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Serving the Diocese of Fort Wayne-South Bend

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Volume 86, No. 15
todayscatholicnews.org

TODAY'S CATHOLIC

Annual Bishop's Appeal exceeds all previous campaigns

The 25th Annual Bishop's Appeal (ABA) has exceeded all previous Bishop's Appeals with pledges totaling \$6,267,759.

Bishop Kevin C. Rhoades said, "Once again, I am so very grateful to all who have given to the 25th Annual Bishop's Appeal. The success of this year's appeal is a witness to the faith of our people and their commitment to our Lord, Jesus Christ. Our diocese is filled with faith-filled people whose faith is manifest in their generosity and love for Christ and the Church."

The ABA is a major source of funding for the ministries and services of the Diocese of Fort Wayne-South Bend, enabling the diocese to do the work of Jesus Christ and reach across parish boundaries in the areas of evangelization, formation and education, family and pastoral life, and charity.

The ABA is successful because it begins in the parish and is oriented toward the parish. Each parish is assigned a goal according to an objective calculation based on parish offertory totals. All overage from the ABA is returned to the parish. A successful parish appeal means not only success for diocesan ministries and services, but also success for the parish. Strong parishes mean a strong diocese. Ultimately, all ministries and services funded by the ABA promote the fullness of pastoral and spiritual renewal of all parishes.

The pledge total for the 25th Annual Bishop's Appeal exceeded last year's totals by \$29,312.

"It is important that we have a strong Annual Bishop's Appeal because parishes benefit greatly," stated Harry Verhiley, secretariat for Stewardship and Development. "In our diocese parishes keep all funds raised above their parish goal. This year, we received pledges totaling \$1,631,746 over our diocesan goal of \$4,636,013. That means that the funds collected from the overage will be returned to the respective parishes to support parish ministries and services. A strong Bishop's Appeal, means strong parishes. Once again, this is a true expression of good Christian stewardship."



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Inmates find hope in Easter liturgy

BY MAY LEE JOHNSON

SOUTH BEND — Thirty men and 25 women were on hand to celebrate Easter Mass and a liturgy at the St. Joseph County Jail on April 8, Easter Sunday. Bishop Kevin C. Rhoades was celebrant at the Mass, which was reported to be one of the first Masses celebrated for inmates.

Joining Bishop Rhoades in the prison chapel were Deacon Greg Gehred and University of Notre Dame master of divinity student Matt Flynn. Jeffrey Blue and Dan Lawson were instrumental in coordinating the Easter Mass.

"During this Easter Triduum, I have a chance to say Masses in some of the finest cathedrals, the basilica at Notre Dame and preached to full churches," said Bishop Rhoades. "The flowers and music were beautiful as well, but I am just as honored to



Bishop Kevin C. Rhoades offers a blessing over an inmate at the St. Joseph County Jail. Bishop Rhoades celebrated Easter Mass at the jail.

be here with you my brothers and sisters in Christ as we celebrate this Easter Mass."

Bishop Rhoades said it was important for him to celebrate Mass for inmates at Easter. The bishop was doing what Jesus commanded in Matthew's Gospel, "I was in prison and you visited me."

During his homily, Bishop Rhoades spoke of the joy of the Easter season. "Easter is the celebration of new life and Jesus' return to the living. In baptism, we begin to live a new life — the life of the risen Jesus.

"I know that being in jail and away from your families is a challenge," he added. "We all have challenges. So today my brothers and sisters in Christ you have a chance of new life in the Resurrection. Let us thank God for life and know Jesus' love. He is always at your side and will never forsake you."

TODAY'S CATHOLIC

Official newspaper of the
Diocese of Fort Wayne-South Bend
P.O. Box 11169
Fort Wayne, IN 46856

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Web site: www.todayscatholicnews.org

Published weekly except the fourth
Sunday in June, second and fourth
weeks in July and August, the first
week of September and last week
in December by the Diocese of Fort
Wayne-South Bend, 1103 S. Calhoun
St., P.O. Box 390, Fort Wayne, IN 46801.
Periodicals postage paid at Fort Wayne,
IN, and additional mailing office.

POSTMASTER: Send address changes to:
Today's Catholic, P.O. Box 11169, Fort
Wayne, IN 46856-1169 or email:
kvoirol@diocesefwsb.org.

MAIN OFFICE: 915 S. Clinton St., Fort
Wayne, IN 46802. Telephone (260)
456-2824. Fax: (260) 744-1473.

BUREAU OFFICE: 1328 Dragoon Trail,
Mishawaka, IN 46544. Telephone (574)
234-0687. Fax (574) 830-1042.

News deadline is the Monday morning
before publication date. Advertising
deadline is nine days before publica-
tion date.

Today's Catholic may be reached at:
Today's Catholic,
P.O. Box 11169, Fort Wayne, IN
46856-1169; or email:
editor@diocesefwsb.org

ISSN 0891-1533
USPS 403630



The Octave of Easter and the Sunday of Divine Mercy



IN TRUTH
AND
CHARITY

BY BISHOP KEVIN C. RHOADES

The celebration of Our Lord's Resurrection continues in the Church for eight days, called the Octave of Easter. Each day of the Octave is ranked as a Solemnity in the Church's liturgical calendar, the highest ranking of liturgical feasts. At Masses during the Octave of Easter, as on Sundays, the *Gloria*, is recited or sung. And at the end of each Mass of the Octave, the double *Alleluia* is sung at the dismissal.

The idea of an Octave of a great feast has its roots in the Old Testament. There are many Jewish feasts that lasted for eight days, for example, the feast of Passover and the feast of Tabernacles. In the Catholic Church, we celebrate eight days of Christmas as well as eight days of Easter.

The Gospel readings at Masses during the Octave of Easter include passages from the Gospels that relate various appearances of the Risen Jesus. Reflecting on these Gospel texts is a wonderful way to prolong the celebration of Easter. Each day during the Octave, we proclaim in the Gospel Acclamation: *This is the day the Lord has made; let us be glad and rejoice in it.*

The Octave of Easter ends on the Second Sunday of Easter, the Sunday of Divine Mercy. In the Jubilee Year 2000, at the Mass in which he canonized the humble religious Sister Faustina Kowalska, Blessed John Paul II declared that from then on throughout the Church the Second Sunday of Easter would also be called the *Sunday of Divine Mercy*. This is entirely appropriate since, as Blessed John Paul II reminded us, "Divine Mercy is "the Easter gift that the Church receives from the risen Christ and offers to humanity..."

Blessed John Paul II frequently reminded us that "mercy is an indispensable dimension of love." He would refer to *mercy* as "love's second name." God's love was revealed and actualized as mercy. We see this in the life, death, and resurrection of Jesus. And this is what we are called to live and actualize today in our lives and in the life of the Church. Our Lord told Saint Faustina three ways we are called to exercise mercy toward our neighbors: by deed, by word, and by prayer. To love as Jesus loved includes practicing mercy towards others. Jesus taught us in the Beatitudes: *Blessed are the merciful, for they shall obtain mercy.*

At Mass on the Sunday of Divine Mercy, we will hear the Gospel account of Our Lord's appearance to the apostles on the night of the first Easter Sunday. When He appeared to them, the Risen Jesus showed them his hands and his side. He showed them his glorious wounds. These wounds reveal the divine mercy. And then Our Lord imparted to his apostles his own



KEVIN HAGGENJOS

Bishop Kevin C. Rhoades shows one of the Divine Mercy prayer cards he later shared with those at the St. Joseph County Jail on Easter Sunday Mass. Divine Mercy Sunday is April 15.

power to forgive sins and entrusted to them and their successors the ministry of reconciliation when he said to them: *Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.* In the sacrament of Reconciliation, we have a blessed opportunity to experience the divine mercy in a powerful way through the forgiveness of our sins. In this sacrament, we encounter our merciful Savior through the ministry of his priests.

Through Saint Faustina, our Lord promised an abundance of graces to the faithful who devoutly observe the Sunday of Divine Mercy. There will be special celebrations of the Sunday of Divine Mercy in many of our parishes. There are various devotional practices revealed through Saint Faustina that can help us in our spiritual lives: the Chaplet of Divine Mercy, the image of Divine Mercy, and the simple prayer: *Jesus, I trust in you.* These devotions are not ends in themselves — they help us to put mercy into action in our lives, to live the Beatitude: *Blessed are the merciful.* Showing mercy to our neighbors is a requirement of Divine Mercy devotion. As Our Lord said to Saint Faustina: *I demand from you deeds of mercy which are to arise out of love for me. You are to show mercy to your neighbors always and everywhere. You must not shrink from this or try to excuse yourself from it.*

At Mass on the Sunday of Divine Mercy, we will pray Psalm 118 (the responsorial

psalm that day). This is one of a series of psalms that the Jewish people call the *Hallel*. They were songs of praise used on feasts that recalled God's deliverance of his people from slavery in Egypt. Psalm 118 is one of thanksgiving to God for his steadfast love and mercy in rescuing his people from their enemies. In psalm 118, we read:

*Let the house of Israel say,
'His mercy endures forever.'
Let the house of Aaron say,
'His mercy endures forever.'
Let those who fear the Lord say,
'His mercy endures forever.'*

Jesus himself would have prayed this psalm at the Last Supper. When we pray it, we remember Christ's passion and death and we thank God for raising Jesus from the dead. It reminds us to trust in the Lord and his merciful love. It truly endures forever.

In the Divine Mercy image, we see two rays of light shining from the heart of Jesus, one red, the other white. The red represents Christ's blood and the mystery of the Eucharist. The white represents the water of Baptism and the Gift of the Holy Spirit. From the Sacred Heart of Jesus, God's merciful love shines forth and illumines the world.

As we celebrate the Sunday of Divine Mercy, let us "give thanks to the Lord for he is good; his mercy endures forever" (Psalm 118:1). And may the Lord help us to spread his mercy and to bear witness to it among all our brothers and sisters!

Christ's resurrection changed the world, pope says at Easter

BY CINDY WOODEN

VATICAN CITY (CNS) — Light and darkness, truth and lies, hope and despair are in a constant battle in the world, but with His death and resurrection Jesus conquered sin and death for all time, Pope Benedict XVI said on Easter.

"If Jesus is risen, then — and only then — has something truly new happened, something that changes the state of humanity and the world," the pope told tens of thousands of people in St. Peter's Square before giving his Easter blessing "urbi et orbi" (to the city and the world).

With the sun shining on the square — transformed into a garden with 42,000 flowers, flowering plants, shrubs and trees — Pope Benedict began the celebration of the morning Mass April 8 just 10 hours after having finished celebrating the three-hour long Easter vigil in St. Peter's Basilica.

