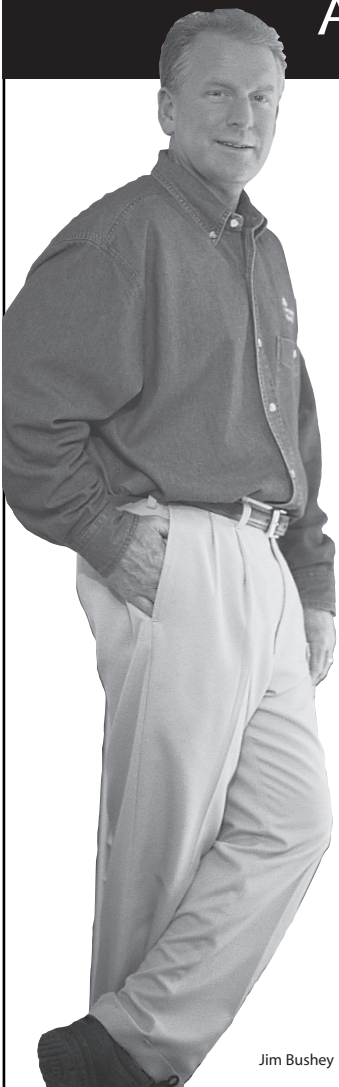
GRADUATES OF THE JOSEPHINUM



PROVIDED BY PONTIFICAL COLLEGE JOSEPHINUM

The Josephinum held its 109th commencement Saturday, May 10, during which seminarians from the Diocese of Fort Wayne-South Bend were awarded degrees. Msgr. Paul Langsfeld, rector and president of Josephinum, conveyed the degrees. Those receiving degrees from the Diocese of Fort Wayne-South Bend were, Deacon Kevin Bauman, master of divinity, School of Theology; Deacon Andrew Curry, master of divinity, School of Theology; Jacob Meyer, bachelor of philosophy, pre-theology program; and Benjamin Muhlenkamp, pictured above, bachelor of philosophy, pre-theology program.

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Monroeville's St. Joseph's School celebrates achievement of its exemplary ISTEP scores

BY MICHELLE CASTLEMAN

MONROEVILLE — Two St. Joseph Schools, one in South Bend, one in Monroeville, take top honors for their state scores announced by the Department of Education's Public Law 221 ranking. St. Joseph School, South Bend, scored a 97.4 while St. Joseph School, Monroeville, was a 97.2.

Staff, parents, students and friends of St. Joseph School, Monroeville, held a "Celebration of Achievement," recognizing the accomplishment of the school's teachers, administrators and 46 students in grades 1-8, on May 16.

During the ceremony, Principal Carolyn Kirkendall explained just what the celebration was about, saying, "Our school mission statement challenges students towards academic excellence. St. Joseph School teaches Christ — the way, the truth and the light — to ensure a lifelong formation in faith. We are celebrating being exemplary."

All in attendance celebrated with pizza, shaved ice cones and a parking lot full of games and activities.

Public Law 221 (P.L. 221) is Indiana's comprehensive accountability system for K-12 education. This law was passed by the General Assembly in 1999 with broad bipartisan backing and the support of the education and business communities. P.L. 221 aims to establish major educational reform and accountability statewide.

Based upon both "improvement" and "performance" data from the Indiana Statewide Testing for Education Progress-Plus (ISTEP+), P.L. 221 places Indiana schools into one of five categories: exemplary progress, commendable progress, academic progress, academic watch or academic probation.

The Indiana State Board of Education first adopted category placements for the state's public



MICHELLE CASTLEMAN

Students from St. Joseph School in Monroeville pose in special formation announcing their 97.2 ISTEP score, the highest of any public, private or parochial school in Allen County.

and accredited nonpublic schools beginning with the 2005-2006 school year.

Principal Kirkendall was pleased to report that St. Joseph School earned the highest performance ranking of "exemplary progress" for the past two years. She also noted that their score of 97.2 was the highest of any public, private or parochial school in Allen County.

When asked what factors she felt attributed to the high ranking at St. Joseph, Kirkendall explained that small classroom size is the key.

"Our teachers know each individual student so well," she said. "They have them for two years and can build on the previous year. They know right where each student falls."

Teacher Debbie Groves sends home a weekly progress report to the parents of her third and fourth graders and believes being on the "same page" with parents is essential.

"Our parents all work together with our staff," Groves said. "When I send homework home, it gets done. Our parents expect the

same things expected in the classroom."

She also credited a rigorous school improvement plan emphasizing writing as a huge help to bringing up ISTEP scores.

Seventh-and-eighth-grade teacher Susan Nice felt a combination of factors attributed to the ranking in her eyes with the No. 1 reason being strong leadership.

"We have leadership that calls you to be better than your best," Nice said. Next she credited the professional, dedicated, hardworking teachers at St. Joseph. Finally, Nice noted that St. Joseph benefits from a community, which rears children in households dedicated to education.

Referring to their school size and huge accomplishment, Kirkendall summarized, "Small is a 'plus' with a big challenge. We now have to maintain this ranking and constantly stay focused on the standards and more."

A complete listing of ISTEP scores can be found at the Indiana Department of Education, Web site www.doe.state.in.us/pl221

ment," Chaldean Archbishop Louis Sako of Kirkuk, Iraq, told the Rome-based missionary news agency AsiaNews.

The Iraqi government announced May 18 that an Iraqi criminal court had sentenced Ahmed Ali Ahmed to death for killing Archbishop Rahho. The date of the execution had not yet been made public.

An Iraqi government spokesman said Ahmed was an al-Qaida leader who was involved in

a number of "terror crimes against the people of Iraq."

Chaldean Auxiliary Bishop Shlemon Warduni of Baghdad told the Italian Catholic agency SIR May 19 that Archbishop Rahho "would not have accepted such a sentence. Christian principles uphold that a death sentence is not permissible against anyone."

The Catholic Church in Iraq seeks "peace, security and reconciliation," he added.

DEGREE

CONTINUED FROM PAGE 1

on this sports accomplishment or that academic achievement, and so warmly appreciated by their recipients, never stopped!"

Nor did the other and more demanding routines of Father Heintz's parish priestly life — the confessions, the counseling, the visits to the sick, the deathbed vigils, the baptisms, the Masses, the preaching, the prayer and the popular spiritual reading groups he has organized.

Even while turning in this commendable performance at St. Matthew's, Father Heintz was at work on his translations and patristics studies, attending academic conferences nationwide and writing numerous articles for such journals as *Communio*, *Religious Studies Review* and *Thomist*. He also was teaching popular introductory theology courses at Notre Dame, for which he received a 2005 Kaneb Teaching Award, which is annually given to one graduate student teacher in each academic department. The following year, he received the even more competitive Alumni Association Teaching Award, which is annually given to one graduate student among all the colleges of the University.

Not that Father Heintz, a con-

genially talkative man, seems terribly proud of all this.

"I'm just so grateful that they were willing to take a chance on me," Father Heintz said recently. "I couldn't have been more blessed. Everybody in the theology department and on my committee has been so supportive and so has my bishop."

He shrugs, even squirms a bit, when acclaimed for his conspicuous academic and pastoral successes, and seems genuinely to regard them as unremarkable. When asked how he intends to celebrate the reception of his degree, he seems not to have thought very much about it and shudders at the notion that his parishioners might want to honor him.

"I suppose I'll have dinner with a few friends," he says vaguely.

Father Heintz insists that his intellectual and spiritual work are mutually invigorating and replenishing.

"I know that my work as a priest is strengthened and enriched by my work in historical theology," he says, "and I think I'm a better theologian because of my pastoral work as a priest."

He pauses and smiles, contentment, but not a trace of fatigue, in his expression and posture. "I just love it here," he says quietly. Asked if by "here" he means the University of Notre Dame or St. Matthew Cathedral in South Bend, he just laughs.

"Both, obviously," he says.



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Chaldeans criticize death penalty for man who killed Mosul archbishop

ROME (CNS) — Chaldean Catholic leaders in Iraq have criticized a death sentence for the man convicted of killing Chaldean Archbishop Paulos Faraj Rahho of Mosul, Iraq.

"Violence must not call for more violence. We are in favor of justice but not of capital punish-

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Phoenix Institute, a small family oriented foster care agency, is looking for people to foster abused and neglected youth. Phoenix Institute is looking for stable and supportive families, single parents, married couples, families of color, empty nesters, people who rent or own. To become a foster parent, you don't need a lot of money, a fancy house, or extensive parenting experience. What you do need is a commitment to learning and working as part of a team, a sense of humor, flexibility, and patience. And you need to want to provide a stable and supportive home to a child. Phoenix Institute has a staff with a rich history of working in foster care. Free training - 24 hour staff support - reimbursement provided.

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Vatican says 2005 document on homosexuality applies to all seminaries

VATICAN CITY (CNS) — In a clarification approved by Pope Benedict XVI, the Vatican said its 2005 document prohibiting the admission of homosexuals to the priesthood applies to all types of seminaries. That includes houses of formation run by religious orders and those under the authority of the agencies dealing with missionary territories and Eastern churches, said a statement signed by Cardinal Tarcisio Bertone, Vatican secretary of state. The two-sentence clarification was published May 17 by the Vatican newspaper *L'Osservatore Romano*. It came in response to "numerous requests for clarification," the Vatican said. In 2005, after more than eight years of study, the Vatican's Congregation for Catholic Education issued "Instruction Concerning the Criteria for the Discernment of Vocations With Regard to Persons With Homosexual Tendencies in View of their Admission to the Seminary and to Holy Orders." The nine-page instruction said the church cannot allow the priestly ordination of men who are active homosexuals, who have "deep-seated" homosexual tendencies or who support the "gay culture." It urged bishops, major superiors and "all relevant authorities" to make sure the norms were followed.

African Cardinal Gantin, former Vatican official, dies in Paris

VATICAN CITY (CNS) — Cardinal Bernardin Gantin, a pioneering church figure for Africa and an influential voice at the Vatican for more than 30 years, died in Paris May 13 at the age of 86. Pope Benedict XVI, in a telegram of condolences, praised the cardinal for his pastoral ministry and for his generous service in Rome, where he worked for several Vatican offices. "This eminent son of Benin and of Africa was respected by all, animated by a deeply apostolic spirit and a superior sense of the church and its mission in the world," the pope said. The cardinal's death leaves the College of Cardinals with 194 members. Of that number, 118 are under age 80 and therefore eligible to vote in a conclave. Cardinal Gantin's body was being flown from Paris for burial in Benin, a poor West African country where the cardinal was born and had lived in recent years. Cardinal Gantin became the first black African archbishop in 1960. Sixteen years later, he became the first African to head a major Vatican department when he was made president of the Pontifical Justice and Peace Commission.

Israeli museum displays 2,100-year-old scroll of Book of Isaiah

JERUSALEM (CNS) — The Isaiah Scroll, the most complete of the biblical Dead Sea documents ever found, went on display for the

CHICAGO CARDINAL GREETES NEWLY ORDAINED PRIEST



CNS PHOTO/KAREN CALLAWAY, CATHOLIC NEW WORLD

Cardinal Francis E. George of Chicago gives the greeting of peace to newly ordained Father Grzegorz Wojcik during the ordination of 11 men at St. Juliana Church in Chicago May 17. Five of the priests are from Poland, two are from Mexico, one is from Ecuador, one is from Colombia and two are from Tanzania. The new priests will all serve the Archdiocese of Chicago.

first time in 40 years at an Israeli museum. The Israel Museum in Jerusalem put two major sections of the 2,100-year-old biblical scroll on display May 18 for a limited time in a special exhibit at the museum's Shrine of the Book in honor of Israel's 60th anniversary. The scroll contains the entire Book of Isaiah, including the well-known passage: "They shall beat their swords into plowshares and their spears into pruning hooks; One nation shall not raise the sword against another, nor shall they train for war again." Dominican Father Jerome Murphy-O'Connor, professor of New Testament at the French Biblical and Archaeological School of Jerusalem, called the Isaiah Scroll "probably the most important manuscript discovery ever." The Isaiah Scroll is one of the first seven scrolls discovered in 1947 in a cave near Qumran, on the northwestern shores of the Dead Sea, by a Bedouin shepherd.

In New York, Maronite patriarch discusses plight of Lebanese

BROOKLYN, N.Y. (CNS) — The people of Lebanon will sow justice and reap the gift of peace, said Cardinal Nasrallah P. Sfeir, patriarch of the Maronite Catholic Church, on a visit to New York from his beleaguered country. At a Mass offered May 15 at Our Lady of Lebanon Cathedral in Brooklyn, Cardinal Sfeir compared the Lebanese people to Mary and the disciples in the days after

Pentecost. "They were afraid of the hatred and divisions that were so strong in their society, but something new happened," he said. "The Holy Spirit gave them the courage, power and gifts to witness to Christ, to take risks, to work for the salvation of the world, to lay down their lives for the truth." Cardinal Sfeir said: "The spirit of love changes everything. There will still be hate and divisions, but the Holy Spirit helps us overcome evil with good. "With the help of the Virgin Mary and the prayer of the apostles, we too will receive our share of the Spirit, encourage one another not to give in to fear or despair and ... sow justice so as to reap the gift of peace."

