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TODAY'S CATHOLIC

Events in Washington, around US mark 39th anniversary of Roe v. Wade

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — One thing that always stands out in the annual marches and rallies in Washington and across the country marking the anniversary of the U.S. Supreme Court's decision legalizing abortion is the crowd.

"People are always surprised by the number of pro-lifers that show up in Washington and in their own state capitals," said Carol Tobias, president of the National Right to Life Committee.

"The crowds are getting bigger and bigger each year and have more young people, which is encouraging for the pro-life movement and a shock for those who think abortion should remain legal," she told Catholic News Service Jan. 4.

And based on turnouts, this year will be no exception.

Tens of thousands of people from across the United States are expected to gather in the nation's capital Jan. 23 for this year's March for Life in Washington with the theme: "Unite on the life principles to overturn Roe v. Wade and with love protect mothers and preborn children — no exception, no compromise."

Several buses from the Diocese of Fort Wayne-South Bend will take participants to Washington, D.C., for the national march. Bishop Kevin C. Rhoades will celebrate Mass for diocesan participants on Sunday, Jan. 22, at St. Matthew Cathedral 3 p.m. in Washington, D.C.

The national march falls on a Monday, the day after the 39th anniversary of the Roe v. Wade decision, to allow participants to visit their representatives on Capitol

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CNS ARCHIVE PHOTO/BOB ROLLER

Gina Heitkamp displays a sign while sitting on the shoulders of Ben Fortkamp during the 35th annual March for Life rally in Washington in 2008. People from across the nation will march and protest in Washington Jan. 22 to mark the 36th anniversary of the Supreme Court's Roe v. Wade decision to legalize abortion.

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Letter objects to treating same-sex unions 'as if they were marriage'

BY MARK PATTISON

WASHINGTON (CNS) — A letter signed by more than three dozen U.S. religious leaders objects to the specter of religious groups being forced to treat same-sex unions "as if they were marriage."

"Altering the civil definition of 'marriage' does not change one law, but hundreds, even thousands, at once," said the letter, "Marriage and Religious Freedom: Fundamental Goods That Stand or Fall Together," released Jan. 12.

"By a single stroke, every law where rights depend on marital status — such as employment discrimination, employment benefits, adoption, education, health care, elder care, housing, property and taxation — will change so that same-sex sexual relationships must be treated as if they were

marriage," it said.

"That requirement, in turn, will apply to religious people and groups in the ordinary course of their many private or public occupations and ministries — including running schools, hospitals, nursing homes and other housing facilities, providing adoption and counseling services, and many others."

Four Catholic bishops were among the 39 religious leaders signing the letter: Cardinal-designate Timothy M. Dolan, archbishop of New York and president of the U.S. Conference of Catholic Bishops; Bishop Salvatore J. Cordileone of Oakland, Calif., chairman of the USCCB Subcommittee for the Promotion and Defense of Marriage; Bishop William E. Lori of Bridgeport, Conn., chairman of the USCCB Ad Hoc Committee for Religious Liberty; and

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SEMINARIAN CHRIS LAPP SERVES AT PAPAL MASS



PROVIDED BY CHRIS LAPP

Seminarian Chris Lapp, top step, right, was privileged to serve Mass for Pope Benedict XVI on Jan. 1, the solemnity of Mary, Mother of God, along with his classmates from the Pontifical College Josephinum while on pilgrimage in Rome.

TODAY'S CATHOLIC

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Seminary visits and March for Life



IN TRUTH
AND
CHARITY

BY BISHOP KEVIN C. RHOADES

This weekend I am traveling east for a number of engagements. On Thursday, January 19th, I will be traveling to the Pontifical College Josephinum, one of the seminaries where our diocese sends men for their priestly formation. It is a good opportunity not only to meet with the seminary rector and formation team about the progress of our seminarians, but also to meet individually with the eight young men from our diocese who are studying for the priesthood at the Josephinum, to discuss their spiritual, intellectual, and pastoral formation as well as their ongoing vocational discernment.

On Friday, I will celebrate the community Mass at the Josephinum. I noticed that the Gospel that day recounts Jesus' appointment of the twelve apostles. Our Lord sums up the duties of the Twelve in two simple phrases: "to be with him" and "that he might send them forth." For priests and future priests, these are important words to contemplate. I intend to speak to the seminarians about their call "to be with Jesus," to live in friendship and communion with him. This is at the very heart of the vocation to the priesthood. Only one who lives in intimate friendship with Christ can truly proclaim him to others.

What the Church needs most in her priests is that we be men of God, men in friendship with Christ. Only then are we able to be good priests for our people. In my homily, I will encourage the seminarians to see their time in the seminary as like the time the apostles spent with Jesus, learning from him, being with him, before being sent out on mission. For priests and seminarians, indeed for all of us, there are beautiful forms of prayer that nourish our friendship with Jesus and our life in Him: daily Holy Mass, the Liturgy of the Hours, Eucharistic adoration, lectio divina, and the holy rosary.

I will leave the Josephinum on Friday and drive to Lancaster, Pennsylvania, in my former diocese, to celebrate the Sanctity of Life Mass, a commitment I made quite some time ago, for the Order of Malta. This esteemed order, linked to the Holy See, has been a religious Order since the year 1113, when it was recognized by Pope Paschal II. It continues to follow its original principles — the defense of the Catholic faith and service to those who suffer.

At the Mass for the Order of Malta, which is also open to all, I will speak about the sanctity of life, offering some reflections on the Genesis story of Cain and Abel. Blessed John Paul II, in his great encyclical *The Gospel of Life*, wrote about this story of the first murder and said that this page of the Book of Genesis is "a page rewritten daily, with inexorable and degrading frequency, in the book of human history." It is a page rewritten daily here in the United States of America where there is an average of 42 homicides each day and over 3,000



TIM JOHNSON

Bishop Kevin C. Rhoades met with diocesan seminarians studying at Pontifical College Josephinum in Columbus, Ohio, on Jan. 19.

abortions each day.

We can learn so much today from the story of Cain and Abel. Human life is sacred. The blood of Abel cried out to God. The blood of the innocent continues to cry out today, the innocent victims of abortion, infanticide, homicide, war, and terrorism. Violence against human life continues in the millions who suffer from hunger and poverty, from human trafficking and drug trafficking, and a vast array of other threats to the dignity of human life.

When God asked Cain "where is your brother Abel?" Cain tried to cover up his crime with a lie. He said "I do not know. Am I my brother's keeper?" The answer to that question is "yes, we are." Whether our brother or sister is a tiny baby in the mother's womb or a child suffering from malnutrition in Africa, a teenager who has been drawn into a drug addiction or an elderly and lonely person in a nursing home, we are called to recognize each person as our brother or sister. God entrusts us to one another. And God entrusts to us women who have had abortions, women who suffer such deep wounds, psychological and spiritual problems, resulting from the abortion of their babies. We are called to reach out to them with the love and mercy of Jesus.

After the Mass in Lancaster, I will head to Washington, D.C., for the weekend activities of the annual March for Life. I am looking forward to Mass on Sunday with the hundreds of people, mostly youth, from our diocese who will join me for a 3:00 PM Mass at Saint Matthew's Cathedral in Washington. Sunday, January 22nd, is the 39th anniversary of the infamous Roe v. Wade decision in which a whole segment of our human family became excluded from the protection of the law and from the recognition that all people are created equal.

For the past 39 years, pre-born human beings have been unprotected and over 50 million unborn children have been legally killed in our nation. The culture of death prevailed as the Supreme Court committed our nation to an irrational determination of who counts as a human being, according

to location, within or outside the womb. The Supreme Court insisted on calling unborn human life "potential human life," as if passage through the birth canal turns a potential human being into an actual human being! Who of us would say that we were not yet persons when we lived in our mothers' wombs?

At our diocesan Mass in Washington, I will reflect on the words of Jesus in this Sunday's Gospel: "The kingdom of God is at hand. Repent, and believe in the gospel." Each of us individually is called to continual conversion, which is necessary for growth in holiness. Repentance or conversion is something deeply personal. And it is a life-long task. We all know areas of our life which need reform. We are truly blessed as Catholics with the gift of the sacrament of Reconciliation which makes sacramentally present Jesus' call to conversion and restores us to God's grace.

Conversion also has a social and communal dimension. On the anniversary of Roe v. Wade, we think of the repentance and conversion needed in our nation for the legal killing of so many millions of unborn children. Our country needs a metanoia, a change of mentality, one that recognizes the value and inviolability of human life and that the direct and voluntary killing of an innocent human being is always gravely immoral.

I look forward to participating again in the March for Life on Monday, January 23rd. Many busloads of people are coming from our diocese to participate. Prior to the March, I will be concelebrating the Youth Mass at the Verizon Center in downtown D.C.

After the March, I will continue on to Mount Saint Mary's Seminary in Emmitsburg, Maryland, to visit our nine diocesan seminarians studying there. As at the Josephinum, I will meet with the seminary rector as well as individually with our young men about their growth in priestly formation. I will also have the opportunity to celebrate Holy Mass for the Mount community on Tuesday, January 24th, the Memorial of Saint Francis de Sales, an exemplary priest and bishop.

I intend to speak to the community at Mount Saint Mary's about the priestly virtues of Saint Francis de Sales as an example for us today. In his day, Francis' task was the re-evangelization of the diocese of Geneva after the Protestant Reformation. He was quite successful in reviving Catholicism in the region. Thousands converted to the Catholic faith.

Our task today is the new evangelization within a culture of increasing secularism and relativism. The Church needs priests to be men of prayer like Saint Francis de Sales, men devoted to the Holy Eucharist, imbued with the spirit of pastoral charity, and intellectually prepared to proclaim and defend the Catholic faith. We need priests, like Saint Francis de Sales, who have a missionary spirit and pastoral zeal for the mission of the new evangelization.

Please pray for our priests and seminarians, and for Bishop D'Arcy and me. And, especially this weekend, please pray for a new culture of life in our nation and throughout the world. May the Blessed Virgin Mary and Blessed John Paul II intercede for us that we will always be strong in our defense of the sanctity of human life!

Tim Staples challenges men to deeper faith at conference

BY KAY COZAD

FORT WAYNE — All men of the Diocese of Fort Wayne-South Bend are invited to the second annual Diocesan Men's Conference, to be held on Saturday, Feb. 25, from 9 a.m. to 5 p.m. at the Allen County War Memorial Coliseum Expo Center, 4000 Parnell Ave., Fort Wayne, IN 46805.

Titled "A Call to Lead," this year's conference promises to inspire even the meekest heart with dynamic messages from keynote speakers Tim Staples, director of apologetics and evangelization at Catholic Answers, author and inspirational speaker Robert Rogers and Fort Wayne's own Franciscan Father David Mary Engo.

The conference, sponsored by Rekindle the Fire and the diocesan Office of Spiritual Development and Evangelization, will open with prayer and a blessing followed by a discussion on Confessions. The speakers will inspire those in attendance throughout the grace-filled day until 4 p.m. when the men will gather for a special Mass celebrated by Bishop Kevin C. Rhoades.

Keynote speaker Tim Staples will bring the compelling account of his faith conversion to the stage along with a commanding challenge to the men present to go deeper into their faith. Raised in a Baptist family, Staples began his probe into the Catholic Church during his service in the United States Marine Corps after a young Catholic Marine challenged him to learn what the Church actually taught.

"I began my investigation of Catholicism with an end in mind of proving it to be false, but ended up Catholic in the process," says Staples. And for the past 24 years he and his wife and four children have been active members of Ascension Catholic Church in Tierrasanta, Calif.

The powerful conversion led this Marine to his present day service with Catholic Answers where he holds several positions, including director of the Apologetics Department, supervisor of the Seminars Department, director of Radio and Television, which includes overseeing the No. 1 Catholic radio show, "Catholic Answers Live," member of the editorial board of *Catholic Answers Magazine*, and director of the Chastity Project, where he oversees the Catholic authenticity of each endeavor.

Staples hopes to see all men in the diocese with a curiosity or desire for faith at the conference.

He says, "I hope that anyone who has a desire for truth would come with open mind and open heart to all that God wills for them at this event. Whether they are skeptical or faithful, I hope they



PROVIDED BY TIM STAPLES

Tim Staples will be one of the keynote speakers at the second annual Diocesan Men's Conference held on Feb. 25 at the Allen County War Memorial Coliseum Expo Center from 9 a.m. to 5 p.m.

REGISTER SOON

Registration fee, that includes lunch, is \$35 for adults, \$25 for seniors or students of high school or college age. Parking at the coliseum is \$4 per car. Deadline for registration is Feb. 18, on-line at www.RekindleTheFire.net or by check mailed to "Rekindle the Fire" Office of Spiritual Development and Evangelization, attn.: Natalie Kohrman, 915 S. Clinton, Fort Wayne, IN, 46802.

For information call Joe Witulski at (260) 452-6875.

will come. God will take care of the rest."

His message will be one of challenge to men in the current secularized culture.

"I hope to challenge these men to go deeper into their Catholic faith," he says. "In a world that is increasingly anti-Catholic and anti-Christian in general, we, as Catholic men, are being called to take a stand for our Catholic faith wherever we are. In order to do that, we have to first be committed to that faith and then we have to know it so we can stand up for it."

He believes that his insight as a person who once was "outside looking in to the Catholic faith," but who now understands the richness of the faith may inspire others to go deeper and share it with others.

"I think my background brings with it a sense of urgency for all of us to get this faith of ours in our heads as well as in our hearts, not only for our own salvation, but so that many will be saved through us as well," says Staples.

Staples believes strongly in the power of conferences such as this men's gathering, and says, "I have been speaking at conferences like these for over 20 years now and I could never adequately put into words the magnitude of the fruits I have been able to witness over the years. Whether it be Catholics coming back to the sacraments after years of separation, non-Catholics discovering Catholicism, marriages being healed or Catholics simply going deeper in their faith, I have seen countless numbers of lives changes by the grace of the Holy Spirit working through conferences like these. ... Catholic men need to gather together to encourage each other in the fight for our faith as well as for our culture that in many ways has lost its collective mind."

His hope for the men of the diocese: "I am hoping that non-Catholics will see the truth and beauty of Catholicism, Catholics will be inspired to be better Catholics, but that all will go home knowing they are all the better for having come."



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

- Sunday, Jan. 22, 3 p.m. — Mass for Fort Wayne-South Bend participants at March for Life, Saint Matthew Cathedral, Washington, D.C.
- Monday, Jan. 23 — March for Life, Washington, D.C.
- Tuesday, Jan. 24, 7 a.m. — Mass at Mount Saint Mary's Seminary, Emmitsburg, Md.
- Wednesday, Jan. 26, 7 p.m. — Speech at Aquinas Symposium in Theology, Saint Mary's College, Notre Dame

Father James Rose dies

FORT WAYNE — Father James Rose, retired priest of the Diocese of Fort Wayne-South Bend, died Jan. 13 in Fort Wayne. He was 83.

James Rose was born in May of 1928 to Martin and Regina (Schuckel) Rose in New Haven. One of seven children, he attended elementary school at St. John the Baptist School in New Haven and later graduated from New Haven High School. Father Rose attended the Indiana Extension in Fort Wayne before he enrolled in Our Lady of the Lake in Syracuse, St. Gregory Seminary in Cincinnati, Ohio and finally Mount St. Mary's in Norwood, Ohio.

Father Rose was ordained into the priesthood for the Diocese of Fort Wayne-South Bend by Bishop Leo A. Pursley at the Cathedral of the Immaculate Conception in Fort Wayne on May 25, 1957. His first assignment was at St. Michael Church in Plymouth where he was parochial vicar for two years. During the next two decades Father Rose served as parochial vicar at the following parishes: St. Mary Church, Huntington, 1959-61; St. John the Baptist Church, New Haven, 1961-62; St. Peter Church, Fort Wayne, 1962-64; Corpus Christi Church, South Bend, 1964-71, and St. Patrick Church, Lagro, 1971-80.

He was assigned as chaplain at the Veterans Administration Hospital in Marion in September of 1980.

Father Rose retired in 2001, but by 2005 he was back in active ministry as priest assistance at St. Mary of the Angels Oratory, Big Long Lake, where he served every weekend until 2011.

St. Mary of the Angels Oratory Secretary Mary Bartlett recalls Father Rose's joy at being a priest. She says, "As a priest he was happy — always had a joke. He started every homily with a joke — that made everybody feel at ease."

"He was a very holy man who attended to details. He was the consummate pastor," Bartlett adds. During his years serving St. Mary's Father Rose rarely missed a weekend celebrating Mass for his parishioners. Bartlett says, "Because of his love for the Church and the people he came every weekend. ... He had a love for this church and we loved him too."

She describes the personal side of Father Rose, "He was a man of the land," who lived in a rural area near a lake, tending grapevines and pear trees — the fruit of which he would bring in buckets to share with his parishioners.



FATHER JAMES ROSE

Bartlett was always amazed that even with the disabilities Father Rose faced, including an amputated leg and open heart surgery, he "just kept on going." "He found a strength in all his disabili-

ties," she notes.

Long-time friend and retired priest Father Jacob Gall recalls his friendship with Father Rose. "He was a gentle person. ... He lived the Gospels, not just spoke of them." Father Gall, who knew Father Rose before he himself was ordained in 1962, also recalls all of the physical difficulties his friend endured over the years. "He never complained," says Father Gall, adding "One thing he taught me was when things happened to me, he would say, 'let it be.'"

Father Rose developed a great passion for the veterans in Marion when he was assigned as chaplain at the Veterans Hospital there in 1980. He first worked with them part-time and eventually was asked to serve full-time. "He had great respect from the veterans," says Father Gall.

His love for God's people showed not only in his great compassion for the veterans but in the youth of the parishes where he served over the years. Father Gall notes, "At Corpus Christi, when he was there, the youth loved him. He took an interest in their sports and activities." Even after he retired, Father Rose remained active in his ministry to assist at various parishes around the diocese.

"I will remember him as a kind and wonderful priest," says Father Gall. "I will miss him. ... I'm sure he had a lot of influence on those who knew him."

