January 22, 2006
Serving the Diocese of Fort Wayne-South Bend

Abortion transcends politics, speaker says at Knights’ respect life program

WOMEN’S CARE CENTER EXPANDS IN NORTHEAST FORT WAYNE

BY KAY COZAD

FORT WAYNE — Two years ago, nearly to the day, the 10th Women’s Care Center in northern Indiana opened its doors. This non-profit service agency took up residence in a 100-year-old house donated by a local businessman located in downtown Fort Wayne. The pro-life facility was extensively renovated as a labor of love by several community benefactors.

The center’s mission is to help young women choose life for their unborn babies, have healthier pregnancies and become better parents. Its location at 823 Webster St., many feel, is an ideal spot for the services the center provides as it is adjacent to the local abortion clinic.

Women who enter the home-like environment of the Women’s Care Center are given the opportunity to receive services that include free pregnancy testing, on-site ultrasound tests, medical care and crisis pregnancy counseling. The center also offers prenatal and well-baby care, as well as parenting classes.

Anne Koehl, resident nurse and director of the center says her staff social worker, bilingual counselor, advocate, coordinator of volunteers and volunteers have served close to 1,300 women since beginning operations in January of 2004. Of those served, 263 have “come in the wrong door.” Koehl reports that many women seeking abortions mistakenly enter the Women’s Care Center and stay to receive services.

“When a young woman is seeking an abortion, it is a panic time. We help them take a breath and look at all their options.”

The clean home-like setting of the center offers an inviting atmosphere with women on staff who are available to talk with each prospective client. Koehl says details from the furniture to lamp lighting to the bathrooms provide a more comfortable environment for the clients. Once inside, the clients are invited to talk about their specific situation and offered an ultrasound test. Of those who receive ultrasounds, 94 percent have

Women’s Care Center expands in northeast Fort Wayne

BY MICHELLE DONAGHEY

SOUTH BEND — “We can’t let this thing of abortion become a political issue. We need to let people understand it transcends politics,” said Father Glenn Kohrman from the St. Mary of the Lake Catholic Church in Culver to over 150 people gathered together at the Knights of Columbus Hall Santa Maria Council #533 Sunday.

The annual Respect Life Program began with a march from the council, proceeding to St. Joseph Church where Deacon Nate Wills, CSC, gave the homily during a short prayer service, and then back to the hall. Several churches were represented including St. Matthew Cathedral, St. Stanislaus (New Carlisle), St. John the Baptist, Christ the King, St. Augustine, St. John (Goshen) and Holy Family.

The march has been held every year since the mid 1970s. The event, which includes a hot soup, bread and fellowship at the Knights’ hall, has been canceled only once in its history due to a snowstorm.

During his homily, Wills noted that those who came to march and reflect did not do so because “of the numbers,” which add up to around 87 abortions worldwide a minute, but to “pray for the children, for their mothers, for their fathers, for the many who are currently pregnant and facing difficult decisions, for the many who create an unjust environment where women feel forced into abortion, for the people who are not giving out truthful information, and for those who have hardened their heart to the compassion called for.”

Touching upon the reading from St. Paul, Wills said that there is nothing that can separate us from the love of Christ — whether it is sickness or old age.

BY MICHELLE DONAGHEY

Heather and Danniel Cline, parishioners from St. Matthew Cathedral, march with their family, which includes Joseph, 7, Paul, 5, Colette, 3, and Justin, 21 months, at the annual Respect Life Program in South Bend.

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MEHMET ALI AGCA SHOWS TIME MAGAZINE COVER

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Pope Benedict XVI gestures to the crowd gathered in St. Peter's Square during his Angelus blessing Jan. 15. Marking the Vatican's celebration of the World Day for Migrants and Refugees, the pope called on people to recognize the benefits of migration and overcome “every form of discrimination, injustice and disdain for the human person, because each person is an image of God.”

**Pope asks Christians to end discrimination against migrants**

**BY CINDY WOODEN**

VATICAN CITY (CNS) — Pope Benedict XVI called on Christians to shun all forms of discrimination and welcome the migrants in their midst.

Marking the Vatican’s celebration of World Day for Migrants and Refugees Jan. 15, the pope called on people to recognize the benefits of migration and overcome “every form of discrimination, injustice and disdain for the human person, because each person is an image of God.”

Addressing visitors in St. Peter’s Square after reciting the midday Angelus prayer, the pope said the movement of people is “a sign of the times.”

While the movement may be voluntary or forced, legal or clandestine, motivated by work or study, Pope Benedict said, the arrival of newcomers from far away can lead to a knowledge of and respect for ethnic and cultural differences.

Pope Benedict expressed hope that Catholics would help their communities overcome “difficulties of acceptance and integration” as they welcome migrants and refugees.

In his main Angelus talk, Pope Benedict focused on the Sunday Gospel reading in which Jesus invites Andrew and John to follow him, telling them, “Come and see.”

The pope said Jesus’ words offer guidance for the new year, which should be “a time in which we renew our spiritual journey with Jesus in the joy of seeking him and finding him always.”

“The truest joy” people can have comes from meeting, following, knowing and loving Jesus, the pope said. A constantly renewed effort to know and love Jesus more deeply is necessary not because Jesus changes — “Christ is the same yesterday, today and always” — but because “we, our world and history are never the same,” he said.

Greeting various groups at the end of the Angelus address, Pope Benedict offered words of encouragement to Catholic schools in the United States.

“Hug school officials, teachers, parents and students to continue the commitment to holistic education, which works to unite quality instruction and the Christian understanding of the person and of society.”

**Pope’s first encyclical nearing release**

**CORRECTIONS, EDITING AND REVISION OF CONCLUSION AFTER PRELIMINARY DISTRIBUTION LAST FALL**

**BY JOHN THAVIS**

VATICAN CITY (CNS) — After a number of revisions, Pope Benedict XVI's encyclical on love, charity and Christianity was being prepared for release in mid-January, Vatican officials said.

One source said Jan. 17 that translation work on the encyclical had just been completed that day, because of delays caused by changes in the text.

The encyclical, the first by the new pope, is titled “Deus Caritas Est” (“God is Love”), words taken from the first letter of St. John.

Vatican sources described the text, about 50 pages in all, as a spiritual reflection on Christian love and erotic love, the church’s work of charity and its mission to announce Christ.

The source who spoke Jan. 17 said that an earlier version of the encyclical was circulated to Vatican departments and a small number of theologians last fall, resulting in a significant number of suggested changes.

Subsequent editing of the text included wording modifications, new explanatory sections and revision of the conclusion, he said.

According to the Italian news agency ANSA, the encyclical begins with the words of St. John’s letter — “God is love, and whoever remains in love remains in God and God in him” — and says they clearly express the centrality of the Christian faith, the Christian image of God, and the vision of man and his path.

The encyclical, according to ANSA, warns that in contemporary society erotic love is losing the connection to the self-sacrificing spiritual love proposed by Christianity, resulting in sexual degradation.

The complete text of the encyclical was expected to be published as a supplement to Italy’s most popular Catholic magazine, Famiglia Cristiana, in its Jan. 25 issue.

On Jan. 23, the Pontifical Council Cor Unum, the Vatican agency that coordinates charity activities, was hosting a major Vatican conference that was expected to examine Catholic charity operations in light of the papal encyclical.

German Archbishop Paul Cordes, president of Cor Unum, was said by sources to have had a key role in preparation of the encyclical.
DURHAM, England (CNS) — While many of the doctrinal differences that divided Christians for centuries are close to being resolved, different approaches to modern ethical questions are making Christian unity appear as distant as ever, said Cardinal Walter Kasper.

“I am very sad we are not able to speak with one voice on these issues to a world that needs to hear,” the cardinal said Jan. 13 at an international ecumenical conference at Ushaw College, a Catholic seminary in Durham.

The cardinal, president of the Pontifical Council for Promoting Christian Unity, received a honorary doctorate Jan. 12 from the University of Durham and delivered the keynote address Jan. 13 at the opening of an ecumenical conference organized by the university to discuss steps the Catholic Church and its dialogue partners should take at a time when full church unity seems distant.

Cardinal Kasper told conference participants that believing Christians cannot give up hope for Christian unity because church division is “a sin before God and a scandal before the world.”

However, he acknowledged a sense that, after 40 years of what appeared to be major progress toward unity, ecumenical dialogue has come up against serious, unforeseen obstacles.

“Differences among Catholics, Orthodox, Anglicans and Protestants over issues such as homosexual activity, abortion, euthanasia and other moral questions “are not on the top of the hierarchy of truths” like the belief in Jesus as son of God, “but they are very emotional and, therefore, very divisive,” the cardinal said.

Just five or six years ago, he said, Catholic bishops and leaders of some other churches seemed ready to explore concrete steps their communities could take toward organizational unity.

Since then, however, it has become clear that “both the ecumenical mood and the ecumenical situation worldwide have changed so radically as to virtually run counter to the ecumenical movement toward unity,” he said.

In Europe and North America, he said, “the changed situation is evident in a new polarization and fragmentation exemplified by divergent and even conflicting verdicts on ethical problems.”

He told a press conference at Ushaw that the differences in how Christian communities are dealing with ethical matters were not automatically church-dividing; “we have to see if they are differences in pastoral approaches or doctrinal differences,” he said.

CARDINAL WALTER KASPER

While the differences hinder ecumenical dialogue, he said, the situation is further complicated by the internal divisions the issues create, such as the tensions currently felt within the Anglican Communion over the ordination of openly gay men and the blessing of heterosexual unions.

In his speech to the conference, Cardinal Kasper said that at a moment of some confusion and disillusionment over the prospect of Christian unity, Christians must ask themselves what the purpose of ecumenism is.

“Ecumenical unity is not to be thought of along the lines of the fusion of worldwide megacorporations,” he said. Rather, Christians are called by God to be united in their faith in Jesus, in the sacraments, in the proclamation of the Gospel and in striving for holiness, he said.

By committing themselves to holiness and to unity in the fundamental truths of Christianity, he said.

**Ethical approaches make unity appear distant, says Vatican official**

BY CINDY WOODEN

PHILADELPHIA (CNS) — Cardinal Justin Rigali of Philadelphia has asked the Senate to reject a House-passed immigration bill that does not give illegal enforcement to prevent illegal immigration.

“A more comprehensive and humane approach to immigration reform” is needed, he said in a Jan. 9 statement.

The Senate should support legislation “that reforms all immigration, not simply law enforcement,” he said.

The statement was issued to coincide with National Migration Week, celebrated Jan. 8-14 this year by the U.S. Catholic Church.

The cardinal urged the Senate to consider legislation that would allow the estimated 11 million illegal immigrants in the U.S. to legalize their status.

This would be an “earned legalization” program that would require immigrants to work for up to six years before applying for legal permanent residence,” he said.

“Earned legalization is not amnesty,” he said.

Cardinal Rigali also favored establishing a temporary worker program and reducing the backlog of visas for family members wishing to join relatives in the U.S.

A temporary worker program “would provide legal channels for migrant workers to migrate in a safe, legal and orderly manner,” he said.

Current backlogs in family visas are causing family separations “for up to 10 years or more,” he said.

Adopting such proposals would offer stronger security measures because they provide “an incentive for undocumented immigrants and their families to come out of the shadows” and identify themselves to government authorities,” said Cardinal Rigali.

The House bill passed Dec. 16 stressed tightening the border by building a huge fence along about one-third of the U.S.-Mexican border, increasing the number of Border Patrol agents and increasing penalties against employers who hire illegal immigrants.

It also would make illegal entry into the United States a crime, as opposed to the civil offense it is now, and would penalize people who aid illegal immigrants.

**Collection assists Catholics in Latin America**

My Dear Brothers and Sisters in Christ,

Supporting the work of the church in the poorer areas of the world is a concrete sign of our solidarity with those who share our faith. Next weekend, Jan. 28-29, we will have an opportunity to participate in providing assistance for the pastoral work of the church through the annual Collection for the Church in Latin America. When we consider the fact that half of the world’s Catholics live in Latin America and that they are extremely poor, and we cannot help but wonder what it is our brothers and sisters who share our faith south of the border.