Minister apologizes to Catholics; some question if politics behind it

WASHINGTON (CNS) — After the Rev. John Hagee, a San Antonio televangelist, sent a letter to the head of the Catholic League for Religious and Civil Rights apologizing for any comments he made "that Catholics have found hurtful," the league's president, William Donohue, said that "the case is closed." Other Catholic leaders said the gesture toward reconciliation should be graciously accepted but that there was a ring of partisan political maneuvering to the publicity about Rev. Hagee's anti-Catholic rhetoric and the apology. The words of the minister, the pastor of the Cornerstone Church in San Antonio, became an

issue because of his endorsement of a presidential candidate. Richard R. Gaillardetz, professor of Catholic studies at the University of Toledo in Ohio, said while Rev. Hagee's May 12 letter "goes beyond the garden variety 'I'm sorry if someone was offended' apology," the way the controversy has played out seems to have political motivations in addition to concern for decrying anti-Catholicism. When presumptive Republican presidential nominee Sen. John McCain received a highly publicized endorsement by Rev. Hagee, Donohue blasted the Arizona senator for seeking the support of someone who "has waged an unrelenting war against the Catholic Church." McCain has condemned Rev. Hagee's remarks but has continued to say he's glad to have his endorsement.

Pope says charism of consecrated virgins can help all people

VATICAN CITY (CNS) — While the rest of the world may think chastity is something "unintelligible and useless," the order of consecrated virgins is a charism that can be fruitful and beneficial to all people, Pope Benedict XVI said. "With your righteous life, you can be the stars that guide the journey of the world," he said in a May 15 private audience with about 500 consecrated virgins from across the globe. He said he wished to encourage them in their vocations and hoped they would grow daily in their awareness that this charism

is "as bright and fertile in the eyes of faith as it is unintelligible and useless (in the eyes) of the world." The women were in Rome as part of a May 14-17 international congress of consecrated virgins discussing how to foster the order and how it is lived in the world. Consecrated by her local bishop, a consecrated virgin makes a promise of perpetual virginity, prayer and service to the church while living independently in society.

Vatican astronomer says if aliens exist, they may not need redemption

VATICAN CITY (CNS) — If aliens exist, they may be a different life form that does not need Christ's redemption, the Vatican's chief astronomer said. Jesuit Father Jose Funes, director of the Vatican Observatory, said Christians should consider alien life as an "extraterrestrial brother" and a part of God's creation. Father Funes, an Argentine named to his position by Pope Benedict XVI in 2006, made the remarks in an interview published May 13 by the Vatican newspaper, *L'Osservatore Romano*. Father Funes said it was difficult to exclude the possibility that other intelligent life exists in the universe, and he noted that one field of astronomy is now actively seeking "biomarkers" in spectrum analysis of other stars and planets. These potential forms of life could include those that have no need of oxygen or hydrogen, he said. Just as God created multiple forms of life on earth, he said, there may be diverse forms throughout the universe. "This is not in contrast with the faith, because we cannot place limits on the creative freedom of God," he said.

India's bishops condemn deadly bomb blasts in Jaipur

BANGALORE, India (CNS) — India's Catholic bishops have condemned a series of bomb blasts that rocked Jaipur, the capital of Rajasthan state in western India. "The bishops (take) strong exception to the cult of violence and scant regard for the value of human life shown by those who indulge in such mindless crime(s) against humanity," said the Catholic Bishops' Conference of India in a statement. "In all such ghastly incidents, it is always the innocent people who become victims," they said. "In this hour of crisis the Catholic bishops appeal to the people of Jaipur to maintain peace and shore up all their strength to face it bravely." Police reported that seven serial blasts went off May 13 within a span of 12 minutes around a busy market, Hindu temples and tourist spots in the city, which draws 25 million tourists annually with its desert landscape and red-stone structures. The blasts killed 80 people and injured more than 200. No one has claimed responsibility for the blasts.

Avilla school celebrates writing

AVILLA — St. Mary School spotlighted authors and their work during the Celebration of Writing hosted by the school on April 29. Many literary activities took place. Families and friends from the community who participated could visit the Read/Writing Restaurant hosted by Mary Yoder's kindergarten class or check out the Young Author books written by St. Mary students.

Staff members, dressed as favorite book characters, organized storytelling, games and crafts for festival goers, and the students read books.

The evening culminated a year with a special focus on writing. Throughout the year, teachers attended conferences and in-services on teaching writing to students. Students worked hard to improve their writing skills.

Recently, Barb Olenyik Morrow, author of "A Good Night for Freedom," spoke to all the students about the writing process, and the Young Author winners shared lunch with her.

Support for grieving parents offered by Visiting Nurse and Hospice Home

FORT WAYNE — Visiting Nurse and Hospice Home Bereavement Programs is offering a full-day retreat for grieving parents on Saturday, May 31, from 9 a.m. to 4 p.m., to be held in Huntington at the Victory Noll Center. Registration begins at 8:30 a.m.

The retreat will focus on the natural process of grief through the exploration of the seasons of the year. Participants will reflect on the writings of James E. Miller in "When Mourning Dawns: Living Your Life Fully Through the Seasons of Grief."

There will be opportunities for personal reflection, sharing, relaxation and time to experience the beautiful and peaceful environment of Victory Noll.

The program is free and open to anyone who has experienced the death of a child of any age and from any cause. Breakfast and lunch will be served.

For reservations contact Lili Carroll at lilicarroll@vnhh.org or Bonnie Knuth at bonnieknuth@vnhh.org or call (260) 435-3222 or toll-free (800) 288-4111.

Visiting Nurse and Hospice Home is located at 5910 Homestead Rd. in Fort Wayne.

Hearts for Hannah fundraiser assists Avilla family

AVILLA — Hannah Williams is a second grader attending St. Mary School in Avilla who unexpectedly developed cardiac ablation, a medical condition that required immediate attention, and underwent surgery at Riley Children's Hospital. She has also been diagnosed with SVT Wolff Parkinson White Syndrome and neurocardiogenic syncope. The family's medical expenses have mounted, and the St. Mary School community is asking for help.

AROUND THE DIOCESE

WRITING CELEBRATED AT ST. MARY SCHOOL, AVILLA



PROVIDED BY ST. MARY SCHOOL, AVILLA

Stephanie Ehmke and Alyssa Grimm create bookmarks with "Amelia Bedilia" (teacher Cindy Stahl) and "Sarah Plain and Tall" (teacher Brenda Kline) as part of the school's Celebration of Writing, held April 29 to highlight authors and their work.

Hearts for Hannah is raffling off 20 family fun packages. Tickets, which can be purchased from St. Mary School students or at the school office, are \$1 each, six tickets for \$5 or 13 tickets for \$10.

In addition, a silent auction will be held at the school office located at 232 N. Main St., Avilla, from 8 a.m. to 3 p.m. on May 31 with final bidding at a spaghetti dinner on May 31 from 5-7:30 p.m. at the St. Mary School hall. Freewill donations accepted.

Donated items for the silent auction include: Splash Universe tickets, Noble Hawk rounds of golf, Kalahari Water park tickets, Cobblestone round of golf, Papa John's pizza for a year and many others. Please stop by the school office and place a bid.

Hearts for Hannah donations can be sent directly to St. Mary School at 232 N. Main St., Avilla, IN 46710. Checks should be made payable to St. Mary School.

USF announces program in forensic chemistry

FORT WAYNE — The School of Arts and Sciences at the University of Saint Francis has announced a new academic program in forensic chemistry beginning in fall 2008 for those interested in criminal investigation.

The bachelor of science in forensic chemistry features courses unique to the program, in addition to traditional chemistry courses:

- Introduction to Forensic Science: An introduction to the criminal justice system, its principles and laws, and presentation of evidence in the courtroom.
- Criminal Evidence: An intro-

duction to the collection, examination and presentation of evidence.

- Expert Witness Testimony: A course detailing the presentation of legal testimony in the context of ethical issues relating to the expert witness and elements of courtroom testimony.

- Forensic Microscopy: An introduction to microscopic analysis of evidence, including identification and characterization of materials such as glass, hair, fiber, paint and soil.

- Practicum: An internship where students are employed in a forensic setting to gain at least 100 hours of forensic experience.

Students in the program will have the opportunity to learn on equipment comparable to Fort Wayne's local crime lab. The U.S. Department of Energy has awarded grants nearing \$1 million enabling the university to purchase equipment such as the gas chromatography-mass spectrometer.

For more information on the forensic chemistry program, contact the office of admissions at (260) 434-3279.

Christ the King School supports Ronald McDonald House

SOUTH BEND — The staff and students of Christ the King School are helping "pick up the tab" for the Ronald McDonald House of Indiana — one pop tab at a time.

Christ the King School has collected aluminum soda can tabs in an effort to generate funds to support Indiana's only "home away from home" for families of seriously ill or injured children receiving treatment at Riley Hospital for

Children and other area hospitals.

The Pop Tab Recycling Campaign began 10 years ago and has generated nearly \$500,000 for the Ronald McDonald House through continued support from groups, individuals and schools like Christ the King.

After collecting tabs for 1 1/2 years, the school has reached their goal of 1 million tabs, raising almost \$1,000, with a school-wide reward of turning the principal into a "human sundae." The festivities took place on Tuesday, May 20.

For more information on how to assist Christ the King School reach their goal for their second million tabs please contact Ann Miller at (574) 271-7791.

James Burger installed as faithful navigator

SOUTH BEND — James R. Burger of Plymouth will be installed in July as faithful navigator of the Father Julius A. Nieuwland Fourth Degree Assembly of the Knights of Columbus after being unanimously selected at the annual election.

The assembly consists of area councils in the South Bend metropolitan area. They include Santa Maria Council, Ave Maria Council and Archbishop John Carroll Council, all of South Bend, Mishawaka, Osceola, Queen of Peace, Notre Dame Council, Father Badin Council of Granger, Father Tremmel Council of Plymouth, St. Patrick of Walkerton and San Mateo Correa Magallanes.

Other officers to be installed include Rick Alexander, pilot; John Lehner, admiral; Raymond Sommer, comptroller; Larry Landy,

purser; Charles Baumgartner, Jr., Joseph Ortega and Thomas Arata, sentinels; Stephen Elek, Jr., William Szajko and Thomas Lesniak, trustees.

The assembly was named after Father Nieuwland, a former professor of organic chemistry at Notre Dame who helped discover synthetic rubber. — EJD

USF celebrates opening of Outdoor Gallery, public art project

FORT WAYNE — The School of Creative Arts at the University of Saint Francis announces the opening of the 2008 Outdoor Gallery, Images of Our City public art project, a program made possible in part by a Creative Alternatives Programs (CAP) Grant from Lincoln Financial Foundation, Foellinger Foundation and Arts United of Greater Fort Wayne.

Based on the belief that arts experiences can be a stabilizing influence in the lives of at-risk youth, the CAP Grant Program stimulates, funds and supports hands-on art programs. To recognize and encourage artistic talent, the School of Creative Arts created The Outdoor Gallery, Images of Our City project in which students from 17 high schools in Allen County worked with a photographic artist and learned various aspects of digital photography and photo manipulation. Each high school team built a collaborative photographic montage guided by the artist and their own SOCA student mentor. The final 17 pieces will be printed on large format banners and displayed this summer. Charles Shepard, the executive director of the Fort Wayne Museum of Art, will judge the final pieces and name a "Best in Show" which will be printed on a billboard-sized banner.

The Grand Wayne Center, located at 120 West Jefferson St., will host the Outdoor Gallery, Images of Our City exhibition from May 30 to June 27, in the first floor foyer along the Jefferson Street side of the facility. The free kick-off celebration of the exhibition will take place on Friday, May 30, from 5-9 p.m., in tandem with the Downtown Improvement District's Second Annual Arts Crawl. Awards will be presented at 6 p.m.

Anglican-Catholic dialogue set May 28

SOUTH BEND — An evening event entitled "An Introduction to the Anglican-Roman Catholic Dialogue" will take place on Wednesday, May 28, from 6-9 p.m. at Holy Trinity Episcopal Church, 915 North Olive St. in South Bend. Bishop John M. D'Arcy of the Diocese of Fort Wayne-South Bend will open the evening's events with Evening Prayer at 6 p.m. A meal of homemade soups will follow in the church hall. Mary Reath, of the Anglican Center in Rome, and Professor Lawrence Cunningham, of the Department of Theology at Notre Dame, will each give brief presentations on the state of the dialogue. Night Prayer will be led by Bishop Edward Little of the Diocese of Northern Indiana. An RSVP to (574) 291-6404 is appreciated, but not necessary.