Father Rose is survived by brothers Thomas J. Rose of Fort Wayne, Kenneth C. (Jean) Rose of Carson City, Nev., and Donald William Rose of Fort Wayne; brother-in-law, Joseph Jereb of Fort Wayne; and nephew, David Rose of Avilla. He was preceded in death by his parents Martin and Regina Rose; brother Robert Rose; and sisters Doris Rose and Mary Ann Jereb. Mass of Christian Burial was held on Jan. 18 at the Cathedral of the Immaculate Conception in Fort Wayne. Burial in St. John Catholic Cemetery, New Haven.

Head of new Anglican ordinariate is a teacher, pilot and granddad

BY JENNY FABER AND JONAH DYCUS

HOUSTON (CNS) — The first head of a new ordinariate created for former Anglican parishes and individuals is a one-time sports-writer and a pilot and Houston seminary instructor who was ordained a Catholic priest in 2009.

Pope Benedict XVI announced the creation of the Personal Ordinariate of the Chair of St. Peter Jan. 1. It is intended to function like a diocese, but nationwide in scope, for former members of the Anglican Communion who have become Catholic.

The ordinariate will be based in Houston and led by Father Jeffrey Steenson, who was bishop of the Episcopal Diocese of the Rio Grande, based in Albuquerque, N.M., for three years before leaving to become a Catholic in 2007. He and his wife, Debra, have three adult children and one grandchild.

“What propels a person to leave his or her ecclesial home and make this journey into the Catholic Church is a desire to be in full communion with everything that the Catholic Church teaches is true,” Father Steenson said at a news conference in Houston Jan. 2. “One of those things is to be in communion with the pope. It is that desire to connect with that apostolic rock that will make a person make sacrifices.”

Father Steenson will be installed as the ordinary Feb. 19 in Houston. Because he is married, the 59-year-old Father Steenson will not be ordained a bishop and will not be able to ordain priests. He will, however, otherwise function as a bishop and will be a voting member of the U.S. Conference of Catholic Bishops, making him the only married member of that body.

At the Houston news conference, Cardinal Daniel N. DiNardo of Galveston-Houston called Father Steenson “a wise and prudent administrator who will bring a vibrant intellect and humility to his role as head of the ordinariate.”

Since soon after his ordination as a Catholic priest for the Archdiocese of Santa Fe, he has taught patristics, the study of the church fathers, at St. Mary's Seminary in Houston.

The day after the announcement in Rome, Cardinal DiNardo introduced Father Steenson at the news conference at Our Lady of Walsingham Catholic Church, which will be the principal church for the U.S. ordinariate.

The Personal Ordinariate of the Chair of St. Peter is the first structure of its kind in the United States and the second in the world. The other ordinariate is



CNS PHOTO/COURTESY ORDINARIATE OF THE CHAIR OF ST. PETER

Pope Benedict XVI has established a U.S. ordinariate for former Anglicans who wish to become Catholics and named a married former Episcopal bishop to head it. It will be led by Father Jeffrey N. Steenson, the former Episcopal bishop of the Rio Grande who was ordained a Catholic priest of the Archdiocese of Santa Fe, N.M., in February 2009.

Our Lady of Walsingham, which was established in 2011 to serve England and Wales.

The ordinariates are the result of appeals from Anglican communities to become Catholic as groups. In November 2009, Pope Benedict XVI issued an apostolic constitution, “*Anglicanorum coetibus*,” which authorized the ordinariates.

The U.S. ordinariate will include parishes, groups and individuals of Anglican heritage, which in the United States can include Episcopalian individuals and parishes. Parishes will be fully Roman Catholic, while retaining elements of the Anglican tradition in terms of music, liturgy, structure and prayers.

“Particularly in the area of worship and liturgy, Anglicans have a goodly heritage and the Catholic Church has always understood and appreciated that Anglican heritage,” Father Steenson said. “We hope the personal ordinariate can bring this Anglican literary culture into the life of the Church.”

Cardinal DiNardo and Father Steenson said Houston was selected as the base for the ordinariate in part because of St. Mary's Seminary. Father Steenson was a key player in the establishment of a formation program for Anglican priests applying for the Catholic priesthood at the seminary. St. Mary's has developed and the Vatican has approved a nine-month program of priestly formation for Anglican clergy who wish to become Catholic priests.

More than 100 former Anglican priests have applied to become Catholic priests for the U.S. ordinariate. To date, 47 have

been accepted for the second stage of a multi-stage process to become Catholic priests. Most of them will begin their formation at St. Mary's Seminary at the end of January.

In addition to clergy, nearly 1,400 individuals from 22 communities have inquired about entering the ordinariate. Two former Episcopal parishes — St. Peter of the Rock in Fort Worth and St. Luke's in Bladensburg, Md. — became Catholic this fall, with the intention of joining the ordinariate once it was established.

Ordained an Anglican priest in 1980, Father Steenson served Episcopal parishes in suburban Philadelphia and Fort Worth before becoming the chief pastoral assistant for the bishop of the Episcopal Diocese of the Rio Grande, which serves New Mexico and far west Texas. In 2004, he was elected bishop of that diocese.

He grew up on a family farm in North Dakota and received his theological training at Trinity Evangelical Divinity School near Chicago, Harvard Divinity School and the University of Oxford, where he received his doctorate in patristic studies in 1983. He spent a sabbatical year in Rome as he prepared for the Catholic priesthood, studying with seminarians from the Pontifical North American College and living with his wife at the Pontifical Irish College.

Father Steenson was once a sportswriter for *The News-Sun* of Waukegan, Ill. He also has a deep interest in general aviation, having restored a 1947 Cessna 120, which he has flown around the United States, and built a float-plane.

Since 2009, Father Steenson has been the Carl and Lois Davis professor in patristic studies at the University of St. Thomas and an assisting priest at St. Cyril of Alexandria parish in Houston.

“This is the culmination and the beginning of something new and exciting, and the ending of a lot of hard work, sacrifice and prayer on the part of many people,” Cassandra D'Antoni, a parishioner at Our Lady of Walsingham for 10 years, told the *Texas Catholic Herald*, newspaper of the Galveston-Houston Archdiocese.

“It is like excavating a buried treasure that we have all known about and cherished with love and prayer,” said Clint Brand, a long-time parishioner at Our Lady of Walsingham. “To have the opportunity to share this with the local Church, with the nation and the world, and to feel that we are participating and acting with the wider Church and the Holy Father, is spectacular, and the evangelistic opportunities are absolutely incredible.”

Recommendations for celebrating Year of Faith issued from Vatican

VATICAN CITY (CNS) — In an effort to help Catholics have a better and correct understanding of their faith and become authentic witnesses to Christ, the Vatican issued a list of pastoral recommendations for celebrating the upcoming Year of Faith.

The Congregation for the Doctrine of the Faith released a “note” Jan. 7 outlining the aims of the special year and ways bishops, dioceses, parishes and communities can promote “the truth of the faith,” the congregation said.

It also announced that within the Pontifical Council for Promoting New Evangelization, a secretariat would be set up to suggest and coordinate different initiatives. The new department will be responsible for launching a special website for sharing useful information on the Year of Faith.

Pope Benedict XVI wanted the Year of Faith, which runs from Oct. 11, 2012, to Nov. 24, 2013, to help the Church focus its attention on “Jesus Christ and the beauty of having faith in him,” it said.

“The Church is well aware of the problems facing the faith” and recognizes that without a revitalization of faith rooted in a personal encounter with Jesus, “then all other reforms will remain ineffective,” it said citing the pope's Dec. 22 address to the Roman Curia.

The year is meant to “contribute to a renewed conversion to the Lord Jesus and to the rediscovery of faith, so that the members of the Church will be credible and joy-filled witnesses to the risen Lord, capable of leading those many people who are seeking it to the door of faith,” the note said.

Critical to renewing one's faith and being a credible witness is having a firm and correct understanding of Church teaching, it said.

Because the year's start, Oct. 11, coincides with the anniversaries of the opening of the Second Vatican Council in 1962 and the promulgation of the Catechism of the Catholic Church in 1992, it would be an auspicious occasion to make the work of the council and the catechism “more widely and deeply known,” it said.

Please Join Us!

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Saturday, January 28, 2012

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Catholic lawmakers highlight priorities beyond 'right-to-work'

INDIANAPOLIS — While the "right-to-work" issue continues to overshadow business at the Statehouse, Catholic lawmakers are working on a range of issues beyond "right-to-work" for the 2012 legislative session.

Rep. Rebecca Kubacki, R-Syracuse, said one of her priorities this year is to make rural communities safer by putting methamphetamine labs out of business. Kubacki hopes to do this by making the raw ingredients to produce methamphetamine impossible to get without a prescription, which is the main tenant of her bill HB 1022.

"While the legislature had the best of intentions to address this issue last session by reducing the amount of ephedrine and pseudoephedrine (PSE) available for purchase and to catalog consumers via a real-time electronic tracking system," said Kubacki, "it is not enough to effectively prevent the spread of clandestine meth labs and meth usage in our state."

"We need to attack this issue at the source," Kubacki said. "We must do more to restore and strengthen our communities from the damaging effects of this drug." "A prescription for this drug would significantly reduce wrongdoing as has been the case for the state of Oregon, the first state to adopt such a measure," said Kubacki.

She is also working to help low income families make ends meet. House Resolution, HR 4, authored by Kubacki, urges Congress to pass legislation to include personal hygiene items under the coverage of the Supplemental Nutrition Assistance

Program (SNAP) umbrella.

"Low-income Hoosiers on this program do not have the means to purchase necessary personal hygiene items to take care of their family, whether it is purchasing basic necessities such as diapers or soap," said Kubacki. "Mothers should have a choice. If they are getting \$250 in food stamps, mothers should be able to buy those basic hygiene items that their family needs."

She said, "Our church collects these items and once per week allows needy families to come get personal hygiene items. We run out so fast because these items are in such demand. If they can buy potatoes chips, why can't they buy diapers?"

"They need personal hygiene items in order to apply for and obtain full-time or part-time employment and to assist in the maintenance of their general health," Kubacki said. "Without employment, these individuals will be unable to return to mainstream society."

SNAP is a federally funded nutrition program previously known as the federal Food Stamp Program. The program does not currently cover personal hygiene items.

Rep. Sue Ellspermann, R-Ferdinand, said she will continue to work to revitalize Indiana's rural areas by authoring a bill giving incentives for new businesses and entrepreneurs. Ellspermann's bill, HB 1241, allows countywide districts to provide and retain new jobs with special financing tools. Ellspermann says the bill is a way to allow county-wide districts "to



INDIANA CATHOLIC CONFERENCE

BY BRIGID CURTIS AYER

pay it forward," by supporting and providing financial assistance to new small businesses or entrepreneurial endeavors in these rural areas.

"What this bill does is it really encourages and provides financially for those counties to support small business development and entrepreneurship as a way to revitalize those hometowns that have lost young people and local businesses," Ellspermann said.

Ellspermann also is authoring a bill to curb the dispensing of abortion inducing drugs. Ellspermann's bill, HB 1214, requires that only a physician who meets certain conditions may administer to a pregnant woman an abortion-inducing drug, and sets forth the procedure the physician must follow.

"If it's going to be done, we need to ensure it is done in the safest manner. There are court cases that are being heard involving the abortion inducing drug itself to stop it, at this point we can't stop it," said Ellspermann, who describes herself as "very pro-life."

Ellspermann said, "Until this can be stopped, it is the least we can do to make it as safe as possible, and require the proper after care."

The legislation also requires a

ing board are public records.

Currently, surgical abortion is regulated to ensure the safety of the women and to ensure that women know the consequences and risks of their decision. However, there are no regulations governing abortion providers who dispense these drugs. In some instances, abortion inducing drugs can be dispensed without even an examination.

The Indiana Catholic Conference, (ICC), the Church's official watchdog for public policy in Indiana, is following approximately 100 bills. Most will not receive a hearing. Below are some of the more salient bills, which the ICC supports and hope will move during this short session.

Indiana Catholic Conference Priority Bills

Human Trafficking. SB 4, ICC supports the bill.

It increases the penalties and expands the definition of human trafficking beyond the current definition to include participating in sexual conduct (in addition to prostitution). It also adds a special category for children under 16. The effort is to create the law prior to the Super Bowl since this type of activity has been known to exist with other Super Bowl venues.

Abortion-inducing drugs. HB 1214 and SB 282, ICC supports.

The bills attempt to regulate drugs such as RU 486. At this time, surgical abortion is regulated to ensure the safety of the women and to ensure that women know the consequences and risks of their decision. However, there are no regulations governing abortion providers who dispense these drugs. Moreover, in some instances this can be done without even an examination.

Health care profession, conscience clause. HB 1014. ICC supports.

It provides that a health care professional may not be required to dispense a drug or medical device if the health care professional believes the drug or medical device would be used to: (1) cause an abortion; (2) destroy an unborn child; or (3) cause the death of a person by means of assisted suicide, euthanasia, or mercy killing.

Child and dependent tax credit. HB 1143. ICC supports.

The bill, authored by Catholic lawmaker Representative John Day, D-Indianapolis, would provide a state tax credit for families with child and dependent care expense. It would allow 50 percent of the federal tax credit. The program would provide real support to working families struggling to meet its other obligations. The bill limits eligibility to families with adjusted gross income below \$45,000.

Food stamp assistance after drug conviction. SB 102. ICC supports.

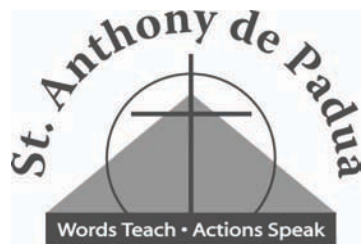
The bill, authored by Catholic lawmaker Senator John Broden, D-South Bend, would remove the prohibition of persons convicted of drug offense from receiving food stamps. The bill would grant eligibility to those who have not been convicted of another drug offense in the previous five years before applying for food stamps to receive food stamps.

School voucher program eligibility expansion. SB 198 ICC supports.

It would provide eligibility to all who are income eligible; it would make current Catholic school families eligible. And SB 331 would provide eligibility for older siblings in families who receive a voucher. Currently, an older student already in the non-public school is not eligible for assistance even though the younger child is.

Scholarship tax credit eligibility expansion. SB 296. ICC supports.

It would expand eligibility for the program to all students in grade 8 currently enrolled in a non-public school. Present law prohibits current non-public students, not previously receiving a STC scholarship, from being eligible.



Catholic Church

Men's Retreat

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Retreat Master Father Larry Richards

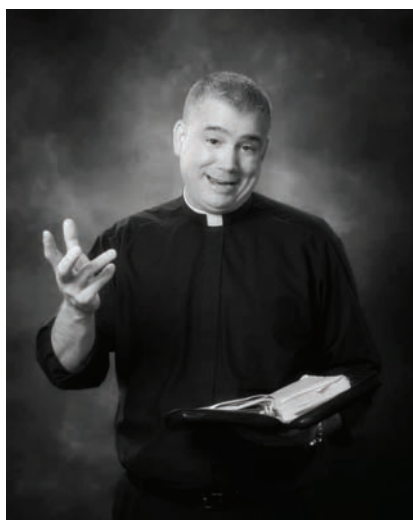
When: Saturday, February 11 9am-4pm
Holy Hour at 8am, Mass at 4:30pm

Where: St. Anthony de Padua Church
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South Bend, IN 46615

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Who: All men ages 16 & older welcome

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Supreme Court upholds church school's exception to laws against firing

WASHINGTON (CNS) — The Supreme Court Jan. 11 upheld the idea that a “ministerial exception” to anti-discrimination laws means the church can't be sued for firing an employee who the church classified as a minister. For the first time, the court held that such an exception to federal employment laws exists. The unanimous opinion reversed a ruling by the 6th U.S. Circuit Court of Appeals. The opinion written by Chief Justice John Roberts said *Hosanna-Tabor v. EEOC* was the first Supreme Court case to raise the question of whether a ministerial exception exists and the unanimous conclusion of the court was “yes.” Roberts wrote: “The members of a religious group put their faith in the hands of their ministers. Requiring a church to accept or retain an unwanted minister, or punishing a church for failing to do so, intrudes upon more than a mere employment decision. Such action interferes with the internal governance of the church, depriving the church of control over the selection of those who will personify its beliefs.” The court stopped short of saying whether the exception would apply to nonministerial employees and left open the possibility that the Michigan Lutheran school teacher who sued might have a case under another legal argument. The court also pointedly avoided setting boundaries for who can be considered a religious employee, concluding only that Cheryl Perich fit the definition. The decision was quickly hailed by advocates for the Catholic Church, which had been among entities urging the court to support *Hosanna-Tabor* Church; the school has been closed for several years. Bishop William E. Lori of Bridgeport, Conn., chairman of the U.S. bishops' Ad Hoc Committee for Religious Liberty, called it “a great day for the First Amendment.” In a statement issued by the U.S. Conference of Catholic Bishops, Bishop Lori said the ruling makes clear “the historical and constitutional importance of keeping internal Church affairs off limits to the government — because whoever chooses the minister chooses the message.”