In his Easter message at the end of the morning Mass, the pope said every Christian can share the experience of Mary Magdalene, who was the first to encounter the risen Jesus on Easter morning.

The encounter "lets us experience all God's goodness and truth," he said. The risen Lord "frees us from evil not in a superficial and fleeting way, but sets us free radically, heals us completely and restores our dignity."

The Resurrection means that Jesus belongs not just to the past, but is present today, giving hope and comfort to all those who suffer, the pope said.

Pope Benedict offered special prayers and encouragement to Christians persecuted for their faith and to the people of the Middle East, asking members of all religious and ethnic groups to work together for the common good and respect for human rights.

"Particularly in Syria, may there be an end to bloodshed and an immediate commitment to the path of respect, dialogue and reconciliation" after months of violent battles between Syria's government and opposition forces.

The pope also prayed for the people of Iraq, for Israelis and Palestinians, for those suffering famine and violence in the Horn of Africa, and for those suffering from conflict in Mali and in Sudan and South Sudan.

At the end of his message, he wished people a happy Easter in 65 languages, including Mongolian, Hebrew, Hindi, Chinese, Maori, Esperanto and Latin.

In English, he said: "May the grace and joy of the risen Christ be with you all."

At the Easter vigil the night before, the pope welcomed eight adults into the Catholic Church. Among those he baptized and confirmed was Jason N. Emerick, a 36-year-old man from the Archdiocese of Boston. Two



CNS PHOTO/PAUL HARING

Pope Benedict XVI arrives to celebrate Easter Mass in St. Peter's Square at the Vatican April 8.

of the catechumens were from Germany and the others were from Turkmenistan, Italy, Albania, Slovakia and Cameroon.

Light, fire and candles were the symbols highlighted during the pope's vigil.

Like Easter vigils throughout the world, the Mass began with the lighting of a fire. In the atrium of St. Peter's Basilica there was a large brazier full of blazing coals; an assistant lit a small taper from the coals and handed it to the pope so he could light the towering Easter candle.

A deacon carried the candle to the entrance of the darkened basilica and chanted, "The light of Christ."

The smaller candle carried by Pope Benedict was lit and he got onto his mobile platform to be pushed up the aisle of the basilica in silence and what should have been darkness. Although announcers — in multiple languages — had asked the crowd not to use flashes on their cameras during the procession, bursts of light accompanied the pope toward the altar.

However, the cameras could not destroy the impact of the candles held by members of the congregation being lighted one by one and the glow spreading throughout the world's largest church.

In his homily, Pope Benedict said "to say that God created light means that God created the world as

a space for knowledge and truth, as a space for encounter and freedom, as a space for good and love."

The light of Easter, he said, proclaims forever the fact that "life is stronger than death. Good is stronger than evil. Love is stronger than hate. Truth is stronger than lies."

The world needs the light of Christ and the light of faith, because darkness always attempts to obscure people's vision of what is good and evil and what the purpose of their life is, the pope said.

"Today we can illuminate our cities so brightly that the stars of the sky are no longer visible," he said. "Is this not an image of the problems caused by our version of enlightenment?"

"With regard to material things, our knowledge and our technical accomplishments are legion," he said. But when it comes to the more important matters, such as "the things of God and the question of good," people can no longer see them.

"Faith, then, which reveals God's light to us, is the true enlightenment, enabling God's light to break into our world, opening our eyes to the true light," he said.

Contributing to this story was Francis X. Rocca at the Vatican.



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

- Sunday, April 15, 10:30 a.m. — Confirmation Mass, Saint Dominic Church, Bremen
- Sunday, April 15, 4 p.m. — Confirmation Mass, Saint John the Evangelist Church, Goshen
- Monday, April 16, 10 a.m. — Meeting of Bishop's Cabinet, Archbishop Noll Center, Fort Wayne
- Monday, April 16, 6 p.m. — Priest and Religious Appreciation Dinner, Knights of Columbus Council 451, Fort Wayne
- Tuesday, April 17, 7 p.m. — Confirmation Mass, Cathedral of the Immaculate Conception, Fort Wayne
- Wednesday, April 18, 10:30 a.m. to 3:30 p.m. — Presbyterate Day, Sacred Heart Parish, Warsaw
- Wednesday, April 18, 7 p.m. — Confirmation Mass, Sacred Heart of Jesus Church, Warsaw
- Thursday, April 19, 12 p.m. — Mass for Polish-American Priests Association, Saint Hedwig Church, South Bend
- Thursday, April 19-20 — Colloquium on Islam and the Church, University of Notre Dame
- Friday, April 20, 7 p.m. — Confirmation Mass, Saint Matthew Cathedral, South Bend
- Saturday, April 21, 10 a.m. — Confirmation Mass, Saint Matthew Cathedral, South Bend
- Saturday, April 21, 5:30 p.m. — Confirmation Mass, Saint Pius X Church, Granger

Holy Cross to celebrate ordination

NOTRE DAME — The United States Province of Priests and Brothers will celebrate the ordination of their brother Holy Cross Deacon Matthew



HOLY CROSS DEACON MATTHEW C. KUCZORA

C. Kuczora to the priesthood at 2 p.m. at the Basilica of the Sacred Heart on the campus of the University of Notre Dame on Saturday, April 14.

Provincial Superior Holy Cross Father David T. Tyson will present Deacon Kuczora for Ordination to Bishop Kevin C. Rhoades, who will confer the Sacrament of Holy Orders.

With his perpetual vows of poverty, chastity and obedience, Deacon Kuczora has already committed to live his life in communion with the life and the work of the congregation. As a Holy Cross priest, he will focus his discipleship through a life of making God known, loved and served across all borders.

When Father Tyson received Deacon Kuczora's final vows last August, he said in his homily, "Matt's journey of discipleship led him to Holy Cross ... he has found that the mission of Holy Cross is not one that belongs to us as individuals. Rather, our mission, which is the Lord's, is a mission that we hold in common, and that is nurtured by our common prayer, our common life and our common effort — all of this with the Eucharist at the center."

In anticipation of his Ordination to the priesthood, Deacon Kuczora said, "The diver-

sity of ministry in Holy Cross and the joy with which its priests and brothers carry it out first drew me to begin this process. Now, years later, I stand on that firm foundation and feel God calling me to continue that work, making Him present for all people. As Father Jacques Dujarie, a driving force in the formation of Holy Cross, once said, 'I am a priest to be father to the orphan, the consolation of the widow, the support of the poor and the friend of the suffering.' I am overjoyed to celebrate a call fulfilled and a new life of service begun."

Deacon Kuczora, the oldest of five children born to Paul and Pamela Kuczora, grew up in Marion, where he and his family were members of St. Paul Catholic Church. He attended Marion High School and graduated cum laude in 2005 from Notre Dame with a bachelor of business administration degree in accountancy. He also received a master of divinity degree from Notre Dame in May 2011.

For the past year Deacon Kuczora has been assigned to serve at Nuestra Madre Santísima de la Luz Parish, a Holy Cross parish in Guadalupe, Nuevo Leon, Mexico. He has also been serving as director of postulants (a program to provide candidates with an introduction to the history, spirituality, charism, life and work of the Congregation of Holy Cross). After Ordination, Kuczora will return to Mexico.

Father Kuczora will celebrate his first Mass, a Mass of Thanksgiving, on Sunday, April 15, at 11:45 a.m. at the Basilica of the Sacred Heart.

Titanic: Looking back a century later

Three priests gave spiritual comfort to the anxious and doomed on April 14, 1912

BY MSGR. OWEN F. CAMPION

A century now has passed since the British luxury liner, *S. S. Titanic*, sank in mid-Atlantic after striking an iceberg on April 14, 1912. Other sea disasters have cost more lives, but none has retained the popular interest as much as the loss of what then was the largest and grandest ship afloat.

Another dimension to the story, almost never told, but rich in heroism and dedication, is about the three Catholic priests who were aboard. All three refused seats in lifeboats as the great ship was foundering, refusing to leave the terrified passengers. Survivors also remember the priests' heroism, and that the priests gave spiritual care to the passengers literally until the end. All three went down with the ship.

One was Lithuanian. One was Bavarian. One was English.

Passengers who survived the disaster remembered the three priests on the voyage. The priests celebrated Masses every day. (There would have been three separate Masses. Concelebration in the Roman Rite, aside from priestly ordinations, was not allowed until after the Second Vatican Council.)

The Lithuanian was Father Juozas Montvila. He had been born at Gudine, near Marijampole, Lithuania, on Jan. 3, 1885. After studying at the Seinai Seminary (now in Northeastern Poland), he was ordained a priest on March 22, 1908.

His first official assignment was

to a parish in Lipskas, but he had a secret ministry. He served the Ukrainian Catholics, in communion with Rome, and they were in disfavor with the government of Czar Nicholas II.

At the time, Lithuania was under Russian control, and the czar's government supported and advanced the Orthodox churches. Roman Catholics were tolerated. Powerful Austria-Hungary would have resented anything else. France's significant Catholic population would have resented anything else. Russia had to keep its friends abroad. But, Ukrainian Catholics in union with Rome had no influential friends.

Father Montvila was discovered. The imperial authorities removed him from the Lipskas parish and forbade him to act as a priest. He went to work for a Catholic newspaper in Seinai. An artist, he drew illustrations for Catholic books and pamphlets.

Realizing that the government would not likely revisit his sentence, and wanting to act as a priest, he finally decided to emigrate to the United States. His brother, Petras, already lived in America.

Refused to go

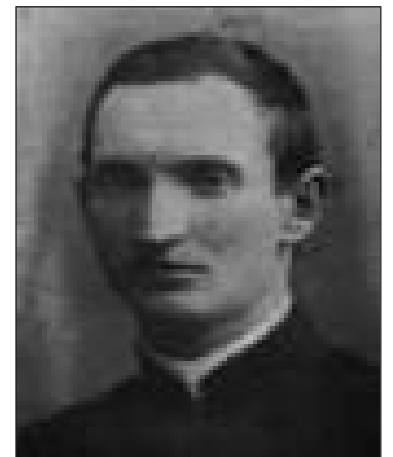
Going first to England, he booked passage on the *Titanic*. On the fatal night, Father Montvila was on the boat deck as the lifeboats were filled. A survivor reported, "the young Lithuanian priest, Jozas Montvila, served his calling to the very end." He was offered a place in one of the boats, but he refused to go, preferring to stay on board to



FATHER THOMAS R.D. BYLES



FATHER JOSEPH B. PERUSCHITZ, OSB



FATHER JUOZAS MONTVILA

provide spiritual consolation to the passengers who were doomed.