To Russia with love

Executive director of World Apostolate of Fatima USA to speak in Fort Wayne

BY SUSAN BRINKMAN, OCDS

FORT WAYNE — The Pilgrim Virgin statue of Our Lady of Fatima that was once denied entrance to Russia is finally on her way home, and it is making a farewell journey through the United States this summer.

World Apostolate of Fatima divisions throughout the country, including the diocesan apostolate, will host Michael La Corte, executive director of the World Apostolate of Fatima USA, who will bring the statue, known as the Odessa Pilgrim Virgin statue, along with several intriguing films.

"One film contains original footage of a rare interview between apostolate cofounder John Haffert and Dominic Reis, a witness to the miracle of the sun that took place on Oct. 13, 1917 in Fatima," La Corte said. "Another film I'll be showing is 'Fatima, the Path to an Era of Peace,' which explains terrorism and its solutions."

In some locations, he will also be showing a draft of a professionally made movie by Lou Reda Productions about Fatima, which is scheduled to debut in theaters sometime in 2009. Suitable for people of all faiths, it recounts how all the prophecies of Fatima unfolded over the years and details how the message of Fatima is more important now than ever.

"People are invited to come and see the films and discuss them," La Corte said. "I will also be

telling the story of the Odessa statue, what's going on in Russia right now and how it all ties to Fatima."

The story of the Odessa statue and how it came to be linked with the return of Russia's most venerated image of Our Lady, the Icon of Kazan, is enthralling.

It started in 1679 when Our Lady appeared to a 9-year-old child named Matrona and told her where to unearth the diamond encrusted image of Our Lady known as the Icon of Kazan. It had been buried ever since the Tartars sacked the Russian city of Kazan in 1209. The image was revered in Russia until the advent of atheistic communism when it had to be smuggled out of the country. It found its way to England where it was purchased by the World Apostolate of Fatima and eventually turned over to Pope John Paul II until it was returned to the country in 2004.

Meanwhile, in 1971, 238 pilgrims attempted to deliver a Pilgrim Virgin Statue of Our Lady to Russia that had been blessed at Fatima by Pope Paul VI, but she

was denied entrance. While sitting on a ship at the Ukrainian port of Odessa, they made the decision to fly the statue to Moscow in a chartered plane, wrap it in rags and secretly process it through the heart of Red Square. It was then flown back to the ship and eventually brought to the Shrine of the Immaculate Heart of Mary in Washington, N.J., where it came to be known as the Odessa Pilgrim Virgin statue.

As only heaven can arrange, La Corte was visiting Fatima in 2004 when he met a Russian man named Dmitry Khafizov who had played a role in the historic return of the Icon of Kazan to Russia. He invited him to Kazan, a half-Muslim, half-Orthodox Christian city, where he claims everyone lives and prays together in peace. Wondering how believable this could be, La Corte found out for himself during his first visit to Kazan in 2006. He asked the spiritual and government leaders of Kazan to join in prayer with faithful from all over the world. One



PROVIDED BY THE WORLD APOSTOLATE OF FATIMA

The Pilgrim Virgin statue of Our Lady of Fatima that was once denied entrance to Russia is finally on her way home, and it is making a farewell journey through the United States this summer.

World Praying was celebrated and televised throughout the world on the Eternal Word Television Network as the world witnessed Orthodox, Muslims, Jews and Catholics from Kazan joining people from around the world in prayer for life and peace.

But it was during a Mass he attended with the small Catholic community of 150 people, which took place in a humble building on the edge of a cemetery, that he made a fateful decision.

"In the middle of Mass, I looked around and just felt it was important for the Odessa Pilgrim Virgin statue that tried so hard to come to Russia and then suffered the terrible fire at the shrine in 2003, to be brought here. It had suffered so much, just like the peo-

ple of Russia under Soviet oppression. I felt it was important to bring it to Russia to be near the Icon of Kazan."

Not only did they accept his gift of the Odessa Pilgrim Virgin Statue, but also the Muslim mayor collected enough money to build a magnificent new Catholic church where the Icon of Kazan — and the Odessa Pilgrim Virgin statue — will be kept. The new church will be consecrated on Aug. 28, the fourth anniversary of the return of the Icon to Kazan. The faithful on pilgrimage to Moscow and Kazan will depart Sept. 8 and present the Odessa Pilgrim Virgin statue on Sept. 13.

His trip throughout the U.S. with the statue will enable the faithful to venerate this image one last time before it is returned to its home.

"Our prayer for this final journey of the Odessa Pilgrim Virgin is that the message of Fatima will be heard and responded to by millions of people of all faiths from around the world," La Corte said.

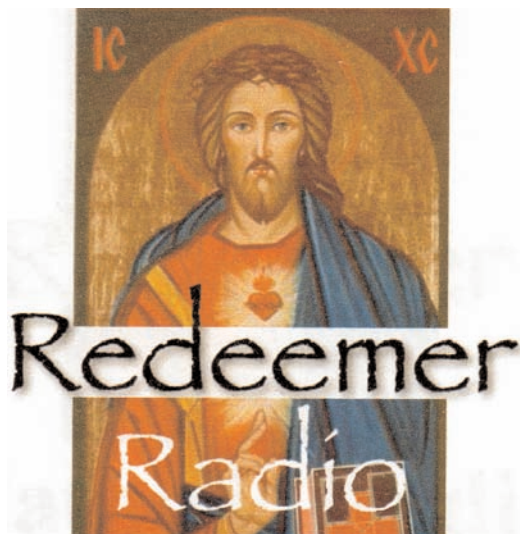
"We pray that people will learn about the message, live it and spread it, to bring about a change of heart that will result in an era of peace for all people."

The World Apostolate of Fatima previously known as the Blue Army is a public association of the faithful under the Pontifical Council for the Laity. The apostolate was founded in 1957 to help people learn, live and spread the message of Fatima.

For information on the World Apostolate of Fatima, USA, visit: www.wafusa.org.

LOCALLY, ON SATURDAY, JUNE 14, Bishop John M. D'Arcy will offer 9 a.m. Mass and give the homily at the Cathedral of the Immaculate Conception in Fort Wayne. The diocesan Apostolate of Fatima breakfast will follow at St. Mary's Hall, St. Mary Church, Fort Wayne. Guest speaker and presenter of the Odessa statue and films will be Michael La Corte, executive director of the World Apostolate of Fatima, USA, from Washington, N.J. Fort Wayne is one of his stops of the U.S. final tour with the statue. Space is limited. For information or for those wishing to make reservations for the breakfast, call (260) 625-3281 by June 6.

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Presidents examine Holy Cross education

BY SUSAN BAXTER

NOTRE DAME — Three distinguished college-university presidents met at Saint Mary's College April 25 to discuss "the uniqueness, values and traditions of a Holy Cross education." Although the setting was decidedly formal, the event overflowed with the Holy Cross Spirit of hospitality and quickly became more like having the cousins over for a visit than a public forum.

Saint Mary's College President Carol Mooney hosted Holy Cross Brother Richard Gilman, president of Holy Cross College, and Holy Cross Father John Jenkins, president of the University of Notre Dame, in the student center for the chat as members of the college and university communities, students and donors listened.

The presidents answered questions from Shari Rodriguez, Saint Mary's vice president for college relations, who moderated the event. Each brought a unique perspective about the bond with Holy Cross principles and the relevance of those principles in a Holy Cross education.

Mooney, the first lay alumna to hold the Office of President at Saint Mary's, said Holy Cross has had a profound influence on her life.

"I don't think when I graduated from here in 1972 that I realized the impact Saint Mary's would have and how differently I would live because of this," Mooney said. "And I saw it over the years in my classmates and friends. ... I saw a difference in their lives. It's not so much what we say, but what we inspire."

Rodriguez began the discussion by quoting the recently-beatified founder of the Holy Cross.

"In 1849, Blessed Basil Moreau wrote that 'We shall place education side-by-side with instruction; the mind will not be cultivated at the expense of the heart. While we prepare useful citizens for society, we shall likewise do our utmost to prepare citizens for eternal life,'" Rodriguez

said. "How do you see that applying to your institutions today?"

Gilman said that although Moreau's writings were not source materials for Holy Cross training and formation, mind-heart education has always been a hallmark of the congregation.

"Many people do not realize that what (Father Moreau wrote) was not translated until the 1970s; it was not used by Holy Cross as a source document," Gilman said. "But when we reflected back over the years, we realize that many of those characteristics are indeed part of a Holy Cross education."

"As I look at my own institution, our board of trustees just adopted a new strategic plan, after almost two years of work. After reflecting on what Moreau said, we finally merged our student life, residence life, academic planning into one whole. What we're trying to do, particularly as a Holy Cross environment, is to have a seamless whole: learning does not just take place in the classroom."

Father Jenkins agreed, noting in particular students who enter Notre Dame with goals and dreams of their own most often graduate with a passionate desire to serve the needs of the world.

"The charism of (Holy Cross) is not carried so much by documents, but by embodying principles in the lives and practices at our institutions," he said. "The education of the mind and the heart is so central; it is perhaps the central value to the Holy Cross institution. It is a powerful presence on campus; it has a powerful effect on our students."

Mooney said her belief in the spirit of Holy Cross was confirmed during the recent meeting of college presidents with Pope Benedict XVI.

"The pope said that 'those who hear the Gospel should as a result live differently.' Holy Cross has a special emphasis on mission, on work, on living Holy Cross and making it come alive, rather than preaching a certain message in a certain way," she



MATT CASHORE

Holy Cross College President Brother Richard Gilman, CSC, and Father John Jenkins, CSC, president of the University of Notre Dame, were the guests of Saint Mary's College President Dr. Carol Mooney for a discussion of the Holy Cross Mission in Catholic Education. Shari Rodriguez, far left, Saint Mary's vice president for college relations, moderated the event.

said. "The young women who come here — so proud, so happy to be here — leave four years later much different people. So much more mature, so much more confident, so much more ready for the challenges of life that lie ahead. That gives me immeasurable joy."

Several of those young women were eager to confirm the presidential messages in interviews after the event. Sarah Dalton is a senior from Wellsboro, Pa., who says that faith in the cross of Christ is a decision.

"I am more aware of the mission and how I can incorporate it into my everyday actions," Dalton said. "I also feel that the mission is not forced upon us as students; it is more of a choice. Students who do not want to follow it or might not believe in it are not required to believe in it or

pay attention to it.

"Following the religious mission of Saint Mary's is a choice that I follow. ... It does impact my life."

Christina Kolling is a first-year student from Ann Arbor, Mich.

"If you were to ask me what the Catholic/Holy Cross mission statement is, I would not be able to state it word for word," Kolling said. "I do, however, know how important education, religion and preparation for life is at this college. We are not just here to earn a degree so we will be able to go out and make millions of dollars. As a student here, I can tell that our education involves learning life skills; how to be moral women and be a part of a community."

Dalton and Kolling said that even those who choose to ignore the religious dimension to the

Holy Cross environment are still touched by it.

"Friends, teachers and faculty all around campus implement the mission statement," Dalton said. "In this way, even students who do not follow the mission statement or particularly care about it are still benefiting from it through knowing and interacting with others."

"Everything we do at this school involves the mind and the heart," Kolling said. "If we just worked with our minds, we all would be robots; our hearts make us human. When we make decisions, we consider others and how they will be affected."

All three presidents agreed that Blessed Basil Moreau would be equally comfortable with the atmosphere of "openness to ideas."

"He always said that... 'We have nothing to fear from knowledge. We can encounter it all and explore it, and that's not going to undermine our faith,'" Mooney said. "There is a fearlessness about knowledge and dialogue and the ability to examine ideas from a variety of perspectives because we are not afraid of engagement with the world."

At the end of the session, the presidents answered questions from the floor.

For the event, three identical banners had been hung from the ceiling over each president's chair. The banners proclaimed a prophecy of Blessed Basil Moreau: "Holy Cross will grow like a mighty tree." They may have been intended to designate three distinct branches of that tree: Priests, sisters and brothers, but by the end of the event they spoke only of unity in the holy cross of Christ.



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I can't help getting older, but I'm never going to get old

BY SISTER ANGELITA FENKER

This topic of getting older charges that “fire in my belly.” I’ve pursued studies in holistic family spirituality and have given seminars in this field since 1974 throughout the U. S. and Canada. As I did this, I noticed something strange when it came to stages five and six of the family life cycle: retirement and aging. Most information available in both countries focused on frailty, deterioration or carefree retirement instead of on maturing adult faith formation that is practical, relevant, changing and personal.

In my heart, I felt a more positive view. In my ongoing post-doctoral research, I finally found authors who agreed. This article’s title reflects both of my parents’ philosophies. Dad lived fully till 85. Mother was active to 100. I came to understand what they meant by older and old. Some people are old at 30; others are never old at 120. You know them; so do I. Older people we’ve known help form our attitude toward aging. We frequently absorb their mindset.