The money raised in this collection goes directly to support pastoral projects in Mexico, Central and South America and the Caribbean. Through grants and partnerships, this collection makes possible catechetical and lay leadership programs, youth ministry, evangelization programs and formation programs for seminarians, religious, priests and deacons. In Latin America, where there is an average of only one priest for every 7,000 Catholics, even modest grants can provide things that we might take for granted, such as paper, books or even a meeting place.

Please know of my gratitude for your generosity in this effort as we in this hemisphere strive to live out the demands of solidarity which our late, great Holy Father, John Paul II, once expressed so eloquently: “In the world of today, the Latin American Church has received from the Lord the faith which has forged its Christian identity.”

Sincerely yours in our Lord,

Most Reverend John M. D’Arcy
Bishop Gumbleton says priest abused him when he was a teen

By Jerry Filteau

WASHINGTON (CNS) — At a legislative hearing and a press conference Jan. 11 in Columbus, Ohio, Auxiliary Bishop Thomas J. Gumbleton of Detroit said he was sexually abused by a priest when he was a teenager and speaks in favor of reforms to state child molestation laws during a Jan. 11 press conference in Columbus, Ohio.

The bishop, who is noted for his peace activism and extensive involvement in social justice issues, is believed to be the first bishop to state publicly that he was abused as a minor by a priest.

In his prepared testimony before the House Judiciary Committee of the Ohio General Assembly, he urged passage of a bill, previously approved by the Senate, that would amend Ohio law on abuse and neglect of minors in several ways.

It would include clerics as mandatory reporters of known or reasonably suspected abuse of a minor. It would extend the statute of limitations for suing over damages caused by childhood sexual abuse, currently two years past the age of 18, to 20 years past the age of 18.

In addition, for one year from its effective date, the new legislation would open a window for lawsuits over past abuse going back as far as 35 years. Claimants would be able to introduce new suits for which no claim was previously made or reintroduce suits previously filed that had been dismissed because of the current statute of limitations.

In testimony on behalf of the Ohio Catholic Conference last December, Bishop Frederick F. Campbell of Columbus said the bishops supported an earlier version of the bill that did not have the one-year “look-back” window, but they oppose the window provision.

“It undermines the fundamental right to a fair and just defense, it is bad public policy that undermines the stability of law and it does not protect children,” he said. The conference represents all the state’s bishops.

In his Jan. 11 testimony, a copy of which he provided to Catholic News Service, Bishop Gumbleton told the committee he spoke not in any official capacity but only as a man with 50 years of pastoral and administrative experience as a priest, including 38 years as a bishop.

“I also speak from my experience of listening and attempting to be responsive to the tragic stories of victims of sexual abuse,” he said. “Finally, I speak out of my own experience of being exploited as a teenager through inappropriate touching by a priest.”

He told the committee that he believes that “some perpetrators have not yet been brought to account. That is why I support the one-year civil window. I do believe that the abusers need to be exposed. I also believe that this can only be assured if the possibility exists to bring these matters into a civil court of law.”

He also argued that “by bringing these cases to full exposure and full accountability, we have a better possibility of restoring credibility in church leaders as moral teachers and guides.” He quoted a statement from the 1971 world Synod of Bishops on justice. “Anyone who ventures to speak to people about justice must first be just in their eyes.”

He acknowledged that bringing old cases to court “may cause pain, embarrassment and sacrifice for our church” but suggested that settling all such cases “is the only way to protect children and to heal the brokenness within the church.”

In a statement responding to Bishop Gumbleton’s testimony, the Catholic Conference of Ohio said, “Ohio’s bishops have supported all provisions of Senate Bill 17 with the exception of the look-back provision, which they believe is retroactive legislation specifically prohibited by the Ohio Constitution.”

“Healing is not achieved by lawsuits but by working with those who have suffered abuse, ministering to them pastorally and helping them deal with their individual needs,” the statement added. “This is what Ohio’s dioceses and its bishops are doing and will continue to do.”

In Detroit, Cardinal Adam J. Maida said he was especially saddened to learn Bishop Gumbleton was apparently an abuse victim many years ago. “The Detroit Archdiocese was never made aware of this,” he said.

Archbishop Ricardo Bass, Cardinal Maida’s delegate for clergy maters, took the occasion to urge any victim of clergy abuse in the Detroit Archdiocese to contact the archdiocesan victim assistance coordinator.

Michael Scheer is one of more than 30 Barnes & Thornburg attorneys providing legal services to their fellow parishioners in the Diocese of Fort Wayne - South Bend.

Michael Scheer
Labor and Employment Department
(206) 425-4628
michael.scheer@btlaw.com

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said, Christians will come closer to full unity than they ever could hope to do by planning corporate mergers.

“The fact that the unity of the church is grounded in its participation in the holy does indeed have real consequences for the concrete form of the church,” he said.

Called to be holy, Cardinal Kasper said, the church also is called to be prophetic, to listen to the world, to understand its hopes and struggles and to offer guidance and hope based on the Gospel.

“The dividing lines which have unfortunately become evident do not arise on ethical issues since the latter half of the last century are therefore not secondary or irrelevant for an understanding of the nature of the church,” he said. “In touching on holiness, they touch on the essential nature of the church itself,” the cardinal said.

Cardinal Kasper acknowledged that Christian communities that, for example, have ordained women to the priesthood or have decided to bless homosexual unions have done so out of a belief that they are exercising a prophetic role in society and demonstrating God’s love, acceptance and call to all people.

However, he said, Christian communities must act in continuity with the faith of the Gospel and the earliest Christian communities.

“We should not imagine that we possess more of the Holy Spirit today than the church of the early church fathers and the great theologians of the Middle Ages,” he said.

Cardinal Kasper also told conference participants — some 140 scholars and bishops from 10 countries invited because of their expertise — that he knows the Roman Catholic Church has many things to learn from other Christian communities.

The Catholic commitment to ecumenism, he said, is not based on wanting to draw all Christians into the Catholic fold, nor does it seek to create a new church, drawing on the best of each of the ecumenical partners.

The goal, he said, is “a spiritually renewed church, in which the church in its concrete form becomes to the fullest degree that which in its undeveloped nature it always has been and always remains: the one, holy church we profess together in the Apostles’ Creed.”
Fordham announces decision to close Marymount College in 2007

TARRYTOWN, N.Y. (CNS) — Marymount College in Tarrytown will close in June 2007, nearly five years after consolidating with Fordham University in New York. "Despite the very hard efforts of the faculty, administration and staff, it is no longer academically or financially feasible to continue to operate Marymount College as a separate school within the university," said John N. Tognino, chairman of the Fordham board of trustees, in a statement.

"This was a very difficult decision because we know how deeply our students valued the supportive environment of an all-women's college and how many alumnae have flourished and excelled in a separate school within the university," said Tognino. "We have hoped for a longer commitment to the consolidation efforts."

Most of Marymount's 798 students were expected to finish their education at the 25-acre Tarrytown campus, which is to be permanently known as the Marymount Campus of Fordham University. Fordham programs in liberal studies, business administration, social service and education are to eventually be based at the campus.

The Religious of the Sacred Heart of Mary, who founded the college in 1907, said they were "deeply saddened" at the decision to close the school.

"At the time of the consolidation with Fordham University July 1, 2002, we had great hope and trust that Marymount's mission of undergraduate education for women would be strengthened by the alliance with Fordham," the order said in a statement. "We had hoped for a longer commitment to the consolidation efforts."

Nation's bishops, Catholic college heads to have local dialogues

WASHINGTON (CNS) — At a Jan. 10 meeting in Washington, the U.S. bishops’ Committee on Education approved a set of guidelines to guide local dialogues nationwide between diocesan bishops and the presidents of Catholic colleges and universities in their diocese.

The guidelines are to be conducted by May 3, the day on which "Ex Corde Ecclesiae" for the United States" took effect five years ago. "Ex Corde Ecclesiae," Latin for "from the heart of the church," is Pope John Paul II’s 1990 apostolic constitution on Catholic higher education, which set norms to assure the Catholic mission and identity of Catholic colleges and universities worldwide and called on national bishops’ conferences to establish implementing norms applying the general norms within the context of their own countries.

For many years the "mandate" requirement and how it would be implemented were among the most debated issues in the norm.

Another difficult issue for many U.S. Catholic institutions has been a Vatican norm that says the majority of a Catholic institution’s teachers should be Catholic.

Bishop McManus said he recently read that some Catholic colleges have said that currently "the majority of the faculty is not Roman Catholic, which is a fact of life."

"But I also read very recently the plans and method for continuing this dialogue that really was engendered by 'Ex Corde Ecclesiae' and the specific American application?" Auxiliary Bishop Walter J. McManus of Boston, who chairs the committee’s Subcommittee on Bishops and Catholic College and University Presidents, said the five-year progress review was called for by the U.S. implementation norms, not the Vatican document.

He said the review process does not address some specific questions that could arise in some of the local dialogues, such as possible revision of some institutions’ statutes in light of the new Vatican and U.S. norms. "That question would depend on individual bishops and presidents," he said.

Bishop McManus said the guiding question on incorporation of the spirit and norms of the Vatican and U.S. documents includes a reference to dialogue on the implementation of the ecclesiastical "mandate," or authorization to teach, that the norms say a Catholic theologian must have to teach in a Catholic institution of higher learning.

The campuses are doing a great deal more to enrich the faith community and the social service and social justice missions of the church than most of the American Catholic public is aware," he said. Both he and the two bishops cited "Promising Practices," a recently published book in which 40 bishops and presidents talked about their recent experiences in mutual dialogue and collaboration and the assistance the educational institutions give to the life of the local church, as representative of the kind of positive experiences emerging out of bishop-president dialogues around the country.
FORT WAYNE — A major exhibit of rare sacred icons and historic texts will be open to the public at the University of Saint Francis from Jan. 28 through March 5. The exhibit will give area residents an opportunity to view a private collection of Mr. and Mrs. William McNagny. This collection of Byzantine icons from Russia and Eastern Europe consists of nearly 100 pieces from the 17th through 19th centuries. They will be on display in the Rolland Center off Leesburg Road on the east side of campus.

Also on exhibit is the St. Joseph Parish Collection of historically significant books, texts and manuscripts on loan from the Remnant Trust Collection including original examples by Thomas Jefferson, Abraham Lincoln, Thomas Aquinas, Martin Luther, St. Augustine, and many others. Most works will be on display at the Bass Mansion Library from Jan. 30 through March 5. Cost of admission to view the texts and manuscripts will be on view at the Rolland Center until March 5.

The exhibit offers students and the community an opportunity to hold, view and read the original and early edition books. The opening reception for the exhibition is Saturday, Jan. 28, from 6 to 9 p.m. in the Rolland Center and Bass Mansion dining room.

A series of lectures highlights the exhibition.
• “Federalists Papers: A Unique and American Great Book,” Lecture by University of Notre Dame professor of political science, Walter J. Nizkorz, Thursday, Feb. 2 from 7 to 8:15 p.m., Rolland Center.
• “Plato’s Republic: Virtue as the Foundation of the State,” Lecture with discussion by Dr. David Fleischer, assistant professor, Department of Theology and Philosophy at the University of Saint Francis, Wednesday, Feb. 22, from noon to 12:45 p.m., Bass Mansion dining room.
• “St. Augustine’s City of God: Christian Feudalism and the Security of the Commonwealth,” Lecture with discussion by Dr. John Bequette, director of the Department of Theology and Philosophy at the University of Saint Francis, Wednesday, March 8, from noon to 12:45 p.m., Bass Mansion dining room.
• “Revision and Revolution: Mary Wollstonecraft’s Vindication of the Rights of Women,” Lecture with discussion by Dr. Matthew Smith, chair, Department of English and Foreign Languages at the University of Saint Francis, Wednesday, April 5, from noon to 12:45 p.m., Bass Mansion dining room.
• “Contending for Ancient Liberties: John Dickinson, Letters from a Farmer,” Lecture with discussion by Dr. Dominic A. Aquila, dean, School of Liberal Arts at the University of Saint Francis, Wednesday, April 19, from noon to 12:45 p.m., Bass Mansion dining room.

For further information, phone (260) 434-7455.