Philly school mergers, closures signal new model of Catholic education

PHILADELPHIA (CNS) — Jan. 6, traditionally celebrated as Epiphany, represented a true epiphany for thousands of Catholic school parents and students in the Archdiocese of Philadelphia. On that day, the Blue Ribbon Commission formed by Cardinal Justin Rigali a year earlier, formally presented its final report to his successor, Archbishop Charles J. Chaput. While the scope of its recommendations were not unexpected, it was nevertheless stunning. If the recommendations are fully implemented, 45 of the 156 mostly parish-based elementary schools will cease to exist at the end of the present school year as will four of 17 archdi-

WOMAN AT CHURCH SERVICE PRAYS MARKING SECOND ANNIVERSARY OF EARTHQUAKE IN HAITI



CNS PHOTO/SWOAN PARKER, REUTERS

A woman prays during a church service to mark the second anniversary of the 2010 earthquake in Port-au-Prince, Haiti, Jan. 12. The quake claimed the lives of an estimated 316,000 people, destroyed hundreds of schools, crippled infrastructure and left 1.5 million people homeless.

ocesan high schools. In the case of the high schools — West Catholic, Monsignor Bonner-Archbishop Prendergast, St. Hubert and Conwell-Egan — it is an outright closing, with the students free to choose any other existing high school. Technically the elementary schools are not closing. They are combining with one or more other schools at another location to form an entirely new school, but in the minds and hearts of the parents and students involved, their school is closing. The report recommendations were first explained by Blue Ribbon Commission members to pastors, principals and directors of religious education at a morning gathering at Neumann University in Aston. It was repeated in a shortened version in the afternoon at a packed news conference at the Archdiocesan Pastoral Center. In a letter sent to all parents and guardians, Archbishop Chaput wrote of the trends that are impacting Catholic education in the archdiocese — declining baptisms, an increase in charter schools and the rising cost of education, which have resulted in higher tuition costs for parents and heavy operating deficits for schools. Because of this, many of the affected schools were forced to eliminate such programs as art, music, foreign language, library, physical education and technology, among others. At the news conference, Archbishop Chaput commended the 16-member Blue Ribbon Commission for its work, and said,

“I hope the people in the archdiocese join me in thanking them because we owe them a debt of gratitude.”

February consistory to create new cardinals will feature changes

VATICAN CITY (CNS) — In part to avoid giving the impression that becoming a cardinal is a sacrament or quasi-sacrament, Pope Benedict XVI will use a revised, streamlined prayer service to create 22 new cardinals in February. “The rite used up to now has been revised and simplified with the approval of the Holy Father Benedict XVI,” the Vatican newspaper, *L'Osservatore Romano*, reported Jan. 7. The paper said there would not be a “ring Mass” the day after the consistory; the new cardinals will receive their red hats, their cardinal rings and the assignment of their titular churches in Rome during the same ceremony Feb. 18. They still will celebrate Mass with the pope the day after the consistory; at the beginning of the Mass, the first of the new cardinals — Cardinal-designate Fernando Filoni, prefect of the Congregation for the Evangelization of Peoples — will express thanks to the pope on behalf of the group. The ritual was revised in order to maintain an atmosphere of prayer, while not giving the impression that becoming a cardinal

is a liturgical event, the newspaper said. “The creation of new cardinals should be located within a context of prayer while avoiding any element that could give the idea of a ‘sacrament of the cardinalate,’” it said. “In fact, historically the consistory was never considered a liturgical rite, but rather a meeting of the pope with the cardinals in relation to the governance of the Church.”

Texas bishops applaud court decision to uphold sonogram law

AUSTIN, Texas (CNS) — Texas Catholic bishops applauded the Jan. 11 decision of the U.S. 5th Circuit Court of Appeals allowing the state to enforce a sonogram law requiring abortion providers to offer women the opportunity to view the ultrasound images of their unborn children. “Providing mothers access to sonograms informs them about the risks and complications associated with abortion,” said Cardinal Daniel N. DiNardo of Galveston-Houston. “These consultations save lives by educating mothers who may not realize that the child in their womb is exactly that — a unique, irreplaceable human life.” His remarks came in a statement released the same day in Austin by the Texas Catholic Conference, the public policy arm of the state's bishops. The ruling by a

three-judge panel of the appeals court ruling overturned a U.S. District Court judge's temporary injunction against enforcing the measure that requires doctors who perform abortions to show sonograms to patients, and describe the images and fetal heartbeat. With the 5th Circuit's ruling, state officials can set a date for enforcing the law even though the case now goes back to the lower court for a final ruling. The state's bishops made the sonogram law a high priority during the previous legislative session because they said it would help mothers recognize the humanity of their unborn children and choose life. Archbishop Gustavo Garcia-Siller of San Antonio said he was particularly impressed by Chief Judge Edith Jones' recognition of the state's legitimate interests in protecting life. “The court today acted to protect the smallest voices of those whom God already knows, alive in their mothers' wombs,” he said.

Proposed Vikings stadium sites near Minneapolis basilica raise concern

MINNEAPOLIS (CNS) — Father John Bauer, rector of the Basilica of St. Mary in Minneapolis, called on parishioners and community members to contact government officials to voice concerns about two proposed Vikings stadium sites near the church, particularly one that would be about 300 feet away. Minnesota Gov. Mark Dayton and city officials were collecting feedback and formal proposals regarding the sites for a 48-hour period ending Jan. 12. Father Bauer wrote a letter and emailed parishioners stating that while he wants the Vikings to stay in Minnesota, a nearby stadium could negatively affect the basilica. It could impact parts of the community the church serves, he said. “I am concerned that nothing hinder us from serving the greater Minneapolis community, or prevent people from continuing to make the basilica their spiritual home,” he wrote. The congregation of more than 6,300 households is made up of many people from the larger Twin Cities metro area and suburbs. Traffic flow and parking, Father Bauer said, is already challenging. “The addition of the stadium would make this even more daunting,” he said, for Sunday liturgies as well as regular events and activities. Father Bauer said the proposed sites could affect significant revenue streams such as the space the basilica rents out for a charter school. The closest proposed site, on Linden Avenue, would affect the basilica's largest fundraiser, the Basilica Block Party, eliminating the main stage site. The event money goes toward restoration and maintenance on the basilica, which is a site on the National Register of Historic Places. Father Bauer said the construction also could impact or possibly “harm” the historic building. “Stadium construction may well cause additional structural damage to our historical buildings,” he said.

St. Jude's student spends holiday cash on gifts for Adopt-a-Family

FORT WAYNE — One family has a reason to stay jolly after the Christmas season thanks to generosity of a Fort Wayne middle school student and the Salvation Army's "Adopt-a-Family for Christmas" program.

When Janelle Andorfer, an eighth-grader at St. Jude Catholic School, Fort Wayne, received a large Christmas check from her grandfather, the year's hottest gift items were the last things on her mind.

Instead of heading straight to the mall, Andorfer looked for opportunities to spread holiday cheer to less fortunate families.

She learned that Josette Rider, CEO of Big Brothers Big Sisters, was searching for more volunteers to help buy and deliver presents to local families in need and she jumped at the opportunity to make good use of her grandfather's gift. Just in the nick of time, Andorfer and Rider set out to find gifts for an 11-year-old girl.

Among the gifts Andorfer and Rider purchased for their "adopted" Christmas family were new clothes, a warm winter coat and lip gloss — a staple accessory for any preteen girl. With the help of volunteers like Andorfer and Rider, the Salvation Army and its partners like Big Brothers Big Sisters were able to provide hundreds of Fort Wayne families with presents for Christmas morning.

Holy Cross Village awards inaugural St. Brother Andre Exemplary Service Award

NOTRE DAME — Velma Harris, a certified nursing assistant and resident caregiver, was presented with the inaugural St. Brother Andre Exemplary Service Award on Friday, Jan. 6, by Holy Cross Village. Harris is a long-time, dedicated caregiver employed by Holy Cross Village at Dujarie House.

The award is presented to a "front line" healthcare worker in honor of St. Brother Andre.

Brother Andre was canonized last year in Rome to become St. Andre. Brother Andre was a humble worker, and the Brother Andre Exemplary Service Award will be given annually to that person regardless of rank, position or ministry who, like Brother Andre, is one with the people served, knowing that the ills and infirmity they assist with today will be theirs tomorrow.

Bishop Luers Performing Arts Department recognizes benefactor

FORT WAYNE — Rose Ann Scranton, class of 1971, was honored by Bishop Luers High School Performing Arts Department at the school on Sunday, Jan. 8, at a ribbon-cutting ceremony as a

AROUND THE DIOCESE

RIGHT TO LIFE CLUB ACTIVE IN PRO-LIFE MOVEMENT



TOM UEBBING

Indiana University at South Bend (IUSB) pro-life activists gathered outside a South Bend abortion business on Dec. 16 to pray and sing Christmas carols. From left are TheaMarie Burns, Valerie Warrell, Rachel Warrell, David Weist, Miriam Copenhaver and Cindy Black, director of the Office of Youth Ministry in the Diocese of Fort Wayne-South Bend. The IUSB Right to Life Club is made up of pro-life students working together to raise awareness of life issues at IUSB. Some of the club's activities include informational events, and a chalkwalk on campus sidewalks every semester to make the pro-life message visible.

major benefactor to its stage renovation project.

The contribution to the project was made from a bequest from Marie Scranton, class of 1973.

Rosie Scranton has been a loyal patron of the Bishop Luers Drama Department and the high school and her generosity, coupled with the gifts of other contributors, enabled the school to give a high tech and fresh look to the over 50-year-old stage.

Committee members parent Matt Schenkel, student Nick Ehinger and Performing Arts Chair Karlene Krouse assisted in the decision-making process, which led to state-of-the-art lights, a computerized lighting system, and LED bulbs, which burn cooler and save energy, for the stage. Also added were new stage curtains and a cyclorama, which gives additional color and enhances theatrical performances. The Drama Department was also able to purchase a new wireless microphone system that completed a sound system project that was begun two years ago.

Bishop Dwenger offers ACT/SAT prep course

FORT WAYNE — Bishop Dwenger High School is offering an ACT/SAT prep course on Tuesdays and Thursdays from 6-7:30 p.m. to begin on Tuesday, Jan. 24, and end on Thursday, March 8.

The 14 sessions will include test familiarity, pacing, strategies, as well as a review of English, math and science concepts. The Tuesday sessions will focus on critical reading, writing and grammar, while the Thursday sessions will address math and science.

The class fee is \$195 and includes both an ACT text and SAT text for the course. The class is open to any high school student in the Fort Wayne/Allen County area. For more information and registration call Bishop Dwenger High School at (260) 496-4700 or visit www.bishopdwenger.com.

Office of Worship posts liturgical trainings

FORT WAYNE — The Office of Worship has organized diocesan liturgical trainings in February and March for extraordinary ministers of Holy Communion (at Mass, or to the sick and homebound) and lectors. The specific dates and locations, as well as the full registration form (cost is \$15 per training), can be found online at www.diocesefwsb.org/wp-content/uploads/2012/01/Trainings-brochure-2012.pdf.

Holy Cross institutions to hold 'Holy Cross Harvest' for food bank

NOTRE DAME — The Holy Cross institutions of Saint Mary's College, Holy Cross College and the University of Notre Dame will hold their second Holy Cross Harvest together, "harvesting" food and monetary donations for the Food Bank of Northern

Indiana. The event will run from Jan. 23 to Feb. 14.

The 196 pantries the food bank supplies saw a 100 percent increase in demand in 2011 from 2010. The Community Food Pantry of St. Joseph County, the largest in the food bank's network, saw a 38 percent increase in the amount of households it helped in 2011. The food bank serves the counties of St. Joseph, Elkhart, Marshall, LaPorte, Starke and Kosciusko.

Milt Lee, executive director of the Food Bank of Northern Indiana, said of the Holy Cross Harvest, "The timing is great for these institutions of higher learning to make such a strong statement of commitment to the issue of hunger."

Saint Mary's College, which held a food drive in the fall of 2011, encourages students, faculty, and staff to make monetary donations in the college's name on the food bank's website www.foodbankofnorthernindiana.info/. A donation of \$1 provides up to eight meals for an individual.

Notre Dame is asking for donations of non-perishable food items at community food drop locations at the Hammes Notre Dame Bookstore, the Hammes Bookstore and Romy's Café at Eddy Street Commons.

Bishop Rhoades, Father Engo to speak at Marriage and Family Conference in March

NOTRE DAME — The diocesan Office of Family Life will be hosting the second biennial Diocesan Marriage and Family Conference on Saturday, March 24, at the Notre Dame Conference Center (McKenna Hall). The conference will be held from 9:30 a.m. to 4:30 p.m.

Bishop Kevin C. Rhoades will open the conference with morning prayer and a reflection. Father Bob Lengerich, who is a regular speaker at the diocesan Conferences for Engaged Couples, will speak at the first plenary session on "What the Theology of the Body Means for Marriage."

Franciscan Father David Mary Engo will speak at the second plenary session on "The Mission of the Christian Family."

The conference will also feature three break out sessions, each of which will include four workshops from which to choose. Topics will include theology of the body, work and celebration in the family, parenting issues, dealing with infertility, prayer in marriage and family life, dealing with divorce, the Christian family as the church of the home and dealing with homosexuality.

Confirmed workshop speakers include Fred and Lisa Everett, John and Monica Sikorski, Dave and Suzy Younger, Cindy Black, Lisa Marino and Dr. Phil Sutton.

To register for the conference, visit ccc.nd.edu or call the Notre Dame Conference Center at (574) 631-6691 for more information. The cost for the conference, which includes continental breakfast, a boxed lunch and afternoon snacks, is \$35 per person.

Redeemer Radio celebrates six years, welcomes new chairman

BY TIM JOHNSON

FORT WAYNE — Redeemer Radio, Fort Wayne's first and only Catholic Radio station, marked six years of broadcasting in early January. The station celebrated the occasion with a birthday party on Jan. 6 and is also airing birthday greetings throughout the month from supporters.

Mike Landrigan, incoming Redeemer Radio Chairman of the Board, said: "Six years ago, a small group of devoted Catholics established a Catholic presence on Fort Wayne radio, dedicated to sharing the truth and beauty of our Catholic faith."

"The visionary leadership of founders Chris Langford, Jim Roy, Dave Steffen and Greg Erlandson has engendered the enthusiastic and generous support of volunteers, donors, our local priests and religious, Bishop Emeritus John M. D'Arcy and Bishop Kevin C. Rhoades," Landrigan added. "The Redeemer Radio Board of Directors will remain faithful to

this vision as we prepare to extend the reach of our broadcast with WRRO 89.9 FM in Eden, Ohio, early in 2012."

Besides the new board chairman, Redeemer Radio also announced the election of three new members to the board of directors: DeeDee Dahm, Cathy Edwards and Russ Suever.

Dr. Matthew Bunson, board member and host of Redeemer Radio's original, locally produced "Faithworks" said, "Because of Redeemer's programs and outreach, Catholics have been strengthened in their faith, inactive Catholics have returned and non-Catholics have been drawn to the joy of Christ's Church."

Dave Stevens, executive director of Redeemer Radio, said, "Redeemer Radio's local programming like 'Faithworks,' 'Knightlife, Culture of Life,' promoting the pro-life message along



MIKE LANDRIGAN



Redeemer Radio Executive Director Dave Stevens, left, and new board chairman Mike Landrigan join Father Tony Steinacker, parochial vicar of St. Charles Borromeo, Fort Wayne, in prayer at the Redeemer Radio sixth-year birthday celebration on Jan. 6.

Fort Wayne- South Bend, and is entirely dependent on the support of listeners.

Incoming chairman Landrigan, who is a business consultant partner with B2B CFO and a member of St. Elizabeth Ann Seton Parish, Fort Wayne, told *Today's Catholic*, he had been serving on the board for a little more than a year and had been the chairman of the expansion committee.

"The involvement I have had with the expansion committee has allowed me to see the big picture of everything that is going on," Landrigan said.

"I feel very blessed that we have an outstanding board," he noted. "We've had really terrific leadership and we're really on solid financial footing right now."

"I want us to be prudent as we move forward," Landrigan said. "We've had terrific volunteers and terrific support from the local area — and I want that to continue."

Landrigan said he feels his most important obligation as board chairman is to take Catholic radio to a broader audience in the diocese.

"We would like to have a Redeemer Radio network," he said and take the Catholic voice across the diocese.

"There are so many places in the diocese right now that can't hear the voice of Catholic radio," Landrigan noted.

"We'd like for Catholic radio to have a unifying effect in the whole diocese," he said.

"We know there is a responsibility we have for souls. We want to help save lives. We want to help save souls," Landrigan said. "And we want to bring them to the fullness of the union with the Church."

Landrigan said he would bring a business approach as board chairman.

"I'm a business consultant," he said. "I help businesses grow, be profitable ... and I want to bring that same business sense to what we do here."



with our local priests on 'Readings and Reflections,' who share the daily Mass readings and offer a reflection, are several ways in which we serve the local Catholic community. Our broadcasts of diocesan events and local Catholic school sports including Bishop Dwenger, Bishop Luers, University of Saint Francis draw new listeners to Redeemer Radio while sharing the Catholic faith and promoting Catholic education."

"With programming from the heart of the Church — positive, unifying and with broad appeal, in collaboration with the diocese — Redeemer Radio remains a local independent Catholic radio apostolate that serves the Catholic community of Fort Wayne, Northeast Indiana and Northwest Ohio," Stevens said.

The station is financially separate from the Diocese of

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QUEEN OF ANGELS' STUDENTS WARM HEARTS AT WOMEN'S CARE CENTER



PROVIDED BY LIZ MYERS

Emily McKenna's fifth-grade students met with Anne Koehl, center, director of Women's Care Center, at Queen of Angels School in Fort Wayne to gift her with their donation of hand-made blankets and scarves for the Women's Care Center.

Rev. King's message of action and service lives on, say speakers

BY STEVE EUVINO

GARY, Ind. (CNS) — Two priests and one mayor recalled the late Rev. Martin Luther King Jr. in two words: action and service.

Speaking Jan. 8 at Holy Angels Cathedral in Gary, the three recounted the slain civil rights leader's belief in equality and non-violence, challenging their audience to continue that legacy.

"Martin Luther King once said, 'Life's most persistent and urgent question is: 'What are you doing for others?'" said Father Jon Plavcan, rector of the cathedral for the Diocese of Gary. "He believed each individual possessed the power to lift himself or herself up no matter what his or her circumstances were in life. He was a person about service in the world and helping others as well."

Karen Freeman-Wilson, the newly installed mayor of Gary, asked the assembly: "What is going to cause you to move into action?"

The first female mayor in Gary's 106-year history, Freeman-Wilson inherits a city racked with urban problems: high crime and poverty rates, low graduation rates, and buildings and neighborhoods in need of repair. This situation, the new mayor said, evokes many sentiments — shame, fatigue, anger, and righteous indignation — the same feelings that led others to fight slavery for equal rights.