Many adults describe themselves as old when they sense

cheerless bodily changes happening. They emphasize loss/diminishment (what can’t be done), instead of gain/wellness (what’s possible because of lived experience). Aging is treated as a disease, instead of an opportunity for further, holistic, dynamic growth.

Attitude is the primary predictor of the maturing process and dictates our answer to the questions: “What is the difference between older and old?” and “How do I know when I am old?” Answers usually center around disabilities and losses emphasized by society with its stress on ageism and illness. At no other time in life are disabilities equated with personhood except when one is labeled elderly. Refrain from using the terms elderly or old in our society as these connote diminishment and finality. I encourage use of older as this fits anyone, even a baby.

The answer to the posed question is simple: If I choose to love — God, self, others and creation — I’ll never get old. I’ll grow older in wisdom, grace and vitality until my life’s mission is complete, but will never get old. A person becomes old when they choose to stop loving — and that choice can happen at any age.

Love is the only anti-aging pill that works — and, it’s free.

We all get older; life’s a creation in progress. If we stop getting older, then what? We plan for our future financially; why not spiritually? We can’t stay young, but can stay youthful in spirit by our choice to love, since our spirit is as young as when God first created it. God’s love in us keeps us wondrously life-giving and still discovering a Goddream at each new time of life. This attitude works as long as we’re alive, no matter how often we’ve been around the sun — that’s all birthdays tell us anyway.

I believe that spiritual maturing refers to this loving, and to the ongoing enrichment of soul/spirit, body/brain and mind throughout the life-cycle by which we express love. We can’t isolate these human functions from spirituality. Spirituality is all of these working in harmony and balance. A strong, faith-filled spirit drives the total system. Studies show that Alzheimers’ patients can still be aware of prayer and spiritual connections even if their other faculties are unable to respond.

Church and society must play a critical role in promoting this

wellness focus and change fundamental attitudes toward the maturing process. Many services are provided for frail adults. However, there aren’t many which help the non-frail with their emergent spirituality and empowerment.

My dream is that every diocese have a person trained in this phase of pastoral ministry — someone free to assist parishes with this incredible empowerment: grace-filled transitions unto transformation throughout the stages of the life-cycle. Until then, we must start by answering the question, “How can I help develop spiritual maturing?”

Seven ways to expand the gift of Christ-abundant life are to:

1. Develop a positive attitude — focus on can-dos, not can’t-dos.
2. Maintain a proper balanced diet — portion control/calorie restriction; medications, vitamins and adequate rest.
3. Exercise 30 minutes daily — stretching, deep breathing, walking (at least in place).
4. Socialize — take the initiative to stay connected with

friends, serve others.

5. Do fun things — create time for relaxing and enjoyable activities.

6. Learn something new daily — read, study, do art, music, puzzles, games, hobbies. These help the brain create new synapses.

7. Spend quiet time with Christ — try new prayer forms, write some of your own, read Scripture; and above all, do something to let Christ talk to you.

Reflection:

What is my attitude toward spiritual maturing? Toward getting older?

Scripture: “By me your days will be multiplied and the years of your life increased.” (Prv 9:11)

Sister Angelita Fenker, SFCC, has been involved in education at all levels for over 60 years. She holds a doctorate in spirituality; and continues postdoctoral certification in the area of spirituality for maturing adults. Her book “Grace-filled Transitions unto Transformation” (2004) is available at Barnes & Noble.

Goshen senior has ‘heart’ for youth

BY DENISE FEDOROW

GOSHEN — A St. John the Evangelist grandmother Sally Cover has found a new passion the last few years — camping out with teens, specifically as an adult volunteer for the Catholic Heart Work Camp that St. John’s youth participate in each summer.

The Catholic Heart Work Camp’s mission is twofold, according to the organization’s literature. First, “to share the love of Jesus and serve the neglected, brokenhearted and marginalized in any way needed. The Catholic HEART work-camp mission is to revitalize communities and beautify homes for the elderly, disabled and those who cannot afford needed repairs.” And second, “to empower participants to live as disciples of Christ through serving others. To foster the spiritual growth of each participant through the sacraments, Catholic faith sharing and prayer.”

Sally was first introduced to the program in 2005 by fellow parishioners Pat and her daughter, Kathy Turco, organizers for the work camp at St. John’s.

“They expressed their love for it and were so dedicated,” Sally explains. “I wanted to see if this

was something that would be good for my grandchildren to do.”

Family is important to Sally, who grew up on a farm in Iowa, one of 11 children. She and husband Jim, who passed away in 2004, moved to Indiana in 1978 and in 1996 built their home in Middlebury “and became St. John’s,” she says. The couple has five children: Mary, Elizabeth, Allen, Bill and Tricia and 13 grandchildren. Sally’s sons and eight of her grandchildren attend St. John’s.

Aside from volunteering for the Catholic Heart Workcamp, Sally is involved in the parish holy hour, is a Eucharist minister and, when her husband was alive, they visited the home-bound together. But she said she “loves being a part of a spectacle of love for teenagers.” She explains the col-

lege kids run the camps, and it is extremely organized.

Sally says a group of about 27 kids and adults from St. John’s travel to the workcamp. “Kathy makes the drive exciting — it’s a getaway and we talk back and forth with walkie talkies. We stop overnight at a hotel or motel where the kids can swim and so the bonding time has already started before we arrive. One day is free time, and we let the kids choose where



Sally Cover, senior from St. John the Evangelist Church, spoke about her passion for youth on a recent spring day at an area tourist destination near her Middlebury home.

DENISE FEDOROW

they want to go. You have to give them freedom — but not too much,” she says.

The participants camp out in whatever school will have them, and Sally says they all sleep in very close quarters. The adults take turns staying up all night keeping watch over the kids. Often there are 100 people brushing their teeth at five sinks, according to Sally.

“They mix all the kids up by day but they roost with their buddies at night,” she says.

The kids leave for the worksites around 8 a.m. and are back around 3 p.m. College kids and younger adults go out to the different job sites with the kids, maybe a residence of an elderly or disabled person or shelters or daycare facilities.

Sally and Pat stay back at the school and prepare meals, serve meals and wash dishes so they have some rest time while the kids

are still working.

“They work hard and come back all tired and sweaty,” she says. “It’s all super-planned and goes like clockwork. The day goes before you know it.”

Sally says there are usually prayers on the way to the worksites and at night special faith-based activities including music, sometimes a play or what organizers call ‘four corners’ — a corner for forgiveness, healing, thankfulness and praying for others take place.

“It’s very powerful,” she says.

The recipients of the teen’s labor are so appreciative and the kids bond with them. Sally speaks of an ‘eye-opening’ event for her when the kids were working with a group of people some would consider derelicts, but the kids were so excited about them. They’d been working at a place that supplied computers for the homeless to

come in and use. As Sally and the other adults were shown around, “They were so proud of it and the kids loved them. It was very eye-opening. We need to see more of that.”

All the recipients are invited back to the school for a special program, and it’s a very moving experience for all. The kids often keep in touch with those they’ve done work for. Sally feels this is a great program to get kids started young and she says once they go; they keep going and as adults go back as counselors. The cost is reasonable and the camp is clearly defined as Catholic.

“What better way to inspire them to serve?” Sally asks.

What she enjoys most is “watching them be themselves, praising the Lord. They are truly precious in God’s eyes.”

As far as others in her age group getting involved she says, “Anyone interested in any aspect of youth ministry should reach out — there are so many ways they can help.”

If roughing it with the kids isn’t possible, they can support fundraisers, pray for those that are involved and offer ideas. “We need everyone’s backing,” Sally says.

Asked if being involved in the youth camp keeps her young she answers, “Absolutely! I still think I’m there (in that mindset) but I’m not blind-sided, they can’t pull one over on me,” she laughs.

Most of all she’s learned, “Be ready for anything. This organization is magnificent, and I don’t want to see St. John’s give it up, there are truly talented people involved.”

Saint-Mary-of-the-Woods graduate inspired by St. Mother Theodore Guérin statue dedication

BY KAY COZAD

FORT WAYNE — When Dorothy Heiny, parishioner of St. John the Baptist Parish and 1939 Saint-Mary-of-the-Woods College alumna, heard about the special dedication of the statue of St. Mother Theodore Guérin to be held in Washington, D.C., this month, she knew immediately that she wanted to go. The Congregation of the Sisters of Providence, founded by Mother Guérin in 1840, helped shape the Catholic education she holds so dear.

This 91-year-old native of Fort Wayne attended Catholic schools throughout her academic career, beginning with her first six years at the Cathedral Grade School. Heiny recalls being taught by the Sisters of Providence.

"I'm very fond of the Sisters of Providence. They were not too strict and not too lenient," she says, adding, "They were good educators, I thought."

She then attended the newly-opened St. Jude School in her seventh and eighth grade years. Her high school days were spent at St. Augustine Academy in what is now the diocesan chancery, each year taught by the sisters. That, she says with pride, has been a blessing passed down through three generations as her grandmother and mother were both taught by the sisters at the academy before her.

Following high school graduation in 1935, she won a four-year academic scholarship to Saint-Mary-of-the-Woods



PROVIDED BY MARY KOWALSKI

Dorothy Heiny, Saint-Mary-of-the-Woods alumna (1939) and St. John the Baptist parishioner, stands with her daughter Mary Kowalski at the statue of St. Mother Theodore Guérin. The statue, carved of Indiana limestone, stands in Mary's Garden at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. Heiny joined hundreds of pilgrims at the dedication and blessing of the statue on May 10.

College near Terre Haute but says she would have chosen to go there anyway. In 1939, the young graduate had earned her degree in English and Latin thanks to the Sisters of Providence.

After raising nine children, then teaching part-time at Indiana University-Purdue University at Fort Wayne (IPFW) for 20 years, Heiny retired and eventually was recognized for her widespread community service with the Francis Murphy Rumely Award, an honor presented to alumni of Saint Mary-of-the-Woods for exemplary volunteer work.

These rich historical ties to the Sisters of Providence meant one thing for this nonagenarian — a pilgrimage to Washington, D.C., to honor the saint who brought the sisters to Indiana. Early May 9, in Indianapolis, Heiny and daughter Mary Kowalski boarded one of three busses filled with pilgrims, alumni and friends of the sisters headed for the nation's capitol. Thirteen hours later, the weary but still enthusiastic travelers arrived in Washington D.C.

"It was a long trip, but I didn't mind it much," says Heiny, with daughter Mary adding, "...

The people we met on the bus were wonderful."

The next morning, Heiny and the eager group were transported to the Basilica of the National Shrine of the Immaculate Conception where tours were held. Many, including Heiny, attended an alumni brunch held at Trinity College located near the basilica. Following the brunch, Heiny says she and her daughter didn't dally as they made their way to the ground-level basilica Crypt Church for a special Mass celebrated by Apostolic Nuncio Archbishop Pietro Sambi, the papal representative to the United States.

"There were 500 people there in the crypt for Mass," says Heiny of the standing-room-only crowd in attendance. The nuncio gave a "lovely homily," emphasizing Mother Guérin's reliance on Providence.

"I was most impressed by the nuncio's remark that peace is not just the absence of violence but that we must surrender ourselves to the providence of God," says the inspired Heiny.

Following Mass, those in attendance processed to Mary's Garden where the statue of Mother Guérin stands.

"The grounds were gorgeous," recalls Heiny. "The basilica and the statue were surrounded by yellow and white flowers."

Once there, voices were lifted in song and prayer as Archbishop Sambi blessed the statue, after which many, including Heiny, joyfully touched the outstretched hand of the statue in solidarity of faith.

The statue is the design of artist Teresa Clark of Terre Haute, who sculpted it in clay. A mold of the sculpture was then sent to Nicholas Fairplay in Ohio, who carved the statue from Indiana limestone. Clark was present for the blessing and dedication.

A reception was held within walking distance of the garden at the Pope John Paul II Cultural Center where the faithful enjoyed refreshments after the inspiring ceremony. Adding to the excitement of the day, Heiny says, "I saw quite a few of the sisters I knew from Saint Mary's College. A lot of the sisters went. It was a big occasion for them!"

Daughter Mary adds, "It was interesting meeting a friend of mom's from the class of 1941. I could really feel that all the Woods' alumni, no matter the year, shared a common bond."

After the long and engaging day, the tired pilgrims gathered in their respective hotels to prepare for the trip home. Heiny and her daughter arrived back in Indianapolis Sunday evening filled with the Spirit.

"I had energy," says the 91-year-old Heiny, "I was running on enthusiasm!"

Upon returning to her home in Fort Wayne, Heiny brings with her this inspiration, "Mother Guerin's emphasis on Providence and not getting upset about things is a strong prescription. It's not easy to do ... But if you follow it, it works well."