Hannah’s House appoints new board members for 2006

MISHAWAKA — Two new board members have joined the current board of directors for Hannah’s House. Hannah’s House is a maternity home located in Mishawaka that provides 24-hour, seven-day-a-week comprehensive care for young, unwed pregnant girls and women who have nowhere else to turn for assistance. The Hannah’s House board welcomes Matthew Marion of Career Transitions and Brian Gordon of Gordon Insurance Association. They join the 2006 board officers Patty Thielking of Sagamore Health Network, president; Kevin Anthony of Youth for Christ, vice-president; Renee Hayes of Kruegel, Lawton & Company, treasurer; and Sheila Felinski of Guerley Leop Automotive Group, secretary.

Other board members include: Bill Beven of CB Richard Ellis, David Brunelle of St. Joseph Capital Bank, Monique Deguara of the Sisters of St. Francis, Father Paul Doyle of the University of Notre Dame, Nancy Garman of Garman Electric, Maria Harding of Saint Joseph Regional Medical Center, Pat Zientz of Granger, Bill Kilaka of Horizon Bank, Beth McLachlin of Bethel College, Annette Place of Physician, Mary Ross of Health Management Association, Dr. David Spalding of Mishawaka, Rev. Rickardo Taylor and Patrick Ural of Judge Dan Manso’s office.

For more information on Hannah’s House, how to donate or volunteer, please contact Brandy at (574) 254-5309.

USF invites public to attend trip to Art Institute of Chicago

FORT WAYNE — The School of Creative Arts at the University of Saint Francis is planning a bus trip to the Art Institute of Chicago on Tuesday, Jan. 31. The bus will leave from the Rolland Center off Leesburg Road at 7:30 a.m. and return at approximately 9:30 p.m. The cost is $35 to the general public. Tickets may be purchased at the Rolland Center, by calling (260) 434-7716 or by e-mailing ecama-ra@sf.edu.

RFV seeks coordinator for mentoring program

SOUTH BEND — RSVP of St. Joseph County, the Retired Senior Volunteer Program, recently awarded a federal grant to begin the “RSVP Mentoring Program,” is in the process of searching for a new coordinator.

RSVP is seeking to hire a part-time individual passionate about making a change in the lives of at-risk youth in the St. Joseph County community. This individual will work specifically to match senior volunteers in a mentoring relationship with children of incarcerated parents and children in foster care who are re-entering society upon their release from, or in lieu of, juvenile correctional facilities.

“According to Carozza, a variety of activities are planned for the family throughout the month.

Things like preschool story hour where children can come and listen to religious stories with their caregivers and family, a movie night for people of all ages, a parish potluck and rosary where the children will be able to directly participate in saying the rosary with the entire congregation and a woman’s evening of prayer are all planned free of charge.

We are also working on a couple of projects to help with some parishes. We will be raising money for the local church to build a new building. We will also be helping with after school programs for children in the town and also with a bus trip to the Art Institute of Chicago in January. We are also providing volunteer opportunities, please contact Carozza at (574) 287-7888.

Carozza finds that this is the perfect time of year to do something that focuses on the family because it is right between fall and spring sports and generally a time when family activities are a little more relaxed.

“The goal is to spark communications in families or households that help us become better domestic churches and better house- holds,” said Carozza.

Carozza hopes that everyone who attends the event finds it uplifting and enjoyable.

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For more information about the event can call Carozza at (574) 287-7888.
Young adult groups begin ‘Living the Faith’ series

BY JENNY MURRAY

FORT WAYNE — A new series, “Living the Faith,” will be sponsored by the young adult groups of three Fort Wayne parishes: Cathedral of the Immaculate Conception, St. John the Baptist on Fairfield Ave., and St. Joseph on Brooklyn. Each month, one of these parishes will host a guest speaker who will talk about practical matters of faith. The organizers will strive to find topics of interest for a wide variety of people of all ages.

The young adult groups at these parishes feel that people are searching for ways to deepen their relationship with God and put their faith into practice. Often they don’t know how. The “Living the Faith” series will offer practical advice to believers so they can love and serve the Lord seven days a week.

Each topic will be completed in one session lasting one to two hours. They will be offered mostly during the evenings with some weekend sessions. By offering a variety of topics at different times and days, the sponsors hope to reach a wider audience. Also, because the topics only last one session, the sponsors hope to appeal to people who cannot make the time commitment needed for other faith enrichment programs.

Living the Faith will address the need of Catholics to deepen their own faith while learning how to reach out to others as followers of Christ. Every Catholic has a responsibility to live out his or her faith in the world, but figuring out how to do this can be confusing. Every Christian is commanded to follow Christ so closely as to become Christ-like, but we often feel stuck in our own weaknesses. The sponsors will strive to provide topics that will illuminate how to do what we are called to do in the many enduring tasks of our daily living from work and family relations to prayer life, from cleaning up our financial and spiritual consequences and offer solutions to this very common problem.

Begin the year with a resolve to make it less stressful by learning how to live at a pace God designed for you. For those wishing to attend the 5 p.m. Mass at the Cathedral, a light supper will be provided before the presentation begins.

• Sunday, Jan. 29 at 6:15 p.m., Cathedral Center on the topic: When is Enough, Enough?: speaker Sally Edington.

Sally Edington, a licensed social worker and a frequent presenter at St. John’s annual Spirit Fest will discuss the struggles of activity overload. She will discuss the physical, emotional, social and spiritual consequences and offer solutions to this very common problem. Begin the year with a resolve to make it less stressful by learning how to live at a pace God designed for you.

• Monday, Feb. 20, at 7 p.m., St. Joseph on Brooklyn in the church basement on the topic: “Joining Our Suffering to the Cross.” The speaker is Mary Glowaski.

Mary Glowaski, a pastoral associate at St. John’s, will discuss how to find value in the suffering as a prayer to God. This topic comes right before Lent allowing participants to follow the Cross with Jesus in a more deeply personal way.

• Wednesday, March 15, at 7 p.m., St. John the Baptist on Fairfield in the church basement; on the topic: “Indwelling of the Trinity: A Way to Pray.” The speaker is Sister Gloria Ann Fiedler, CDP.

Sister Gloria Ann, who works with the Young Adult Ministry, will help us become more aware of God present within us. Deepen your Lenten experience by learning how to pray more deeply to God who is always present to you.

• Wednesday, March 15, at 7 p.m., St. John the Baptist will have Mass at 5:30 p.m. followed by a soup dinner. All are welcome.

All sessions for Living the Faith are free and open to anyone.

The schedule for January-March follows:

- Sunday, Jan. 29 at 6:15 p.m., Cathedral Center on the topic: When is Enough, Enough?: speaker Sally Edington.
- Monday, Feb. 20, at 7 p.m., St. Joseph on Brooklyn in the church basement on the topic: “Joining Our Suffering to the Cross.” The speaker is Mary Glowaski.
- Wednesday, March 15, at 7 p.m., St. John the Baptist on Fairfield in the church basement; on the topic: “Indwelling of the Trinity: A Way to Pray.” The speaker is Sister Gloria Ann Fiedler, CDP.
- Monday, Feb. 27, at 7 p.m., St. Joseph on Brooklyn in the church basement on the topic: “Lent and the Cross with Jesus in a more deeply personal way.” The speaker is Mary Glowaski.
- Wednesday, March 15, at 7 p.m., St. John the Baptist will have Mass at 5:30 p.m. followed by a soup dinner. All are welcome.

All sessions for Living the Faith are free and open to anyone.

The series will be designed for you.

St. John the Baptist will have Mass at 5:30 p.m. followed by a soup dinner. All are welcome.

All sessions for Living the Faith are free and open to anyone.

For more information, contact

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Barbie and Ken find a role in St. Pius religious education fair

BY LISA KOCHANOWSKI

GRANGER — It’s not every day that you see Barbie, Ken and their friends gathered around a baptismal fountain baptizing their baby, but from the creative minds of the religious education group at St. Pius X Church in Granger, it was one of 47 projects turned in by students grades 1-8 in a recent religion fair.

Students in the religion education program at St. Pius X in Granger were invited to put together a project that would be entered into the religion fair. The projects were judged and awarded first, second or third place. Throughout the week last week, parents, families and parishioners were invited to view the projects along with all the children involved in the religious education program.

“The church I went to before did it, and my children learned a lot from the projects,” said Eva Howard, organizer of the event about how the idea came into focus. “I told them about it here a couple of years ago, and it took us time to find room and get it organized.”

Religious education director Michele Artusi and Eva Howard thought it would be great if they could get at least 30 projects for the first time and were amazed at the 47 projects they received for their first stab at the program.

“I see this as an extension of what the kids are learning at school and at home,” said Artusi of this event. “We had such a great response. It shows the parents are really getting behind the project. Those that participated were just so genuinely excited.”

According to Howard, they introduced the projects to the students around the end of September and beginning of October and gave them a deadline. Throughout the weeks, children could research their projects and put together their projects with the help of family and friends. Some classes decided to do group projects and some families decided to make them a family-wide project.

When the child dropped off the project, they did an interview that required them to answer where they got the idea, what they were hoping to learn by doing this project, what materials were used to do the project, how long it took to finish and who helped them finish the project. They also had to state what they learned from creating this project on their entrance sheet that accompanied the project while it was on display.

There was a wide selection of projects at the event. Some children chose to highlight the life of their favorite saints like St. Theresa, St. Cecelia, St. Francis of Assisi, St. Jerome, St. Patrick, St. Sarah or St. Bridgette. Others got very creative with ideas like a replica of the proposed addition to St. Pius X, recreation of the Last Supper, a Catholic Faith Puzzle Book, the Ten Commandments made out of paper mache, a quilt designed like the grotto and a special Old Testament standing book that was a game where a person had to match the individual on one page with a description of famous people on the other page (a light would go off when a match was made on the pages of the book).

Twelve judges awarded points for clarity of the project, how the project was created and the general creativity of the project, how the project educated others and how much help the student received.

Howard was very happy with the turnout and hopes this is the beginning of a long history of this special program.

“I hope they would learn more about their religion or faith; learn about something to focus on,” said Howard of her goal of the project. “I hope that it inspired them to learn more about their faith and religion.”

The winners of St. Pius X’s first annual religion fair include the following:

• First through third grades — first place, Addison Schena; second place, Caroline Peterson; and third place, Jacob Turner
• Fourth through sixth grades — first place, Alexandra Redden; second place, Chris Wagner’s sixth grade CCD class; and third place, Olivia Carlton
• Seventh through eighth grades — first place, Jenae LaCoss; second place, John Akre; and third place, Steve Plaia’s seventh grade CCD class.

PHOTOS BY LISA KOCHANOWSKI

It’s not often one sees Barbie and Ken at a baptism, but they were one of the 47 projects seen at the first annual religion fair at St. Pius X Church in Granger. They were introduced to the projects to the students around the end of September and beginning of October and gave them a deadline. Throughout the weeks, children could research their projects and put together their projects with the help of family and friends. Some classes decided to do group projects and some families decided to make them a family-wide project.

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Driving privileges legislation for immigrants addressed this year

BY BRIGID CURTIS AYER

INDIANAPOLIS — As immigrants pour into Indiana to fill the labor shortfall, the Indiana General Assembly will consider legislation granting the undocumented immigrants driving privileges — legislation the Indiana Catholic Conference has marked as a priority issue this year.

Rep. Mike Murphy (R-East Chicago), author of one of the driving privileges proposals says, “The purpose of House Bill 1357 is to create a new category of driving privileges in our state called a driver’s certificate. It is primarily for those who are undocumented, without a social security number, but who live and work in our state,” he said. “It does not allow them to board a plane. It does not further their immigration status,” said Rep. Aguilera.

“The reality of this issue is we have an immigrant community living, working and paying taxes in our state. This bill simply gives them a valid way to move around the state. We’re really trying to take care of a public safety issue,” said Rep. Aguilera.

House Bill 1357 is modeled after Utah’s driving privileges law and, if granted, the driving privilege would only be valid in the state of Indiana. “It became clear when the federal government enacted the Real ID Act that immigrants would not be able to get a driver’s license without a social security number.” The Real ID Act set guidelines for undocumented immigrants regarding driving privileges.