"Righteous indignation caused Dr. King and others to move from sentiment ... to the action of the civil rights movement," said the Harvard-educated Freeman-Wilson.

People can sit idly by and abdicate their responsibility, the mayor

said, or they can be part of the solution.

As followers of Christ, Freeman-Wilson said, it is not just about sharing Christ's heart or sentiment, "but his action." She added, "God's hands are our hands."

The fifth annual King tribute at the cathedral included orator Troy Patterson Thomas' rendition of Rev. King's 1963 "I have a dream" speech and musical selections by the concert choir from Wirt-Emerson Visual and Performing Arts High Ability Academy in Gary.

Father Charles Mosley, pastor at Our Lady of Perpetual Help in Hammond, cited the "extraordinary faith which we share with Martin Luther King." That faith, he said, has helped break the chains of slavery, end oppressive Jim Crow laws, helped face police dogs and clubs, and even led to the White House.

"It is that same faith that allows us to continue today," Father Mosley said. "We can focus on the bad, but we must focus on the faith that keeps us strong."

In his concluding prayer, Father Mosley thanked God "for the presence of the Holy Spirit to give us courage to continue to move forward to be all we can be. We were created to do wonderful things. See Martin Luther King as the inspiration to move forward to be the wonderful people you (God) want us to be."

Celebrating Rev. King's legacy on the feast of the Epiphany, Father Plavcan prayed, "May the light of Christ, that shining star, continue to guide us with his light in the hope of Martin Luther King to be the children of one God."

Sisters pray to end human trafficking

BY SISTER MARGIE LAVONIS, CSC

NOTRE DAME — In 2007 the U.S. Senate designated Jan. 11 as National Day of Human Trafficking Awareness.

Sisters from around the Diocese of Fort Wayne-South Bend, including members of the Poor Handmaids of Jesus Christ, Our Lady of Victory Missionary Sisters and the Sisters of the Holy Cross, used a common prayer service to pray for those who have been trafficked and to help concerned persons find ways to end this evil practice.

At Saint Mary's, Notre Dame, the Holy Cross novices led the prayer. A picture of St. Josephine Bakhita, herself a victim of forced slavery, was carried in procession to the song, "Christ Be Our Light," asking Christ to dispel the darkness in the world.

Those assembled then observed a moment of silence in solidarity with the more than 27 million people around the world who suffer daily from human trafficking and afterwards prayed Psalm 126, which gives thanks to God for saving the Jewish people who were in exile.

Following the praying of the psalm, a short biographical sketch was read about St. Bakhita who was born in southern Sudan. In 1869, when she was very young, she was kidnapped and sold into slavery. She was sold and resold and suffered terrible inhuman abuse. In 1883, she was bought by an Italian diplomat who sent her to Italy where she worked as a maid and nanny for the daughter of a rich man.

Eventually she came to know about God and was baptized and given the name Josephine. With the support of the superior of the Canossian sisters and the Cardinal of Venice, she won her freedom and later entered the novitiate and lived the next 50 years as a Canossian sister.

She died in 1947 and was canonized by Pope John Paul II in 2000, who said in his homily at the canonization: "In St. Josephine Bakhita, we find a shining advocate of genuine emancipation. The history of her life inspires not passive acceptance but the firm resolve to work effectively to free girls and women from oppression and violence, and to return to them their dignity in the full exercise of their rights."

Lastly there were prayers of petition asking St. Bakhita to intercede for the victims of trafficking and other forms of slavery and the conversion of the hearts of the perpetrators.

The closing prayer asked for the strength to stand firm in the resolve to create a slave-free world.

To download a copy of a prayer to end human trafficking go to www.cscsisters.org/justice/issues/human_trafficking/Documents.



SISTER MARGIE LAVONIS, CSC

Sisters of the Holy Cross lead the Human Trafficking Awareness Day prayer service, which included the story of St. Josephine Bakhita, at the Church of Our Lady of Loretto, Saint Mary's College, Notre Dame, on Jan. 11. From left are novices Sisters Semerita Mbambu, Rose Kyomukama, Manorma Kerketta, Jui Clara Corraya and Comfort Arthur. The prayer service was shared by the Coalition for Corporate Responsibility for Indiana and Michigan (CCRIM), a group of 11 orders of Catholic women religious, as part of its Super Bowl 2012 Anti-Trafficking Initiative.



SISTER MARGIE LAVONIS, CSC

Immaculate Heart of Mary Sister Ann Oestreich faxes a letter to one of 220 hotel managers in the Indianapolis area alerting them to the issue of human trafficking in light of the upcoming Super Bowl on Feb. 5. Sister Oestreich is co-chair of the Coalition for Corporate Responsibility for Indiana and Michigan (CCRIM), a group of 11 orders of Catholic women religious who are participating in the Super Bowl 2012 Anti-Trafficking Initiative in collaboration with the Indiana Protection for Abused and Trafficked Humans (IPATH) Task Force.



Saint Michael
Fighter of the forces of darkness...
Bring the light of the Holy Spirit
to those who need to see the joy
of life instead of the agony and
sorrow of abortion.
ST. MICHAEL THE ARCHANGEL
WATERLOO

Queen of Peace Catholic Church

4508 Vistula Road, Mishawaka, IN 46544
www.queenofpeace.cc



*Let us pray that we
will see each new
life, from the very
beginning, as a
beautiful tapestry
woven together by
our loving Father*

*Pro Life Sunday
January 22, 2012*

LIFE



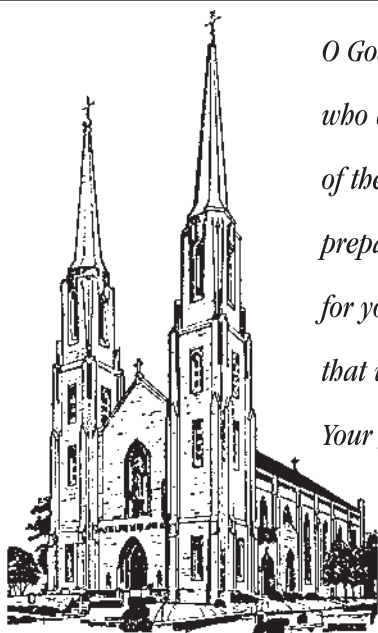
...IS GOD'S GIFT TO US.

**What we do with it
is our gift to God.**

**Respect Life
In all its stages.**

HOLY FAMILY PARISH

SOUTH BEND



*O God,
who by the Immaculate Conception
of the Blessed Virgin Mary,
prepared a worthy dwelling
for your Son, grant, we pray,
that we be always open to
Your generous gift
of human life.*

Cathedral of the Immaculate Conception
FORT WAYNE

Defending human life

Area on

Hannah's House gives hope to pregnant women in crisis

BY LISA KOCHANOWSKI

MISHAWAKA — “That little baby is God’s baby. God had a plan for that baby even before that baby is conceived,” believes Karen DeLucenay, executive director of Hannah’s House. It is this belief that brings her to work every day with the goal of helping a young girl make the best decision possible for her unborn baby.

Hannah’s House is a maternity home that provides a safe environment, programming and support for the physical, emotional and spiritual wellbeing of pregnant young women. Hannah’s House is often filled to capacity; serving seven women and their unborn/newborn babies at any given time. Approximately 25-35 women live in the home annually.

“Our mission is to serve pregnant young women who are single and going through a situation,” said DeLucenay. “We provide an opportunity so they can choose life.”

According to DeLucenay, the home finds girls who are left with nowhere to go and no one to help them make a proper decision for their unborn child. Often, the girls that come to the house are being pressured into abortion or adoption and been left alone by boyfriends and parents. Many of the women are victims of mental or physical abuse, neglect or have struggled in school socially and academically.

“They have a hole in their heart and they are hoping and wishing for love,” said DeLucenay. “They are searching for someone to love them.”

Upon entering the program, girls get the chance to explore their options for their baby. If they choose to have the child, they can stay at the home for the duration of the pregnancy.

“We’re here to help them get ready,” said DeLucenay.

Some of the prescreening measures required by the house are drug testing and a doctor’s appointment. If a girl tests positive for drugs they are required to get treatment if they are to live at the house.

All expectant mothers are required to either go to school or if they have dropped out be enrolled in a GED program. They are also required to look for and maintain a job while living at the house along with participating in regular chores and household duties. Counseling services are a

Upcoming fundraisers at Hannah’s House

- Jan. 29 — Third annual Salon-A-Thon at Julie Peterson’s Master’s Salon, located at 14500 SR 23 in Granger, from noon to 5 p.m. A \$20 donation purchases one of the following: haircut and style, mani/pedi, or upper body massage.

- Feb. 3 — Knights of Columbus Council 1878 will hold a spaghetti supper from 5-7 p.m. at the Knights of Columbus Council 1878, 114 W. First St., Mishawaka. Tickets for an “all you can eat” supper are \$8 adult, \$5 children 5-12, and children under 5 eat free.

To purchase tickets call Sister Agnes Marie at (574) 259-5427 or Mary Andrews at (574) 288-0888. Tickets may also be purchased at the door.

necessity with group sessions and individual counseling. The house has prayer at meals, evening devotion and each girl is required to attend a church of their choice each week.

Expectant moms are taught life skills including how to care for their newborn and ways to create and maintain a home for that child as it grows. After a mother gives birth there are monthly sessions offered for both the mother and father. Everyone meets for dinner and afterwards moms have one group session, dads have another group session, and childcare is available for the children. They also offer a Learn and Earn Program on Thursdays and Saturdays where women can come and read educational materials and earn points that can be redeemed for home items or items for the children — like toys.

“We try to encourage that this is a big decision,” said DeLucenay. “We want them to want to be here.”

Along with the unique atmosphere of girls living in a house that has been decorated to look like a home and not like a shelter, Hannah’s House is completely self funded with no government aid or United Way Funds used on the project.

“We have generous donations from the community, local churches and our main way we bring in money is through fundraisers,” noted DeLucenay.

DeLucenay said one of the

keys to the success of the program is the housemothers.

“House moms stay here overnight with the girls so they are never left alone,” said DeLucenay. They guide the girls as a mom would and provide support throughout the entire pregnancy and birthing process.

DuLucenay has had many memorable moments over the years. One day she got a phone call from a young girl in her senior year of high school, whose mother had died and father’s strong discipline methods forced her to be put in foster care. The foster family found a pregnancy test in the trash and informed the young girl that the house had room for her but not for a baby.

Initial contact was made during the girl’s passing periods at school, so it took a little work to get an initial meeting set up. The young girl was a strong student who put great emphasis on her academics but was pressured by her foster parents and told that there would be no scholarships for girls with babies. She moved into the home, had her child, finished high school and went on to college.

“We try to give these women hope,” said DeLucenay of the goal of Hannah’s House.

For more information about making a donation or to help someone who is in need contact Karen DeLucenay at (574) 254-5309.

Supporting and promoting dignity of every person Organizations join forces to support life

Christ Child Society offers Layettees of Hope

BY ANN CAREY

SOUTH BEND — When a woman visits a Women's Care Center for a pregnancy test, she receives much more than the test: She also receives the love and support of a dedicated staff and hundreds of volunteers and donors who make these centers possible.

One of the ways this love and support is demonstrated is through the Layette of Hope that is given each woman who has a positive pregnancy test at one of the seven centers in St. Joseph, Elkhart or Marshall Counties. (There also are centers in Fort Wayne; LaPorte; Michigan City; Niles, Mich.; Columbus, Ohio; and Milwaukee, Wis. A new Women's Care Center is opening this week in Madison, Wis.)

The Layette of Hope comes in a small bag that holds a newborn-size "onesie" with matching booties and a note of support from the Christ Child Society that reads: "Please accept this gift with love from the Christ Child Society. We pray that you will have a safe delivery and a healthy baby."

The Christ Child Society, which provides the layettes, has been active in this diocese since 1947 with a mission of clothing children and infants who need this assistance. For years the society has run a children's clothing center and provided layettes for newborns and Angel Layettes for stillborn babies.

Like the Women's Care Center, the Christ Child Society gets no public funding, but rather supports its work through donations, fund-raising events, grants and dedicated, enthusiastic volunteers.

"The layettes of hope can help a woman visualize that this is actually a child" she is carrying, said Mary Kay Bean, Christ Child member in charge of the project.

Last year, 3,000 layettes were donated to the centers, according to Bean. With a \$5,000 annual budget, Bean said the society was barely able to keep up with the demand, as there were 2,924 positive pregnancy tests done at the Women's Care Centers in St. Joseph, Marshall and Elkhart counties. In fact, 40 percent of all pregnant women in St. Joseph County were clients of the Women's Care Center in 2010, according to the center's 2010-2011 annual report.

Ann Manion, president of Women's Care Center, told *Today's Catholic* that the Layette of Hope is a "beautiful program"



PHOTOS BY ANN CAREY

Ellen Reilander, volunteer coordinator for the Women's Care Center, holds two of the Layettes of Hope that the Christ Child Society provides for women who have a positive pregnancy test at the centers.

and is especially important for a woman who is ambivalent about her pregnancy or not taking care of herself, as it is a "tangible reminder" to the woman that she now has two people to care for — herself and her baby.

Anna McKeever and Mary Elizabeth Kaltenbach, both counselors at the Women's Care Center on Notre Dame Avenue in South Bend, said that the women they counsel are usually very receptive to the layettes, which do serve as a symbol of their unborn child.

"The women usually squeal in excitement," said McKeever. "They love being able to see that layette and imagine their babies in it."

Kaltenbach added, "It's touching to see. Some of the women are really excited, but others, especially those who are considering abortion, you can see the change in their faces" when they see the layette.

Of course, the love and support for the women are just beginning when they have a positive pregnancy test and receive the Layette of Hope. The Women's Care Center walks with the women through their pregnancies and even after the baby is born, explained Ellen Reilander, volunteer coordinator.

The center provides ultrasounds, prenatal vitamins, ongoing counseling, community referrals, parenting skills classes, adoption education and goal counseling. By setting goals and working toward a healthy pregnancy, the women and men who are parents also can earn cribs, car seats, diapers, and more through the Women's Care Center Crib Club.

Reilander likes to show off the Crib Club room at the Notre Dame Avenue center, a sunny, modern room filled with new and gently used baby clothes and every imaginable item needed



If a woman's pregnancy test is positive, the Women's Care Center gives her a newborn "onesie" and matching booties. The Christ Child Society of South Bend provided 3,000 of these Layettes of Hope to the center last year.

for baby care. Handmade nursing blankets, quilts, afghans and knitted or crocheted baby clothes are provided by Busy Hands of Michiana, a volunteer organization that makes such items for nonprofit groups in the community. The afghans and quilts are often given to new mothers who come into the center.

Other donors purchase new baby clothes, and the centers always appreciate the diaper drives conducted at area parishes and schools. The centers in St. Joseph County give out over 10,000 diapers a month. As *Today's Catholic* went to press, the results were not yet in from a diaper drive competition between Saint Joseph's High School of

South Bend and Marian High School in Mishawaka.

A new program at the center provides children's books to center clients and their families, so the center appreciates donations of children's books. The center also maintains an inventory of gently used children's clothes to assist clients who have children at home. And clients are also referred to the Christ Child clothing center, so the organizations work together to support, love and give hope.

"The women who are trying to choose life need to know that someone loves them. And there are so many different ways to love them," Reilander said.

May Saint Monica,
the patient mother of great faith,
intercede with the Holy Spirit
to bring the light of truth
to those who fail to see
the richness of the gift of life.

ST. MONICA PARISH
MISHAWAKA

BISHOP RHOADES ENJOYS ST. JUDE SCHOOL

BY BONNIE



Students gather to celebrate Mass with Bishop Kevin C. Rhoades on Jan. 11. Also participating are from left, Deacon Jim Tighe, Father Paul Bueter, Father Tom Shoemaker, pastor and Deacon Jim Fitzpatrick.

FORT WAYNE — Bishop Kevin C. Rhoades continued his tour of diocesan elementary schools Wednesday with a visit to St. Jude School on Fort Wayne's northeast side.

The day began with an all-school Mass in the church celebrated by Bishop Rhoades and concelebrated by pastor Father Tom Shoemaker and retired priest Father Paul Bueter. "I'm so happy to be here this morning," the bishop announced, and thanked third graders for their warm welcome and assistance as he approached. He noted a banner at the church entrance proclaiming St. Jude's hospitality and said, "I felt immediately at home."

Principal Sister Kathleen Knueven, a Sister of Notre Dame, was surely pleased at that remark. She is quick to note that St. Jude's is said to be a welcoming and caring community, and says, "We are family here!"

She adds, "St. Jude Catholic School is much more than brick and mortar (although the Spanish architecture is beautiful). Our school is more of a dynamic set of relationships such as collaboration, teamwork and consistent effort that over time creates a lasting learning community that promotes stu-

dent success."

Bishop Rhoades must have felt that dynamism first-hand as he toured the school after Mass, visiting classrooms and speaking with students and staff members. He asked each class to share with him what they had been learning about their religion and they were eager to do so.

Fourth graders were studying about the saints, their "best friends in heaven," prompting the bishop to explain the saints' intercession for them and the steps necessary to attain sainthood. Third graders were learning about the Twelve Apostles so he told them that bishops are the apostles' successors who spread the word of God as he does by preaching and teaching.

Kindergartners spelled out their welcome to him with flash cards, revealing their mastery of the alphabet. He was amused by a poster they had made showing Our Lord as the Good Shepherd and looking for a few good sheep.

The sixth-grade class was studying the Old Testament so Bishop Rhoades recounted his visit to Jerusalem and the Church of the Holy Sepulchre. First and second graders were learning about



An exterior view of St. Jude Catholic School, from Pemberton Drive, on the northeast side of Fort Wayne.



Bishop Rhoades walks among the students during his homily in order to address in



Students gather around Bishop Kevin C. Rhoades on the playground, fascinated with his jeweled pectoral cross.