His body was never recovered, or if recovered, it was never identified. A movement now exists for his canonization.

The Bavarian priest was Benedictine Father Joseph Benedict Peruschitz. He was born on March 21, 1871, in Stasslach-Dingharting, in Bavaria. He entered the Benedictine community at Scheyern in 1894, and on April 28, 1895, he was ordained a priest.

In 1912, he was on his way to join the faculty at St. John's Abbey in Collegeville, Minn. He spent Holy Week at St. Augustine's Benedictine house in Ramsgate, England, before boarding the *Titanic*.

Along with Father Byles, the English priest, he went among Catholic passengers after the ship's collision with the iceberg, giving

absolution. One report said it was not an effort that attracted unanimous admiration. Some people on deck mocked the priests. But, the priests continued to pray with those who asked for prayer.

Father Peruschitz also was offered a place in a lifeboat, but he too declined to leave the other passengers.

One survivor recalled seeing him shortly before the sinking in a group of passengers leading them in the rosary.

This priest also died with the ship. His body was never recovered, or if it was recovered, it was never identified.

Congregationalist minister's son

The third priest aboard the famous ship was an Englishman, Father Thomas Roussel Davids Byles, who had a very interesting life.

Born on Feb. 26, 1870, in Yorkshire, he was the son of a Congregationalist minister. For a while, this minister served a congregation in Omaha, Neb., and his family was with him.

The Byles family was prominent. The priest's uncle served as a Member of Parliament and was knighted. One of the priest's sisters was a missionary in China.

Thomas Roussel Davids Byles himself went to Oxford, where he developed an interest in Roman Catholicism. He converted, and he also took a new name. His new name was "Roussel." Interestingly, it was taken from the name of a Huguenot ancestor, Francois Roussel, who had fled to England from France in 1684, a year before King Louis XIV revoked the Edict of Nantes.

After converting, he went to Rome to study for the priesthood. He received a degree in theology from the Gregorian University, and on June 15, 1902, he was ordained to the priesthood.

After returning to England, he took a teaching position at St. Edmund's College, in Ware, Hertfordshire, a Catholic school. From 1905 until his death, he served as pastor of the Catholic parish in Ongar, Essex.

Younger brother's wedding

Father Byles' younger brother, William Byles, also converted to Catholicism. This younger brother moved to the United States. In Brooklyn, he met a woman who eventually became his wife. The couple invited Father Byles to come from England to officiate at their wedding. It was scheduled for the weekend after the *Titanic* was to have landed in New York.

After sailing from Southampton on April 10, the *Titanic* called at Cherbourg, in France, to receive additional passengers. Many of these passengers had come from Paris aboard special trains chartered by the White Star Line.

While the ship was in port in Cherbourg, Father Byles wrote his housekeeper in Ongar. His letter, which was removed from the ship in Cherbourg and posted, survives. The letter is filled with descriptions of the ship's comfort and size.

For example, the priest noted that although the Channel was very rough that day, the *Titanic* had made the crossing with little vibration or rolling. He also mentioned that two other priests were on board, a Bavarian Benedictine, and a secular priest from Lithuania.

So, evidently within hours of sailing from Southampton, the three priests had met each other.

On the morning of Sunday, April 14, the day that would end with the collision, Father Byles celebrated Mass twice. One Mass was for second-class passengers. Later, Father Byles celebrated Mass for third-class passengers. Most third-class passengers were immigrants to America. Many were Irish, and they would have understood English.

Many others, however, were from continental Europe. Father Byles preached his third class homily in English and French, and the Father Peruschitz followed with a sermon in German and Magyar.

When the collision with the iceberg came, Father Byles returned to third class. Many of its passengers, never before aboard a ship on the high seas, and such a huge ship at that, never amid such a crowd in such an emergency, and handicapped by no knowledge of English

All Saints Religious Goods

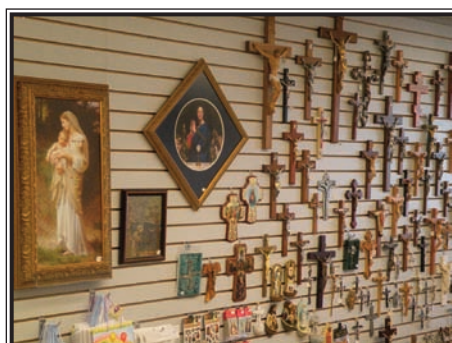
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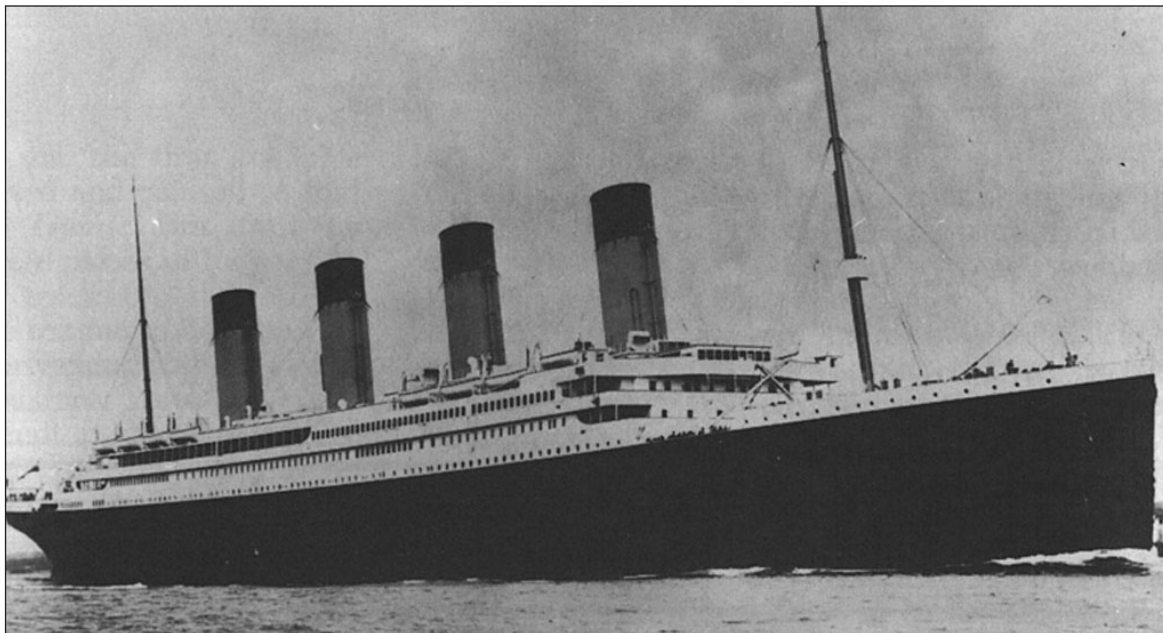


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in a strictly English-speaking environment as was the *Titanic*, were at the mercy of the circumstances.

Survivors remembered that Father Byles pointed third-class passengers to exits from lower decks or into the boats. He heard confessions. He prayed with anxious passengers.

Some reported that he too was offered a seat in a departing lifeboat, but he refused to leave the other passengers. He died with the ship.

His body was never recovered, or if it was recovered, it was never identified.

His brother and his brother's fiancée went on with their wedding, conducted of course by another priest. Newspapers of the day said that the couple left the church in their wedding finery, went home to change into mourning clothes, and returned to the church immediately for a Requiem Mass for Father Byles.

Later that year, they traveled to Europe. They toured the House of Commons where their guide was a young man destined to be very much a part of the British Parliament, Winston Churchill.

In Rome, Pope St. Pius X received them, and the pope called Father Byles a martyr.

A future priest was on board the *Titanic* for a while, but he was not ordained at the time, and in any case he left the ship before it departed from Europe.

He was an Irish Jesuit scholastic, Francis M. Browne. In 1912, his uncle bought him a first-class ticket on the *Titanic*, just for the Channel crossing from Southampton to Queenstown (now Cobh) in Ireland. It was a gift, obviously given to allow the young student the opportunity to see the splendid new pride of the British merchant marine, and to enjoy several gourmet meals in its magnificent first class dining room.

Young Browne was an enthusiastic amateur photographer. He took many pictures of his hours on the ship, and these photographs became important records of the ship after the disaster.

As planned, when the *Titanic* landed in Queenstown, cleric Browne went ashore and went home. Later that day, the ship sailed into the open Atlantic and

into history. Ordained in 1915, Father Browne became a famous retreat master in Ireland. He died a natural death in 1960.

Five Protestant ministers were aboard the *Titanic*. None survived. The wife of one of these ministers also perished.

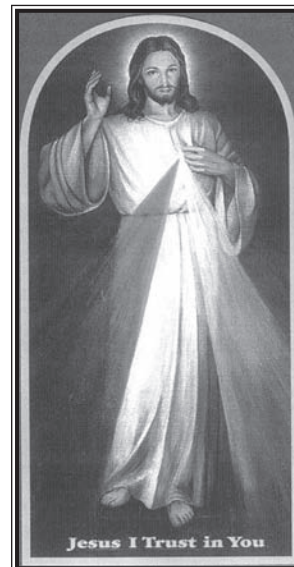
Rescue ships eventually recovered many bodies from the scene. Many of these bodies were identified and sent to relatives for burial, either in the United States or Europe. The many unidentified bodies were taken to Halifax, Nova Scotia, where they were buried. Perhaps one or more of these priests were buried in Halifax among the unidentified.

Newspapers and magazines of the time specifically reported the

heroism of these priests. Small monuments exist, one to Father Peruschitz at the Scheyern abbey in Bavaria, the other to Father Byles at the parish church in Ongar, Essex.

Several years ago, the *American Benedictine Historical Review* published an article about Father Peruschitz. However, given the considerable publicity still forthcoming on the disaster, little reference is made today to these three priests, all of whom literally gave their lives to provide spiritual comfort to the anxious and the doomed.

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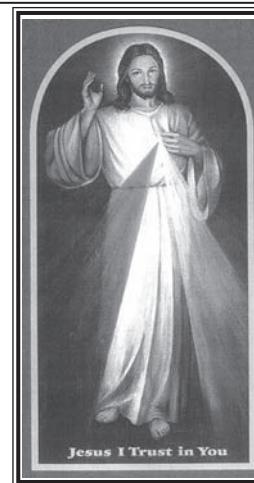
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Sunday, April 15, 2012
2:00 p.m.