St. Mother Theodore Guérin was canonized by Pope Benedict XVI on Oct. 15, 2006.

SERRA CLUB WELCOMES NEW MEMBERS



ELMER J. DANCH

A major highlight of the 60th anniversary of the Serra Club of South Bend was the formal installation of two former California residents, now residents of South Bend, to the increasing spiritual program of the club. From left, president Deacon Ronald Moser, new members Harriett Sherwin and Sue Petsche, both formerly of Elton, Calif., Joan Dudzinski, vice president of membership, and Father Paul McCarthy, chaplain. Sherwin's son, Dominican Father Michael Sherwin, is a theology professor at the University of Notre Dame.

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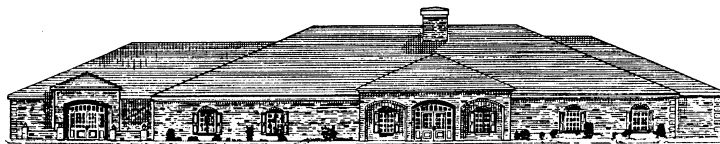


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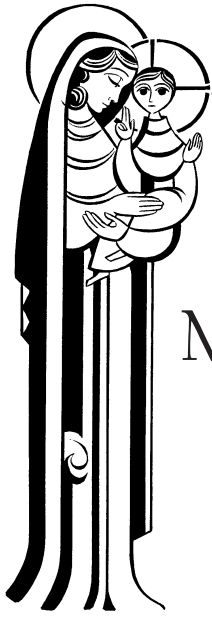
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Mary: The perfect example in living a life of stewardship

The Magnificat is Mary's prayer in which she responded "yes" to God's calling that she be the mother of the Son of God. In the Gospel of Luke (1:46-55), Mary spoke the Magnificat during the visit to her cousin, Elizabeth, which the church celebrates on May 31 as the feast of the Visitation. As Mary greets Elizabeth who is pregnant with John the Baptist, the baby leaps for joy in Elizabeth's womb. Elizabeth, in admiration for Mary's deep faith in God, proclaims, "Blessed art thou among women and blest is the fruit of your womb." Mary responds to her with the Magnificat as a steward of God's great gift of divine life that is within her.

In their pastoral letter on stewardship, the U.S. bishops wrote that in Mary's example are all the essential elements of being a good steward. "She was called and gifted by God. She generously, creatively and prudently responded to her mission."

Mary's Magnificat, then, is a prayer of true stewardship and can be the inspiration and guide for each person in answering God's call on the journey to a stewardship way of life. The Magnificat can be prayed as follows:

**My soul magnifies the Lord,
And my spirit rejoices in God my Savior,
For he has looked with favor on the lowliness of his servant girl.**

**Surely, from now on all generations will call me blessed.
For the Mighty One has done great things for me,
And holy is his name.**

**God's mercy is from generation to generation for those who fear him.
God has shown might with his arm;
He has confuted the arrogant in the conceit of their hearts.**

**God has pulled down the powerful from their thrones,
And lifted up the lowly;
God has filled the hungry with good things,
And the rich he has sent away empty.**

**God has come to the help of his servant Israel,
Remembering his mercy,
According to the promise he made to our ancestors,
To Abraham and to his descendants forever.**

The Magnificat Bequest Society, named in honor of Mary who is patroness of the Diocese of Fort Wayne-South Bend, recognizes and thanks generous individuals who have remembered their parish, school or other diocesan organization through a gift from their estate plans or



ELISA SMITH

PLANNED GIVING

establishment of an endowment. Just like through her Magnificat Mary said "yes" to God's calling that she be the mother of Jesus, so too can individuals, by joining the Magnificat Bequest Society, say "yes" to God's call of helping future generations in the Catholic community of northeast Indiana.

Magnificat Bequest Society members are invited to an annual Mass with the bishop remembering all society members, receive a certificate of membership and special gift of appreciation, and have the option of their name published as a Magnificat Bequest Society member.

Membership is extended to those who notify the Planned Giving Office of the Diocese of Fort Wayne-South Bend of their planned gift or establishment of an endowment with the Catholic Community Foundation of Northeast Indiana for a parish, school or other diocesan agency. Examples of planned gifts that qualify for membership include a will bequest, life insurance policy, IRA or other retirement plan asset, charitable gift annuity, charitable remainder trust, charitable lead trust, or remainder interest in real estate. To establish an endowment, an initial minimum gift of \$5,000 is required.

With Mary as our example of the perfect steward, let us seek her aid in all of our stewardship efforts and answer "yes" to God's call of continuing to build the church for future generations.

For more information on joining the Magnificat Bequest Society, please refer to the ad, at left, in this issue of *Today's Catholic* or contact the Office of Planned Giving at (260) 422-4611 or esmith@fw.diocese-fwsb.org. You may also visit the Web site at www.diocesefwsb.org/development.

This information is for educational purposes only and is not intended for tax advice. Please consult with your professional advisor before establishing an endowment fund or planned gift.

Elisa M. Smith, CPA/PFS, is the director of Planned Giving for the Diocese of Fort Wayne-South Bend and vice president and director of financial planning for STAR Wealth Management, 127 W. Berry St., P.O. Box 10600, Fort Wayne, IN 46853-0600.

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SISTER MARGIE LAVONIS, CSC

Most graduation ceremonies are referred to as commencements. To commence is to begin. A graduation is an ending, but it is also a beginning. It ends one chapter of our lives and at the same time begins a new one.

Hopefully graduation is not an end to learning, just as receiving the sacrament of confirmation is or should not be the end of our religious education and faith journey. Education, including education in our faith, is a lifetime process. We either continue to grow or we will regress. There is no such thing as standing still.

I work for my congregation, the Sisters

of the Holy Cross, and spend a lot of time at our administrative headquarters located at Saint Mary's, Notre Dame. Many of our senior sisters live there. I am continually edified and challenged by their ongoing thirst for learning and their zest for life. They participate in many types of activities including those offered by our Saint Mary's College. Right now I am in a Spanish class with a sister who is 98. She hasn't missed a class, and she studies more than I do.

Unfortunately, it is sad that few of us reach our potential. God has given each person gifts and talents. It is our responsibility to discover, develop our own and use them for the building up of the body of Christ and the world. They are not for us alone. They are given to us to be shared with the community.

All who are graduating this year have been given the wonderful gift of an education, and it is up to you to decide how you are going to use it. Education is a lot more than learning skills to enable one to go out into the world and make a lot of money. The purpose of education is to help a person

become what God created him or her to be.

In the parable about the talents, a master gave his three servants a number of talents to develop and use. As the master in the story, Jesus will ask us what we did with the gifts God gave us. Will we be able to say that we developed them or not? Like the 98-year-old sister in my Spanish class, will we stay interested in life for as long as we are able and continue to grow?

Hopefully our diplomas will be more than framed documents hanging on some wall or put in a box somewhere. Our education should stimulate us to continue to discover and develop our gifts and use them to build the reign of God. It really doesn't matter how much we are given. What matters is how we use the skills and talents we have been given.

Finally, a good education is not just book knowledge. Hopefully it encompasses good values that will help us to live the Christian life.

I pray for God's blessing on all who have or will soon graduate. May you continue to grow in faith and knowledge and use the



YOUNG ADULT PERSPECTIVES

potential God has given you to make this world a better place for all.

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

All that glitters: Chasing glamour, inviting beauty

I have been watching "Dancing with the Stars" with an interest that verges on addiction. I enjoy the dancing, but it is the costume and makeup magic that draws me in every Monday night.

The tricks are wide ranging: spray-on tanner, fake eyelashes, body glitter, ornate costumes.

Swirled together, they create aesthetic fireworks.

During commercials, I grab my 5-pound weights and do tripe curls, huffing and heaving into toned conformity. Wedding and swimsuit seasons have arrived, and I'm not quite ready.

It seems nearly impossible for a young adult — even a grounded, faith-filled one — to resist bouts of beauty yearning and seeking. The pursuit can be a rollercoaster, ascending to arrogance, dipping to despondency, jerking you back and forth.

And yet, my understanding of beauty is deepening, and as a result, the rollercoaster is leveling off. The catalyst: a book by the late, great Catholic thinker John O'Donohue called "Beauty: The Invisible Embrace."

In the book's introduction, O'Donohue makes a profound distinction, writing, "It has become a habit of our times to mistake glamour for beauty." Though glamour can be alluring, it is fickle and hollow, fool's gold next to beauty.

Most of what the media presents as beauty — the images we mimic with calisthenics and cosmetics — is actually glamour. It can be applied and achieved because it is superficial.

"Beauty," on the other hand, "cannot be forced."

This simple sentence brought me great relief. If we cannot

manufacture beauty, then we need not chase it with such vigor. Sit ups, teeth-whitening strips, high-volume mascara — they may

on a gentle breeze of the Holy Spirit.

Here's another reassuring insight: Beauty is not a limited commodity to be coveted and clawed at, as reality TV and beauty pageants often imply. It is infinite, and it multiplies when celebrated and shared.

"When we say from our heart to someone: 'You are beautiful,' it is more than a statement or platitude, it is a recognition and invocation of the dignity, grandeur and grace of their spirit," O'Donohue writes.

It is a prayer. And prayer polishes the soul, which surfaces outwardly.

"It has become a habit of our times to mistake glamour for beauty."

JOHN O'DONOHUE, "BEAUTY: THE INVISIBLE EMBRACE"

achieve glamour, but they do not lead to beauty.

Rather, beauty is marked by "its ability to surprise," O'Donohue writes. "With swift, sheer grace, it is like a divine breath that blows the heart open." It is not plucked or tweezed, scrubbed or squeezed. It arrives

heart to someone: 'You are beautiful,' it is more than a statement or platitude, it is a recognition and invocation of the dignity, grandeur and grace of their spirit," O'Donohue writes.

It is a prayer. And prayer polishes the soul, which surfaces outwardly.

"Ultimately, it is the soul that makes the face beautiful."

That may sound suspiciously like what your mom always said, but it's true. And I've got it on good authority, verified by Miss America 2001, Angela Baraquio, a nationally recognized beauty. "To me, a beautiful person is kind, loving, generous, humble, respectful, honest, considerate, self assured and speaks from the heart," Angie told me. "The funny thing is, the more beautiful you are on the inside, the more beautiful you become on the outside, because beauty really does come from within."

In Angie's crowning moment, her inner and outer beauty converged. Here was a young woman who had honored her Catholic principles and gut instincts along the path to the pageant. She consulted her priest. She supported



TWENTY SOMETHING BY CHRISTINA CAPECCHI

other contestants. She prayed backstage. She embraced her personal style, eschewing the big hair and sequined dresses in lieu of a parted chignon and an unadorned satin dress so simple that it shocked some contestants.

But when she walked onstage, she caught the light and shimmered.

Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christinacap@gmail.com.

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EDITORIAL

California decision on marriage challenges us to deepen our witness

On May 15, in a 4-3 decision, the California Supreme Court declared that a proposition that stated that “only marriage between one man and one woman is valid and recognized in California” violated the equal protection clause of the California Constitution. In other words, not only must the State of California provide to homosexual civil unions all the rights and privileges of marriage, but, according to four judges, the California Constitution mandates that it be called “marriage” as well.

It is important to remember that Proposition 22 passed in a statewide vote eight years ago with more than 60 percent approval. Now, the California Supreme Court has not only disregarded the will of the majority of the people of California, but has likened laws that do not recognize “homosexual marriages” to laws that forbid interracial marriages. According to these judges, it is simple bigotry, and they know better.

In response to this decision of the court, the Catholic Bishops of California have made clear that “Catholic teaching maintains that marriage is a faithful, exclusive and lifelong union between one man and one woman joined in an intimate partnership of life and love — a union instituted by God for the mutual fulfillment of the husband and wife as well as for the procreation and education of children.”

In addition, Archbishop Neiderauer of San Francisco pointed out that “at a moment in our society when we need to reinforce the strength of marriage and family, this decision of the Supreme Court takes California in the opposite direction. This action challenges those in society who believe in the importance of the traditional understanding of marriage to deepen their witness to the unique and essential role that marriage between a man and a woman has in the life of society.”

Consider these words of Pope Paul VI from his historic 1968 encyclical, “*Humanae vitae*”: “Conjugal love reveals its true nature and nobility when it is considered in its supreme origin, God, who is love, ‘the Father from whom every family in heaven and on earth is named’ (Eph. 3:15). Marriage is not, then, the effect of chance or the product of evolution of unconscious natural forces; it is the wise institution of the Creator to realize in mankind his design of love. By means of the reciprocal personal gift of self, proper and exclusive to them, husband and wife tend towards the communion of their beings in view of mutual personal perfection, to collaborate with God in the generation and education of new lives.”