Bishop Rhoades talks in the hallway of St. Jude Catholic School with pastor Father Tom Shoemaker, Principal Sister Kathleen Knueven, a sister of Notre Dame, and Assistant Principal Betty Buckle.

SCHOOL HOSPITALITY DURING RECENT VISIT

ELBERSON

Jesus' life, how he prayed and healed the sick. Fifth graders had been discussing the sacrament of Holy Orders so the bishop explained the steps to ordination and the duties of deacons, priests and bishops.

Bishop Rhoades fielded questions from seventh and eighth graders who are preparing for the sacrament of Confirmation. He revealed that he first began considering a vocation when he was confirmed at about their age. He loves conferring the sacrament, he says, and likes "to be able to be an instrument of God's grace."

Nationally, St. Jude School is a Blue Ribbon Award winner, providing a strong religious and academic education. It is dedicated to the development of the total person in accordance with the teachings of the Catholic Church.

"Christ is the reason for St. Jude Catholic School," Sister Kathleen points out.

Students have an opportunity to grow in their faith by planning and ministering at Mass and other liturgies. They participate in service projects by visiting residents at Saint Anne Retirement Home, long-term care patients at Parkview Hospital and

by collecting items for needy families and the troops overseas. A strong fine arts program offers band, choir, handbells and art classes, and physical education includes fitness, good health and dance.

St. Jude students are fortunate to have retired sisters, parents, grandparents and others available to help with activities during the school day, as well as dedicated teachers always willing to give extra tutoring. After school clubs like Math Counts, Destination Imagination and Lego League draw many students and athletic teams attract others. Parents lend welcome assistance with those as well.

"St. Jude Catholic School with its strong religious, academic, cultural, social, athletic and service programs offers our students outstanding opportunities to live out the truths and values of the Catholic Faith and develop their God-given potential," says Sister Kathleen with pride.

Indeed, St. Jude School exhibits all of those fine qualities, along with the hospitality enjoyed by Bishop Rhoades.



PHOTOS BY JOE ROMIE

Bishop Rhoades allows an eager student volunteer to try on his zucchetto (bishop's skullcap) while visiting with kindergartners.



Individual classes.



Principal Sister Kathleen



Students in the first and second grades make the sign of the cross as Bishop Rhoades gives them a blessing.

St. Jude School

2110 Pemberton Drive,
Fort Wayne, IN
46805-4628

Telephone:
(260) 484-4611

Pastor:
Father Thomas
Shoemaker
Principal: Sister Kathleen
Marie Knueven, SND

Teachers and support
staff: 55
Students: 535 in grades
preschool-8

Web site:
www.stjudefw.org

Mascot: Eagles
Colors: Blue and gold



Two friends smile together on the St. Jude playground.

Killing the pain not the patient: Palliative care vs. assisted suicide

BY RICHARD M. DOERFLINGER AND
CARLOS F. GOMEZ, M.D., PH.D.

Some time ago an ad appeared in a medical journal promoting a new pain-killing drug. To emphasize that this new product could relieve pain without sleepiness or other side-effects, the ad began with a slogan: "Stop the pain. Not the patient."

The outcome of our society's debate on physician-assisted suicide may depend on how well we communicate — and act upon — a similar message. We are living at a time when some doctors and lawmakers think that the best solution for some patients' suffering is to give them lethal drugs for suicide. Catholics committed to the dignity of each human person must insist: "Kill the pain. Not the patient."

It is a compelling message. Some opinion polls show support for assisted suicide when it is presented as the only relief for a dying patient in unbearable pain. But when Americans are offered an alternative, they overwhelmingly say that society should concentrate on ensuring pain control and compassionate care for such patients — not on helping them take their lives. This preference is even stronger among dying patients themselves. When the medical journal *The Lancet* reported on interviews with cancer patients on June 29, 1996, it found that dying patients experiencing significant pain were more opposed to assisted suicide than the general public. "Patients with pain do not seem to view euthanasia or physician-assisted suicide as the appropriate response to poor pain management," wrote Dr. Ezekiel

Emanuel, a director of the study. "Indeed, oncology patients in pain may be suspicious that if euthanasia or physician-assisted suicide are legalized, the medical care system may not focus sufficient resources on provision of pain relief and palliative care."

Realizing that assisted suicide is less popular than improved palliative care, euthanasia advocates have resorted to the claim that there is really not much difference between the two. Their argument goes like this:

"Let's be honest. Doctors commonly practice euthanasia now, under the guise of pain control. They give dying patients massive doses of morphine to suppress their breathing, and then call their death a mere 'side-effect.' They justify this hypocrisy by invoking an invention of Medieval theologians called 'the principle of double effect.' Sometimes they even sedate these patients into unconsciousness so they can starve them to death. This 'terminal sedation' is really slow euthanasia. It would be far more candid, as well as more humane, to practice euthanasia openly."

This argument has appeared in newspaper opinion pieces, medical journals, and briefs to the U.S. Supreme Court. In 1996 it was even endorsed to some extent by two federal appeals courts that sought to give constitutional protection to physician-assisted suicide.

Yet the American medical profession, and the Supreme Court, rejected this argument. To understand why they were right to do so, we must explore two realities: the facts about modern pain control, and the meaning of that so-called Medieval invention, the principle of double effect.

The facts about pain control

Many doctors hesitate to give dying patients adequate pain relief because they fear that high doses of painkillers such as morphine will suppress the breathing reflex and cause death. Yet we now know that this fear is based on false assumptions, and on inadequate training of physicians in pain management techniques. Even among oncologists, who probably deal with more patients in severe pain, there is too little knowledge of the medically appropriate use of analgesic drugs.

In reality, a very large dose of morphine may well cause death — if given to a healthy person who is not in pain and has not received morphine before. But when administered for pain, such drugs are taken up first by the patient's pain receptors. In fact, patients regularly receiving morphine for pain quickly build up a resistance to side-effects such as respiratory suppression, so they can easily tolerate doses that would cause death in other people. Fortunately they build up a tolerance to the side-effects far more quickly than to the drugs' analgesic effects — so doctors need not hesitate to increase dosages when needed to relieve pain. The question, "What is the maximum dose of morphine for a cancer patient in pain?" has one answer: "The dose that will relieve the pain." As long as a patient is awake and in pain, the risk of hastening death by increasing the dose of narcotics is virtually zero. Unrelieved pain is itself a stimulant, which overwhelms any depressive effects of narcotics. Patients whose unrelieved pain is distorting the very fabric of their lives need adequate pain control the way a diabetic needs insulin to function properly.

Very rarely it may be necessary to induce sleep to relieve pain and other distress in the final stage of dying. Euthanasia advocates call this "terminal sedation," but it is the same kind of sedation that is sometimes needed to calm distressed or restless patients with non-terminal conditions. While some terminally ill patients may die under such sedation, this is generally because they were imminently dying already.

In competent medical hands, sedation for imminently dying patients is a humane, appropriate and medically established approach to what is often called "intractable suffering." It does not kill the patient, but it can make his or her suffering bearable. It may also allow a physician the time to re-assess a patient's pain needs: The terminally ill sedated patient may later be withdrawn from the sedatives and brought back to consciousness, with his or her pain under control.

The factual evidence supports these claims. In 1992 the *Journal of the American Medical Association* (JAMA) reported on 97 terminally ill patients who died after life support was withheld or withdrawn. Sixty-eight of the patients received painkilling drugs or sedatives to relieve pain and other distress while dying — and they lived longer than the patients who did not receive drugs. The study found that the dosages of these drugs were chosen to ensure relief of suffering, not to hasten death.

Only recently has the medical profession begun to appreciate that unrelieved pain can itself hasten death. It can weaken the patient, suppress his or her immune system, and induce depression and suicidal feelings. It can keep patients from living out their lives with a modicum of dignity, in the fellowship of their families and friends. So adequate pain relief can actually lengthen life. According to a JAMA news item of March 25, 1992, part of modern medicine's task may be that of "killing pain before it kills the patient." Or as the Catholic Health Association says in its 1993 guide *Care of the Dying: A Catholic Perspective*: "Unrelieved agony will shorten a life more surely than adequate doses of morphine."

In short, when dosages of painkilling drugs are adjusted to relieve patients' pain, there is little if any risk that they will hasten death. This fact alone should put to rest the myth that pain control is euthanasia by another name.

The principle of double effect

What of the rare case when providing pain relief or sedation does risk hastening death? Is this really the same thing as deliberately killing a patient?

Centuries of Catholic moral tradition say it is not. Sometimes it is impossible to achieve some good effect without causing a bad effect as well. When an act has both a good and a bad effect, we should ask ourselves whether it meets four criteria.

First, the act itself must be good or at least morally indifferent; giving medication to relieve pain certainly

meets this test. Second, the good effect must not be attained by means of the bad effect — we cannot claim, like Jack Kevoorkian, that we may deliberately kill suffering people because once they are dead they can't suffer. Third, the bad effect must not be intended; we cannot give pain medication in order to end pain and cause death. Fourth, there must be a serious reason for pursuing the good effect; it would be irresponsible to risk hastening death to relieve an ordinary headache.

Taken together, these criteria have become known in Catholic moral reasoning as the principle of double effect. Euthanasia supporters like to emphasize the principle's Catholic origins so they can dismiss it as an arcane Medieval invention. Dr. Timothy Quill, for example, argues that it should not be used in our pluralistic society because it "originated in the context of a particular religious tradition." — *New England Journal of Medicine*, Dec. 11, 1997.

But one might as well rescind laws against robbing banks on the grounds that "Thou shalt not steal" comes from a particular religious tradition. A moment's reflection will show us that the principle of double effect is no Catholic peculiarity, but simply good common sense.

When the Ninth Circuit Court of Appeals sought to establish a "right" to assisted suicide in 1996, its opinion rejected the distinction between intended and unintended hastening of death. Judge Kleinfeld's dissenting opinion used a down-to-earth example to show how wrong the court's majority opinion was. "When General Eisenhower ordered American soldiers onto the beaches of Normandy," he wrote, "he knew that he was sending many American soldiers to certain death, despite his best efforts to minimize casualties. His purpose, though, was to ... liberate Europe from the Nazis. The majority's theory of ethics would imply that this purpose was legally and ethically indistinguishable from a purpose of killing American soldiers." Ultimately the U.S. Supreme Court reversed the appeals court's decision and upheld the principle of double effect, citing Judge Kleinfeld's historical example to illustrate its moral and legal validity.

Students of Bible history could draw the point out further. When King David was overcome by desire for the wife of Uriah the Hittite, he ordered Uriah to the front lines with the express purpose of making sure he was killed. That was an act of murder, concealed by wartime. Anyone who cannot tell the difference between King David at his most sinful and General Eisenhower's decision about D-Day should not be entrusted with life-and-death decisions!

The importance of intentions in making moral decisions should be clear to all physicians, who routinely prescribe medicines and treatments that may have unhappy or unforeseen consequences. If, despite everyone's best efforts, a patient stops breathing and dies on the operating table from anesthesia during a delicate opera-



I came that all might have life and have it to the full!

Little Flower Parish
54191 Ironwood Rd
South Bend IN 46635
574-272-7070
www.littleflowerchurch.org

New Mishawaka pharmacy built on pro-life principles

BY LISA KOCHANOWSKI

MISHAWAKA — When visitors walk into the new Mishawaka Family Pharmacy, one of only three independent pharmacies in the area, they are transported to a time when a pharmacy was just a pharmacy and the pharmacist not only knew the customer's name but their entire family/medical history. Patients will be treated to one-on-one service and given tips and guidelines on their health and ways they can feel better during their time of pain and suffering.

This is a special place, created out of the prayer and mission of pharmacist Danniell Cline. He had a dream to create a traditional pharmacy that focused on helping patients feel better.

The father of six from Pekin, Ill., Cline is a devout Catholic who wanted to open a place where he could practice his craft as a pharmacist and enlighten others on his strong pro-life values. And his dream came true with the recent opening of the Mishawaka Family Pharmacy located inside Saint Joseph Regional Medical Center in Mishawaka.

"We are an independent retail pharmacy located in the hospital with the goal of serving the healthcare needs of patients in the surrounding community," said Cline. "Everything was designed to have that old fashioned pharmacy feel that people use to know."

Before he opened his pharmacy, Cline was honored and blessed to have the chance to collect old prescription bottles and tools used by Richard Deardorf, who owned an independent pharmacy in Mishawaka many years ago. Cline was delighted to be able to display these unique items in his shop to create an atmosphere of history.

One of the specialty areas that Cline has incorporated into his pharmacy is the use of com-

pounding.

Pharmaceutical compounding is the mixing of drugs by a compounding pharmacist to fit the unique needs of a patient. It is done for reasons such as to change the form of the medication from a solid pill to a liquid, to avoid a non-essential ingredient that the patient is allergic to, or to obtain the exact dose needed.

"Compounding is rewarding professionally," said Cline who has been delighted to help patients who have difficulty with their medication find ways to be able to get the help and relief they need.

A special part of the pharmacy is its pro-life principles. They do not sell any type of contraceptive, birth control or the Plan B system.

Cline promotes the use of natural family planning. He welcomes the chance to work with patients on understanding their options and will help them understand the natural family planning process with his knowledge and expertise of the system.

Cline has a passion for healthcare and finds complete fulfillment in his work as a pharmacist. He has had many memorable moments in his line of work.

"About 10 or 11 years ago while in Indianapolis, I had a man come in who was from a foreign country and spoke very broken English," recalled Cline.

The man was experiencing a severe headache and felt terrible. Cline suggested he have his blood pressure taken and discovered that it was 200/100, and he needed to seek medical treatment.

After giving the man and his wife directions to the nearest hospital the man was admitted and helped, and became loyal customers to the pharmacy.

"Just to know that I was able to help someone, to be there for them in their time of need ... I will never forget it," Cline said.



LISA KOCHANOWSKI

Pharmacist Danniell Cline of the new Mishawaka Family Pharmacy located inside Saint Joseph Regional Medical Center in Mishawaka stands next to a display.

These rewards are what keeps Cline so passionate about his calling and what led him to the desire to create his unique and independent pharmacy.

After only a few short weeks of business, Cline has high hopes for his business venture and is optimistic for a successful future.

"What makes a pharmacy dif-

ferent is what you offer patients. I want to create a relationship with my patients," said Cline. "I want to have the encounter, not the transaction, with my patients."

**Without life,
other civil rights
are meaningless.**

**MOST PRECIOUS BLOOD PARISH
FORT WAYNE**

**May
Saint Aloysius**
PATRON OF CATHOLIC YOUTH
*Intercede for Pro Life advocates and
bring about increased understanding
and respect for human life in all stages.*

**ST. ALOYSIUS PARISH
YODER**

The nearer a soul
is truly united to
God, the more its
sensibilities are
increased to every
being of His Creation; much more
to those whom it is bound to
love by the tenderest and most
endearing ties.

St. Elizabeth Ann Seton

**ST. ELIZABETH ANN SETON CHURCH
FORT WAYNE**

**I think life is great...
don't you?**



St. John the Evangelist Parish - Goshen

Rev. Christopher Smith, Pastor

St. Mary of the Annunciation Parish - Bristol

Rev. Robert Van Kempen, Pastor

St. Thomas the Apostle Parish - Elkhart

Rev. William Sullivan, Pastor

St. Vincent de Paul Parish - Elkhart

Rev. Glenn Kohrman, Pastor

RESPECT LIFE

"The gospel of life is at the heart of Jesus' message...it is to be preached with dauntless fidelity; as 'good news' to the people of every age and culture."

-Pope John Paul II

St. Patrick Church

ARCOLA

It is therefore a service of love which we are committed to ensure to our neighbor, that his or her life may be always defended and promoted, especially when it is weak or threatened. JOHN PAUL II, *Evangelium Vitae*

ST. JUDE PARISH
FORT WAYNE



*It was you who created
My inmost self; and put
Me together in my
Mother's womb; for all
These mysteries I thank you,
For the wonder of myself, for
The wonder of your works.*

Psalm 139, 13-14

Corpus Christi Catholic Community
SOUTH BEND

"THE CONFLICT

is between a culture that
affirms, cherishes, and celebrates the gift of life,
and

a culture that seeks to declare entire groups
of human beings - the unborn, the terminally ill,
the handicapped, and others considered 'unuseful'
to be outside the boundaries of legal protection"

-Pope John Paul II

ST. LOUIS BESANCON

Beginning of Life...



...End of Life

Respect Life

*"Truly great must be the value of
human life if the Son of God has taken
it up and made it the instrument of
the salvation of all humanity!"*

-John Paul II, Gospel of Life



**SAINT PIUS X
CATHOLIC CHURCH**
TO RENEW ALL THINGS IN CHRIST

**Acknowledge
God's Sovereignty
Over All Life--
Respect and
Defend Life!**



SAINT MARTIN DE PORRES CHURCH
SYRACUSE, INDIANA

CARE

CONTINUED FROM PAGE 14

tion, is the surgeon a killer? If so, the medical profession is filled with "unintentional murderers." A more honest appraisal would be to admit that human life is fragile, that actions can have unexpected or unintended consequences, and that human beings — including skilled and ethically responsible physicians — are fallible.

Are there borderline cases where people's intentions are not clear? Are there instances when it is irresponsible to risk hastening death even as a side-effect? Of course. The principle of double effect does not automatically clarify all questions of intent, and it does not mean that causing death is justified whenever it is not directly intended. But the distinction is a useful tool for moral decisions. In modern medicine, quite literally, we couldn't live without it.

Conclusion

In short, pain control and other elements of palliative care must be clearly distinguished from intentional killing of patients. In trying to blur this distinction, euthanasia advocates only show their own indifference to the goal of promoting better care for dying patients.

In logic and in practice, two very different paths lie before the medical profession and our society: What Pope John Paul II has called the "false mercy" of assisted suicide and euthanasia, and the "the way of love and true mercy" that dedicates us to compassionate care (The Gospel of Life, No. 66-67). It is literally a choice between death and life.