- *Exposition of the Blessed Sacrament*
- *Prayer seeking intercession of Blessed Pope John II*
- *Rosary*
- *Explanation of Divine Mercy Sunday*
- *Divine Mercy Chaplet*
- *Benediction* • *Reconciliation*

20th Divine Mercy Celebration
Sunday, April 15, 2012



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until
he comes
to
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As Supreme Court deliberates, fans, foes of health reform law prepare

WASHINGTON (CNS) — As justices of the U.S. Supreme Court begin deliberations on four questions about the Patient Protection and Affordable Care Act, efforts will continue to reverse elements of the health reform law related to religious freedom and abortion that many find problematic. Both those who support the law and those who oppose it “should be preparing both for the possibility that the law will be invalidated and for the possibility that the law will be upheld,” said Richard W. Garnett, a professor of law and associate dean at the University of Notre Dame Law School. “I’m sure that people in the relevant industries are doing exactly that,” he told Catholic News Service. Noting that various parts of the law take effect over the next few years, unless the entire law is overturned, Garnett said compliance with all the elements of the 906-page law will take “lots of work.” Specific regulations for some aspects of the law — such as the Department of Health and Human Services’ contraceptive mandate — are still being worked out, he added. It’s possible that the Supreme Court’s decision has already been made, although the court is not likely to publicize its opinions until late June.

Proposal to pay for contraceptive cost ‘radically flawed,’ say bishops

WASHINGTON (CNS) — Even with a new federal proposal that third-party administrators pay the costs of contraceptives for religious employers who object to the coverage, the health reform law’s contraceptive mandate “remains radically flawed,” according to the U.S. bishops. The bishops made the comments in an internal memo March 29. A copy of it was released to Catholic News Service April 2. The memo came in response to a rule proposed by the U.S. Department for Health and Human Services in a 32-page document that was published March 21 in the Federal Register. HHS has proposed new ways for religious organizations that have moral objections to providing free contraceptives to their employees to comply with the requirement. Among the suggestions are having the costs covered by a “third-party administrator” of a health plan or “independent agency” that receive funds from other sources, such as rebates from drug makers. Before it makes a final decision on the proposed ruling, the Obama administration is seeking public comment until June 19. In their memo, the bishops said the details of the proposal are “both tentative and complex and demand further study.” But based on an initial analysis, they said, the proposal had “the same fundamental issues” they had addressed in a March 14 statement titled “United for Religious Freedom.” The bishops said they would be commenting on

WORSHIPPERS HOLD CANDLES DURING EASTER MASS



CNS PHOTO/DEBBIE HILL

Worshippers hold candles during the Easter Vigil Mass in Jerusalem’s Church of the Holy Sepulcher April 7.

the HHS proposal in more detail and inviting others to add their comments as well. The memo also said representatives from the U.S. Conference of Catholic Bishops will continue to meet with administration officials to discuss the new proposal.

Cardinal Daoud, former Syriac Catholic patriarch, dies at 81

VATICAN CITY (CNS) — Mourning the death of Syrian-born Cardinal Ignace Moussa Daoud, who died April 7 in a Rome hospital, Pope Benedict XVI also prayed for the people of the Middle East “living through difficult times.” The 81-year-old cardinal was the retired prefect of the Congregation for Eastern Churches and the former patriarch of the Syriac Catholic Church. His funeral was scheduled for April 10 in St. Peter’s Basilica. In a condolence message to Syriac Patriarch Ignatius Joseph III Younan of Antioch, Pope Benedict called the cardinal a “faithful pastor who devoted himself with faith and generosity to the service of the people of God.” The pope also assured the patriarch that during “these days, when we celebrate the Resurrection of the Lord,” he was offering special prayers “for the peoples of the region who are living through difficult times.” Cardinal Daoud was born Basile Moussa Daoud in Meskene, Syria, Sept. 18, 1930, and had served

as archbishop of Homs, one of the cities now being most deeply affected by violence as the government of Syrian President Bashar al-Assad reacts to efforts to oust him.

At Holy Thursday Mass, pope criticizes dissent from Church teachings

VATICAN CITY (CNS) — During a Mass in which priests renew their promises of fidelity to Christ, Pope Benedict XVI firmly criticized dissent from Church teachings and disobedience of God’s will as illegitimate pathways toward reform and renewal. Surrounded by more than 1,600 priests, bishops and cardinals, the pope cautioned against calls for women’s ordination, saying such campaigns seemed more “a desperate push” to fulfill one’s own preferences rather than a sincere attempt to conform one’s life more closely to Christ. During the April 5 chrisem Mass in St. Peter’s Basilica, which focuses on Holy Thursday as the day Jesus shared his priesthood with the apostles, the pope said he wanted to use the occasion to ask all priests, including himself, to meditate upon what their consecration really means. “Are you resolved to be more united with the Lord Jesus and more closely conformed to him,” which entails a renunciation of oneself and “of the much-vaunted self-fulfillment,” the pope asked. Being Christ-like means not to be served but to serve, not

taking but giving, he said. If that is the nature of the priesthood, then what should be the response of priests when faced with “the often dramatic situation of the Church today,” the pope asked. Without specifying the country, Pope Benedict said a group of priests from a European nation have issued a call for disobedience of Church teaching, specifically regarding the question of women’s ordination. Last year the president of the Austrian bishops’ conference, Vienna Cardinal Christoph Schonborn, condemned a “Call to Disobedience,” signed by 250 of Austria’s 4,200 Catholic priests. The document urged Catholics to begin a campaign in support of women priests and “priestless eucharistic liturgies,” as well as for Communion to be given to non-Catholics and remarried divorcees.

Ballot question on homosexual, transgender rights defeated in Anchorage

ANCHORAGE, Alaska (CNS) — Anchorage residents rejected a ballot initiative April 3 that sought to add “sexual orientation” and “transgender identity” to the list of protected legal classes in the city code. With nearly 98 percent of votes counted, the measure was failing 58 percent to 42 percent. More than 54,000 residents voted on the April 3 ballot — far more than city officials had expected. In fact, some precincts ran out of ballots and had to be restocked less

than an hour before the polls closed. Before the vote, religious liberty advocates had expressed concern that Anchorage-area churches, faith-based organizations and business owners would be forced to violate deeply held religious beliefs regarding the issue of homosexuality if a ballot initiative passed. Anchorage Archbishop Roger L. Schwietz was among the prominent religious leaders who urged residents to vote against the ballot measure. Following the election, he issued a public statement affirming the dignity of each person. “The people of the Anchorage Municipality have spoken, and Proposition 5 appears to have been defeated,” he said. “Although I did not support Proposition 5, I fervently oppose unjust discrimination against any person or group. I pray that Anchorage will strive to be an ever more tolerant city for all our citizens,” he added. “The basis for our social interaction must remain a deeply held respect for the dignity of each human person — a dignity that comes not from the state but from our Creator. I reiterate what I stated in my pastoral letter, the Catholic Catechism No. 2358 states that people with homosexual tendencies ‘must be accepted with respect and compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided.’” The initiative had been proposed by an Anchorage coalition of homosexual rights advocates, with the backing of several national gay rights organizations. According to state records, the group raised about \$350,000 in support of the initiative — three times more money than opponents raised.

Young Catholic residents are the new face of natural family planning

ST. LOUIS (CNS) — It was a month before she had to decide her specialty in medical school, and Brooke Jemelka found herself at a crossroads. She had been concentrating on pediatrics during her studies at Texas A&M University, but by the end of her third year, she was starting to question what she wanted to do with her life. Then she delivered her first baby, “and my whole life changed,” said Jemelka, a native of Yoakum, Texas. As a Catholic, she was involved in pro-life activities, including sidewalk counseling, pro-life rallies and more. It was later that she realized that was preparing the way for a future in obstetrics and gynecology. “I felt like there was no way I could not be doing God’s work,” she said in an interview with the *St. Louis Review*, newspaper of the Archdiocese of St. Louis. Today, Jemelka is one of six — yes, six — resident physicians in the OB/GYN Residency Program at Mercy Hospital in St. Louis who plan to specialize in natural family planning, or NFP, in their future practices. As part of their training, the residents currently are caring for uninsured and underinsured women who come to Mercy’s JFK Clinic. While doctors in St. Louis and around the nation who specialize in natural methods of fertility care are still considered the minority, all of these residents have encountered many women who want to know the truth about their fertility through the use of NFP.

Diocesan Black Catholics encouraged to participate in national congress in Indianapolis

INDIANAPOLIS — Black Catholics from all over the United States, Canada and the Caribbean will be gathering together in Indianapolis for a three-day celebration of Catholic and African-American faith, identity and culture. The National Black Catholic Congress, Congress XI will be held Thursday, July 19, through Saturday, July 21, at the JW Marriott Indianapolis.

Celebrating the 25th anniversary of the congress's revival in 1987, the theme, "Faith Engaged: Empower. Equip. Evangelize," will celebrate not only what has been accomplished from past congresses, but also look towards the future.

Immaculee Ilibagiza will be the featured keynote speaker. A survivor of the Rwandan genocide in 1994, Ilibagiza will be sharing her story of faith, hope and forgiveness.

Other features of the congress will be various panels, exhibits, cultural events and professional development. Mass will be celebrated each day, featuring dozens of celebrants from around the country, inspirational dance and superb music.

Youth and young adults will have their own programs and presentations, which have been designed by and for the next generation of Black Catholics.

Due to a generous grant from the Our Sunday Visitor Institute, the registration fee for 100 participants from the Diocese of Fort Wayne-South Bend will be covered. Please note that additional costs, such as transportation, hotel, meals and parking will be the responsibility of the participant.

In order for the registration fee to be covered by the grant, participants must register with the diocese. Visit www.diocesefwsb.org/nbcc for more information or to register.

Contact Natalie Kohrman at (260) 399.1437 or [nkokhrman@diocesefwsb.org](mailto:nkohrman@diocesefwsb.org) with questions.

Notre Dame to host colloquium 'The Church and Islam'

NOTRE DAME — The Institute for Church Life at the University of Notre Dame will host the upcoming The Church and Islam: An International Colloquium at the University of Notre Dame event April 19-20. The colloquium is open to the public. Registration is now live at <http://icl.nd.edu/icl-events/the-church-and-islam-conference/>.

The colloquium will feature a keynote presentation by Cardinal Jean-Louis Pierre Tauran, president of the Pontifical Council for Interreligious Dialogue. In his address, Cardinal Tauran will draw on his experience in interreligious

AROUND THE DIOCESE

MUSICIAN WITH STUDENTS AT YOUNG AUTHORS CONFERENCE



PROVIDED BY MICHAEL IVANCSICS

Musician Andrew Witchger explains how music and story telling go hand in hand. Witchger was one of the featured guests at the 19th annual Catholic Schools Young Authors Conference held at Marian High School in Mishawaka on March 24.

dialogue in Rome and throughout the world, while discussing the current state of Muslim-Christian relations.