When asked about opposition to this legislation, Rep. Aguilera said, “Those who are anti-immigration see this as a step furthering immigration status, but that’s a federal issue, not a state issue. While I support tightening of immigration controls, Indiana’s not a border state,” he said. “We’re just dealing with reality and trying to tackle a state issue by giving those already living here a valid way to drive.” Rep. Aguilera attends St. Stanislaus Parish in East Chicago.

Rep. Mike Murphy (R-Indianapolis) who has authored a similar driving privileges proposal, House Bill 1310 said, “The bill addresses to a lot of things. First, to recognize the reality of the many immigrants we have here working in our community, but who do not have the legal documentation to obtain driver’s license to drive to work. Secondly, it is to solve a problem by providing an opportunity to qualify for a driving certificate as long as they first take a written and driving test and have valid insurance,” said Rep. Murphy.

Regarding opposition to the driving privileges concept, Rep. Murphy said, “You’re always going to have opposition to a group of people (who) look different or speak a different language. This is a classic example of the ‘Know Nothing’ thinking of the 1850s,” he said. “There will always be a remnant of this ‘Know Nothing’ mentality. Even though we are a country of immigrants, there will always be a group of people who will do anything to make the immigrants not welcome.” Rep. Murphy attends St. Jude Parish in Indianapolis.

House Bills 1310 and 1357 have been assigned to the House Committee on Public Safety and Homeland Security. Rep. Bill Ruppel (R-North Manchester) chairs the committee. Murphy said he is hopeful the bill will be successful this year.

Benedictine Sister Karen Durlait, of the Guadalupe Center in Huntingburg, a ministry of the Evansville Diocese serving the Hispanic community, said, “I know there are a lot of people who can’t get a driver’s license because they are not legal. Because Indiana has no public transportation system, the driver’s certificate program would be a great help to those who need to drive to work, to English-as-a-second-language class, or to take their children to school.”

A February 2005 report to the Indiana Commission on Hispanic/Latino Affairs (ICHLA) submitted by The Subcommittee on the Driver’s License Issue noted, “Problems resulting from not licensing drivers include increased insurance rates, greater risk of accidents and higher costs of policing roads and highways, negatively impacting all.”

The subcommittee concluded in their report that access to driving privileges “... will make Indiana a more attractive state for growth of business, tourism and families.”

Manuel Gonzales, of the Indiana State Hispanic Chamber of Commerce, said, “This legislation is very important to Indiana and to our new population. Every wave of immigrants to our country has provided an important work force,” he said. “We need workers in Indiana. We also need people to drive safely. This legislation has nothing to do with granting or furthering immigration status,” said Gonzales.

“We’re not even attempting to do that,” he said. “We’re just doing what makes reasonable sense for our community needs.” The Hispanic/Latino population in Indiana is currently estimated at 245,500. The 2000 U.S. census counted over 214,000, and that year the Immigration and Naturalization Service (INS), now called the Bureau of Citizenship and Immigration Services (BCIS) estimated 45,000 undocumented immigrant Hoosiers.

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St. Jude, St John NH, St. Mary of Avilla, all others
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Midwest Catholics, Muslims talk about shared values
WASHINGTON (CNS) — Twenty Catholic and Muslim leaders discussed shared religious and moral values and issues facing people of faith in a multicultural secular nation during a meeting of the Midwest Regional Dialogue of Catholics and Muslims, held Dec. 13-14 at the headquarters of the Islamic Society of North America in Plainfield, Ill. Among papers discussed was one by Louay Safi, the society’s leadership training director, on different models for reconciling secular and religious perspectives in public life. He said a political system of rule of law in a democratic society requires some of the same virtues and values espoused by revealed religions: morality, honesty, justice, human dignity. The dialogue, one of three regional Catholic-Muslim dialogues in the country, is co-sponsored by the Islamic Society of North America and the Catholic bishops’ Committee on Ecumenical and Interreligious Affairs. The bishops’ Department of Communications issued a news release on the proceedings in January.

‘Celibate gay priest’ resigns as chaplain at Catholic university
COLLEGEVILLE, Minn. (CNS) — In response to a recent Vatican instruction on homosexuality and priests living together, a Benedictine Father who describes himself as a “celibate gay priest” resigned as chaplain and director of campus ministry at St. John’s University, effective Jan. 15. In a Dec. 14 e-mail to administrators and students, ex-Vatican spokesman Benedictine Father Robert Pierson told them about his sexual orientation and said he does not accept several of the Vatican document’s assertions. The Vatican’s Congregation for Catholic Education, which oversees seminaries around the world, issued a nine-page instruction Nov. 29 that said candidates should not be accepted for priesthood if they have “deep-seated homosexual tendencies,” live a gay lifestyle or have been sexually active. “I do not believe my own sexuality is ‘objectively disordered,’” or that it puts me “in a situation that seriously obstructs (me) from properly relating to men and women,” Father Pierson said, quoting language used in the instruction. “I cannot remain silent about my disagreement with this document, or the church’s teaching on homosexuality,” he wrote.

New York law making religious employers cover contraceptives upheld
ALBANY, N.Y. (CNS) — A New York appeals court Jan. 12 upheld a state law requiring religious employers to cover contraceptives in prescription insurance plans. A spokesman for the church-owned organizations that sued to block the law said they would appeal. In a lawsuit filed by Catholic Charities of Albany and other church-based medical and social service agencies, the appellate division of the state Supreme Court ruled 3-2 that the 2002 law is constitutional. The church groups had argued that the requirement to provide contraceptives for employees violates the tenets of their faith. “This case is not about the right to contraception,” said a statement from the New York State Catholic Conference. “We have never challenged employees’ right to use contraception. We have simply maintained that our religious beliefs prevent us from paying for something we teach is sinful.”

USCB official calls bill against human trafficking good, but lacking
WASHINGTON (CNS) — A bill signed by President George W. Bush Jan. 10 to combat human trafficking was a step in the right direction, but not enough to help children, according to a representative of the U.S. Conference of Catholic Bishops. “In general, I think the revisions are solid and necessary and the allocation of money is good,” said Sister Mary Ellen Dougherty of the bishops’ Migration and Refugee Services. Sister Dougherty, a member of the School Sisters of Notre Dame and manager for outreach, education and technical assistance in MBK’s human trafficking program, said the final version of the bill “didn’t go far enough for us as far as children are concerned.” She said the legislation, called the Trafficking Victims Protection Reauthorization Act, fails to empower Department of Health and Human Services officials to make decisions about the eligibility of children (to receive refugee benefits) “without having to wait an unreasonable amount of time.” She also wanted to see more steps taken to make sure that immediate guardians are appointed to children who have been trafficking victims.

Canadian bishops call for end of refugee agreement with U.S.
OTTAWA (CNS) — Canadian Catholic bishops called for the repeal of the Safe Third Country Agreement between Canada and the United States and the end of racial profiling of Arab and Muslim communities. The recommendations were contained in a pastoral letter, “We Are Aliens and Strangers Before the Lord Our God,” published by the bishops’ social affairs commission. Refugees must not be scapegoated because of heightened security concerns following the Sept. 11, 2001, terrorist attacks, said Archbishop Roger Etchecolat of Gatineau, Quebec, at a Jan. 10 news conference on Parliament Hill to release the letter. He said most terrorists would probably not go to the trouble of trying to enter the country as refugees. He urged Canadians not to be prej udiced toward refugees and migrants, who face poverty, separ ation from families and persecu tion in their home countries. “It is a fundamental inversion of values when laws and politics place national interests before human dignity,” said Archbishop Ésbach, who chairs the social affairs commission.

Pope appoints new archbishop for Winnipeg
OTTAWA (CNS) — Pope Benedict XVI has appointed a new archbishop for the Ukrainian Catholic Archdiocese of Winnipeg, Manitoba. Ukrainian Bishop Lawrence Huculak of Edmonton, Alberta, has been appointed the Ukrainian archbishop of Winnipeg. “I’m quite honored to have been chosen for this,” Archbishop Huculak said in a telephone interview from Edmonton Jan. 9. His installation will take place Feb. 11 at Sts. Volodymyr and Olga Cathedral in Winnipeg. The worldwide head of the Ukrainian Catholic Church, Cardinal Lubomyr Husar of Kiev-Halych, Ukraine, will officiate. Archbishop Huculak will replace Ukrainian Archbishop Michael Bodel, who formally requested his retirement following his 75th birthday July 21.

San Antonio Catholics lead retreat for peers in Honduran archdiocese
SAN ANTONIO (CNS) — The San Antonio Archdiocese has been providing spiritual, social and material help to the people of its sister Archdiocese of Tegucigalpa, Honduras, since Hurricane Mitch dealt a blow to the Central American nation in 1998. Each January, the U.S. archdiocese takes up an annual collection in January to benefit its Honduran counterpart. The multi-purpose Centro San Antonio there includes a day care and nutrition center, runs a variety of programs and offers courses in job skills for adults and children. But a new chapter in the San Antonians’ outreach was started this past fall when 26 of them, including Auxiliary Bishop Patrick J. Zurek, led a special retreat for 45 Honduran men. Called an ACTS retreat — an acronym for adoration, community, theology and service — it is directed primarily to those within a parish to help them enter into a new or deeper relationship with God and fellow parishioners. Founded in San Antonio in 1987, the retreat sprang from the Cursillo movement, which seeks to promote individual and organized apostolic action.

Bishop McAuliffe, retired bishop of Jefferson City, dies at 85
KANSAS CITY, Mo. (CNS) — Retired Bishop Michael F. McAuliffe of Jefferson City died in his sleep Jan. 9 in the Jeanne Jugan Home of the Little Sisters of the Poor in Kansas City. He was 85. His successor, Bishop John R. Gaydos, described Bishop McAuliffe as “a gentle man of God” and said “it was in keeping that he gently slipped the traces of this earthly existence.” His funeral Mass was scheduled for Jan. 14 at the Cathedral of St. Joseph in Jefferson City, followed by burial in Resurrection Cemetery, also in Jefferson City. A priest of the Diocese of Kansas City, later renamed the Kansas City-St. Joseph Diocese, Bishop McAuliffe headed the Jefferson City diocese from 1969 until his retirement in 1997. Although he headed a relatively small diocese, with 39,000 Catholics, Bishop McAuliffe became nation ally known when he chaired the National Advisory Committee on Women in Church and Society from 1974 to 1982.

Bishop Wuerl elected chairman of NCEA board of directors
WASHINGTON (CNS) — Bishop Donald W. Wuerl of Pittsburgh has been elected to a three-year term as chairman of the board of directors of the National Catholic Educational Association. When his term begins April 1, he will succeed Bishop Gregory M. Aymond of Austin, Texas, who had held the post since 2002. In a statement, Bishop Wuerl said Catholic education “has played a significant role in the United States, exercising an extraordinary influence and impact on the life of individuals, the church and our society.” He said it would be “a privilege and joy” for him to serve as NCEA’s board chairman and work with all to continue the important contributions that the NCEA makes to so many.

People wait to receive food in Pakistan
People wait to receive food in a refugee camp in the earthquake-devastated city of Muzaffarabad, Pakistan, Jan. 12. More than 2 million people have been living in tents or crude shelters patched together from ruined homes since the Oct. 8 earthquake that killed more than 80,000 people.

CNS PHOTO/WAVE/REUTERS
Dr. Alveda C. King, pastoral associate at Priests for Life, to speak at Fort Wayne rally

FORT WAYNE — The featured speaker at the Fort Wayne pro-life rally will be Dr. Alveda King, director of African American Outreach and a pastoral associate at Priests for Life. The annual rally and march to be held on Jan. 28 will begin at noon in the Scottish Rite Auditorium, located at 431 W. Berry St., Fort Wayne.

King founded King for America, Inc. “To assist people in enriching their lives spiritually, personally, mentally and economically,” she is the daughter of the late slain civil rights activist Rev. A. D. King and his wife Naomi Barber King. King is the mother of six children and a grandmother.

During the more than half century of her life, King has worked towards her purpose of glorifying God on earth by accomplishing many goals. Currently, King is a minister of the Church of Jesus Christ and the chairperson of the African American Outreach for Gospel of Life, headed up by Father Frank Pavone of Priests for Life. She also consults with the Africa Humanitarian Christian Fellowship, founded by her mentor, Pastor Allen McNair of Believers’ Bible Christian Church in Atlanta, Ga.