Richard Doerflinger is associate director for Policy Development, Secretariat for Pro-Life Activities, National Conference of Catholic Bishops.

Dr. Carlos F. Gomez, was medical director of the University of Virginia Health System's Center for Hospice and Palliative Care when it opened in 1995 until 2003. He died in 2010.



*"You formed my
inmost being;
you knit me in my
mother's womb."*

Psalm 119:13

ST. JOHN THE BAPTIST
NEW HAVEN, IN

Contraceptive mandate threatens religious freedom of the Church

BY FRED EVERETT, JD

This past summer, the Obama administration issued an HHS regulation requiring all employers that provide healthcare benefits to include coverage for contraception. The Health and Human Services regulation also includes abortifacients like Ella that are deceptively called contraceptives but, in fact, also work by preventing the implantation of an embryonic human being in her mother's womb.

What of religious organizations that have a problem with this? While the regulation does include a religious exemption, its definition is so narrow as to exclude most religious organizations. For example, it specifies that only organizations that primarily employ or serve those of that denomination can qualify as a religious organization.

So, for example, if you are a Catholic hospital and a number of your employees are not Catholic or, for that matter, a number of your patients are not Catholic, under the Obama administration's definition, you would not qualify as a religious organization. In order to qualify, the hospital would need to limit itself to hiring and treating Catholics — which is not something a Catholic hospital is about to do. The same, of course, would apply to Catholic colleges, Catholic social service agencies, and a host of other Catholic organizations that do not limit employment or service to those who hold the Catholic faith.

Many commentators have concluded that given the extreme narrowness of the administration's definition, this can only reasonably be construed as a direct attack on religious freedom. Those who crafted these regulations for the Obama administration are among the most extreme in the secularist, pro-abortion camp. They knew exactly what they were doing when they drafted them. The administration also knew exactly what it was doing when it accepted them.

Without question, the Catholic Church in the United States is by far the largest non-governmental provider of education, healthcare and other social services. However, due to the Church's high standards of ethics regarding the dignity of every human being, the Church cannot allow itself to become directly involved in providing chemicals and other devices that are not only against the dignity of marriage and of the marriage act, but also are against the sanctity of human life.

Because of this, the Church has long been a target of secularist, pro-abortion groups and individuals

within our society that seek to marginalize the influence of the Church.

Fortunately, not only have the bishops of the United States spoken and written forthrightly on this matter, but so have scores of other Catholic leaders throughout the country. Among them are Carl Anderson of the Knights of Columbus, Holy Cross Father John Jenkins of the University of Notre Dame, Ken Hackett of Catholic Relief Services and John Haas of the National Catholic Bioethics Center.

All have publicly expressed their opposition to this contraceptive mandate. They realize as leaders of Catholic organizations that if this regulation is allowed to stand, then their organizations will be faced with two possibilities. Either they will provide coverage for contraception and abortifacients and thus become directly involved in facilitating the deaths of innocent human beings, or they will no longer legally be able to provide health care coverage for their employees.

Those who oppose the Church in this matter do so on the basis that

they believe that those who seek services that are legal should not have them refused by those who believe them unethical. Such a refusal is construed as an imposition of someone else's values. In other words, why should an organization — even if Catholic — that employs and serves those who are not Catholic be able to refuse services that are

legal?

Of course, if followed to its logical conclusion, Catholic organizations would eventually have to provide and subsidize surgical abortions through all nine months of pregnancy — as is currently legal in the United States. In addition, were the United States ever to allow euthanasia — the direct killing of the aged or infirm — then presumably Catholic hospitals would have to provide them and other Catholic organizations would have to be willing to subsidize them in their health care policies.

What is missing in this argument is respect for the conscience rights of the provider. The argument is founded on a one-sided respect for the conscience of the consumer, but no attention is given to the conscience of a provider who wants to act ethically. The argument ultimately assumes that whatever the government determines to be legal is, in fact, what is ethical and that a provider has no ethical right to refuse it, but must cooperate in providing it. In such a totalitarian vision, an individual or organization will be sorely tempted to yield to whatever Big Brother says is good.

The question then is: Where do we go from here? There are legislative efforts to stop this contraceptive

mandate from taking effect. To pass such legislation, however, will not only require a majority of both houses of Congress, but also that at least 60 members of the Senate would be willing to vote to end any possible filibuster.

While it is almost certain that the votes already exist in the Republican-held House of Representatives, the outcome is very unclear in the Democrat-held Senate. Given that this is an election year, it is doubtful that either party would want to be seen as attacking the religious freedom of Catholics. This undoubtedly

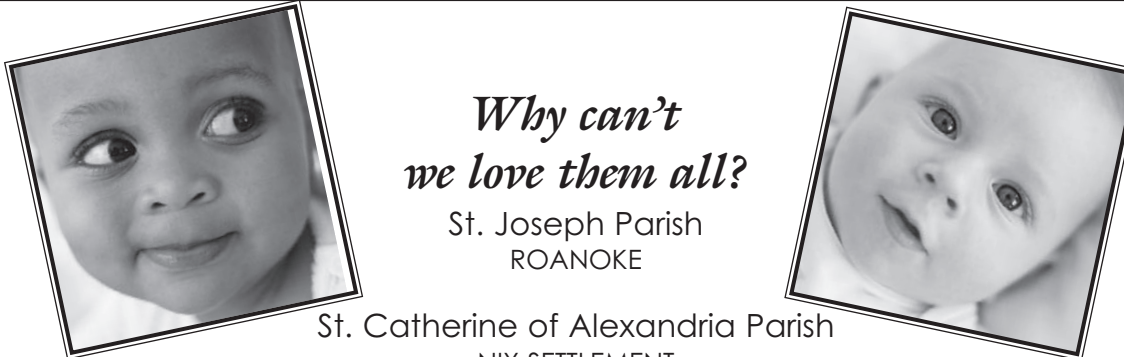
will make for very interesting political theater. Whether justice is done in the end will, no doubt, likely depend on the resolve and political involvement of Catholic and Evangelical Christians, as well as Orthodox Jews.

In a country such as the United States that has long prized its tradition of religious freedom, the way in which this controversy is ultimately resolved will go a long way in determining what kind of country we are to become. Will we be a country where a wide array of religious beliefs are tolerated and in which those who disagree with a secularist


agenda are not excluded from full participation? Or, will we become a country that marginalizes those who hold principled religious positions that defend human life from conception to natural death or, for that matter, defend the institution of marriage as between one man and one woman? An hour of truth is upon us.

Fred Everett, JD. is the co-director, office of Family Life, Diocese of Fort Wayne-South Bend.


Given that this is an election year, it is doubtful that either party would want to be seen as attacking the religious freedom of Catholics.




Why can't we love them all?
St. Joseph Parish
ROANOKE
St. Catherine of Alexandria Parish
NIX SETTLEMENT



*The future of humanity passes by way of the family...
God has entrusted its future to the woman.*
Pope John Paul II
SAINT JOHN THE BAPTIST PARISH - FORT WAYNE



Our parish is dedicated to
*The Mother of Our Saviour
The Star of Hope
The Comfort of the Afflicted*
And the one chosen to guide us through the sorrows of life, including the agony brought about by abortion.
Queen of Peace, be with us.
SAINT MARY PARISH - HUNTINGTON



St. Joseph Parish - Bluffton
May the example of the patron of our parish, as a protector of The Holy Infant, and The Holy Family, advance the cause of Pro Life.

Men on a mission can defeat the culture of death

BY LISA EVERETT

At the end of the new “Mission: Impossible” movie, after the spectacle of special effects, intense action and cool gadgetry, Tom Cruise’s character, Ethan Hunt, delivers a line that I hope was not lost on the men in the audience. Attempting to console a fellow agent who believes he has failed his assigned mission to protect Hunt’s wife, Hunt assures him: “It was not your job to protect her — it was mine.”

As we observe yet another anniversary of the Supreme Court decision, which legalized abortion in our nation, Cruise’s line and the reality it represents strikes me as something worth reflecting on.

In the catechesis on the book of Genesis, which begins his beautiful “theology of the body,” Blessed John Paul II makes the point that in the mystery of creation, the first man was entrusted in a special way with the gift of the first woman. Here is how the pope puts it: “(Due) to original innocence, the woman, who in the mystery of creation ‘is given’ by the Creator to the man, is ‘welcomed’ or accepted by him

as a gift ... It seems that the second creation account has assigned to the man ‘from the beginning’ the function of the one who above all receives the gift. The woman has ‘from the beginning’ been entrusted to his eyes, to his consciousness, to his sensibility, in his ‘heart.’” — General audience, Feb. 6, 1980.

This is true above all in the vocation of marriage, in which, out of gratitude for the gift of the woman, the man makes a complete gift of himself to her, promising to live with her, but even more deeply, for her.

It also means more broadly that, although in some sense we are all responsible for one another, God has made men especially responsible for women. Put another way, we might say that God has entrusted men with the mission of ensuring the wellbeing of women. What is revealed here in the first pages of the Bible resonates deeply in the heart of most men, who feel a keen responsibility to provide for and protect women, whether those they know and love, or sometimes, perfect strangers.

Consider, for example, the sinking of the Titanic, whose 100th anniversary we will mark this April. Is it any surprise that of the vast majority of those who died

were men — men who accepted that women and children should be given priority in boarding the available lifeboats, even though there were far too few to hold all of the passengers? As one male blogger commented when confronted with the fact that 1,347 men and only 103 women died in the disaster: “It is hard to fathom the amount of will it would have taken to stand by on a sinking ship and wait for those who were too afraid to board the lifeboats to go first. Often feminists try to claim that men were privileged back then, and that chivalry was merely ceremonial. But you won’t convince over a 1,000 men to step aside when their lives are in extreme peril unless they truly accept that they have a duty to protect others.”

This kind of self-sacrifice is the stuff of which heroes are made, but most men would consider it simply what it means to be a man. Part of the ongoing tragedy of Roe v. Wade is that it has severely weakened our cultural sense of the responsibility men bear toward women. Since the Supreme Court has denied the father’s involvement in the decision whether to carry a pregnancy to term, no state allows a husband even to be informed of his wife’s impending abortion.

Even in the best of circumstances, when a child is very much desired, a woman in the early stages of pregnancy can experience a myriad of intense and sometimes conflicting emotions, and she relies on a loving man in these moments to steady her and support her in her role of nurturing this new life that has been entrusted in a special way to her.

But when a woman faces a crisis

pregnancy, she needs the tenderness and strength of a man all the more, telling her that he will take care of her, reminding her that if they cannot responsibly raise this child there are countless couples waiting to adopt, assuring her that in the end, everything will be all right.

As a counselor at the Women’s Care Center once pointed out, a woman experiencing a crisis pregnancy who has a strong, supportive man in her life will almost never abort.

In the wake of Roe v. Wade, however, far too many men fail to protect women from those who would prey on their vulnerability, physically and emotionally, when they are pregnant.

According to Vicki Thorn, head of the National Office of Post-Abortion Reconciliation and Healing, the majority of American men mistake supporting a woman with a crisis pregnancy for going along with whatever she wants to do in the panic of the moment.

When I stand outside the Women’s Pavilion in South Bend to offer information about alternatives to abortion, I am amazed at how often a woman going into the clinic is accompanied, not by another woman, but by a man. In these moments I think of the heart-breaking testimony I once heard from a woman who, at age 19, found herself sitting in the waiting room of an abortion clinic wishing desperately that someone — some man — would come and rescue her. This desire goes deep in a woman’s heart, and it is not just the stuff of fairy tales.

It is an echo from Eden, when the first man failed to protect the

first woman when the Evil One approached her — the first man who was not far off, but who, Scripture says, “was with her,” standing by her side, saying nothing.

From this encounter at the beginning of the Bible to the book of Revelation, when the Dragon stands before the Woman about to give birth in order to devour her child, there is a special enmity between Satan and the woman, and therefore need of a man whose special mission it will be to protect her and her child. If he fails to do so, the price she pays will be much higher than the few 100 dollars charged for the abortion procedure. Sometimes there are physical injuries, usually there is emotional aftermath, and always there is a deep spiritual wound.

When faced with incredible odds and situations, which call for courage, creativity and self-sacrifice, men through the ages have found the strength to do great things for God and for those for whom, in His providence, they are particularly responsible. There is no doubt that Roe v. Wade has made it more difficult for men to accomplish their God-given mission to protect women — more difficult, but not impossible. This mission, should the men of our nation choose to accept it, will mean the definitive defeat of the culture of death. Let us pray that that day will not be long in coming.

Lisa Everett is the co-director, Office of Family Life, Diocese of Fort Wayne–South Bend.

Love LIFE
as a heavenly gift!

ST. PETER AND PAUL PARISH
HUNTINGTON

Before I formed you
in the womb I knew you,
and before you were born
I consecrated you; I have appointed
you a prophet to the nations.

Jeremiah 1:5

ST. PETER PARISH - ST. MARY PARISH
FORT WAYNE



Join with us “in prayer”
in support of
the unborn children.

St. Mary of the Assumption Parish in Decatur, Indiana invites our diocese to offer “prayer cover” for the hundreds of thousands gathering January 21-23, 2012 in Washington, DC to show support for the unborn children and the Catholic Teachings which express dignity for all human life from the moment of conception. Thank you for your prayer!



Praying for Life • From Conception • To Natural Death

St. JOSEPH
CATHOLIC CHURCH

226 NORTH HILL STREET
SOUTH BEND, INDIANA 46617
WWW.STJOEPARISH.COM

Pausing between the past and future

As this New Year approached I was delighted to receive an email from an old friend. Mel and I made up the long arms of a trio of women who had been friends for over a decade. Our friendships ran deep and intense from the very beginning as the three of us bonded over the shared grief we faced following the untimely deaths of our young husbands.

Extended and powerful visits and phone calls provided the emotional and spiritual support we each required as time and our grief journeys unfolded. As the deep pain of loss began to soften, we three began to share the common details of our lives. And our life-long friendships were forged.

"Can't believe that New Years is just around the corner and we will be done with 2011. In some ways I want to move on and other

ways I don't want to let go," wrote my friend. Though Mel's words resonated with me, I felt a need to ask her to elaborate on her personal thoughts.

You see our tertiary musketeer, Denise, succumbed to leukemia in the early spring of 2011, after a long and valiant fight for life. Mel and I walked as closely with our brave but ailing friend as much as she would allow us, but we still regret being unable to spend more time with her.

"Okay, details lady, what is it you don't want to let go of and what do you want to move on from?" I replied in my email.

Mel's response stirred something in me and I began to mourn once more the loss of our dear friend and all she meant to me.

"I don't want to let go of talking to Denise in 2011 and yet



KAY COZAD

HOPE IN THE MOURNING

I know we move further from it in 2012," she wrote. Her poignant words reminded me of something many of us who grieve a loss face — the pause between the past and the future.

That is the place on the sometimes baffling path of grief that is both frightening and hopeful. It is the time when we feel a shifting in our grief perspective toward hope and a future, but are still deeply

HOPE, PAGE 20

Where have all the vocations gone?

The shortage of priests and religious men and women in the Church, particularly in Europe and North America, is common these days. Many international congregations like my own, the Sisters of the Holy Cross, are still getting new members, but in countries other than the United States. Many consider it a crisis.

Too often when we speak of vocations we limit that term to mean the call to ordained ministry and the consecrated life. When we pray for vocations we usually ask God to inspire young people to answer a call to be sisters, brothers and priests. Once in a while we might include the call to lay ministry in the Church, but that is the exception.

We do not have to look far to find vocations. The truth is that each baptized person has a vocation, not just religious and clergy. By our Baptism each of us is called to share the mission of Jesus. As disciples of Jesus, every Christian is called to reveal God's unconditional love and to spread that love to others. The next time you are at a Baptism listen closely to the prayers.

Don't get me wrong, as a former vocation director for the Sisters of the Holy Cross I am all too acutely aware of the need for individuals who desire to give their entire lives to God and to fulltime service of the Church. But they are not the only ones who have a call from God.

When we were baptized we were baptized into the death and resurrection of Christ, and we share in His priesthood. Through baptism we become part of His Body. We are not called just to go to Church. We are called to be Church! All of us are called to holiness and service.



SISTER MARGIE LAVONIS, CSC

THE CUTTING EDGE

Each of us has the right and the responsibility to serve others in the name of Christ. It is not the task of a select few.

Every time we participate in Mass we are reminded of our Christian vocation to "go in peace to love and serve the Lord." Prayer and service are integral to the vocation of every Christian whether single, married, religious or ordained.

I believe it is possible for someone to believe all the Church's dogmas and follow all the rules, and still not live one's baptismal call. Religion without love and service is empty.

Perhaps it would be good to take time out and do some serious reflection on how we are responding to our Christian vocation, and how seriously we take and live the Gospel message of Jesus. If each of us truly lived our baptismal vocation, think how different the world would be. Yes, the Church does need more priests and religious, but it also needs everyone else in the pews to spread God's love. That is the only way we are going to fulfill the mission of Christ.

Sister Margie Lavonis, CSC, works for the Sisters of the Holy Cross communications department.

We have a choice to accept salvation



MSGR. OWEN F. CAMPION

THE SUNDAY GOSPEL

3rd Sunday in Ordinary Time Mk 1:14-20

The first reading for this weekend is from the Book of Jonah, an Old Testament writing seldom presented in the liturgy. While Jonah is the central figure in this book, he was not the author. The author is unknown. Scholars believe that the Book of Jonah was written sometime after the Babylonian Exile of the Jews.

The reading speaks of Jonah's visit to Nineveh, the capital of the Assyrian Empire, located roughly in the region of modern Syria. He went there, at God's command, to preach conversion.

Preaching conversion in Nineveh was a tall order, and the Jews who first heard this reading knew exactly how difficult the assignment was. No city on earth had the image of evil and vice that surrounded Nineveh.

Nineveh, after all, was the capital of Assyria. Over the centuries many neighboring powers invaded, and overwhelmed, the Holy Land. However, none of the invaders matched the Assyrians for bloodthirstiness and brutality. Yet, the climax of the story is the conversion of the city.