A panel discussion on Friday morning will feature both Muslim and Catholic scholars. Each scholar will offer an appreciative reflection on a major figure of the other tradition. Together they will present a method of appreciating holy figures of other religions.

Finally, on Friday afternoon, Egyptian Jesuit scholar Samir Khalil Samir will illustrate how Arab theologians have historically presented Christian teaching to their Muslim neighbors, and discuss how the experience of Arab Christians might be instructive for the encounter of the Church and Islam today.

The Church and Islam is an international colloquium dedicated to scholarly and religious reflections on the encounter of the Catholic Church with Islam. The colloquium is inspired by meaningful questions shared by many believers today:

- Are the past and future of Christian-Muslim relations marked only by conflict?
- What is the condition of the Church and Christians in various parts of the Islamic world?
- How do Muslims view the Bible, and Christian teaching on Jesus, the Church and the Saints?
- How have Christians presented their faith to Muslims in

response to Muslim critiques?

The event is being organized by John C. Cavadini, McGrath-Cavadini Director of the Institute for Church Life, and Gabriel Said Reynolds, Tisch Family associate professor of Theology and director of undergraduate studies, Department of Theology, University of Notre Dame.

A complete schedule of events is available at <http://icl.nd.edu/icl-events/the-church-and-islam-conference/schedule-speakers/>. For those unable to attend in person, presentations will be recorded and made available online within a few days of the colloquium at <http://icl.nd.edu>.

Contact Jenny Monahan, assistant director of the Institute for Church Life, with questions at monahan.27@nd.edu.

Saint Mary-of-the-Woods hosts 14th Earth Day

SAINT-MARY-OF-THE-WOODS — West Central Indiana's largest and longest-running Earth Day celebration continues Saturday, April 21, at Saint Mary-of-the-Woods from 11 a.m. to 3 p.m.

The 14th annual celebration is hosted by White Violet Center for Eco-Justice, a ministry of the Sisters of Providence. The theme of this year's event will follow the 2012 United Nation's Declaration

as "The Year of Renewable Energy for All."

Dozens of educational exhibits will be on display, along with Celtic music by the Women of Erin, and food offered by local vendors. Admission is free with free-will offering opportunities at entrance gates to help with the cost of the event.

For more information contact Robyn Morton at rmorton@spsmw.org, (812) 535-2932 or visit www.WhiteViolet.org.

USF launches series with 'Future of Nursing' in new downtown center

FORT WAYNE — The University of Saint Francis will host the first public lecture in its downtown Fort Wayne USF Performing Arts Center and launch a free educational lecture series with "The Future of Nursing" on April 26 from 2-4 p.m. The USF Performing Arts Center is the former Scottish Rite Center at 431 W. Berry St. The university, Parkview Health, Lutheran Health Network and the Franciscan Alliance are event co-sponsors.

USF BSN/Graduate Nursing Program Director Mindy Yoder will present on the future of nursing, including information provided by a recent report published by the Institute of Medicine. USF Professor of Nursing Dave

Johnson will moderate a panel of chief nursing officers and other statewide healthcare professionals as they discuss the impact of the study's findings on healthcare locally and across the state.

USF School of Health Sciences Simulation Lab Director Dawn Mabry will demonstrate the functions of METIman, a patient simulator that personifies the future of healthcare training and patient safety. Booths representing Parkview Health, Lutheran Health Network and the Franciscan Alliance will be staffed to connect healthcare employers with job candidates. Information on the University of Saint Francis nursing education program will also be available.

Nursing professionals may earn two hours of continuing education through attending the presentation. An application has been submitted to the Indiana State Nurses Association, accredited by the American Nurses Credentialing Center's Commission on Accreditation, for approval of the continuing education hours.

Seat reservations for this free education event are at futureofnursing.eventbrite.com by April 24.

Archbishop Bruguès visits Holy Cross College

NOTRE DAME — The Secretary of the Congregation for Catholic Education, Archbishop Jean-Louis Bruguès, paid a visit to the campus of Holy Cross College March 22. After being warmly greeted by the college president, Holy Cross Brother John Paige, Archbishop Bruguès met a variety of students, including a group who participated in the "Through Eyes of Faith Global Perspective Program," directed by Professor Dianne Barlas.

Holy Cross College is one of 10 Catholic institutions of higher learning Archbishop Bruguès visited during a whirlwind five-day tour of the Midwest this spring. At the invitation of the Association of Catholic Colleges and Universities, the archbishop came to the U.S. to learn firsthand the reality of Catholic higher education in this country. He was especially interested in learning about the global experiences of students at Holy Cross College. He listened as Professor Barlas explained how valuable it is for students to have a special connection with the Congregation of Holy Cross network as they travel to Brazil, Ghana, India or Peru for a two-week cultural mission trip.

The archbishop imparted a blessing upon all those gathered at the Pfeil Center before departing.

On Nov. 10, 2007, Pope Benedict XVI named Archbishop Bruguès the Secretary of the Congregation for Catholic Education in the Roman Curia and bestowed upon him the personal title of "archbishop." Since Nov. 19, 2009 he has also been consulter of the Congregation for the Doctrine of the Faith.

'We are the Easter people



JOE ROMIE

Priests publicly renew their promises and manifest their communion with the bishop at the Chrism Mass celebrated April 3 at the Cathedral of the Immaculate Conception in Fort Wayne.



KEVIN HAGGENJOS

Celebrating the Sacred Paschal Triduum on Holy Thursday at St. Matthew Cathedral in South Bend, Bishop Kevin C. Rhoades washes the feet of seminarians. The washing of the feet represents the service and charity of Christ who came "not to be served, but to serve." In the homily Bishop Rhoades said, "At the Last Supper, after taking off his outer garments, Jesus did what slaves did: he washed dirty feet. An incredibly humble action! By His Incarnation and His death on the cross, the Son of God humbled Himself. He loves us to the end. He washes our dirty feet by cleansing us in the purifying waters of Baptism and in the sacrament sometimes called the 'second Baptism,' the sacrament of Penance."

BLESSING OF THE EASTER CANDLE



JOE ROMIE

Those gathered on Good Friday afternoon at the Cathedral of the Immaculate Conception came forward to show their reverence for the cross of Jesus, with a touch, a kiss or a bow.



JOE ROMIE

Deacon Ben Muhlenkamp processes with the Easter Candle into the darkened Cathedral of the Immaculate Conception after the blessing of the fire in front of the church during the Easter Vigil. "We rejoice tonight because Jesus Christ is the Alpha and the Omega, the beginning and the end. He lives not only yesterday, but today and for eternity," Bishop Kevin C. Rhoades said in his homily.

and hallelujah is our song'

— Blessed Pope John Paul II



JOE ROMIE

Bishop Kevin C. Rhoades baptized four new members of Catholic Church at the Easter Vigil Mass on April 7 at the Cathedral of the Immaculate Conception in Fort Wayne. Tristan Coker is baptized in this photo.



JOE ROMIE

Emily Nicholas receives her first Holy Communion at the Easter Vigil Mass on April 7 at the Cathedral of the Immaculate Conception in Fort Wayne. In the homily, Bishop Rhoades said, "I pray that you will always treasure the great and amazing gift of the Holy Eucharist, which will help you and nourish you as you grow in your lives as Catholics. The most holy Body and Blood of the Lord fills us with every grace and heavenly blessing, as we say in the first Eucharistic prayer."



JOE ROMIE

Bishop Kevin C. Rhoades confirms Cesar Ramirez at the Easter Vigil Mass on April 7 at the Cathedral of the Immaculate Conception in Fort Wayne. Ramirez was the youngest of six who were confirmed at the Easter Vigil.

LIVE WAY OF THE CROSS IN GOSHEN



DENISE FEDOROW

Victor Hernandez of the Hispanic congregation of St. John the Evangelist Church in Goshen portrays Christ falling for the first time carrying the cross and then crucified. The reenactment in Spanish was held Good Friday evening for a large crowd.

JAIL

CONTINUED FROM PAGE 1

Steve Coyle who has been chaplain at the St. Joseph County facility for 10 years, said having the bishop present for the Easter Mass was a special event for inmates.

"It's a big morale booster," he said. "It's an uplifting experience for them. The fact that the bishop takes time off from a very busy schedule to come in and visit at Easter — they take that as a treat. It's not an everyday occurrence."

Coyle said that once the inmates enter prison, there is a feeling of abandonment from the outside world. To have the bishop celebrate Mass with them gives them hope.

"When I came to this diocese I wrote to the bishop and asked where he needed me," said Deacon Gehred. "The bishop told me the jail could use my help, and for the past

few years, my team and I have been here helping the inmates with Bible studies and Masses. To have the bishop here today is a true blessing."

The bishop celebrated Mass in English and also spoke in Spanish. He took the time to shake each inmate's hand and offer his blessing.

"I been here for a while," said one inmate. "But it makes life a little easier to bear when holy people come to visit us because most of us don't know how to pray."

Following Mass, the inmates received Divine Mercy holy cards that were given to them directly by the bishop.

"I think it is wonderful that the bishop came the jail to say Mass," said Matt Flynn. "I am living at the Catholic Worker House here in South Bend for a while and I know the stigma attached to people who have been in or are in jail. The bishop's presence here reminded the inmates that life's a wonderful thing. It's a great gift. Today we thank God for life."



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VOWS RENEWED



KEVIN HAGGENJOS

About 90 priests publicly renew their promises and manifest their communion with the bishop at the Chrism Mass celebrated April 2 at St. Matthew Cathedral in South Bend.

CROZIER GIFTED TO BISHOP D'ARCY



MARK WEBER

After the 10:30 Mass on Passion Sunday at St. John the Baptist Parish in Fort Wayne celebrated by Bishop John M. D'Arcy, bishop emeritus, a surprise presentation was made. Dorothy Heiny, on behalf of the parish, presented a new crozier to Bishop D'Arcy, replacing one that was worn and broken. "We are blessed to have Bishop D'Arcy as a parishioner," said St. John the Baptist pastor, Father Cyril Fernandes. "He offers Masses here and returns every stipend for the good of the parish." Bishop D'Arcy blessed the crozier and told the congregation that he received his first crozier 37 years ago when he was ordained as a bishop, and another 10 years later when he became bishop of this diocese. "This new gift," he said, "will remain at St. John the Baptist Parish."