She is a former college professor, holding a masters degree in business management from Central Michigan University. Her undergraduate studies in journalism and sociology helped her to become a published author, the most popular works being her best-selling books “Sons Of Thunder: The King Family Legacy,” and “I Don’t Want Your Man, I Want My Own.” This inspirational collection of Christian testimonies is used at conferences and workshops around the world.

King’s doctorate of law was conferred by St. Anslem College. She has served as a senior fellow of the Alexis de Tocqueville Institute. She has also served on the boards and committees of numerous organizations, including the Silent No More Awareness Campaign, Coalition Of African American Pastors, and the Judeo-Christian Coalition For Constitutional Restoration. She also served in the Georgia State House of Representatives, and is an accomplished actress and songwriter.

During the years of the Civil Rights Movement, led by her uncle, Dr. Martin Luther King, Jr., King’s family home was bombed in Birmingham, Ala. in the heat of the struggle. “Daddy’s house was bombed, then in Louisville, Ky., his church office was bombed. I was also jailed during the open housing movement,” she recalls.

King has continued her long-term work as a civil rights activist, speaking out on issues that face society today. “I believe that school choice is a pressing civil rights issue. Perhaps the most compelling issue of all is the life of the unborn,” King says. “Faith in God, and the commitment to fulfill his will for our lives — not faith in government bureaucracy — is the key to positive action. Have faith in God!” This is the message that King carries to the world.

PRO-LIFE ACTIVITIES HELD THROUGHOUT THE DIOCESE

Life chain event planned in Goshen

GOSHEN — A life chain sponsored by Holy Innocents Pro-Life Action Group will be held around the public sidewalks of the Goshen Court House on Saturday, Jan. 21, from 11 a.m. to noon. Placards will be provided. Family participation is encouraged. Contact Karen Banta at (574) 295-8551 for information.

Masses for life scheduled in Fort Wayne and South Bend

Masses for Life are scheduled Sunday, Jan. 22, at the cathedrals in both Fort Wayne and South Bend. The Masses take place on the actual anniversary of Roe v. Wade.

Bishop John M. D’Arcy will be celebrating the 5:30 p.m. Mass at St. Matthew Cathedral in South Bend. Father Robert Schulte will celebrate the 5 p.m. Mass at the Cathedral of the Immaculate Conception in Fort Wayne. An hour of adoration follows the Mass with benediction at 7 p.m. in Fort Wayne and 7:30 p.m. in South Bend.

Bells toll in Huntington

HUNTINGTON — The Huntington County Right to Life asks all churches to toll their bells for five minutes at noon on Jan. 22. They ask for a silent prayer from all people who hear them. The committee also sponsors a two-page newspaper advertisement with names of donors and an educational message.

Pro-life march and rally held in Fort Wayne on Jan. 28

FORT WAYNE — In commemoration of the 33rd anniversary of the Roe v. Wade decision, the March for Life Committee of the Allen County Right to Life is planning their annual rally and march to be held on Jan. 28.

The rally will begin at noon in the Scottish Rite Auditorium, located at 431 W. Berry St., Fort Wayne. The featured speaker at the rally will be Dr. Alveda King, director of African American Outreach and a pastoral associate at Priests for Life.

The march will begin promptly at 1 p.m. The procession is peaceful and prayerful with a police escort from the Scottish Rite to the Federal Building on Harrison St. Call (260) 471-1849 for more information.

Immediately following the march for life, there will be a “Silent No More” gathering. Testimonies of those who have been affected by the abortion decision will be presented. Also, a clergy breakfast will be held Jan. 28 at 8:30 a.m. All pastors are invited. Call (260) 471-1849 to make a reservation.

KNIGHTS PRESENT CHECK TO WOMEN’S CARE CENTER

Pro-life chairman John Becker and Grand Knight Jim Brassell of the Knights of Columbus Council 451 present a check for $1,478, the proceeds of the annual pro-life fund drive, to Anne Koehl, director of the Fort Wayne Women’s Care Center. The Knights sent a duplicate amount to the state council of the Knight of Columbus for their pro-life activities.
Our parish is dedicated to
The Mother of Our Saviour
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Blessed are you, Lord, Creator God who inspires all my deeds and thoughts. I praise you for the gift of my life. Hear my prayers for your beloved children untimely deprived of existence through abortion.
Open the eyes of those who are blind to the vision of your love. I ask this through Christ our Lord. Amen.

Queen of Angels Parish • Fort Wayne

Little Flower Parish
South Bend

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without
LIFE
other human rights are meaningless.

St. Monica Church
MISHAWAKA

We can travel and visit all the wonders of the world. Yet, when we return home and look into the eyes of a child, we know that here, in the human person, we find the greatest manifestation of God’s grandeur and glory.

Sacred Heart Church • Warsaw

Support the Dignity of Human Life

Life is a Miracle

St. Charles
Borromeo Church
FORT WAYNE
If one heartbeat means life, what do two heartbeats mean?

St. Louis Besancon
St. Michael Parish
New Haven

“It is a very great poverty to decide that a child must die that you might live as you wish.”
Mother Teresa of Calcutta

All things bright and beautiful all things great and small, all things wise and wonderful, the Lord God made them all.

Divine Mercy Gifts
South Bend

“...from the moment of its conception, life must be guarded with the greatest care, while abortion and infanticide are unspeakable crimes.”
Pastoral Constitution on the Church in the Modern World, 51

“It is very great poverty to decide that a child must die that you might live as you wish.”
Mother Teresa of Calcutta

If one heartbeat means life, what do two heartbeats mean?
St. Louis Besancon
St. Michael Parish
New Haven

Bob Zielinski, master of ceremonies, said that understanding of any issue “comes out of dialogue, which is only effective if all parties are listening to each other.” He added that young people “are our future. They will be the ones who will bring about change.” Zielinski urged those who came to the event to keep their enthusiasm alive when they left the hall.

“Take it beyond this room, beyond this march and live it in your lives,” he suggested.

Around 150 people came to take part in the Knights of Columbus Annual Respect Life Program which included a March from Council 553 to St. Joseph Church for a prayer service and back to the council for a program. The event has been held annually since the 1970s. Hot soup and bread were served at the council building where everyone listened to guest speaker, Father Glenn Kohrman from St. Mary of the Lake, Culver. Proceeds from collection baskets at the event will be donated to the Women’s Care Center and Hannah’s House.
Koehl, who performs the tests, says, “It’s not natural for a mother to harm her child. Once they see the image of their baby and hear its heartbeat, they choose life.”

In addition to parenting skills, guidance is provided for those wishing to graduate from high school or earn a GED. The center also provides referrals to various community services as needed. As the number of women served by the center continued to increase over the last two years, it recently became evident that a second site was needed in the area. After some time a section of a multi-tenant office building was acquired on the east side of Fort Wayne and has undergone renovation since May of 2005. Koehl, who oversees the second location as well, says the renovations producing the same home-like atmosphere with comfortable couches, lamp lighting and decorative accents will be a welcoming sight for those who seek their services. The new location will also have an ultrasound machine and offer the same counseling, prenatal and well-baby services found at the Webster Street center as well as a fully stocked “Crib Club Room” of its own. Evening parenting classes will eventually be held at the new facility, which offers more parking opportunities.

Signs directing the public to the new facility went up the last week of 2005. The new center opened its doors on Jan. 8.

“We served 15 clients at Webster St. and two at the new center that first day,” said Koehl enthusiastically. “In time, this site will prove to be as crucial as Webster.”

The new Women’s Care Center is located at 2112 Inwood Dr. in northeast Fort Wayne and can be reached by calling (260) 471-1282.

Acknowledging God’s Sovereignty
Over All Life—Respect and Defend Life!

Genesis 1:27

Holy Cross and St. Stanislaus Parish
SOUTH BEND

Today’s Holy Innocents

They’ll never feel the summer rain
Nor hear the river’s roar.
Their birthday cakes will go unbaked
And their snowmen will be un-built.
They will never sit on a grandparent’s lap
Or on a pony’s back.
They will never hear, or sing, or write a song.
Nor will their hands ever heal a wound.
Although they’ll never taste a lover’s kiss,
They will know what it is to be missed.
For them, the last has come first.
For they have been denied the gift of life.

Mark Webster

Black Catholic pro-life apostolate announces ‘Rosary Across America’

NEW YORK (CNS) — The New York-based National Black Catholic Apostolate for Life will hold its second annual “Black Catholic Rosary Across America for Life” Jan. 23 to mark the 33rd year since the Supreme Court legalized abortion virtually on demand.

Black Catholics and people of life are invited to pray the rosary for life on that day to end abortion and all acts of violence against human life, said Franciscan Father James Goode, the apostolate’s founder and president.

“By praying the ‘Black Catholic Rosary Across America for Life,’ we as black Catholics are committed through the intercession of Mary, the mother of life to impact our community with the message of life and change lives and attitudes,” the priest said in a news release.

The apostolate’s team coordinators for the rosary will be Supreme Knight Arthur C. McFarland of the Knights of Peter Claver and Supreme Lady Mary L. Briers of the Knights’ Ladies Auxiliary.

“This is not the time to give up on life. This is the time for us as black Catholics to defend and hold up life in our community and throughout this nation,” Father Goode said.

He said that last year more than 19,000 people participated in the “Rosary Across America” and that the apostolate hopes to double that number this year.

The apostolate is a ministry “committed to witness the gift of life in the black community” and “committed unconditionally to defending human life from the moment of conception to natural death,” according to its mission statement.

The new Women’s Care Center at 2112 Inwood Dr. opened its doors Jan. 8. Like its counterpart on Webster St., this location also has an ultrasound machine and offers counseling, prenatal and well-baby services.

“THE COMMANDMENT
‘You shall not kill
always requires respecting and
promoting human life,
from its beginning to its natural end.”

John Paul II

St. Vincent de Paul Church
Fort Wayne

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Abortion ‘not the American way,’ March for Life organizer says

WASHINGTON (CNS) — As a World War II veteran, Nellie Gray thinks abortion is “just not the American way.”

In the war against Nazi Germany, “my beloved America went over there and stopped the same kind of killing, and then we sat in judgment of them for that at Nuremberg,” she told Catholic News Service Jan. 10, referring to the 1946-47 war crimes trials at which German physicians were accused of euthanizing people considered “unworthy of life.”

“And now my country is doing the same thing,” said Gray, president of the March for Life Education & Defense Fund. “Millions of children continue to be killed. It just continues on and on and on.”

That’s why the theme for the 33rd annual March for Life Jan. 23 in Washington is “Roe v. Wade Violates the American Way.”

The 2006 march will take place the day after the anniversary of the U.S. Supreme Court decision that lifted most state restrictions on abortion, since Jan. 22 falls on a Sunday this year. The march always takes place on a weekday to permit marchers to visit the offices of their representatives in Congress afterward.

“Marchers for life educate Washington officialdom at all three branches of our government that a unborn human person, with an unalienable right to life, exists at fertilization, and that abortion kills a unborn human, traumatizes mothers and fathers, and assaults all members of our society, including feminists/abortionists,” according to materials distributed by the March for Life.

Because of construction, this year’s march has a different starting point — Seventh Street and the National Mall, the long park west of the Capitol. The March for Life usually begins at the Ellipse, located between the White House and the Washington Monument.

But the 2006 march, which begins at noon Jan. 23, will be surrounded by the usual complement of pro-life events and activities.

The National Prayer Vigil for Life opens Jan. 22 at the Basilica of the National Shrine of the Immaculate Conception in Washington with an 8 p.m. Mass celebrated by Cardinal William H. Keeler of Baltimore.

The vigil — sponsored by the basilica, the U.S. bishops’ Secretariat for Pro-Life Activities and The Catholic University of America — also includes a rosary for life, night prayer, Holy Hours, morning prayer and the opportunity for confession. It ends at 7:30 a.m. Jan. 23 with a Mass of penance and prayer.

Special events for young pro-lifers include the American Collegians for Life student leadership conference Jan. 21 on the Catholic University campus and a rally for life and youth Mass on the morning of Jan. 23 at Washington’s MCI Sports Arena.