Indeed, as Pope Benedict XVI wrote in his encyclical on the topic of love, “*Deus Caritas Est*,” love is the primordial center of the cosmos. Christian civilization contributed this deeper appreciation of the dignity of marriage — and especially of the woman — to Western civilization. The equal dignity of men and women is something that modern society takes for granted, but the source of this insight and conviction is to be found in the Christian understanding of the human person. In a pagan society where wives could easily be tossed aside by a no-longer interested husband, St. Paul instructed husbands to love their wives unselfishly, to be faithful to them and to submit themselves to their well-being. It is no accident that the medieval idea of chivalry — of using masculine strength to protect women, children and the vulnerable — sprung from a Christian view of the world.

Service to the truth

In proposing that our society should maintain through our laws and customs the recognition that marriage reflects the complementary union of man and woman is not an imposition, but rather a service to the truth. Undeniably, our nation is filled with people of differing nationalities, races and creeds who may not perceive the truth in the same way. Christian citizens in a democracy should try to persuade their fellow citizens about what is truly good and engage in respectful dialogue — especially on an issue as fundamental to civilization as marriage.

Everyone has the right and responsibility to persuade his fellow citizens that his conscientiously held position is the right one. Then, in a democracy, it is up to the majority through referenda or elected representatives to make the decision. A decision establishing “homosexual marriages” should not be arrogantly imposed on the people as it was several years ago by four judges in Massachusetts and, now, by four judges in California.

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

Fire in the clinic!

One argument that is often made to justify destroying human embryos begins like this:

Suppose there is a fire in a fertility clinic. You are the only adult present, and there is a newborn baby and a tank of liquid nitrogen with 5,000 frozen embryos in the clinic. You can save only one of them before the place burns down — which would you choose?

Only the most passionate and radical extremist, so the argument goes, would save the container with the embryos instead of the newborn baby. This seems to demonstrate what advocates of embryonic stem-cell research have been saying all along, namely, that everybody makes a moral distinction between embryos and children, and that killing embryos cannot be on the same moral level as killing children. Embryo destruction, they conclude, poses no real moral problem if they are killed for research to benefit others.

Yet it is clear that this argument fails to justify what it proposes.

We can see this by modifying the storyline slightly. Imagine three beautiful baby sisters who were just born, lying together and sleeping in the same hospital bed. The father of these girls is in the waiting room down the hall. In another bed next to the girls is their mother, unconscious and recuperating from surgery. The father is the only person in the hospital ward, when suddenly a massive fire flares up. He runs down the hallway to rescue his family, but he can only choose one bed to roll out of the ward before the fire completely engulfs the room and makes it impossible to rescue anyone else. If he chooses to rescue his wife, rather than his three daughters, does that mean there is a moral distinction between his daughters and his wife? Does that in any way imply that he would accept the idea of his daughters being experimented on by researchers or sacrificed for science? Certainly not — such a conclusion would never follow from his action. The fact that he chose to save his wife would not indicate that he valued his three daughters any less than his wife, or that he viewed them as being “less human” than his wife. It might rather indicate that because he had spent a lot of time with his wife over the years, he was more emotionally attached to her, knew the sound of her voice and on a first emotional level responded to his lifelong friendship with her. It says nothing about how valuable his

daughters really are, even to their own dad. For the case of the embryos who might get left behind, the same is true: rescuing the infant says nothing about the embryos' intrinsic worth and dignity, because the rescuer may first be reacting to what is most familiar to him, namely, the newborn baby.

As a priest and bioethicist, I often am asked the awkward question of what parents should do with their “leftover” embryos following in vitro fertilization. Parental anguish and guilt are almost palpable in our conversations as they struggle to figure out a way to free their own children trapped in these frozen orphanages. Having personally met a number of such parents, I am convinced that some of them, if they had to “face the fire,” might well choose their own embryos over somebody else's newborn. The “family connection” runs deep, and I have even spoken with men who responded that for the case of their three daughters vs. their wife, they would stay in the clinic trying to save the whole family, even if it meant they would all end up perishing in the flames.

When it comes to a flash decision, then, as the fire rages in the clinic, this hypothetical case misses the essential question of what our moral obligations really are towards the human embryo. Instead, we are facing a hopelessly artificial and improbable triage situation, which can never be a legitimate basis for determining or deducing moral principles. In a frightening and difficult moment, it involves making split-second decisions, rather than engaging in calm, principled moral reasoning. As we proceed to make that awful decision, we may instinctively sense how the newborn baby is already moving along a path towards becoming an adult member of society. Saving the newborn thus contributes to a reasonably certain future outcome — whereas saving the embryos does not raise such practical certainty about their future or their ultimate fate. Some embryos from the tank might end up being implanted into their mother's womb but still die or undergo “selective reduction”; some might be destroyed because they are deemed “unfit” by clinic operators; others might be handed over to researchers for embryo-destructive experiments; many might still remain in the deep freeze indefinitely. If I were to grab the newborn out of the fire, that action says nothing meaningful about my thoughts on the



MAKING
SENSE OF
BIOETHICS

BY FATHER TAD PACHOLCZYK

moral value of human embryos trapped in the freezer but speaks more to a snap judgment about foreseeable outcomes in a crisis or triage situation.

This scenario reminds us that making complex moral decisions under duress is not easy and will necessarily depend on many factors — the particular circumstances, familial relations, perceived likely outcomes, and other emotional details of the case. It also reminds us how the process of reaching correct ethical judgments does not ultimately depend on dreaming up exasperating and unrealistic scenarios as the justification for those conclusions. The case of the fire in the clinic does remind us, nevertheless, that embryos are unfamiliar to us, so that we may react differently to them than we would to a fully formed baby. But it should also serve to remind us how embryos are not supposed to be familiar to us, and are not supposed to be in freezers in the first place, but only in the safe harbor of their mother's womb. This classic argumentative example of the clinic fire ultimately fails to engage the serious question of the inestimable worth of each embryonic human by a kind of sidestep maneuver that draws us into an emotional response based on what may be most familiar to us in a moment of crisis. In our world today, the clinic is not on fire, and we do not need to make a Solomonic choice between saving embryonic humans and those who are older. We ought to rather work toward building a society that cares for and safeguards them both.

Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org

No intercommunion based on the theology of the Eucharist

Why can't my non-Catholic relative who attends Mass every Sunday, receive Communion? (Answer in plain English please.) Anonymous

Intercommunion, the reception of the Eucharist in the Catholic Church by non-Catholic Christians (or reception by Catholics in other Christian churches) is a very touchy subject. Many Catholics who have a non-Catholic spouse or who have friends of other Christian traditions often perceive that an injustice is being perpetrated, and that Catholic limitations on intercommunion are contrary to the nature of the Gospel's teaching of love and acceptance.

The reasons behind the Catholic Church's limitations on intercommunion are generally misunderstood. The rationale behind the Catholic Church's limitations on intercommunion is not based upon a kind of moral or religious superiority. There are many believers — Presbyterians, Lutherans, Methodists, Episcopalians, Baptists and others — who are perhaps morally or religiously better Christians than nominal Catholics. But that is not what is at stake in intercommunion. The Catholic discipline of not practicing intercommunion is based upon a theology of the Eucharist: what it is, what it does and what it signifies.

It is clear from the New Testament and early Christian literature that the celebration of the Eucharist, the breaking of the bread, was part and parcel of the newborn church's self-understanding. In Luke's description of the first Christian community (found in Acts 2:43-47), it is clear that the common life, prayer and the Eucharist were the mainstay of the infant church; that link between community life and the eucharistic celebration is not insignificant.

Justin Martyr, a convert to Christianity writing about 60-70 years after the Evangelist Luke, lays down three prerequisites for admission to eucharistic Communion: baptism, acceptance of basic Christian doctrine, and a moral lifestyle.

Justin further emphasizes the importance of what the later tradition would refer to as "real presence" — the Eucharist is not to be received as ordinary bread and wine but as the flesh and blood of Jesus, who himself took flesh for our salvation.

Many Christian denominations do not, in fact, share the same understanding of the Eucharist that Catholicism holds, teaches and celebrates. Some view communion simply as a symbol and memorial of what Jesus has done for us. Such ideas about symbol and

THAT'S A GOOD QUESTION

memorial are ultimately insufficient; that is, they are not true enough.

Catholicism maintains that the Eucharist is more than a symbol: it is a special kind of sign, which effects or brings about what it signifies, it is technically called an "efficacious sign." Jesus Christ, in the words of the Council of Trent is truly present "body, blood, soul, and divinity," under the appearances of bread and wine. The Mass is also more than a memorial meal. It is a re-presentation of the paschal (from the Greek word for Easter) mystery: all the power and promise of Christ's life-giving death and resurrection are made present and available to us through the celebration of the Eucharist; it is not as though Jesus is "re-sacrificed" at the Mass — his one saving sacrifice is made present each time the Mass is celebrated. But doctrinal differences regarding the Eucharist are not the sole obstacle

to intercommunion.

We need to look at what the Eucharist signifies and effects (does) in order to understand precisely why intercommunion is, in actuality, a counter-sign to the Eucharist itself. Thomas Aquinas (1225-1274) teaches that the ultimate end (what he calls the *res*) of the Eucharist is the building up and strengthening of the unity of the church. The grace particular to the Eucharist is to draw communicants into greater unity in the body of Christ, the church, by — at the same time — signifying that unity.

The Eucharist, simply put, is both a sign and source of unity in the church. This notion is neither new to Aquinas nor unique to him. An ancient Christian document called the *Didache* contains what is arguably the most ancient Eucharistic Prayer. The prayer found in the *Didache* asks God not for private graces for individual believers, but to gather, protect, and safeguard his church. Thus the Eucharist is not only about uniting individual believers to Christ through a share in communion, but more fundamentally about uniting a community of believers together through their communion with Jesus Christ in the Eucharist.

When one receives the Eucharist, she is placing herself in communion of mind and heart with the church. It is an act which signifies not only a spiritual union with Christ, and, through him, with other members of the church, but it is also a public affirmation of the beliefs of that community and a commitment to the practice of the faith as it is experienced and shared by that community (recall Justin's prerequisites).

The reception of Communion by members of a differing Christian denomination cannot be a sign of unity among those believers when, in fact, significant differences in belief and practice remain between Catholics and those of other Christian traditions. Eucharistic Communion would then become a counter-sign: it would signify a unity which does not (yet) exist among these Christians. This lack of unity is an unhappy reality, but a reality nonetheless.

Praying publicly with Christians of other denominations (particularly through services of the Word) can be a rewarding and beautiful ecumenical venture. But sharing eucharistic Communion with other Christians would be a misuse of what the Eucharist is meant both to signify and effect. This also explains why Catholics should not receive communion in other churches (even if invited to do so); they should refrain not in arrogance, but actually with the humble recognition that receiving communion (however it is understood in that particular church) would offer a false sign of a communion that does not yet exist. So while we must strive for greater unity among all Christians, we should realize that the limitations on intercommunion are based not upon inequality or elitism (political and social categories), but rather are rooted in the very nature of what the Eucharist is and what it does.

Father Michael Heintz, rector of St. Matthew Cathedral, South Bend answered this question.

The pope and the universities

Benedict XVI had barely left the Catholic University of America on April 17 when the Catholic higher education establishment's spin machine shifted into high gear. One university president said that what most impressed him about the papal address to Catholic educators was what it was not: a dressing-down. Still another president cooed that she felt "affirmed." An administrator at yet another institution said that, as the pope hadn't cited "Ex Corde Ecclesia," John Paul II's concerns about Catholic identity were clearly old hat. One got the distinct impression from the spin that a lot of people thought they'd dodged a bullet — and were grateful they weren't going home to face irate alums and dubious donors. The "Benedict loves what we're doing" blah-blah has continued ever since.

The facts, to put it gently, suggest something rather more complicated. Consider these excerpts from the Holy Father's address:

"A university's or school's Catholic identity ... is a question of conviction — do we really believe that only in the mystery of the Word made flesh does the mystery of man truly become clear? Are we ready to commit our entire self — intellect and will, mind and heart — to God? Do we accept the truth Christ reveals?" (What percentage of this year's Catholic college and university graduates could honestly answer those questions with a convinced "Yes?")

"While we have sought diligently to engage the intellect of our young, perhaps we have neglected the will. Subsequently we observe, with distress, the notion of freedom being distorted. Freedom is not an opting out.

Freedom is an opting in — a participation in Being itself. Hence authentic freedom can never be obtained by turning away from God." (Might these sentences be printed, framed and posted in co-ed dormitories on Catholic campuses?)

"We observe today a timidity in the face of the category of the good ... an assumption that every experience is of equal worth and a reluctance to admit imperfection and mistakes. And particularly disturbing is the reduction of the precious and delicate area of education in sexuality to management of 'risk,' bereft of any reference to the beauty of conjugal love." (How many freshman orientation programs and student life offices on Catholic campuses would have to examine consciences here?)