ST. JOSEPH-ST. ELIZABETH FOURTH GRADERS CELEBRATE PIONEER DAY



CORINE ERLANDSON

St. Joseph-St. Elizabeth School, in Fort Wayne, fourth-grade students in Stephanie Boss and Anna Cunningham's classes had their annual Pioneer Day on March 21. Small groups of fourth graders and parent volunteers visited a variety of stations throughout the school with activities that pioneer children would have been familiar with, including cross stitching, quilting by rolling up thin strips of paper, quilting and making talking sticks. Pioneer Day concluded with square dancing.

Bautista receives Saint Mary's College student service award

NOTRE DAME — The Office for Civic and Social Engagement (OCSE) at Saint Mary's College of Warsaw was the recipient of the Sister Olivette Whalen, CSC, Award for General Service. The award, along with five other awards, was presented at a banquet held on Tuesday, April 10.

Bautista, a member of Our Lady of Guadalupe Church in Warsaw, has served the campus and northern Indiana with heart and passion. Her dedication to social justice issues has grown through her service to those most in need and she inspires other students to take action.

Jan Pilarski, director of the Justice Education Program, suggested Bautista for the award. She said in her nomination letter, "Areli is a wonderful example of the call of St. Therese of Lisieux to be 'the hands and feet of Jesus' in the world today, taking small steps every day that work powerfully toward change, growth and conversion."

Bautista is a communication studies and psychology major with a minor in justice education. During her time at Saint Mary's, she has served the region as an advocate for social justice. She is a student representative on the Northern Indiana Hispanic Health Coalition (NIHHC) in Warsaw.

Bautista is also involved with the group Transforming Action through Power (TAP) in South Bend, even engaging students to lobby in the city and at the state capital last year against illegal immigration legislation that critics said would put many discriminatory measures into place. Senate Enrolled Act 590, as it was called, took effect July 1.

On campus, Areli has served as a peer minister with Campus Ministry and as a member of La Fuerza, a student club that celebrates Latino cultures and promotes diversity. She helped create Action Week to educate the campus community on issues affecting the immigrant community. She presently serves as the club's vice president.

USF Alumni Office hosting luau-themed class reunion

FORT WAYNE — The University of Saint Francis Office of Alumni Relations will host a class reunion with a luau theme on May 19 at the main Fort Wayne campus for graduates of class years 1967, 1972, 1977, 1982, 1987, 1992, 1997, 2002 and 2007. A range of activities will be offered. Check-in will be from 1-2 p.m. in the Pope John Paul II Center.

Tours of campus, Brookside and the new USF Performing Arts Center will be offered from 2-4 p.m. Downtown tours will depart via trolley from the Hutzell Athletic Center front entrance.

During that time, alumni can also participate in community service projects at the North Campus, either by tying fleece blankets for Project Linus, which serves traumatized children, or writing notes to active duty military personnel. They can also try their hands at operating a two-wheeled Segway personal transportation vehicle. Rides will take off from the Trinity Hall front entrance.

USF President Sister M. Elise Kriss, a Sister of St. Francis of Perpetual Adoration, will host a tea in the Brookside ballroom from 5:15-6:30 p.m., while pool, Corn Hole, croquet and other sports will take place across campus.

Each class will have a dedicated room in the Pope John Paul II Center or Brookside for networking, photos with classmates and snacks at 6:45 p.m.

The Cougar Luau Dinner will take place in a large tent on the Pope John Paul II Center parking lot from 7-9 p.m., and a dance with music by a deejay will wrap up the reunion from 8-10 p.m. Price is \$25 per person for the entire day and evening.

"We are pleased to offer the first class reunion of this scope in USF history," said Director of Alumni Relations Jessica Swinford. "This will be a fun and exciting way for USF alumni to reconnect with classmates and experience the energy of USF today." Alumni can contact Debra Boggs in the Office of Development at (260) 399-8037 or dboggs@sf.edu for more information.



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	Wednesday, April 18	Thursday, April 19	Friday, April 20
7:00 am	Women's Care Center Dr. Landrigan, Anne Koehl	Catholic Charities Debbie Schmidt	Franciscan Sisters Minor
8:00 am	The Brothers Kohrman Hour Fr. Glenn Kohrman Deacon Jerry Kohrman	Central Catholic Alumni	Our Sunday Visitor Greg Erlandson, John Norton
9:00 am	Bishop Luers Hour	St. John – New Haven Fr. James Seculoff	St. Mary – Decatur Fr. Dave Voors
10:00 am	Bishop Dwenger Hour	The "Double Your Dollars" Tippmann Hour	St. Anthony of Padua Fr. Fred Pasche
11:00 am	Allen County Right To Life Cathie Humbarger, Steve Jones	Most Precious Blood Fr. Joe Gaughan	St. Elizabeth Ann Seton Fr. Drew Curry
Noon	Northwest Ohio Kathleen Fogarty, Mike Kurivial	Our Lady of Good Hope Fr. Mark Gurtner	St. Charles Borromeo Fr. Tony Steinacker
1:00 pm	St. Catherine – St. Joseph Fr. Ken Sarrazine	St. Vincent de Paul Msgr. John Kuzmich	St. Joseph – Hessen Cassel Fr. Cornelius Ryan
2:00 pm	Christ Child Society Bishop Emeritus John D'Arcy	St. Jude Fr. Tom Shoemaker	Immaculate Conception Fr. Derrick Sneyd
3:00 pm	St. Henry Fr. Dan Durkin	The Huntington Hour Fr. Ron Rieder, Fr. John Pfister	St. Aloysius Msgr. Bernie Galic
4:00 pm	St. Mary – Avilla Fr. Ed Erpelding	Cathedral Immaculate Conception Msgr. Robert Schulte	Queen of Angels Fr. Gary Sigler
5:00 pm	Knights of Columbus Mark Michuda	Franciscan Brothers Minor Fr. David Mary Engo	MAN ALIVE! Dr. Tom McGovern
6:00 pm	St. John the Baptist – FW Fr. Cyril Fernandes	Catholic Young Adults Fr. Jason Freiburger	Rekindle The Fire John Faylor and Friends

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Can business lead to holiness? Promoting virtue in the executive suite

VATICAN CITY (CNS) — In an effort to help businesses stay strong and healthy, and avoid the occupational hazards of greed, overwork and exploitation, the Vatican's justice and peace council has released a handbook for business educators and entrepreneurs.

"Vocation of the Business Leader: A Reflection" is a 30-page primer from the Pontifical Council for Justice and Peace that spells out the risks of unethical economic strategies and the principles needed for running a sound, moral business.

It seeks to heal the so-called "divided life" of Catholic employers, who may practice their Christian values at home and church, but not in the company they manage or run.

"Dividing the demands of one's faith from one's work in business is a fundamental error which contributes to much of the damage done

by businesses in our world today, including overwork to the detriment of family or spiritual life, an unhealthy attachment to power to the detriment of one's own good, and the abuse of economic power in order to make even greater economic gains," the booklet says.

The ethical principles of the Church's social teaching are presented not as hindrances to the smooth functioning of a market economy but as tools for its repair.

"Without guiding principles and virtuous leadership, businesses can be places in which expediency overcomes justice, power corrupts wisdom, technical instruments are detached from human dignity, and self-interest marginalizes the common good," it says.

The reflection was issued with zero fanfare in Rome: just a simple communique in French noting it was available online through the

THE VATICAN LETTER

CAROL GLATZ

University of St. Thomas in St. Paul, Minn.

The real unveiling came in Lyon, France, where about 2,000 people gathered for a world congress of Christian business leaders March 30 to April 1.

The council's president, Cardinal Peter Turkson, presented the guidebook at the congress, saying the Church wanted to help business people excel in their field and their

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Apostles and successors empowered to forgive sins



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Second Sunday of Easter Jn 20:19-31

As is so often the case in the Easter season, the Acts of the Apostles furnishes the Liturgy of the Word with its first reading.

Acts claims to be, and scholars assume it indeed to be, the work of the Evangelist who penned St. Luke's Gospel. In fact, Acts may properly be seen as a continuation of the story presented in Luke's Gospel. The Gospel closes with the Ascension of Jesus. Acts begins at this point.

Then, Acts traces, for some years, the progress of the infant Church and the plight of its first members. In the process, it provides a fascinating insight into the formation of the Church's structure, as well as a powerful lesson in the basic beliefs that so compelled absolute loyalty and devotion from the early Christians whom Acts praises.

So, this weekend's reading from Acts describes the early Church. Its members were "of one heart and one mind." Love, and common adherence to the Lord, were central to their lives. The Apostles bore witness to the Resurrection of Jesus. They had been the Lord's special followers and students, whom Jesus commissioned to continue the work

of salvation. They literally had seen the Risen Lord.

The first Christians revered the Apostles. Love within the community, and care for others in the model of Jesus, were more than platitudes or ideals. The early Christians assisted the poor. Indeed, they sold their property or houses and donated the proceeds to assist the needy.

St. John's First Epistle supplies the second reading. It defines the Christian, as this definition was understood in the first century.

Each believer fully gave self in love to God, through trust and faith in Jesus. As a result of this commitment, and of the Lord's redeeming acts, each Christian was a child of God. This term meant much more than merely earthly creation. It meant eternal life.

Baptism in water symbolizes this absolute commitment.

The Gospel reading for this weekend is from St. John's Gospel. It is a Resurrection Narrative, and it is a story with which most Christians are quite familiar. Recall the dismay among the followers of Jesus when they found the empty tomb? Where had the body of the Lord been taken?

This reading answers the question. The body of the Lord has been taken nowhere. Jesus lives! He is risen! The encounter with Thomas, a story so well-known for so long among Christians, affirms this fact.

Resurrection from the dead is stunning in itself, but Jesus further acts as God. He confers the very power of the Holy Spirit on the Apostles. He grants the same Apostles the authority of forgiving sins, a divine privilege as sins affront God. Finally, risen to a new and eternal life, no longer confined by earthly space and circumstance,

Jesus passes through locked doors to meet the Apostles.

Greeting the Apostles with "Peace be with you," Jesus makes clear that peace only is in God.

Reflection

This weekend, the Church calls its people to have faith and to rejoice. Resurrection, and Redemption in Jesus, are not memories to be commemorated, but living realities for us to experienced here and now.

It is a time to find consolation and strength in the fact that Jesus lives for us here and now. Thus, we observe Divine Mercy Sunday on this date. In and through Jesus, the Risen, the Son of God, divine mercy is with us, inviting us to repent and to come to God.

While sin and human limitation present difficulties in our progress toward God, the Lord left us the Apostles, and their successors in the Church, as our guides and the bearers of divine mercy, literally, as they stand ready, and empowered, to forgive our sins.