The March for Life Education & Defense Fund also is sponsoring an educational convention Jan. 21-22 at the Hyatt Regency Washington Hotel on Capitol Hill. Scheduled events include talks by Archbishop Raymond L. Burke of St. Louis and Bobby Schindler, the brother of Terri Schiavo; screenings of films on ultrasound images and partial-birth abortion; and individual testimonies by men and women who have suffered varied abortion experiences.

Raymond L. Flynn, national chairman of Catholic Citizenship and former U.S. ambassador to the Vatican, will be honored at the fund’s 24th annual Rose Dinner scheduled for the evening of Jan. 23 at the Hyatt Regency.

In addition to the anti-Roe events traditionally staged in the nation’s capital, two major marches are also planned for the West Coast.

In San Francisco, hundreds are expected to take part in the second annual Walk for Life West Coast Jan. 21. The 2005 event was the first large-scale Roe v. Wade anniversary demonstration to be held in the Bay Area. It drew 7,000 pro-lifers. As they walked along the city’s waterfront, the marchers at times were met with jeers and crude signs from many of the 3,000 abortion supporters who staged a counterdemonstration.

In a statement on the Web site for this year’s march, organizers told pro-life participants to expect the same reaction but to remember their own event is to remain peaceful.

“The 2005 Walk for Life West Coast saw many vociferous pro-abortion demonstrators. We expect a similar or increased counter-demonstration for the 2006 Walk for Life. Please come prepared to be 100 percent peaceful. Our witness to peace in the face of such vile hostility is our greatest contribution to the pro-life movement,” the statement said.

In Los Angeles, the archdiocesan Commission for Catholic Life Issues and Hispanics for Life are sponsoring a March for Life/Life Chain Jan. 22.

Participants, also expected to be in the thousands, will meet at Our Lady of the Angels Cathedral and then process with pro-life signs through the streets of downtown Los Angeles.

The event “will be a reflection of the cultural diversity of the Catholic Church, which is uniting in prayer to end the 33-year slaughter of our unborn brothers and sisters. Hispanics in particular are overwhelmingly pro-life,” said Astrid Bennett Gutierrez, board member of Hispanics for Life.

In endorsing the event, Cardinal Roger M. Mahony of Los Angeles said the “Life Chain is a way to make the proclamation (that) to be human is to be called to protect life and to promote human dignity.”

Supporting a culture of life

Sacred Heart Parish
Notre Dame

Along with our Holy Father Pope Benedict XVI
the people of
Queen of Peace Parish in Mishawaka
pray that all will respect life.
We are not some casual
or meaningless product of evolution.
Each of us is the result of a thought of God.
Each of is willed.
Each of us is loved.
Each of us is necessary.

Pope Benedict XVI
Respect Life Rosary
Mondays, 7:30 PM
North Chapel
Christ The King Parish
52473 State Road • South Bend

Judges 16:17
“...for I have been
consecrated to God
from my mother’s womb.”
St. Therese Catholic Church - Fort Wayne

Our Name...
Holy Family Parish
expresses a reverence for life
which speaks of our prayers,
activities and intentions dedicated to
the support of all Pro-Life endeavors.
56405 Mayflower Road • South Bend

RESPECT LIFE
“The gospel of life is at the heart
of Jesus’ message...it is to be
preached with dauntless fidelity;
as ‘good news’ to the people
of every age and culture.”
-Pope John Paul II

St. Patrick Church
ARCOLA

Mother surely speaks for all
God’s People with this plea:
“Please don’t kill the child. I want the child.
Please give me the child. I am willing to
accept any child who would be aborted, and
to give that child to a married couple who
will love the child, and be loved by the child.”
-Mother Teresa,
The National Prayer Breakfast
Washington, D.C., February 5, 1994

St. Patrick Church and School
801 Tyler Street, Walkerton, Indiana

“A
s believers,
how can we fail to see
that abortion,
euthanasia, and
assisted suicide are a
terrible rejection of
God’s gift of life and
love? And as believers, how can we fail
to feel the duty to surround the sick and
those in distress with the warmth of our
affection and the support that will help
them always to embrace life.

--Pope John Paul II,
Homily at Trans-World Dome,
St. Louis, January 27, 1999

St. John the Evangelist Parish - Goshen
Rev. John H. Delaney, Pastor
St. Mary of the Annunciation Parish - Bristol
Rev. Robert Van Kempen, Pastor
St. Thomas the Apostle Parish - Elkhart
Rev. William Sullivan, Pastor
St. Vincent de Paul Parish - Elkhart
Rev. Philip DeVolder, Pastor

“The choice in favor of life
is not a private option
but a basic demand of
a just and moral society.”
-Message from Pope John Paul II to Cardinal William Keeler

Father King and the Parishioners of
SACRED HEART of JESUS CHURCH
63538 U. S. 31 South • South Bend
The community and clergy of St. Joseph Church, South Bend, support life in all its stages, from conception through natural death.

St. Michael
The Archangel
Parish
Waterloo

"...God, the Lord of life has conferred on men and women the surpassing ministry of safeguarding life - a ministry which must be fulfilled in a manner which is worthy of them."

Pastoral Constitution on the Church in Modern World, 51.

St. Joseph Church
226 North Hill Street
South Bend

It was you who created My inmost self, and put Me together in my Mother’s womb, for all These mysteries I thank you, For the wonder of myself, for The wonder of your works.
Psalm 139, 13-14

CORPUS CHRISTI CHURCH
SOUTH BEND

As a people of God, may we pray for an end to abortion.

"Before I formed you in the womb, I knew you."

OUR LADY OF GOOD HOPE PARISH
Fort Wayne
Joins with the Church throughout the world in praying for the good and life of the unborn.

The Parishioners of Saint Matthew Cathedral support the clear and consistent teaching of the Judaeo-Christian Tradition regarding the sanctity of human life and the obligation of believers to defend the most vulnerable members of society.

"Cease to do evil, learn to do good: seek justice, rescue the oppressed, defend the orphan, speak out on behalf of the widow."

Saint Michael Heintz
Fr. John A. Cramer
Rev. Mr. Emilio Gizzi
St. Agnes Marie Regan, OSF
Miss Mary Ann Retseck, Principal
Mrs. Teddi Murray, CCD Director
Mrs. Lisa Marino, RCIA Director

The Parish of St. Joseph Church, South Bend, support life in all its stages, from conception through natural death.

St. Joseph Church
225 South Mill Street - Mishawaka

Choose Life!

“Let it be done to me as you say.”
Luke 1:38

Respect Life

God’s Greatest Gift of All

St. Bavo Parish
Mishawaka

Life is too precious, do not destroy it.
Life is life... fight for it!
Mother Teresa

St. John the Baptist
New Haven

On this anniversary of the Supreme Court decision, Roe v. Wade (1973), we are reminded that “As God recognized each of us before we were born, and called us by name, so too may we recognize the value of each human life and pledge ourselves to continue to defend and nurture God’s greatest gift to us”

(1992 Respect Life Manual, NCCB)

Basilica of the Sacred Heart
University of Notre Dame

Apple Valley Church

"...God, the Lord of life has conferred on men and women the surpassing ministry of safeguarding life - a ministry which must be fulfilled in a manner which is worthy of them."

Pastoral Constitution on the Church in Modern World, 51.

St. Joseph Parish
225 South Mill Street - Mishawaka

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Pastoral Constitution on the Church in Modern World, 51.

St. Joseph Parish
225 South Mill Street - Mishawaka

Increase in Catholic population

As a people of God, may we pray for an end to abortion.

"Before I formed you in the womb, I knew you."

OUR LADY OF GOOD HOPE PARISH
Fort Wayne
Joins with the Church throughout the world in praying for the good and life of the unborn.
The nearer a soul is truly united to God, the more its sensibilities are increased to every being of His Creation; much more to those whom it is bound to love by the tenderest and most endearing ties.

St. Elizabeth Ann Seton

St. Elizabeth Ann Seton Church
Fort Wayne

32nd Annual
MARCH FOR LIFE
January 28, 2006
Noon at Scottish Rite
(DOWNTOWN FORT WAYNE)

No Admission Charge

Keynote Speaker
Dr. Alveda King
Director of African American Outreach
Priests for Life

A Silent No More event will immediately follow the March at the Federal Building.

The National Silent No More Awareness campaign is an effort to make the public aware of the devastation abortion brings to women, men, and their families. The emotional and physical pain of abortion will no longer be shrouded in secrecy and silence, but rather exposed and healed. This effort is a key to make abortion unthinkable and persuade society that women deserve better than abortion. For more information about Silent No More visit their website at www.silentnomoreawareness.org.

For more information, call the Allen County Right to Life office at (260) 471-1849 or visit www.iChooselife.org

HOLY CROSS PRIEST SPEAKS ABOUT DEATH PENALTY

Father Tom McNally, CSC, was one of three presenters on the Catholic position on the death penalty at a Jan. 12 luncheon sponsored in Indianapolis by the Indiana Catholic Conference. Father McNally, a Holy Cross priest, is volunteer chaplain at the State Penitentiary in Michigan City. He has extensive personal and pastoral experience with inmates on Indiana’s death row.

Without life, other civil rights are meaningless.

Most Precious Blood Parish
Fort Wayne

“...the greatest destroyer of love and peace is abortion.”
Mother Teresa
St. Patrick Parish • Fort Wayne

“...El gran destructor del amor y de la paz es el aborto.”
Madre Teresa
Parroquia de San Patricio
Fort Wayne

O Immaculate Mary, who was so open to the birth of Jesus and doing God’s will, pray for us and for all people, may we be open to God’s generous gift of human life.

Cathedral of the Immaculate Conception
FORT WAYNE
Learning from Our Lady of Guadalupe

**BY LISA EREVETT**

In 1999, on his third pastoral visit to Mexico, Pope John Paul II declared Our Lady of Guadalupe patroness of the continent of America and entrusted the cause of to her protection. What can we learn from Our Lady’s visits to a poor, humble Indian in 1531, and how can her example help us to win hearts for the Gospel of Life today?

She appeared as a beautiful, young Indian woman, wearing a saz that signified pregnancy in the Aztec culture, and spoke tenderly to Juan Diego in his native Nahautl tongue.

On a hill named Tepeyac outside of Mexico City, which had once been a shrine to the Aztec mother goddess, Our Lady revealed herself as the merciful mother of the true God, assuring Juan Diego of her love, compassion, help and protection for him, for all the inhabitants of his land and for all the rest of humanity who loved her, invoked her andconfided in her.

This tenderness and compassion shown by the Mother of God to Juan Diego and his people are particularly striking when we recall that, for centuries, the Aztecs had practiced a ruthless religion in which human sacrifice played a central part. Tens of thousands of men, women and children were sacrificed annually to the Aztec gods, one of whom was represented by a serpent. An early Mexican historian estimated that one out of every five children in Mexico was sacrificed until Hernan Cortes and the Spanish missionaries who followed him put a stop to it, only 10 years before the Blessed Mother appeared.

The fact that the image of a serpent figured so largely in the Aztec religion helps to explain the likely origin of the title “Guadalupe.” It is believed that during one of her apparitions, Our Lady used an Aztec phrase, which is pronounced “quita-laupe” and sounds remarkably like the Spanish village name of Guadalupe. “This Aztec phrase means “who crushes the serpent,” so it is likely that Our Lady called herself the one “who crushes the serpent.”

Crush the serpent she did, because what is even more miraculous than the incredible, credible image of herself that Our Lady left on Juan Diego’s tilma, is the fact that nine million Indians converted to Christianity during the 10 years that followed her apparitions, forever putting an end to human sacrifice in Mexico. Our Lady’s tenderness and compassion convinced the Aztecs that the true God was not thirsty for their blood; on the contrary, he had shed his blood for them.

In her book, “One-of-a-Kind Friends: Saints and Heroes for Kids,” Ethel Pochocki comments poignantly on this mass conversion of the Aztecs: “Perhaps the simplest and most beautiful way that the Church impressed the native Indians and converted them wholeheartedly to Christianity, was the idea of a God whose mother showed such gracious courtesy in coming to them and speaking to them as one of their own. How could they not believe in a God with such a caring mother?”