For its second reading this weekend, the Church offers us a passage from the First Epistle to the Corinthians. Paul had a challenge in leading the

Corinthian Christians to a fully devout Christian life. The city was in reality what Nineveh was symbolically to the ancient Jews. Corinth was known around the Roman imperial world as a center of vice and licentiousness. It was a noteworthy distinction, since vice and lewdity prevailed throughout the empire.

The Apostle calls upon the Christians of Corinth to remember that time passes quickly, and that life is short. They have before them two options. The first is life in Jesus, a life that is everlasting, but it requires fidelity to the Gospel and the Gospel's values. The other option is eternal death, awaiting those who spurn the Gospel.

St. Paul obviously urges the Corinthians to be holy.

The Gospel of Mark provides the last reading. First is a brief mention that John the Baptist "has been handed over," a phrase later to describe the arrest of Jesus on Good Friday. The reading continues to say that Jesus was preaching that the "kingdom of God is near."

Then, the Lord calls Simon and Andrew, brothers and fishermen, as Apostles, to be followed by the call of James and John.

For the early Christians, the Twelve especially were important. From the Apostles came knowledge of Jesus. It was vital to assure, and present, their credentials.

The Lord's call was sudden. They were unprepared, yet Jesus and the offer of salvation caused them to drop everything and follow Jesus.

The juxtaposition of the preaching of Jesus and the call of the Apostles is instructive. They were part of the Lord's plan of salvation. They continued the Lord's work.

Reflection

The Church called us liturgically to celebrate the birth of Christ. Two weeks later it celebrated the feast of the Epiphany of the Lord. A day later, it offered us the feast of the Lord's Baptism by John in the Jordan River.

All these celebrations taught critical lessons about Jesus. He is human, the son of Mary. He is the Son of God. He is the Savior, assuming our sins even though Jesus was without sin.

Now, the Church tells us that Jesus calls us to salvation, eternal life. He called the Apostles specifically to continue the work of salvation. The Apostles, through the Apostles and the Church founded upon them, teach and invite us to follow Christ.

These four Apostles' instant response is a lesson. Nothing is more important in life than being with Christ, answering the Lord's call to be saved.

Directly and simply, Paul told the Corinthians that they could accept salvation — or not. We have the same choice.

READINGS

Sunday: Jon 3:1-5, 10 Ps 25:4-9 1 Cor 7:29-31 Mk 1:14-20

Monday: 2 Sm 5:1-7, 10 Ps 89:20-22, 25-26 Mk 3:22-30

Tuesday: 2 Sm 6:12b-15, 17-19 Ps 24:7-10 Mk 3:31-35

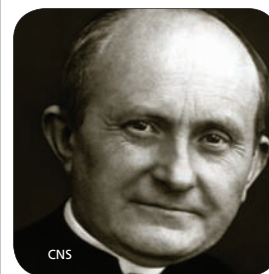
Wednesday: Acts 22:3-16 Ps 117:1-2 Mk 16:15-18

Thursday: 2 Tm 1:1-8 Ps 96:1-3, 7-8a, 10 Mk 4:21-25

Friday: 2 Sm 11:1-4a, 5-10a, 13-17 Ps 51:3-7, 10-11 Mk 4:26-34

Saturday: 2 Sm 12:1-7a, 10-17 Ps 51:12-17 Mk 4:34-41

Saint of the Week



Arnold Janssen

1837-1909

January 15

Born in Goch, Germany, Arnold was educated and ordained in Germany, where he taught mathematics and natural sciences and served as chaplain at an Ursuline convent. In 1875, at a mission house in the Netherlands, he founded the Society of the Divine Word, or Verbites, to provide priests and lay brothers for the missions. He also established the Holy Spirit missionary sisters in 1889. Beatified by Pope Paul VI in 1975, Arnold was canonized in October of 2003 by Pope John Paul II.



Converts and the symphony of truth

Why do adults become Catholics? There are as many reasons for “converting” as there are converts. Evelyn Waugh became a Catholic with, by his own admission, “little emotion but clear conviction”: this was the truth; one ought to adhere to it. Cardinal Avery Dulles wrote that his journey into the Catholic Church began when, as an unbelieving Harvard undergraduate detached from his family’s staunch Presbyterianism, he noticed a leaf shimmering with raindrops while taking a walk along the Charles River in Cambridge, Mass.; such beauty could not be accidental, he thought — there must be a Creator. Thomas Merton found Catholicism aesthetically, as well as intellectually, attractive: once the former Columbia free-thinker and dabbler in communism and Hinduism found his way into a Trappist monastery and became a priest, he explained the Mass to his unconverted friend, poet Robert Lax, by analogy to a ballet. Until his death in 2007, Cardinal Jean-Marie Lustiger insisted that his conversion to Catholicism was not a rejection of, but a fulfillment of, the Judaism into which he was born; the cardinal could often be found at Holocaust memorial services reciting the names of the martyrs, including “Gisèle Lustiger, ma maman” (“my mother”).

Two of the great 19th-century converts were geniuses of the English language: theologian John Henry Newman and poet Gerard Manley Hopkins. This tradition of literary converts continued in the

20th-century, and included Waugh, Graham Greene, Edith Sitwell, Ronald Knox and Walker Percy. Their heritage lives today at Our Savior’s Church on Park Avenue in New York, where convert author, wit, raconteur and amateur pugillist George William Rutler presides as pastor.

In early American Catholicism, the fifth archbishop of Baltimore (and de facto primate of the United States), Samuel Eccleston, was a convert from Anglicanism, as was the first native-born American saint and the precursor of the Catholic school system, Elizabeth Anne Seton. Mother Seton’s portrait in the offices of the archbishop of New York is somewhat incongruous, as the young widow Seton, with her children, was run out of New York by her unforgiving Anglican in-laws when she became a Catholic. On his deathbed, another great 19th-century convert, Henry Edward Manning of England, who might have become the Anglican archbishop of Canterbury but became the Catholic archbishop of Westminster instead, took his long-deceased wife’s prayer book from beneath his pillow and gave it to a friend, saying that it had been his spiritual inspiration

throughout his life. If there is a thread running through these diverse personalities, it may be this: that men and women of intellect, culture and accomplishment have found in Catholicism what Blessed John Paul II called the “symphony of truth.” That rich and complex symphony, and the harmonies it offers, is an attractive, compelling and persuasive alternative to the fragmentation of modern and post-modern intellectual and cultural life, where little fits together and much is cacophony. Catholicism, however, is not an accidental assembly of random truth-claims; the Creed is not an arbitrary catalogue of propositions and neither is the Catechism of the Catholic Church. It all fits together, and in proposing that symphonic harmony, Catholicism helps fit all the aspects of our lives together, as it orders our loves and loyalties in the right direction.

You don’t have to be an intellectual to appreciate this “symphony of truth,” however. For Catholicism is, first of all, an encounter with a person, Jesus Christ, who is “the way, the truth, and the life.” — Jn 14:6. And to meet that person is to meet the truth that makes all the other truths of our lives make sense. Indeed, the embrace of Catholic truth in full, as lives like Blessed John Henry Newman’s demonstrate, opens one up to the broadest possible range of intellectual encounters.

Viewed from outside, Catholicism can seem closed and unwelcoming. As Evelyn Waugh noted, though, it all seems so much more spacious and open from the inside. The Gothic, with its soaring vaults and buttresses and its luminous stained glass, is not a classic Catholic architectural form by accident. The full beauty of the light, however, washes over you when you come in.



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.

promises as best we can. We will cherish the memory of our third musketeer and hold tight to the enriching gift that our friendship was to us, as we move — hopeful — into all of the New Years to come.

Kay Cozad is a certified grief educator and news editor of *Today’s Catholic* newspaper. She is the author of “Prayer Book for Widows,” *Our Sunday Visitor*, 2004, and can be reached at kcozad@todayscatholicnews.org.

SCRIPTURE SEARCH

Gospel for January 22, 2012

Mark 1:14-20

Following is a word search based on the Gospel reading for Third Sunday in Ordinary Time, Cycle B, the fishermen leaving their boats for Jesus. The words can be found in all directions in the puzzle.

- | | | |
|---|---|--|
| JOHN
PROCLAIMING
REPENT
SIMON
FISHERMEN
FOLLOWED
CALLED | JESUS
THE TIME
BELIEVE
ANDREW
COME
JAMES | GALILEE
KINGDOM
THE SEA
CASTING
THEIR NETS
IN A BOAT
HIRED MEN |
|---|---|--|

NEW FISHING

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

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HOPE

CONTINUED FROM PAGE 19

embedded in our desire to retain what was lost.

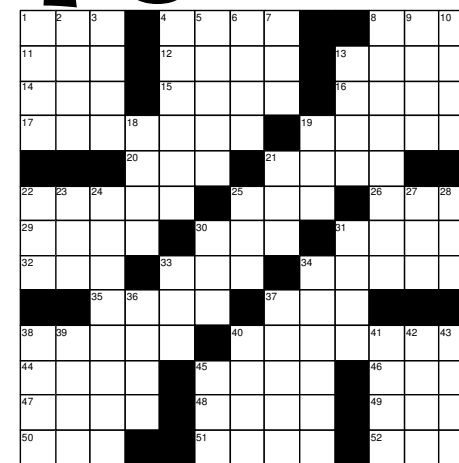
It is a time when our weary hearts cry out for just one more moment with our loved one, while our logic reminds us that they are truly gone. The sweet memories of all that made up the details of the life we shared with our loved ones begin to fade into the recesses of our minds as they find their rightful place in our new existence following their death.

Many of us fear that our memories will not sustain us as time and our grief work call us to move forward. Some of us even fear that we will forget them altogether. But I have learned that we will never forget what our loved ones meant to us and what we shared with them. Those are the memories that become the foundation for new life and a hopeful future.

The pause between the past and the future that Mel and I have experienced may take some time to move through. But it can be done with gentle compassion and understanding support. So as Mel and I continue our grief work and share our hopes and fears, we will embrace the New Year and all it

The CrossWord

January 15, 22 and 29, 2012



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Based on these readings: 1 Sam 3:3b-10, 19; 1 Cor 6: 13c-15a, 17-20; Jn 1:35-42 and Jon 3:1-5, 10; 1 Cor 7: 29-31; Mk 1:14-20 and Deut 18:15-20; 1 Cor 7:32-35; Mk 1:21-28

ACROSS

- 1 Unidentified flying object
- 4 Frock
- 8 Pocket
- 11 Rest in Peace
- 12 Economics abbr.
- 13 As well as
- 14 African antelope
- 15 Hard, crisp bread
- 16 Sidelong glance
- 17 Entrap
- 19 “___ Lord.”
- 20 El Paso Electric
- 21 Speech problem

DOWN

- 22 God’s anger
- 25 Your own people
- 26 No room here
- 29 Immoralities
- 30 Help
- 31 Handle
- 32 Vs. blessings
- 33 “Blessed ___ thou among women”
- 34 ___ cum laude
- 35 First Gospel author
- 37 Bud
- 38 Harriet Beecher ___
- 40 Samuel’s reply (3 wds)
- 44 Sandwich fish
- 45 Treaty organization
- 46 ___ shot (2 wds)
- 47 Keep commandments
- 48 Margarine
- 49 Murk
- 50 Used to be
- 51 Frayed
- 52 Affirmative
- 1 Goad
- 2 Finland denizen
- 3 ___ Dei (God’s work)
- 4 Fiery angel
- 5 Sick hope for
- 6 Samuel did at call
- 7 Pen stuff
- 8 Samuel was, in Temple
- 9 Afloat
- 10 Wine bottle cap
- 13 Swiss mountains
- 18 Simon and Andrew cast
- 19 Do evil
- 21 Topper
- 22 West southwest
- 23 River (Spanish)
- 24 Buttercup family plants
- 25 Baby fox
- 27 Not (prefix)
- 28 BB association
- 30 The Covenant box
- 31 Vegetable
- 33 Be
- 34 Strand
- 36 The world is passing ___
- 37 Also known as Simon
- 38 Store
- 39 Brass
- 40 Angelic ring
- 41 Chancy
- 42 Lotion ingredient
- 43 Cups
- 45 Today

Answer Key can be found on page 23

Sports

FIVE USF COUGARS EARN SELECTION TO NAIA SCHOLAR ATHLETE TEAM Five members of the 2011 University of Saint Francis football team have earned selection to the NAIA Daktronics Scholar-Athletes Team. Student-athletes are nominated by their institution's head coach and must maintain a minimum grade point average of 3.5 on a 4.0 scale and must have achieved a junior academic status in order to qualify for the honor. Cougars who earned the honor included seniors Derek Atwood of Shelbyville, and Brad Whitaker of Bowling Green, Ky. Juniors included Lance Carey of Leo, Eli Alafogianis of New Castle, and Brice Darling of New Castle.

Junior varsity tournament results announced

BY MICHELLE CASTLEMAN

FORT WAYNE — In junior varsity Catholic Youth League (CYO) action, Most Precious Blood played host to a whole slew of CYO boys' and girls' teams in a tournament just before ringing in the new year.

For 2011, 19 teams participated in the flurry of games — 10 girls and nine boys, some fifth grade only, some all sixth and some combined.

The annual holiday hoops contest kept the vintage venue full of youngsters from sun up until sun down for a full four days during the break.

Jodi Kahlenbeck reported several positive changes this year including

moving to a double elimination format and allowing the winning teams to cut down the nets.

Kahlenbeck beamed, "The kids really seemed to enjoy this added perk!"

Those coming out on top in the brackets included sixth-grade teams from St. John the Baptist, Fort Wayne, (SJFW) for the boys and St. Charles for the girls.

SJFW beat Queen of Angels, 44-21, in the championship.

St. Jude was third place after their 33-26 loss to Queen of Angels. The Lady Cardinals got by St. Jude in their final, 24-15. The Raiders from St. John the Baptist, New Haven, came in third place after a hard fight against St. Jude, 16-9.

ICCL teams start divisional games

BY JOE KOZINSKI

SOUTH BEND, MISHAWAKA

— As the snow subsided and the temperatures remained chilling, the Inner-City Catholic League opened its warming arms to the start of the St. John Bosco and St. Martin DePorres divisional games this weekend.

The game of the day would pit rivals and undefeated foes, Christ the King squaring off against its neighbor to the south, the St. Joseph Eagles. The Kings would reign supreme by outscoring St. Joe, 31-18, behind a 10-point game by John Staud.

In other action in the St. John Bosco Division, the Crusaders of Holy Cross kept pace with the leaders by knocking off the

Trojans of Holy Family, 46-13, with 12-point contributions from Mark Madden and Peter Wiegand.

St. Pius X dispatched the Cougars of Corpus Christi, 53-17, with the double-digit scoring duo of Samuel Quinn and Patrick Sandor.

The big dog from the east looks to be the Saints of Mishawaka Catholic as they remained undefeated in division play by ousting St. Thomas on Saturday and the Panthers of St. Anthony on Sunday. The Saints outscored the Panthers, 58-23, behind Jacob Whitfield's 19 and Justin Himeclick's 11. Spencer

Harding tossed in 20 in the loss. The Spartans of St. Thomas got back on track by defeating the Pumas of Queen of Peace, 37-29.

In the contest, Spartan Gunner Sadowey out paced Puma Luke Kasznia in scoring, 22-15.

In other St. Martin DePorres play, the Blazers of St. Matthew ran past the Bull Dogs of Our Lady of Hungary, 48-33.

The ICCL will resume divisional play Sunday at both Saint Joseph's and Marian high schools. Completed scores, schedules and standings can be found at www.icclsports.org.



Church groups cheer for Packers; playoff game a chance for fundraising

BY STEVE WIDEMAN

GREEN BAY, Wis. (CNS) — For church groups, Green Bay Packers home games at Lambeau Field always mean additional income for worthy causes, such as seminary training, Catholic schools, parish budgets, and the homeless and hungry.

Several groups looked forward to the same opportunity to earn extra revenue at the Jan. 15 National Football League playoff game against the New York Giants.

Five hours before kickoff, hundreds of volunteers from all walks of life planned to begin their descent on the stadium for up to 12 hours of hard and sometimes very cold work to provide fans from both teams with food, comfort and plenty of souvenirs to take home.

"It's a 12-hour day from the time you leave home until you get back home," said Mike Bushman, coordinator of operations at a 22-man food booth at the stadium for a Knights of Columbus council.

The booth serves hundreds of hungry fans during Packers home games with piles of French fries and hundreds of hamburgers, cheeseburgers, bratwursts and hot dogs along with braided pretzels, pizza slices, fried cheese curds, hot chocolate, beer and soda.

"It's an in-house restaurant," Bushman said.

His Knights council is one of

dozens of nonprofit groups, both religious and nonreligious, that ring all levels of Lambeau Field with food service booths. Other groups, including Catholic schools and parishes, raise funds by parking cars, handing out rental seats, souvenirs and game programs.

According to the Greater Green Bay Convention and Visitors Bureau, a regular Packers home game brings in more than \$8 million in revenue for hotels, restaurants and other businesses. Playoff games are estimated to be even more profitable.

Bushman said the Knights contract with Chicago-based Levy Restaurants Inc., which provides food service to most major league venues across the country, including Lambeau Field.

"Our partners at Lambeau Field are very passionate about giving back to the community," Eva Yusa, director of communications for Levy Restaurants, said of the Packers' willingness to allow Levy to bring in community volunteer groups to augment their professional staff.

Bushman figured the council would earn, not counting tips, at least \$600 for any playoff game it works.

Funds raised at Packers games are used for a variety of purposes, including helping to fund the training of at least two seminarians from the Diocese of Green Bay.

"We decided that was where some of our money would go

because that's where our greatest need is," Bushman told *The Compass*, the diocesan newspaper.

In addition, the council uses the money to help a Catholic-run food pantry in Menasha and food program in Oshkosh. Funds also are used to assist food programs at local homeless shelters.