"... I wish to affirm the great value of academic freedom. ... Yet ... any appeal to the principle of academic freedom in order to justify positions that contradict the faith and the teaching of the church would obstruct or even betray the university's identity and mission; a mission at the heart of the church's (teaching mission) and not somehow ... independent of it." (Will the theologians at prestige Catholic universities who affirm "Humanæ Vitæ's" teaching on the morally appropriate means of regulating fertility, the catechism's teaching on the disordered character of homosexual acts, and the teaching of "Ordinatio Sacerdotalis" on the inadmissibility of women to holy orders please raise their hands?)

The spin machine notwithstanding, Benedict XVI put serious challenges before the nation's leading Catholic educators. To resolve any doubts that the pope has a dif-



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

ferent idea of what befits a Catholic college or university than a lot of the Catholic higher education establishment, however, I propose a simple test.

Whether or not to produce Eve Ensler's *Vagina Monologues* — a "play" that mocks the settled teaching of the Catholic Church — has become a tedious annual ritual on many Catholic campuses. Prominent among them is Notre Dame: to the public mind, the flagship among U.S. Catholic institutions of higher education. There, the university's president, Holy Cross Father John Jenkins has allowed Ensler's "play" on campus, acquiescing to the demands of some Notre Dame faculty while rejecting the counsel of other distinguished faculty members and the arguments of the local bishop.

In the patristic period, disputes within and among local churches were submitted to the Bishop of Rome for adjudication. So here's my proposal and my test-case: let Father Jenkins send Pope Benedict XVI a copy of Ensler's "play," asking the pope whether he considers this material appropriate for production or useful for discussion on a Catholic campus.

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

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for May 25, 2008

John 6:51-58

Following is a word search based on the Gospel reading for the feast of the Body and Blood of Christ: Jesus speaking to the Jews about food and drink. The words can be found in all directions in the puzzle.

LIVING BREAD	HEAVEN	WHOEVER EATS
FOREVER	MY FLESH	THEMSELVES
THIS MAN	GIVE US	JESUS
UNLESS	SON OF MAN	DRINK
BLOOD	RAISE	LAST DAY
TRUE FOOD	FATHER	CAME DOWN
ANCESTORS	ATE	DIED

HIS FLESH

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

Sports

NO TRACK, BUT THREE COUGARS QUALIFY FOR NAIA MEET Three members of the University of Saint Francis track and field team have earned a trip to the 2008 NAIA Track and Field Championships in St. Louis, Mo. They are senior Adam Longworth, freshmen Nick Adams and freshman Jean Marqueling, a Bishop Dwenger grad. Marqueling, who competed in the weight throw in the women's NAIA Indoor Track and Field Championships, has the 14th best throw in the hammer nationally at 156 feet even out of 21 qualifiers. Competition in the NAIA Outdoor Track and Field Championships runs from May 22-24 at Ralph Korte Stadium in Edwardsville, Ill.

CYO athletes shine at City Meet

BY MICHELLE CASTLEMAN

FORT WAYNE — Saturday, May 10, marked another great day in the history of Catholic Youth Organization (CYO) track and field. Not only did the weather cooperate beautifully for the city meet at Bishop Luers High School, but five new city meet records were set — four girls' and one boys'.

St. John's New Haven Raider girls scored 109 team points to take home top honors once again for 2008. The Lady Cardinals from St. Charles were runner-up in the meet scoring 83 points. The team from St. Jude placed third with 71 points and the St. Vincent Panthers tallied 47 points to earn fourth place.

The Raiders were led by a first-place finish from their 4x100 relay team of Courtney Heddens, Kori Current, Leah Painter and Emily Lahman. The gold baton carriers set a city meet record clocking a 55.25 seconds which beat their own record of 55.86 from a year ago. Other blue ribbon winners for the Raiders were Painter in the

high jump (5-00) and Heddens with a record-breaking effort of 17.66 seconds in the 100-meter hurdles. This broke St. Vincent Mary Manning's 2003 record of 17.9.

St. Vincent got a stellar performance from Chris Widner.

The eighth grader was not only a double winner in her throwing events, but she also set meet records in both. Widner's 38 foot 7.5 inch heave in the shot put erased Kayla Zink's 2007 mark of 36-feet-2-inches.

Although under her personal best of 113-feet-09-inches set at the April 17 regular season meet, Chris's amazing discus toss of 101-feet-7-inches at the City Meet shattered the 90-feet-4-inches record held by Jennifer Byrd from St. Aloysius since 2005. Chris's father and 32-year veteran coach, Herb Widner explained, "Chris had good training ground." Chris is the third Widner daughter to hold the CYO record in the discus event.

Other double winners in the 2008 year-end showcase were Addie Reibold (St. Joseph/St. Elizabeth) in the 800- and 1,600-

meter runs and Ali Tippmann from St. Charles in the 100-meter dash and 400-meter run. The Lady Cardinals were also crowned in the 200-meter dash (Danielle Messman) and long jump (Paige Sordelet). Finally, Sordelet and Messman were joined by Erin McTague and Mary Beier to win the 4x200-meter relay adding 10 more points for St. Charles.

Boys' action

In boy's action, St. Charles won the "battle of the unbeaten" edging the St. John New Haven team 83-78 to win this year's city meet. St. Joseph/St. Elizabeth came in third place with 58 points, while St. Therese (51 points) and St. Jude (45 points) were not far behind in fourth and fifth.

The winners got first place in three out of the 12 events from Bryan Tippmann (discus), Austin Whisler (400-meter run) and Bobby Jauch (800-meter run). St. John New Haven also earned blue ribbons in three events. The Raiders were led by a triple winning effort from eighth-grader Andrew Hoffer who won both sprints and anchored the 4x100 relay team for teammates Conner McCann, Sam Johnson and Colin Stuerzenberger.

A phenomenal new time was

added to the boy's CYO record books in the 1,600-meter run. St. Jude's Andrew Eckrich turned in a 4:50.89 mile wiping out his own 5:03.14 pace from a year ago.

St. Therese got their first place finishes for the day out of triple winner Logan Dorman in the shot put, high jump and 4x200 meter relay. Other members of the winning relay were: Joshua Ware, Luke Little and Corey Leffers. Leffers also took the 100-meter hurdles. Finally, Andrew Yaney from St. Joseph/St. Elizabeth won

the long jump to round out the blue ribbon recipients.

"We had some great performances at this year's meet. The coaches did a great job of having their teams well prepared," said an excited meet coordinator Jacob Doctor.

Summarizing the season as many coaches might, St. Vincent assistant Therese German said, "Every year we are surprised at the accomplishments and improvements they (her team) achieve as they grow."



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ICCL baseball enters final phase

BY ELMER J. DANCH

SOUTH BEND — Christ the King in the John Bosco Division and St. Thomas Spartans of Elkhart in the Martin DePorres Division continue to be the only unbeaten schoolboy baseball teams in the Inter-City Catholic League as the circuit prepares to enter the final two weeks of action.

Meanwhile, Holy Family Blue holds the top spot in the junior varsity division, a full two games ahead of St. Joseph Gold of South Bend.

Christ the King dumped Holy Family from the unbeaten list with a stunning 11-1 victory behind the sterling two hit performance of Jake Stone.

The Kings' 12-hit offensive was powered by Sam Presnal and Denny Scanlon each of whom batted in three runs a piece. Bud Zeherda singled to bat in the only run for Holy Family.

St. Thomas also had a hitting offensive day in beating Corpus Christi, 11-2, with Bobby Norell collecting three hits and Alex Brewers, Corleone Desimone, Matt Hammond and Parker Devenney each smashing out two hits.

In the wildest slugfest of the year, St. Joseph Gold of South Bend outlasted St. Thomas Maroon of Elkhart, 14-9.

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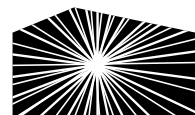
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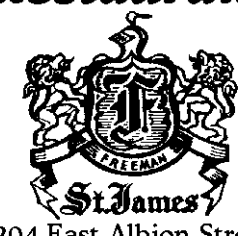
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The Chronicles of Narnia follow-up is more reliant on martial action

JOHN MCCARTHY

NEW YORK (CNS) — "You may find Narnia a more savage place than you remember," the dwarf Trumpkin warns the four Pevensie children on their return to the magical realm in "The Chronicles of Narnia: Prince Caspian" (Disney). He speaks the truth.

As exciting and well-crafted, if less emotionally absorbing, as 2005's "The Lion, the Witch and the Wardrobe," the follow-up is more reliant on martial action. This is in keeping with the bellicose second volume in C.S. Lewis' seven-part series, which has a thinner plot and affords less opportunity for character and thematic development.

The increase in the violence quotient is modest enough not to prevent "Prince Caspian" from qualifying as salubrious entertainment. However, it does edge the franchise closer to "Harry Potter" and other more secular films.

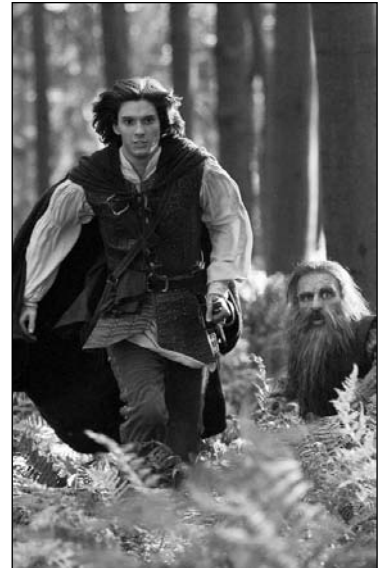
One year after the events of "The Lion, the Witch and the Wardrobe" (but 1,300 years in Narnian time), the Pevensie siblings (William Moseley, Anna Popplewell, Skandar Keynes and Georgie Henley) are summoned back to Narnia by the title character (Ben Barnes).

This time, their portal is not an armoire but a World War II-era London Underground station through which they're transported to an idyllic Narnian beach. Prince Caspian's uncle, Miraz (Sergio Castellitto), rules the kingdom following the invasion by his people, the Telmarines, who have forced Narnia's residents into hiding.

In the opening sequence, Caspian, rightful heir to the Telmarine throne, flees the castle when Miraz's wife gives birth to a son. Now dispensable, Caspian enters the forest where he encounters the suspicious dwarf Trumpkin (Peter Dinklage) and decides to summon the "Kings and Queens of Old" using the magic horn. The Pevensies quickly join forces with Caspian, who pledges to lead a revolt against Miraz.

The special effects and scenery are again top-flight, but the first hour feels choppy and slightly perfunctory. As the movie bides its time to the climactic battle, there's a spooky sequence involving the White Witch (Tilda Swinton) and a blood sacrifice.

Returning director and co-writer Andrew Adamson injects intermittently successful humor. The mouse Reepicheep (voiced by Eddie Izzard) is a clone of Puss in Boots from the "Shrek" movies, two of which Adamson directed. The attempt to spark a romance between Caspian and Susan, the eldest of the Pevensie siblings, feels obligatory. Their kiss, backed by a jarring pop song, seems patently artificial.



CNS PHOTO/DISNEY

Ben Barnes and Warwick Davis star in a scene from the movie "The Chronicles of Narnia: Prince of Caspian."

The continuation of the religious allegory revolves around whether Aslan, the messianic lion voiced by Liam Neeson, will return. Has he abandoned Narnia? Will he play the role of "deus ex machina"? Ardent believer Lucy claims to see Aslan, but Peter wants proof and grouchy Trumpkin is especially skeptical.

Caspian never upstages the Pevensie brood, a further indication that the saga's deeper import has not been lost, only temporarily eclipsed. In the one-dimensional role of heartthrob foil, Barnes is hampered by a faintly ridiculous accent that underscores Lewis' decision to make the Telmarines hotheaded descendants of swarthy pirates whose most noble hero isn't as reliable as the sensibly faithful Anglo-Saxons.

These ethnic and cultural overtones are minor compared to the movie's general attitude toward war, which some might find problematic. Courageous individual and communal sacrifice in the service of peace is the ultimate theme, and the costs of war are emphasized. But depicting armed conflict, no matter how honorable, as a feasible — let alone morally justifiable — solution is another matter.

This doubt is enforced by the movie's bloodless yet fairly graphic fighting, including two close-quarter stabbings, a decapitation and Susan's prolific use of her bow and arrow.

Nature plays a key role in vanquishing the enemy and is clearly on the side of the righteous and faithful, imparting a green message which serves to temper the film's more sanguine aspects.

The film contains much battle-field violence and deadly hand-to-hand combat, a decapitation, a brawl involving schoolchildren, some intense scenes of child peril and frightening sequences. The USCCB Office for Film & Broadcasting classification is A-II — adults and adolescents.

WHAT'S HAPPENING?

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

DEVOTIONS

All family rosary

Fort Wayne — The all family rosary will be Sunday, May 25, from 3:30-4:30 p.m. at MacDougal Chapel. The intention is for all families. Attending will be Father Pius from St. Vincent de Paul and Sister Carol Meyers, OSF, from the University of Saint Francis.