In a culture like ours, in which one out of every four pregnancies ends in abortion, we practice our own form of human sacrifice — more sanitized, perhaps, than that of the ancient Aztecs, but no less ruthless. And our annual death toll in the United States alone far exceeds that of their entire empire. Our false gods are not figures of serpents, perhaps, but they are made in the image of that ancient miracle, the Virgin who seduced our first parents into distrusting God, who had only their good at heart. To restore trust in God and his goodness to hearts hardened, perhaps, by suffering and sin, and tempted to take the lives of the innocent, we once again need the tender touch of a mother.

Pope John Paul II believed that the motherly love of the church consists in being close to people and all that happens to them. Like Mary at the wedding at Cana, the church loves like a mother when she reaches out to people in difficult circumstances and seeks to bring their needs within the scope of Christ’s saving power.

Isn’t it precisely this kind of motherly love, this closeness and compassion that Our Lady of Guadalupe manifested to the Aztec people, which makes pro-life ministries like Catholic Charities and the Women’s Care Center so effective in our own time and place?

We need to change the laws of our country, to overturn Roe v. Wade, to put an end, as did the Spaniards, to the killing. But we also need to change the hearts of the people of our country by being there for those who experience crisis pregnancies, offering concrete help and emotional support.

More than ever we need to invoke Our Lady of Guadalupe as patroness of the pro-life movement, imploring her intercession to convert the hearts of those who choose abortion. And more than ever we want to see the pro-life movement need to imitate her motherly love, whose tenderness and compassion is capable of putting an end, once and for all, to the slaughter of the innocents in America.

Lisa Everett is the codirector of the Office of Family Life.

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**Pope condemns efforts to offer abortion pill, urges family protection**

**BY JOHN THAVIS**

VATICAN CITY (CNS) — In a talk that touched on controversial election issues in Italy, Pope Benedict XVI condemned efforts to introduce the abortion pill and urged steps to protect the traditional family based on marriage.

The pope made the remarks Jan. 12 in a speech to civil officials of the Rome region. His comments prompted an immediate flurry of reactions across the political spectrum in Italy, where general elections will take place in April.

The pope began by thanking the officials and the population of Rome for their strong religious sentiments they showed during the death and funeral of Pope John Paul II last year. That kind of spiritual intensity, he said, should bear fruit in the civil arena, especially on family issues.

In particular, he said, young couples and their families need support — for example, in paying for housing, nursery schools and kindergartens.

Such assistance for the traditional family should not be seen as a concession to Catholic morality, but as respect for “elementary truths regarding our common humanity,” he said.

“It is a grave error to obscure the value and functions of the legitimate family founded on marriage, attributing to other forms of union an improper legal recognition for which, in reality, there is no real social need,” he said.

Romano Prodi, head of Italy’s center-left coalition, recently came out in support of legal rights for longterm unmarried couples, provoking a storm of objections by the Vatican and Italian church leaders. Italy has rejected legal recognition of homosexual marriage, which has been adopted in some European countries.

Prodi, who will oppose Prime Minister Silvio Berlusconi’s ruling center-right coalition in the April elections, said the issue was not gay marriage as such, but the more than 500,000 Italian couples who have lived together for years without social benefits.

Furthermore, he said, the state should avoid introducing “drugs that hide in some way the serious nature of abortion” as a “choice against life.” The pope was referring to attempts in Italy to introduce the RU-486 abortion pill in some regions on an experimental basis, which has also surfaced as an election issue.

The pope’s comments brought praise from Italian Health Minister Francesco Storace, who last year blocked some regions from experimenting with the RU-486 drug and who wants pro-life groups to be allowed to counsel women seeking abortions.

Leaders of Italy’s Communist Refoundation Party said the pope was interfering in political questions.

“No one wants to question the value of the family. Instead, the legal recognition of civil unions aims to respect the family in all its forms,” said Ivan Peduzzi, a leading official of the party in Rome.
The shifting grounds of the pro-life movement

A s another anniversary of Roe v. Wade rolls around and all things pro-life come to the fore, the ground is clearly moving and changing beneath two major pro-life issues in the U.S.

First comes abortion. The likely confirmation of Judge Samuel Alito to the Supreme Court has long received much attention, mostly because Alito, by most accounts, won’t view the precedent of Roe v. Wade as absolutely binding. This means that, for the first time ever, the court could conceivably overturn Roe.

However, while overturning of Roe v. Wade has long been the glorified, ultimate goal of the pro-life movement, it should be mentioned that such an occurrence will not be the end of the issue. If abortion is legalized, the pro-life movement should really be gearing up to fight it on a much more difficult and elusive level — underground. Chances are, trying to prevent illicit abortions will make fighting legal abortions look easy. This will require unprecedented efforts of social outreach, spelling out sharply that there is a big difference between abortion’s illegality and its end.

The other life issue that has really been in motion lately, thanks largely to efforts by U.S. bishops and various Catholic political action committees, is capital punishment. Catholic opposition to capital punishment has never been the juggernaut that accompanies the abortion issue, which is almost strange given the fact that ridic- ing capital punishment could be a simple task if enough people supported it. Basically, once capital punishment is legalized — either via legislation or a high court decision — we have the guarantee that it will stop completely, a guarantee that, as mentioned earlier, does not accompany an issue like abortion.

While the movement against capital punishment gains momentum, Catholics should take the opportunity to make one huge unified push to have its practice ended in the U.S., freeing us up to pursue other life issues, which promise to get more complicated.

Attitude matters with Christian unity

Also at the end of January is a week dedicated to prayer for Christian unity. Sometimes it feels like praying is the most the average Christian can do to further this cause. It’s a fuzzy issue, one in which no one knows for certain how the end product will look. Therefore, we must pray and have faith that God will guide us to the best conclusion.

But outside of prayer, in the practical, hands-on level of the real world, how much good we can do for Christian unity is largely a question of attitude.

First, we must learn to treat non-Catholic Christians with true and deep respect. For some reason, this can be a challenge. Catholic author Flannery O’Connor once said that the greatest Catholic writer of all time was probably a stockbroker. Despite the forty years after Vatican II, we still tend to cloister ourselves and regard other Christians more like the “heretics and schismatics” of years after Vatican II, we still tend to cloister ourselves and regard other Christians more like the “heretics and schismatics” of yesterday than the “separated brethren” Pope John XXIII hoped to reach out to with the council. This attitude can be toxic when trying to make strides toward Christian unity.

To overcome this arrogance toward other Christians, Catholics can look to St. Paul’s writing about how Christ’s body is one, though it has many parts. Once we see each other as different parts of the same body, several attitude adjustments are likely to occur. For one, we try to behave as one body, cooperating with each other and working toward common goals. And since we are all different parts, we seek to understand each other more completely. This is where dialogue comes in.

Dialogue is talking with someone who is different, not with a goal of convincing him that he is wrong, but with an attitude of openness and honesty, of wanting to learn more about the other out of a sense of love. This attitude carries with it no hidden traps or agendas, only the desire to draw different Christians closer together.

It is then, in dialogue, that we learn the deeper truths about each other and discover new ways to work out differences, ways out of a sense of love. This attitude carries with it no hidden traps or agendas, only the desire to draw different Christians closer together.

Maintain democratic principles while living in accordance to Christian values

It is unfortunate that Anita McMahon, in her letter of Jan. 8, did not direct her readers to the Vatican’s National Office for Evangelization (www.olvm.org) where they would have learned the sisters’ mission “to promote the images of poverty and oppression by promoting justice and empowering women.” In this context, they would have understood Sister Angelina’s presence at the protest against the Western Hemisphere Institute for Security Cooperation, in Benning, Ga., which was held Nov. 18-20, 2005.

Those who do not have knowledge of the Western Hemisphere Institute for Security Cooperation buy into the propaganda of the U.S. Army School of the Americas may be surprised to learn that they are one and the same. The School of the Americas, which had its genesis in Panama in 1946, with the purported mission of Christian education and training (while) promoting democratic values, respect for human rights and knowledge and understanding of United States customs and traditions” closed its doors on Dec. 15, 2000, and under its new name, the Western Hemisphere Institute for Security Cooperation opened shop at Fort Benning in 2003.

It should be no surprise to learn that the School of the Americas became known as the “School of Assassins” considering the participation of its graduates in the following: The murder of Archbishop Romero in El Salvador; the December 1980 rape, torture and murder of U.S. Maryknoll women missionaries in El Salvador; the 1989 murder of six U.S. nuns; and the involvement of U.S. “disappeared” prisoners — all at the expense of U.S. taxpayers.

Unfortunately, this is only the tip of the iceberg regarding the activities of graduates of this school of assassins.

Should American taxpayers — especially those who call themselves pro-life — ask the question of this organization or others who ignore our democratic principles and Christian values?

Are protesters against such inhumanity cowering with “sinners” if they participate in those protests with individuals or organizations who have a philosophy different from our own?

As American citizens, we should be appalled at our government’s part in advocating for this type of policy that makes the U.S. the home of destruction of human beings and the destruction of their home- lands under the pretense that it benefits “our national interests.” Our primary “national interest” should be to maintain our democratic principles and Christian values.

Ask the question, “What are you doing?” If the pro-life movement would be to maintain human beings and their home- lands under the pretense that it benefits “our national interests.” Our primary “national interest” should be to maintain our democratic principles and Christian values.

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I

n recent years, a number of writers have lameted the
decline and fall of the
Catholic Church in the last 40 to 50 years. One such writer is Joseph Varacalli, author of “Bright Promise, Failed Community.” Another is David Carlin, who has written “The Decline and Fall of the Catholic Church in America.” To document the vitality of the church of the 1950s, Varacalli quotes sociologist Will Herberg: “the Catholic Church in America operated(a) a vast network of institu-
tions of almost every type and variety. ... This immense system constituted, at one and the same time a self-contained Catholic world with its own complex inte-
rior economy and American Catholicism’s resources for par-
ticipation in the larger American community.” Varacalli also cites Msgr. George Kelly, who con-
tends that this immense network of Catholic institutions produced high levels of religious practice, fostered Americanization and upward social mobility, promoted extramural amounts of loyalty among the laity, made parishes the cornerstone of local Catholic communities and gave rise to a whole class of Catholic leaders. In Varacalli’s words, this Catholic subculture functioned very well through the 1950s, but was “severely weakened ... in the post-Vatican II period.” — page 56.

Carlin presents essentially the same image of a vigorous church in the 1950s. Like Varacalli, he also regrets its decline. According to Carlin, “What happened to American Catholicism in the 1960s was nothing less than a tragedy in the history of American culture. ... Just at the moment when American Catholicism was nearing intellec-
tual maturity, when it was on the verge of being able to appropriate its own cultural treasures and pass them on to others, the church found itself—precisely at this moment, it began a process of disintegra-
tion.” — Page 283.

There is no doubt that many trends in the institutional life of the church point downward since the high-water marks established in the 1950s and early 1960s. There have been marked declines in the number of priests and sisters, the number of seminaries and seminarians, the number of Catholic schools and students enrolled in them, and the percent-
age of Catholics participating in the sacraments. But the high-water marks of the 1950s and early ’60s were achieved under very specific con-
tions. One “external” condition was intense anti-Catholicism, which contributed to Catholics’ need for a safe harbor — a place where they go and not be despised or discriminated against.

DAVIDSON, PAGE 22

Conversion: the best choice

THE SUNDAY GOSPEL

MSGR. OWEN E. CAMPION

Third Sunday in Ordinary Time
Mk 13:4-20

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

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

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

Nineveh was the capi-
tal of Assyria. Over the centuries, many neighboring powers invaded, and overran it, until the Assyrians finally went under. However, none of the invaders matched the Assyrians for blood-

thirstiness and brutality. Yet, the Assyrians had the image of evil and vice that stuck with them. Over the centuries, Nineveh was a tall order, and the Jews who first heard this reading knew exactly how difficult the assignment was. No city on earth had the image of evil and vice that surrounded Nineveh.

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The apostle calls upon the Corinthians to remember that time passes quickly and that life is short. They have before them two options. The first is life in Jesus, a life that is everlasting, but it requires fidelity to the Gospel and the Gospel’s values.