READINGS

Sunday: Acts 4:32-35 Ps 118:2-4, 13-15, 22-24 1 Jn 5:1-6 Jn 20:19-31

Monday: Acts 4:23-31 Ps 2:1-9 Jn 3:1-8

Tuesday: Acts 4:32-37 Ps 93:1-2, 5 Jn 3:7b-15

Wednesday: Acts 5:17-26 Ps 34:2-9 Jn 3:16-21

Thursday: Acts 5:27-33 Ps 34:2, 9, 17-20 Jn 3:31-36

Friday: Acts 5:34-42 Ps 27:1, 4, 13-14 Jn 6:1-15

Saturday: Acts 6:1-7 Ps 33:1-2, 4-5, 18-19 Jn 6:16-21

Giving over

During a rather passionate discussion on the multidimensional aspects of grief, a friend and I recently determined that we would have to agree to disagree. Our issue of contention? The idea of letting go.

Frank had lost his wife four years ago after a long and arduous fight with cancer. They had been happily married for 29 years and he felt truly lost in the wake of her death. Now after three years of walking in the wilderness of grief, learning the lessons only loss can teach, Frank felt it was time to let his beloved wife, Julia, go.

"I feel as if I've made a new life for myself. But I miss her and think of her still, though admittedly not as often. Why can't I just let her go and get on with life?" he pleaded.

His hope, I suspect, was that as he did his grief work and found his new course in life without her by his side, her memory would be laid to rest never to surface again.

I have learned that our in psychologically-savvy culture, with its new age lexicon, we are sometimes led to believe that letting go means never having to revisit the issue again. By definition letting go requires a release of sorts. But while releasing pain is one of the goals of healing work, loss has its own agenda. Unfortunately, that only becomes clear years after the convoluted road of grief has been navigated successfully, with understanding and compassion.



HOPE IN THE MOURNING

KAY COZAD

In my experience with loss I have found that even after the years of grief I charted following the death of my husband, Trent, that certain situations would unexpectedly draw grief to the surface of my heart. I had consciously created a new life for

my girls where I felt confident and secure. I believed I had "let Trent go."

But I soon discovered that no matter the timeline, I would revisit my grief when it was called for naturally. On one occasion I found myself bursting with pride while weeping with undiluted grief at all that was

missing as my sweet daughter graduated from high school. Then uncharacteristic rage surprised me when I was faced with a complex car repair — this because Trent was always my go-to car man — and where was he now that I needed him? You get the picture.

With those situations came a distress over my feeling that I must not have grieved well or let him go if I was still revisiting my grief. Over time however,

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But I soon discovered that
no matter the timeline,
I would revisit my grief
when it was called
for naturally.

SAINT OF THE WEEK

Benedict Joseph Labre

1748-1783
April 16



Born in France the eldest of 15 children of a prosperous shopkeeper, Benedict tried unsuccessfully to join a religious order. He was rejected as too young, too delicate and too eccentric. After a pilgrimage on foot to Rome around 1770, he spent several years wandering among Western Europe's Catholic shrines, begging as he went. From 1774 on, he stayed in Rome, spending his days praying in churches and his nights in the ruins of the Colosseum. The Roman people esteemed this mendicant pilgrim, whose health finally failed, as a "new St. Francis."

CNS Saints

Easter changes everything

Christmas occupies such a large part of the Christian imagination that the absolute supremacy of Easter as the greatest of Christian feasts may get obscured at times. Cardinal Gianfranco Ravasi, an Italian biblical scholar, suggests that we might begin to appreciate how Easter changed everything — and gave the birth of Jesus at Christmas its significance — by reflecting on the story of Jesus purifying the Jerusalem Temple, at the beginning of John's Gospel.

In this prophetic and symbolic act, Ravasi writes, Jesus draws a sharp contrast between a religion of superficiality and self-absorption and a pure faith, centered on His person. God can no longer be present in a temple that has ceased to be a place of encounter, the "meeting tent" of the ancient Hebrews; that temple, however magnificently constructed, had become a place of superstition and self-interest. In cleansing the temple, Jesus is declaring that God is now present to His people in a new and perfect way and in a new "meeting tent": the incarnate Son, "the Word ... made flesh" who dwells among us, "full of grace and truth" (Jn 1:14). He, Jesus, is the new temple, and to recognize that and live in this new mode of the divine Presence one must "remember," as St. John writes at the end of the temple-cleansing story (Jn 2:22).

And remember what? Remember Easter. Remember the Resurrection. Through the prism of that extraordinary event that changed both history and nature, everything comes into clearer focus. Only a mature, paschal faith — an Easter faith — can perceive who

Jesus is, understand what Jesus taught, and grasp what Jesus has accomplished by His obedience to the Father. Only in the power of this paschal "memory," Cardinal Ravasi concludes, can we recognize that Jesus is the Christ, the Holy One of God.

Easter faith — the faith that proclaims that "He ... rose again on the third day" — is not one article of Christian conviction among others. As St. Paul teaches in 1 Cor. 15, Easter faith is that conviction on which the entire edifice of Christianity is built. Without Easter, nothing makes sense and Jesus is a false prophet, even a maniac. With Easter, all that has been obscure about His life, His teaching, His works and His fate becomes radiantly clear: this Risen One is the "first-born among many brethren" (Rom 8:29); He is the new temple (Rv 21:22); and by embracing Him we enter the dwelling place of God among us (Rv 21:3).

In the Gospel readings of the Easter Octave, the Church annually remembers the utterly unprecedented nature of the paschal event, and how it exploded expectations of what God's decisive action in history would be. No one gets it, at first; for what has happened bursts the previous limits of human understanding. The women at the empty tomb don't understand, and neither do Peter and John. The disciples on the road to Emmaus do not understand until they encounter the Risen One in the Eucharist, the great gift of paschal life, offered by the new temple, the divine Presence, Himself.

At one encounter with the Risen Lord, the Eleven think they're see-



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

ing a ghost; later, up along the Sea of Galilee, it takes awhile for Peter and John to recognize that "It is the Lord!" (Jn 21:7). These serial episodes of incomprehension, carefully recorded by the early Church, testify to the shattering character of Easter, which changed everything: the first disciples' understanding of history, of life-beyond-death, of worship and its relationship to time (thus Sunday, the day of Easter, becomes the Sabbath of the New Covenant).

Easter also changed the first disciples' understanding of themselves and their responsibilities. They were the privileged ones who must keep alive the memory of Easter: in their preaching, in their baptizing and breaking of bread, and ultimately in the new Scriptures they wrote. They were the ones who must take the Gospel of the Risen One to "all nations," in the sure knowledge that He would be with them always (Mt 28:19-20).

They were to "be transformed" (Rom 12:2). So are we.

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

take a more pastoral approach.

"It's trying to encourage and inspire business people" and prompt them to "think about how to incorporate their faith more into what they do," Jayabalan told Catholic News Service.

It shows that "it is possible to be a good Christian and a good businessman; they're saying there's no fundamental incompatibility," he said.

The primer was the brainchild of three business educators: Robert Kennedy and Michael Naughton of the University of St. Thomas and Andre Habisch of the Catholic University of Eichstatt-Ingolstadt, Germany.

They were among the 40 Catholic business leaders and professors who attended a February 2011 seminar at the Vatican looking at Pope Benedict XVI's encyclical "Caritas in Veritate" ("Charity in Truth") and how its framework for a new business ethic could be applied practically.

Papal pronouncements on social justice principles are not rare. But that rich teaching is scattered over the past 12 decades in myriad encyclicals starting with Pope Leo XIII's "Rerum Novarum," (on capital and labor), which insisted that development must include social progress as well as economic growth.

What was needed, the three professors concluded, was a simple, concise primer that compiled key principles and aimed specifically at helping business schools form ethical leaders and at guiding business practices worldwide — from mom-and-pop store owners to corporate executives.

The initial idea was to craft something short that would avoid the lofty language typical of Vatican documents, and which would be as practical as possible.

While the pastoral reflection is a "welcome approach," the booklet lacks concrete examples or anecdotes showing how business people can readily apply the teaching and "live out their vocation in a world full of temptations and difficulties," Jayabalan said.

A precise question-and-answer format akin to that of the Baltimore Catechism would have been more engaging, he said.

The justice and peace council says it is pointing the way and letting individuals craft the changes needed, one business at a time.

In his talk Cardinal Turkson told Christian business leaders the old paradigm of profit at all costs was over: "You are our hope. You are our hope for a more human economy" that sees it's more profitable "to foster the development of each man and of the whole man."

SCRIPTURE SEARCH

Gospel for April 15, 2012

John 20:19-31

Following is a word search based on the Gospel reading for Second Sunday of Easter, Cycle B, also Divine Mercy Sunday. The words can be found in all directions in the puzzle.

EVENING	WEEK	LOCKED
JESUS CAME	PEACE	REJOICED
LORD	FATHER	BREATHED
RECEIVE	HOLY SPIRIT	THOMAS
TWELVE	HAVE SEEN	UNLESS
MARK	A WEEK LATER	BELIEVE
MY GOD	BLESSED	BOOK

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

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LETTER

CONTINUED FROM PAGE 12

faith.

Far from portraying business as a bogeyman, the text acknowledges that "businesses produce many of the important conditions which contribute to the common good of the larger society" and support the well-being of individuals.

But when the common good and human dignity are neglected in an exclusive pursuit of profits and dividends, the authors warn, an otherwise noble vocation has been hijacked.

The handbook offers a renewed vision of what successful businesses are meant to be and do.

The booklet provides "business leaders — and future ones attending business schools — with both principles and tools for discovering the good and deliberately pursuing it," helping them "grow in the virtue of charity as befits their vocation and their degree of influence" in society, said Cardinal Turkson.

Kishore Jayabalan, director of Acton Institute's Rome office, and a former official at the justice and peace council, praised the council's decision not to dictate policy, but to

HOPE

CONTINUED FROM PAGE 12

I learned that as we mourn the loss of a dear one in healthy and appropriate ways, that grief and the memory of our loved one finds their rightful place in our lives. The intensity of grief diminishes as our hearts heal, but our loss is forever. We will never forget them.

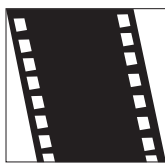
Fortunately we are designed to live life to its fullest and the pain of loss does soften over time as we mourn. But I don't believe to live fully again after loss requires a complete release of our memories or our past. On the contrary, I have come to believe complete release in grief is not possible. For me, as fully engaged in life as I am now, there will always be situations that occur even 22 years after his death when I will miss Trent, revisit my grief and readjust my worldview once again. And that's okay.