Funds raised while volunteering at Packers games play an important part in the operating budget of All Saints Catholic Church in Demark.

Volunteers from the church help man the Packer Pro Shop during home games; they currently earn \$100 each per game to bag purchases by fans.

"We have eight volunteers for each game, so that's \$800 we earn for each game. That's very important to us. So it's awesome that we are having playoff games," said Louise Reetz, who coordinates the game day volunteers and a church fund-raising committee called Parish Funding.

"The money goes to our parish to keep our parish alive," Reetz said.

PMI Entertainment Group in Green Bay also works with the Packers to provide fundraising activities for church and other nonprofit groups.

"We have four parishes under contract," said Paula Kirchman, vice president of human resources for PMI. She said groups take tickets, hand out and pick up rental seats, collect recyclable items and clean up after games.

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Furry little fella in Punxsutawney reminds all to have some winter fun

BY ANNE-MARIE WELSH

ERIE, Pa. (CNS) — What could be more charming than a small town in Pennsylvania that throws its doors open to the world for a great big party each year in the deepest, darkest days of winter?

How about that it happens in the Diocese of Erie? Or that several members of Punxsutawney Phil's world-renowned top-hatted Inner Circle are also members of Ss. Cosmas and Damian Parish?

While Groundhog Day does have ties to Candlemas Day, a Catholic festival associated with honoring Mary and the presentation of Christ in the temple, it also has roots in pre-Christian folklore related to predicting weather for the coming year. (Poor weather on that day meant the end of winter was in sight and a good crop was likely.)

So let's just be honest and say that we're not going to go through too many histrionics trying to make a direct faith-filled connection to Groundhog Day, which this year is Feb. 2. But what the heck, let's have some fun. After all, isn't joy a gift of the Holy Spirit?

The first recorded report of Groundhog Day in Punxsutawney was in 1886 when the local newspaper, the *Spirit*, mentioned that as of press time, the "beast" had not seen

its shadow. (It would not make front page news for another 18 years.)

A club was organized within a few years; annual summer picnics ensued, complete with — sorry to say — actual feasting on groundhog meat. Bit by bit the February event grew, first as a winter diversion for the locals, then the surrounding area, eventually to most of the state and beyond. Then came 1993.

That year director Harold Ramis produced a little film called "Groundhog Day." It ranked 13th among films released that year and now is 34th on the American Film Institute's list of 100 funniest movies.

It firmly established the annual ritual as a fixture in the national psyche.

Crowds swelled from several hundred to several thousand, and now regularly top out at more than 30,000 when the weather cooperates and the holiday falls anywhere near a weekend. Festivities begin the day before with banquets, dances like the "Shadow Swing," bashes and a free showing of the movie in the local high school gym.

Then, in the wee hours of the morning — before the sun can actually cast a shadow cynics point out — the big moment arrives.

Tradition holds that if it is cloudy that day, Phil will emerge from his burrow, signaling that winter



CNS PHOTO/MARK FAINSTEIN

Bob Roberts, a member of Ss. Cosmas and Damian Parish, holds a groundhog named Punxsutawney Phil in an undated photo in Punxsutawney, Pa. Roberts enjoys the title of Phil's protector as a member of the "Inner Circle" gearing up for Groundhog Day, but admits that the moments before the animal's prognostication about the start of spring is what he most looks forward to each year.

weather will soon end. If it is sunny and Phil emerges to see his shadow, he retreats into his burrow, meaning that the winter weather will continue for six more weeks.

Bob Roberts, a member of Ss. Cosmas and Damian Parish who enjoys the title of Phil's protector as a member of the Inner Circle, admits it's the moments before the prognostication that he most looks forward to each year.

"Pulling the hog out of the burrow is a big deal," he acknowledged, "but leading up to it is just

such a nice time, filled with enthusiasm. They have the fireworks, we sing the National Anthem. And then we start the trek." That's what members call the walk through the crowd to knock on Phil's burrow.

Generally a bit reticent, the rodent responds, nonetheless, and is lifted high before the crowd, which roars its raucous approval.

Media in town from around the world point their lights and cameras at the groundhog and his Inner Circle as Phil whispers his prognostication to his handler in "ground-

hogese." Phil's "comments" — Tweeted for the first time last year — are translated and proclaimed.

In an interview with Faith, Erie's diocesan magazine, Roberts said it was a complete surprise when he was invited to join the Inner Circle.

"Groundhog Day was just starting to get bigger," he recalled. "I had a couple of friends in the Inner Circle and they stopped by after a meeting and said I'd been nominated. They wanted to know if I would join. ... I said, 'OK.' It was as simple as that."

As for the fact that the Inner Circle is still all-male, Roberts believes that will change in his lifetime. Only current members can nominate new members, and there are only openings when a member dies or steps down. Roberts was the first to nominate a woman but she was not voted in. He'd also like to see younger members.

Whatever the future holds, Roberts is enjoying his life with its special role.

"Punxsutawney is a great little town," he said. "The groundhog made us famous but the people have made the town over the years. It's a very close-knit community with a great work ethic. I wouldn't consider it to be extremely wealthy, but the people make it very wealthy. They make it a great place to live."

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WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send in your announcement at least two weeks prior to the event. Mail to: Today's Catholic, P.O. Box 11169, Fort Wayne 46856; or email: fhogan@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.

Divorce survival guide

Mishawaka — The Catholic's Divorce Survival Guide is a 12-session DVD-based program offered by the diocesan Office of Family Life Mondays, beginning Feb. 13, from 7-9 p.m. through May 7, at the Blessed John Paul II Center (on the campus of Marian High School). The series features Rose Sweet, Christopher West, Ray Guarendi, Father Donald Calloway and Father Mitch Pacwa. The cost for the program is \$20, which includes a personal reflection journal for each participant. Registrations will be accepted on a first come-first served basis, and the program will be limited to 15 people. To register, contact Helen at (574) 234-0687 or haustgen@diocesefwsb.org.

Parish mission announced

Fort Wayne — St. Joseph- Hessen Cassel will have a parish mission, Jan. 29 to Feb. 1. at the church, 11337 US Hwy 27 South. Father David Mary Engo, minister general of the Friars of the Franciscan Brothers Minor will speak each evening of the mission on the themes; "Believing in the Eucharist, Celebrating the Eucharist and Living the Eucharist." All sessions begin at 6:30 p.m. Wednesday will be the closing Mass for the mission. Child care for children age 7 and under will be available.

Women's fertility workshop offered

Fort Wayne — An introductory session NaPro TECHNOLOGY System about women's cycles and standardizing monthly record keeping is being presented Saturday, Feb. 4, from 2-3 p.m. at St. Jude Parish Center, room C. Single women, engaged and married couples should contact

Theresa Schortgen CFCP at (260) 749-6706 or visit <http://sites.google.com/site/creightonhealth>. Reservations are required.

New Bible study offered

South Bend — Little Flower Parish will offer "Pondering Heaven, the Resurrection, and the Mission the Church: Understanding the Mission of the Church from the New Testament to Today." Monday, Jan. 23, at 7 p.m. or Tuesday, Jan. 24, at 9 a.m. The last sessions are April 23 and 24. Contact (574) 273-9722 or lfcoutreach@sbcglobal.net for information. Books needed will be discussed at the first sessions.

FUNDRAISERS

Pancake breakfast planned

Warsaw — As part of Catholic Schools Week, the Knights of Columbus Council 4511 will have a pancake breakfast on Sunday, Jan. 29, after the 8:30 and 11 a.m. Masses in the Sacred Heart School gym. Proceeds from the breakfast will benefit Sacred Heart School.

Casino night benefits youth athletics

Elkhart — A casino night will be held Saturday, Jan. 28, in the St. Thomas parish center and gym from 6:30 to 11:30 p.m. A \$50 donation will admit two adults and includes food and beverages. For information contact Mary Barnard at (574) 273-8439 or by email at mb5kids@comcast.net.

Mystery dinner theater

Fort Wayne — St. Joseph-Hessen Cassel School will have a mystery dinner theater Saturday, Jan. 28, beginning with hors d'oeuvres at 6 p.m., dinner at 7 p.m. and show at 8 p.m. in the parish hall. All-inclusive tickets are \$25. Call (260) 639-6520 for information.

Knights breakfast at Queen of Angels

Fort Wayne — The Knights of Columbus Council 11043 will have a breakfast on Sunday, Jan. 22, from 8:30 a.m. to 12:30 p.m. in the Msgr. Faber activities center at Queen of Angels, 1500 W. State Blvd. Adults \$6, children 6-12 \$3, family (4 or more members) \$20.

Knights plan spaghetti dinner

Fort Wayne — The Knights of Columbus Council 451, 601 Reed Rd., will have a spaghetti dinner on Wednesday, Jan. 25, from 5-6:30 p.m. All proceeds will benefit the Jesters of the University of Saint Francis.

Bishop Dwenger holds Trivia Night

Fort Wayne — Bishop Dwenger High School will host Trivia Night on Saturday, Jan. 21, at 7 p.m. in the SAC. Tickets are \$10. Adult beverages will be provided at minimal cost and pop and water are free. Bring your own appetizers and desserts. All participants must be 21. Contact the Development and Alumni Office at events@bishophdwenger.com or call (260) 496-4855.

REST IN PEACE

Arcola James R. Loomis, 85, St. Patrick	Huntington Nicholas E. Myers, 31, Ss. Peter and Paul	Dolores J. Smudey, 69, Christ the King
Auburn Frederick S. Gee, 86, Immaculate Conception	Lakeville Marian J. Swan, 96, Sacred Heart of Jesus	Richard L. Hendricks, 80, Little Flower
Elkhart Anna Jeane Billmeyer, 89, St. Vincent de Paul	Ellen A. Lavelle, 79, Sacred Heart of Jesus	Irene M. Sciara, 87, St. Anthony de Padua
Fort Wayne Earl J. DeGrandchamp, 84, Our Lady of Good Hope	Mishawaka Marilyn J. Wroblewski, 82, St. Monica	Clara J. Sienkiewicz, 98, St. Stanislaus
Judith A. Rudny, 77, Saint Anne Home Chapel	Verna D. DeVreese, 89, St. Bavo	Corine E. Knitter, 81, Little Flower
Hester E. Seidel, 94, Saint Anne Home Chapel	New Haven Donald Howard, 86, St. Louis Besancon	Harriet Stella Pajakowski, 96, St. Stanislaus
Wilmer R. Linker, 80, Most Precious Blood	Notre Dame Brother Joseph Ballard, CSC, 77, Our Lady of Holy Cross Chapel	Viola L. Pritzel, 90, Little Flower
Valerie A. Tagtmeyer, 90, Cathedral of the Immaculate Conception	Sister M. Laurentia Boyle, CSC, 105, Our Lady of Loretto	Mary J. Feece, 79, St. Matthew
Elizabeth A. Clemmer, 88, Sacred Heart	Richard Klee, 83, Basilica/Sacred Heart	Dorothy A. Granfield, 90, Corpus Christi
Goshen Rosalinda Sanchez, 59, St. John the Evangelist	Lawrence J. Schubert, 88, Basilica of the Sacred Heart	Robert F. Schultheis, 81, Christ the King
	South Bend Thomas G. Murdick Jr., 40, Little Flower	Wabash Vincent Sweeney, 87, St. Bernard
		Yoder Judy Kay Hoffman, 69, St. Aloysius

Polish dinner buffet

South Bend — St. Hedwig Rosary and Holy Name Societies will have a Polish-style dinner buffet Sunday, Jan. 29, from noon to 2 p.m. Tickets are \$10 per person. Children 12 and under free. RSVP by Jan. 23 to (574) 287-4821 or (574) 287-8932.

Knights plan spaghetti supper

Mishawaka — The Knights of Columbus Council 1878, 114 W. First St., will have a spaghetti supper Friday, Feb. 3, from 5-7 p.m. at

the hall. Adult tickets are \$8, children 5-12 \$5 and children under 5 free. Proceeds benefit Hannah's House.

Pancake and sausage breakfast

New Haven — St. Louis Besancon School, 15535 Lincoln Highway East, will have a Catholic Schools Week pancake and sausage breakfast Sunday, Jan. 29, from 8:30 a.m. to 1 p.m. in the parish hall located just behind the school. Costs \$6 for adults, \$4 for children 5-13 and children under 5 free.

The **CrossWord**
Jan. 15, 22 and 29, 2012



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LETTERS

CONTINUED FROM PAGE 1

Bishop Kevin C. Rhoades of Fort Wayne-South Bend, chairman of the USCCB Committee on Laity, Marriage, Family Life and Youth.

Other signers included top representatives of the Southern Baptist Convention, the Lutheran Church-Missouri Synod, Church of Jesus Christ of Latter-day Saints, Assemblies of God, the Church of the Nazarene and the Salvation Army, along with a collection of smaller Protestant denominations, seven pan-Christian associations including the National Association of Evangelicals, and two representatives of Orthodox and Hasidic Judaism.

Religious employers would "face lawsuits for taking any adverse employment action — no matter how modest — against an employee for the public act of obtaining a civil 'marriage' with a member of the same sex. This is not idle speculation, as these sorts of situations have already come to pass," the letter said. "Even where religious people and groups succeed in avoiding civil liability in cases like these, they would face other government sanctions — the targeted withdrawal of government cooperation, grants or other benefits."

The letter cited the case of Portland, Maine, which required Catholic Charities to extend spousal employee benefits to same-sex



CNS PHOTO/ROBERT SORBO, REUTERS

Washington state Gov. Chris Gregoire announces her support for legislation that would legalize same-sex marriage in the state in Olympia Jan. 4. A letter signed by more than three dozen U.S. religious leaders objects to the specter of religious groups being forced to treat same-sex unions "as if they were marriage."

domestic partners as a condition of receiving city housing and community development funds.

"There is no doubt that the many people and groups whose moral and religious convictions forbid same-sex sexual conduct

will resist the compulsion of the law, and church-state conflicts will result," the letter said.

Because those who object to giving equality to same-sex partners have been marked as "bigots, subjecting them to the full arsenal of government punishments and pressures reserved for racists," the letter predicted other consequences if same-sex marriage were to gain more legitimacy.

"These punishments will only grow more frequent and more severe if civil 'marriage' is redefined in additional jurisdictions," it said. "Because law and government not only coerce and incentivize but also teach, these sanctions would lend greater moral legitimacy to private efforts to punish those who defend marriage."

The push to alter the definition of marriage "warrants special attention within our faith communities and throughout society as a whole," the letter said, because such an action would have "grave consequences," including interfering with the "religious freedom of those who continue to affirm" traditional marriage.

"The promotion and protection of marriage — the union of one man and one woman as husband and wife — is a matter of the common good and serves the well-being of the couple, of children, of civil society and all people," the letter said.

The value of traditional marriage transcends any society or government, is "a universal good" and is the "foundational institution of all societies," it said.

prayer, concluding with a morning Mass celebrated by New York Cardinal-designate Timothy M. Dolan, USCCB president.

For the 16th year, the Archdiocese of Washington will sponsor its annual pro-life youth Mass and rally the morning of Jan. 23. The popularity of the event prompted the archdiocese to hold this event in two sports venues last year — the Verizon Center and the D.C. Armory — to accommodate a crowd totaling about 28,000.

The event includes a concert, confessions, praying the rosary, and Mass, before most of the crowd heads to the annual March for Life.

After the March for Life the rallying-spirit will continue with several pro-life organizations sponsoring the National Pro-Life Youth Rally near the Supreme Court.

Other Washington events related to the Roe anniversary include the Cardinal O'Connor Conference on Life at Jesuit-run Georgetown University Jan. 22 for college and high school students featuring a keynote address by Philadelphia Archbishop Charles J. Chaput; two Rock for Life concerts — Jan. 21 and 22; speeches at the Supreme Court during the march sponsored by the Silent No More Awareness Campaign; and a Jan. 23 Mass at St. Aloysius Church in Washington sponsored by the Ignatian Pro-Life Network, a union of pro-life groups from Jesuit high schools, colleges universities and parishes.

Although Washington draws the biggest crowd making a stand against legalized abortion, similar events take place on a smaller scale across the country.

For the eighth year, the West Coast Walk for Life expects to draw thousands of pro-life supporters to San Francisco Jan. 21. Thousands more people around the country will attend local events sponsored by their dioceses and pro-life organizations.

For the second year, the Midwest March for Life will hold a banquet dinner Jan. 18 and a march and rally the next day in Jefferson City, Mo., the state capital.

"We feel the Midwest is ripe for a huge event," said Kathy Forck, coordinator of Columbia (Mo.) 40 Days for Life, a local group that is part of a national campaign to end abortion. Forck hoped this year's turnout would exceed last year's, especially since the March for Life in Washington and the West Coast Walk draw so many participants.

Tobias, who began her term as National Right to Life president last April, said a number of the state rallies this year will likely focus on new legislation passed in five states that prohibits abortions after the 20th week of pregnancy, the stage of development when a fetus is said to feel pain.

Fetal pain legislation passed in Nebraska in 2010 and in Idaho, Kansas, Oklahoma and Alabama last year.

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EVENTS

CONTINUED FROM PAGE 1

Hill after a noon rally on the National Mall and a march along Constitution Avenue to the Supreme Court.

Next year's march and rally in Washington is slated for Friday Jan. 25 because the Jan. 22 anniversary will fall on a Tuesday, the day after public ceremonies for the presidential inauguration, and organizers said they were not able to secure an adequate number of hotel rooms.

The night before this year's rally, March for Life organizers are planning a mini-rally in Lafayette Park across from the White House. They are also sponsoring a youth rally that night at a Washington hotel.

A capacity crowd of about 20,000 pilgrims is expected to fill the Basilica of the National Shrine of the Immaculate Conception for the annual National Prayer Vigil for Life, which begins with a Jan. 22 opening Mass. Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the Committee on Pro-Life Activities for the U.S. Conference of Catholic Bishops, will be the principal celebrant and homilist.

Marchers are invited to participate in various services, including a rosary, confessions, hourly holy hours, night prayer and morning