First Saturday Devotions

Saturday, June 7, devotions will be held at the following parishes: Fort Wayne — St. Joseph, 7:15 a.m.; St. Charles, 8 a.m.; Sacred Heart, 7:30 a.m.; St. Rose, Monroeville, 8:10 a.m.; St. Patrick, Arcola, 7:15 a.m.; St. Joseph, Garrett, 8:40 a.m. Call (260) 749-9396 to have your listing added.

German Mass celebrated

Fort Wayne — St. Peter Church, 500 E. DeWald St., will celebrate a German Mass at 11 a.m. on June 1. Father Charles Herman will be the celebrant, and the Fort Wayne Mennerchor and Dammendor will provide music. A German dinner may be purchased after Mass in the Pavilion. Both the church and Pavilion are handicapped accessible, as is the large parking lot.

Day of reflection

Mishawaka — A day of reflection will be held Wednesday, May 28, at St. Francis Convent, from 9:30 a.m. to 2:30 p.m. The theme for the day is "Ecclesiastes." Please bring your Bible. The cost is \$15 and includes lunch. Register by Friday, May 23, to (574) 259-5427.

FUNDRAISERS

Chicken and rib drive through

Fort Wayne — St. Therese on Lower Huntington Road will

have a Nelson's chicken and ribs drive-through on Sunday, June 1, from 11 a.m. to 4 p.m. Half chickens are \$6 each and full slabs of baby back ribs are \$8 each. Pre-sale tickets available after Masses Memorial day weekend or just stop by that day. Proceeds help buy bells for the bell choir.

St. Jude Eaglemania

Fort Wayne — St. Jude Parish will offer Eaglemania on Friday, June 13, from 5 p.m. to midnight. From 5-8:30 p.m. food, kids games and a talent show will be offered. From 9 p.m. to midnight a beer garden and junior and senior high dance extravaganza will finish the evening.

Precious Blood announces Funfest

Fort Wayne — Most Precious Blood Parish will have Funfest on Friday and Saturday, May 30 and 31. Friday offers food from

5-8 p.m. and music by Paul and Susan from 7-10 p.m. On Saturday kids games, Texas Hold 'em and Blackjack, hog roast, family fun, beer tent and a raffle. Loose Change will perform from 8-11 p.m. Free admission.

Christ Child garage sale time

Fort Wayne — The Christ Child Society will have a garage sale Friday, June 6, from 8 a.m. to 2 p.m. and Saturday, June 7, from 8 a.m. to noon at Queen of Angels activity center, 1500 W. State Blvd.

Luers Loot Garage Sale

Fort Wayne — The Luers Loot Garage Sale will be Saturday, May 31, from 8 a.m. to 2 p.m. A bag sale will begin at 1 p.m. Items may be dropped off any Saturday in May from 9-11 a.m. Large items may be donated by calling Meg Hanlon at (260) 456-1261 Ext. 3256.

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M. Sally Martin, 87, Most Precious Blood

Mishawaka

Guadalupe Clark, 93, Queen of Peace

Richard L. Gale, 71, St. Monica

Jerome Christopher Krakowski, 20, St. Bavo

New Haven

Mary Ellen Oberley, 85, St. Louis Besancon

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Dr. Rollin A. Lasseeter III, 68, Sacred Heart Basilica

Rose Mary LaPara, 89, Sacred Heart Basilica

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David W. Inwood, 80, St. Matthew Cathedral

Baltazar Juarez, 79, St. Adalbert

Edward R. Wachowiak, 73, St. Casimir

Leo Niespodziany, 74, St. Joseph

Helen B. Zakrzewski, 81, St. Adalbert

Lucille J. Wisnoewski, 87, Christ the King

Warsaw

Carmela Canzoneri, 84, Sacred Heart

Volunteer opportunities

South Bend — The Center for Hospice and Palliative Care, Inc. is in need of volunteers and invites mature individuals to register for training by calling the volunteer resource coordinator nearest to them. In the Elkhart area call Kathy at (574) 264-3321. In the Plymouth area call Angie at (574) 935-4511. In the South Bend area call Jackie at (574) 243-3100. The next training dates are: Elkhart - June 9,

12 and 13 from 9 a.m. to 5 p.m. Plymouth - June 18, 20 and 25 from 9 a.m. to 5 p.m. South Bend - June 17, 19 and 24 from 9 a.m. to 5 p.m. Volunteers will serve patients in their homes, in nursing homes or may also serve in office or clerical roles. In addition, individuals with licensure/certification in massage therapy, hair styling or notary public are also needed. Scheduling for volunteers is flexible.

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		CHANNEL 33 - WISE 10:30 A.M.	CHANNEL 16 - WNDU 10:30 A.M.	
June 1	9th Sunday in Ordinary Time	Father John Pfister St. Mary Huntington	Father Leonard Chrobot St. Hedwig and St. Patrick South Bend	
June 8	10th Sunday in Ordinary Time	Father David Voors St. Mary of the Assumption Decatur Airs at 6:30 a.m.	Father Glenn Kohrman St. Mary of the Lake Culver	
June 15	11th Sunday in Ordinary Time	Father Robert Schulte Cathedral of the Immaculate Conception, Fort Wayne	Father Bob Lengerich St. Pius X Granger	
June 22	12th Sunday in Ordinary Time	Father Gary Sigler Queen of Angels Fort Wayne	Father Chris Cox, CSC St. Adalbert and St. Casimir South Bend	
June 29	Feast of St. Peter and Paul Apostles	Father Larry Kramer St. Paul of the Cross Columbia City	Father Charles Herman St. John the Baptist South Bend	

Lapas family finds God's grace in suffering

BY KAY COZAD

VALPARAISO — "God never gives you more than you can handle," has become a weary verse for one talented and faith-filled young girl. Twelve-year-old Emilija Lapas is currently undergoing a special protocol of proton radiation as follow-up treatment for a cancerous tumor surgically removed from her spine that she hopes will be the final trial before regaining her health.

Emilija is the oldest of four children born to Paulette and Vilius Lapas and was only six months old when the young family moved to Fort Wayne in 1996. Mom, Paulette, holds a degree in nursing and enjoys being a stay-at-home mom. Emilija and her brothers Tomas, 9, John Paul, 4, and Marius, not yet a year old, are all homeschooled.

Dad, Vilius, served at Bishop Dwenger High School for four years as a religion teacher, after earning his degree in theology, followed by two years as youth director at the vibrant St. Vincent de Paul Parish, where they were involved as parishioners as well. In 2000, the family relocated to Michigan where Vilius studied law. And in 2003 with law degree in hand, the Lapas family moved back to Fort Wayne where Vilius worked with a federal judge.

Initial diagnosis

2005 dawned bright for the close-knit family, who by then had become firmly rooted in their work, faith and homeschool communities. At nine, Emilija was a "healthy, normal kid," recalls Vilius, until she began to be excessively thirsty. Following visits not only to their family doctor, but to several specialists across three states, Emilija, who was first thought to have hyperthyroidism, was diagnosed with a central nervous system germ tumor.

It was by God's intervention, says Vilius, that their doctor at Chicago's Children's Memorial Hospital, was a specialist with the particular type of brain tumor Emilija exhibited. "Her tumor," says Emilija's dad incredulously, "is only found in 2 percent of children. It's not easy to diagnose."

Recommended treatment was rigorous chemotherapy. But before Emilija was to begin her treatment, the family went on a pilgrimage to Italy to visit the shrine of St. Philomena, the patron saint of those with cancer, and like so many other events, the trip fell right into place.

"It was pretty cool, knowing there was a saint who was there," says Emilija. During the pilgrimage, the family was delighted to be part of an audience to see Pope Benedict the XVI where Emilija was able to shake hands with the pope. "That was probably the most amazing thing that's ever happened. I actually touched him. It was so exciting. ... When he looked at you, he had a nice, gentle, kind look in his eyes." She was also touched to see the pope pick her brother John Paul up and kiss him.

Treatment

Returning home, Emilija had immediate surgery to remove her thyroid, in treatment of other symptoms and for the next four months this resilient child was taken to the Children's Hospital in Chicago every three weeks for a five-day round of chemotherapy. "As terrible as it was," says Vilius, "God's grace was evident. We had support and so many comforts from people and the doctors." Of his daughter's courage he says, "Emilija was brave and went to every round of chemo smiling even though she knew how sick she would be. She just never complained."

A five-week round of radiation in Los Angeles followed and the return home found Emilija tumor free and in remission. Statistics showed the likelihood that the tumor would recur was 5-10 percent.

Remission

So for the next year and a half, the Lapas family got back to the joy of living. Emilija returned to her studies, which included her love of writing and reading.

"I've written some short stories ... and read about the saints. My favorites are St. Margaret Mary, St. Isaac and St. Zita, the patron saint of young girls," she says, adding that someday she would like to be a teacher and a published author. Tennis and basketball kept her now healthy body active. And going to Mass and playing with her friends and brothers felt normal again.

In July of 2007, the Lapas family again relocated for a job opportunity, this time to Valparaiso. Shortly thereafter, Emilija began to experience numbness in her feet, but her parents never even considered a recurrence of cancer. "We never dwelled on cancer. It was all history now. We just looked forward," says Vilius about his daughter's symptoms.

Recurrence

An MRI confirmed that the cancer was back, this time as a tumor on her upper spine. Emilija cried, says her dad, as he and his wife spoke with her about the tumor, and were touched when she said, "I'm not worried about me, but about you. You are so distressed."

That October, Emilija underwent yet another surgery to remove the new tumor. Following surgery she endured a procedure to harvest stem cells from her own bone marrow to be used later in her treatment. Two more rounds of high dose chemotherapy in Chicago brought her immune system to zero. Then with prayer, financial and child-care support from family and friends, Paulette and Vilius took Emilija for a three-month stay in New York for the stem-cell transplant.

God's grace

As Emilija suffered the ravages of the transplant, those who knew her supported her with prayers, cards, gifts, blood donations and financial aid.



PROVIDED BY THE LAPAS FAMILY

The Lapas family stands in front of their temporary housing while Emilija awaits proton radiation treatment for central nervous system cancer at M.D. Anderson Proton Radiation Center in Houston, Texas.

"It was nothing that we did. We didn't look for it," says Vilius, of the grandparents and the Roys and others, who cared for the boys while they were away, and the Blacks who loaned their new van to transport Emilija in a storm. "It's really a testimony to how God provides and takes care of us," he adds.

The family is grateful to Father Mark Gurtner, who anointed Emilija and conferred the sacrament of confirmation upon her as well. "Emilija's great and child-like faith is an incredible witness to all of us concerning what it means to trust God," he says.

Redemptive suffering

Though all who know her say Emilija is a courageous little girl, she says sometimes she doesn't feel so brave. "I've wondered 'why?' ... It's been hard ... but praying always is something that helped me. God is there and always with me," says this incredible survivor.

Her parents agree saying, "Emilija has a keen love for God. It's hard to understand why. ... But we've learned a lot from her. We see the truth about suffering. There's so much beauty in it. ... God works through people. It's touched and changed us tremendously."

More treatment

This month Emilija and her entire family traveled to M.D. Anderson Proton Radiation Center, in Texas, where she is receiving treatment of radiation therapy. "I'm not so worried about radiation," she says. "The doctors have all been really nice. They all want the best for me."

Hope for the future

Though these treatments have caused such physical hardships on this little lady as hair loss and extreme fatigue, she is most frustrated with being away from family, friends and home. But she has complete faith that this experience is God's will, saying, "I don't think this will change me much. I see what cancer is, and every day is a blessing. I think it will make me stronger and stronger in my faith. But I'll be the same."

Her parents are grateful to Fort

Wayne for their generous and continued support. "And thank you for prayers. Prayers have sustained us," they say. This they say is a story of community and grace. "It's the story of every family with a child with a serious illness. Emilija is not the only one. There are so many others who need help and care. We hope to spend the rest of our lives helping others."

Come join the Lapas Family FUNdraiser

A fundraiser will be held on June 28 from 5-8 p.m. in the Bishop Dwenger gym (door 5). Cost is \$15 for adults, \$5 for ages 6-17, five years and under are free with maximum \$60 per family. The evening includes a silent auction and 80/20 raffles, dinner and refreshments, activities for adults and children, and dancing to the music of Frankie and the Holy Rollers. A personal video message by "The Passion" star Jim Caviezel will also be shown.

A volleyball clinic for fifth through 12th graders, sponsored by the University of Saint Francis, who has adopted Emilija as an honorary team member, will be held from 2-4 p.m. in Bishop Dwenger's main gym on June 28 as well. Cost is \$10 per player. All proceeds go directly to the Lapas family.

For reservations contact Tricia at (260) 484-6840 or triciapost1@hotmail.com

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