I have recently become familiar with the wisdom of the principle of giving over. At first glance it may seem a matter of semantics when the concepts of letting go and giving over are set side by side. But with a closer look we can begin to see the truth for ourselves.

Letting go requires a release of all that is the issue, a somewhat final determination. Giving over only asked that as we do, we accept a sharing of the burden that we carry, knowing that, though healing is taking place, it is an on going and natural process. Because our loss is forever, we will revisit our feelings of grief when the occasion calls for it.

I like this new idea of giving over. Shared grief is a lifted burden. I'll always remember Trent, but my grief over his loss does not drive my life any longer. It only visits occasionally when there is a need. And I can live with that.

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.



MOVIE CAPSULES

NEW YORK (CNS) – Following are capsule reviews by the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops.

“Salmon Fishing in the Yemen” (CBS)

A fish-out-of-water story about a billionaire Arab sheik (Amr Waked) with a seemingly impossible dream:

to transport the titular activity — his favorite Scottish pastime — to the Arabian Desert, and thereby build a peace-making bridge between East and West. Helping him in this folly is a glamorous consultant (Emily Blunt) and a skeptical fisheries expert (Ewan McGregor). Lives are transformed along with nature in director Lasse Hallstrom’s screen version of Paul Torday’s novel, a charming blend of comedy and drama that also promotes the value of religious faith. Brief war violence, partial nudity, implied pre-marital sex, occasional profanity and crude language. The Catholic News Service classification is

A-III — adults. The Motion Picture Association rating is PG-13.

“We Have a Pope” (“Habemus Papam”) (Sundance Selects)

Gently satiric serio-comedy about a good-hearted but timid cardinal (Michel Piccoli) who reluctantly accepts his election as pope, but then, overcome by the prospective burden of the office, balks before giving his first public blessing. As the world waits, an eminent but nonbelieving psychia-

trist (Nanni Moretti) tries to treat the new pontiff, only to have his patient escape the Vatican and seek some form of guidance by wandering the streets of Rome and mingling with the Eternal City’s ordinary citizens. Moretti, who also directed and co-wrote, avoids any mean-spirited attack on the church, though he does dabble in such silliness as cardinals competing against each other in a volleyball tournament. He garners some amusement from the contrast between the shrink’s

secular assumptions and the faith-based attitudes prevailing at the Holy See as well from a range of human foibles. But by the time his protagonist goes on the lam, Moretti has clearly run out of inspiration. In Italian. Subtitled. Much ecclesiastically themed humor that some may find distasteful, at least one use of the F-word, a fleeting reference to sexuality. The Catholic News Service classification is L. Not rated by the Motion Picture Association of America.

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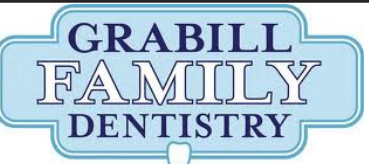


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Knights plan Sunday breakfast at Most Precious Blood

Fort Wayne — The Knights of Columbus Council 11043 will have a breakfast on Sunday, April 15, from 8:30 a.m. to 12:30 p.m. in the gymnasium at Most Precious Blood, 1515 Barthold St. Adults \$6, children 6-12 \$3, families \$20.

Women's fertility workshop offered

Fort Wayne — An introductory session about women's cycles and standardizing monthly record keeping will be on Saturday, April 28, at St. Jude Parish Center room C from 11 a.m. to

noon. RSVP required to (260) 494-6444 or chartdaily365@frontier.com.

St. Joseph's School presents Commodore Casino Night

Decatur — St. Joseph School will have a casino night Friday, April 27, from 7-11 p.m. at the Knights of Columbus Pavilion, 1703 High St. Pre-sale tickets are \$10 by calling (260) 724-2765 or \$12 at the door. Must be 21.

Theology on Tap

Fort Wayne — The Theology on Tap series for young adults in their 20s and 30s, single or married, will

be held at Soups Salad and Spirits, 1915 S. Calhoun St., Thursday, April 19, from 7-9 p.m. on the topic "The Founding Fathers, the Greatest Generation, and Us: A Catholic Look at Religious Freedom," with Sean McBride, director of communications for the diocese. This event is hosted by the Office of Campus and Young Adult Ministry. Visit www.diocesefwsb.org/TOT for information.

Blood drive announced

Mishawaka — The Knights of Columbus council 1878 will have a blood drive Saturday,



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Juanita F. Eilers, 94, St. Joseph-Hessen Cassel

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Donna L. Weldy, 62, St. John the Evangelist

Mishawaka

Martha Roelandts, 95, St. Bavo

Diane L. Spencer, 62, St. Joseph

Robert G. Van De Putte, 71, St. Bavo

New Haven

George J. Dirig, 102, St. John the Baptist

Thomas Daniel Ebetino, 60, St. John the Baptist

Susan K. Schlink, 54, St. John the Baptist

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Sylvester M. Rybicki, 97, St. Adalbert

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John Edward Shanley, 85, Little Flower

Phyllis J. Lolmaugh, 85, Holy Family

May 5. The South Bend Medical Foundation will be taking blood donations at the Knight's hall, 114 W. First St., from 10 a.m. to 2 p.m. (appointments strongly suggested). Contact Adam Gerstbauer at (574) 229-3490 or email agerstbauer@hotmail.com for information.

Fish fry

Warsaw — The Knights of Columbus Council 4511 will host a fish fry on Friday, April 13, from 4:30-7 p.m. at the council hall. Price is \$8.50 for adults and \$4 for children ages 6-12.

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Fort Wayne — Learn and use the new "streamlined" method through the Couple to Couple League. Integrating John Paul II's Theology of the Body, the series of three one-per-month PowerPoint-based classes in 99 percent-effective "symptothermal" Natural Family Planning begins

on Sunday, April 22, at 6 p.m. in the home of Ron and Marilyn Shannon. Call (260) 489-1856 or ronshannon@frontier.com for information and registration.

The Silence of Mary yard sale

Fort Wayne — The Silence of Mary will have a yard sale May 4-5 at 3024 Water Wheel Run in Seven Oaks subdivision from 7 a.m. to 5 p.m. and May 19-20 at White Swan Plaza on Lima Road, from 7 a.m. to 5 p.m. Visit www.thesilenceofmary.org or call (260) 267-8371 for information.

St. Adalbert Mass and dinner

South Bend — The friends of St. Adalbert School will celebrate 5 p.m. Mass followed by a potluck dinner in the school hall, 519 S. Olive St., Saturday, April 21. The Mass will feature a combined school/alumni choir and chime choir. For information contact Linda Cornett at (260) 637-6329 or SaintAdalbertAlumni@gmail.com.



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Decatur parish digs deep for new parish hall

BY DYLAN MALONE

DECATUR — St. Mary of the Assumption Catholic Church is adding on — still. The process, that started as an idea in 2003, has become more than a reality for the parish now nearly a decade later.

In 2004, as part of the "Legacy of Faith" capital campaign to raise money for the entire Catholic Diocese of Fort Wayne-South Bend, St. Mary's asked the congregation to donate a little more than usual for the cause in an attempt to raise enough money to start a building project. The goals of the projects: a new gymnasium and a parish hall.

The gymnasium would be an undertaking before the hall simply because it was "easier to take on a stand-alone building," according to Tony Isch, who has served on St. Mary's finance committee for 20 years and has been the expansion's chairman since 2009.

Other members on the committee include Terry Baker, Tim Barkey, Stephanie Brite, Judy Converset, Al Downing, Suzan Downing, Bill Fullenkamp, St. Joseph School Principal Karla Hormann, Ann Isch, Gwen Mies, Wayne Porter, athletic director Barney Schultz, and the current pastor at St. Mary's, Father David Voors.

Former members of the committee include Ralph Biggs, Art Ehinger, Tom Katen, Les Shultz and Sue Zurcher. St. Mary's development directors previously involved in the long-range planning and Building on our Heritage capital campaign were Julie Coleman and Kris Pogue.

Moake Park Group of Fort Wayne is the architect for the parish hall project and Decatur resident Dion Jordan is repre-

senting them as the construction administrator.

For the building projects, the church made it a priority to hire parishioners to complete the process. Darling Construction, owned by St. Mary's parishioners Tom and Ron Darling, is the general contractor for the parish hall project. Subcontracting companies that are owned by parishioners include Rorick Electric Heating and Air, Baker and Sons Plumbing and Alberding Woodworking.

These companies earned the pride of building on to their church and in return, the church enjoyed using the opportunity to give back to those parishioners who attend the church.

For those students, teachers, parishioners or even fans from other schools whose athletic programs took them to St. Joseph School for sports, the necessity for a new gym facility was obvious.

The old gym can still be found in the basement of the school or "the dungeon" as the students attending St. Joseph School affectionately call it. The floor is a rubbery material that seems better suited as a wrestling mat, the lighting is dim and at times headache inducing when they flicker, and the court's boundaries come dangerously close to either a wall or the bleachers depending on which side of the floor one is seated.

Father Phil DeVolder, who was pastor at St. Mary when the 2004 Legacy of Faith concluded, gave his blessing to start the building process when the total amount from the donations was enough. After a certain amount of the church donations went to the diocese as a group, the amount of money made after that mark was pooled straight towards the rebuilding process.



The floorplan for the St. Mary of the Assumption, Decatur, parish hall addition is shown at left.

By the time the new school year began in fall of 2009, the gym, which can hold up to 300 people, was ready for use by St. Joseph's athletic programs as well as some gym activities for students taking physical education.

The next part of the process was the hall in which the interior process has begun and is expected to be completed and fully functional by the end of June.

The new hall will provide handicap-accessible restrooms on the first floor level of the church and the expanded parish hall will allow for a large "gathering space" for those parishioners who socialize before and after Mass. The hall will also provide a place for a "meeting room" which St. Mary's church-goers can use for Baptisms, funeral dinners or small wedding receptions.

Father Dave Voors, current pastor at St. Mary's, stated that the space be free of charge for those who attend St. Mary's regularly.

The new space will become home to a few services that were



Progress on the parish hall addition of St. Mary of the Assumption, Decatur, is shown in the photo above.

sorely in need of a designated place at St. Mary's such as a SCRIP office, a new bookstore, a chapel area, which will be open 24/7, and a kitchen.

The kitchen will have two ovens with overhead microwaves, three sinks, a dishwasher, large refrigerator, and many cabinets for storage and will be used to prepare meals for funeral dinners, receptions and the annual St. Mary's Fall Fest.

Future plans for St. Mary's building are in the works with the success of the new gym and parish hall. The contents of these plans have not been revealed but show that the church and its family continue to grow along side St. Joseph School.

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