The other option is eternal death, awaiting those who spurn the Gospel. St. Paul obviously urges the Corinthians to be holy.

The Gospel of Mark provides the last reading. It is the story of the Lord’s calling of Andrew, Simon Peter, James and John to be apostles. This story has a parallel in Matthew.

All the early Christians found stories of the Twelve especially important. It was from the apostles that the Gospel of Jesus came, going far and wide. The apostles were the links with Jesus.

Therefore, it was vital to assure, and present, their credentials. The credentials, of course, were that they had been called by Christ, had heard the message of Christ and had remained loyal to Christ.

The condition of the call is interesting. The apostles mentioned in this rereading were unprepared. The call was sudden. Yet it touched them so deeply that they instantly, and fervently, responded in the affirmative.

Reflection

The church called us to cele-
brate the birth of Christ. Two
weeks later it led us to the celebra-
tion of the feast of the Epiphany of the Lord. A day later, it offered us the feast of the Lord’s baptism by John in the Jordan River.

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

Now the church moves into the process of asking us to respond. It tells us that Jesus called certain per-
sons for particular roles. He calls us. Whatever the role, the cornerstone must be faithfulness to the Gospel.

No one is too sinful to be reborn, as we have been told. But we need to answer the church’s call to do so.

To an extent, we all live in the wilderness of the world. It is to our advantage to remain there, not deterred from our calling. This is the path of faithfulness.

What is the point of it all? We are called to give witness to Jesus. The apostles. The church. We are called to be witnesses of the Lord’s love for us. And we are called to remember that we are witnesses to the world.
Offertory has roots in Jewish custom, earliest Masses

What is the purpose of the offertory in the Catholic Mass?, M. 0., South Bend

The offertory or the presentation of the gifts and the altar has been part of the Catholic Mass since its beginning. The first Mass was the Last Supper, and the apostles had to prepare for this meal by getting the necessary things ready. Since the Mass involves the elements of bread and wine, these need to be brought to the altar so that they can eventually be changed into the body and blood of Christ and be consumed by the priest and the people during the Communion rite.

St. Justin Martyr (c. A.D. 158) describes the early Christian Mass at Rome and speaks of the offertory. He says "bread, wine and water are brought up to the altar. After this offertory rite, the priest prays and gives thanks while consecrating the gifts; after this, an altar is prepared, and the holy Eucharist is distributed to all, and the deacons take the Eucharist to those who are absent.

During the fourth to the sixth centuries of the church, in the offertory rite, not only were the bread and wine brought up to the altar, but other gifts and food were also brought to support the clergy and the poor.

At the offertory, the gifts of bread and wine are presented to the priest, who does not change them into the body and blood of Christ until the Eucharistic Prayer or the conclusion of the Mass. So during the offertory rite the elements are merely normal bread and wine. In the offertory ceremony today, the priest either lifts or lifts up the bread and prays: "Blessed are you, Lord God of all creation. Through your goodness we have received this bread to offer, which earth has given and human hands have made. It will become for us the Bread of Life."

Father Roguet mentions that this prayer originated from the Jewish liturgy for the sacrifice of peace. The older two, standing in the sun, naked as God willed, asked the bishop, "Not really — a mindless abandon. "Aren't you afraid of God?"

God won't kill anyone."

The collection, but bravely carried it all had in common. The "chairs" were smaller AK47 bullets. Nobody smoked RPGs; the "chairs" were smaller AK47 bullets. Nobody smoked RPGs; the "chairs" were smaller AK47 bullets.

The next day, we went to a liberated area where we were received by an enthusiastic crowd of Christians who had seen a visitor, let alone their bishop, in some years. The local catechists applied as they traveled through a remote portion of South Sudan with Bishop Paride Taban of Torit.

The war was still going on at the time of the visit. The bishop’s beagle-eyed flock only had the help of the Sudan People Liberation Army (SPLA). That meant traveling with them, sharing food and lodging with them, being with fully armed men 24/7.

One memorable evening in an SPLA base, a local woman prepared a delicious supper (actually the day’s only meal) of goat meat, millet mush, beans and peanut sauce for the two of us and the top officers. She even produced an embroidered table cloth. The “table” was a crate of RPGs; the “chairs” were smaller crates of hand grenades and AK47 bullets. Nobody smoked during that meal.

The next day, we went to a liberated area where we were received by an enthusiastic crowd of Christians who had seen a visitor, let alone their bishop, in some years. The local catechists had done the ground work. There were babies and catechumens to be baptized, weddings to be confirmed, marriages to be blessed. Mass was said under the old kitoa tree.

At the offertory, we sat down, and people, according to local custom, fumbled individually to place their offering in a large basket that had been set before the altar. It surprised me that just about everyone came up to drop something in the basket. I didn’t think people in that remote area could have that much money.

Well, the mystery was solved at the offertory procession. When the basket was placed on the altar, we realized that it was not full of money, but of bullets of every imaginable caliber. The bishop, who had just finished preaching on peace and reconciliation, asked God to accept the collection, but bravely carried the basket was placed on the altar so that they can eventually be changed into the body and blood of Christ and be consumed by the priest and the people during the Communion rite. The priest then prays the "Orate Fratres," that God will accept the offering, and then pray the "amu with humble and contrite hearts." This prayer comes from the Old Testament book of Daniel.

The priest then washes his hands at the Lavabo ceremony. Practically, his hands could be dirty from handling the incense. But the church adds a spiritual meaning to this action, for it symbolizes the need for holy ministers. The priest quotes Psalm 51: "Lord, wash away my iniquity; cleanse me of my sin." The priest and the people then pray the "Ora Prateres," that asks God to accept the sacrifice, and the offertory rite concludes with the prayer over the gifts.

Today’s Catholic welcomes questions from readers to pose to Father Richard Hare, Father Michael Buss, Father Mark Gurnett and the Liturgical Commission of the Office of Worship. Please e-mail your questions to editor@fw.diocese-fwsb.org or mail them to Today’s Catholic, PO Box 11169, Fort Wayne, IN 46856. Please include your name and city and an e-mail address or telephone number that we can contact you if necessary. Anonymity will be preserved upon request.

DAVIDSON CONTINUED FROM PAGE 21

simply because of their religion. An "internal" condition was fear: fear of God and fear of going to hell, both of which fostered high levels of participation in sacra-ments, as laypeople did whatever they could to increase their chances of going to heaven.

These conditions have declined in the last several decades. As anti-Catholicism has waned and Catholics' opportuni- ties to participate in society have expanded, the need for a safe haven for barbarism has diminished. And, as God the punitive judge has been replaced by God of uncondi-tional love, fear no longer moti-vates participation in the sacra-ments. Thus, it is not surprising that fewer Catholics are seeking religious life, sending their chil-dren to Catholic schools and par-ticipating in the sacraments on a regular basis.

When I have asked Catholics if they would like to see a resur-rection of anti-Catholicism and fear so we could restore the Catholic subculture of 1950s, most people say “no.” They pre-fer today’s society, in which their Catholicism no longer is the lia-bility it once was. And, they prefer today’s loving God to yesterday’s judgmental God. Therefore, rather than seeing recent trends as the decline and fall of the church, it makes more sense to see them as very reason-able and quite predictable adaptions to a more open society and a more merciful image of God.
A spectacular stem-cell scandal

Remarkable story of scientific fraud, scandal and deceit has recently attracted international headlines. It all started in the laboratory of Dr. Woo Suk Hwang of Seoul National University. Many promoters of human embryonic stem-cell research have been watching the saga unfold with a kind of “collective mesmerized despair,” as one commentator put it.

Back in March of 2004, Dr. Hwang published a paper claiming to have cloned human embryos. About a year later, he published a second paper where he claimed to have produced stem-cell lines, which were tailor-made to patients with specific diseases, again by cloning. Dr. Hwang’s claim to a groundbreaking achievement, perhaps even of caliber as to draw the attention of the Nobel Prize Committee in Stockholm, Sweden, was on the last-track to superstar-status in his native South Korea.

The first bump in the road came in November when allegations resurfaced that some of the eggs that he had used for his cloning had not been donated ova, but also that other women had received payments for ova used in his research.

This was followed by another stunning disclosure by one of Dr. Hwang’s collaborators. He opened the floodgates of Dr. Hwang’s publications. Seoul National University quickly faked, and the authenticity of the remaining two was also doubtful. Soon other serious problems came to light regarding his research. The woman who can dice vegetables while holding an infant and turning one’s head to the computer and turning one’s back to the Internet lessens the chance he can be found guilty.

The old notion of “killing two birds with one stone” now seems quaint. We are at the whole flock. For there are a few activities that resist multi-tasking. Shoveling a meal down one’s throat kills table manners. While eating, mashing up cells in the mother’s or father’s eye, or the computer and turning one’s whole self to the work at hand.

We are to become “an ever-growing and ever-shining city of Christ’s death, and through the canon of our lives. But it is necessary to live with the Eucharistic Prayer consciousness. This act of attending in thankfulness at the beginning of the Eucharistic Prayer is essential to our attention throughout.

We pray together; we pray confess our sins. We sit quietly and listen to the long, long story of our faith. We bring our gifts to the altar. Many of us like to break every act down into manageable parts. But we can also consciousness lift up every loss, every joy, every burning, every pain, every sigh. Why? Because God is. Mountains crumble, seas dry, we wither and die, but God, the faithful shepherd, is always ready to embrace us. And it is right, always and everywhere, to give God thanks and praise.

Some researchers speak fondly of “codes of self-regulation” and “mechanisms of ethical oversight by scientists themselves.” The serious transgressions of this technological age demand our utmost attention. Why? Because God is. Mountains crumble, seas dry, we wither and die, but God, the faithful shepherd, is always ready to embrace us. And it is right, always and everywhere, to give God thanks and praise.

We respond, often through tears, “We lift them up to the Lord.”

This act of attending in thankfulness at the beginning of the Eucharistic Prayer is essential to our attention throughout. It leads us into the holy prayer with the whole church, both those we can touch. We make this invitation to follow, and in following, in saying, “Here is my heart, Lord,” we enter a doorway that leads us ever deeper into the rest of the prayer. It leads us into the holy work of remembering: Who is God? Who is the Virgin Mary? Who are we? Who is the dead body whose life the prayer with the dead body whose faith is known to us and “those whose faith is known to us and especially in the sacrifice of human life”.

It is not just Dr. Hwang’s dishonesty and sleight of hand that gives a black eye to the field of human embryonic stem-cell science. It is also the many other promoters of this renegade research, who have long been skirting or ignoring the moral concerns raised by their work.

As Americans ponder this scandal, hopefully we will become more measured and less starry-eyed in our future assessments of human embryonic stem-cell research.

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As Americans ponder this scandal, hopefully we will become more measured and less starry-eyed in our future assessments of human embryonic stem-cell research.

Praying or making lists?

How could such serious ethical violations occur, and on such a massive scale? There were dozens of people in Dr. Hwang’s laboratory, and his most recent published paper had 23 contributing authors listed. How could all of them have missed so much fraud and deceit? What really happened?

The backdrop against which this scientific work took place, a backdrop of ongoing hype about the medical potential of cloning, provides an important clue to answering that question. Dr. Hwang, and indeed many all advocates of cloning human embryos, have a long history of fibbing about miracle cures from their research. Adlents ranging from paralysis to Alzheimer’s could be cured, they assure us, if the government would only give us more funds and loosen a few ethical restraints. Given the enormous pot of gold to be discovered by scientists at the end of that rainbow, researchers in their frantic rush have hardly paused to catch their breaths and consider the deeper ques-

A GUIDE TO PARTICIPATION

THE EUCHARISTIC PRAYER

Making sense of bioethics

By Father Tadeusz Patalczyk, Ph.D.

Hand out bulletins until after Mass. Why? Because it’s hard for Americans to be still, to be present to one moment and one moment only. We are like parents hurrying a two-year-old along on a walk. For the added who will be sparing, see every shiny rock on the path and every flower pushing its way up through the asphalt, treasures await. Indeed, treasures abound. We just have to be there when it happens.

During the Year of the Eucharist, the Church is encouraging parishes to prepare a five-part series of articles distributed by the Federation of Diocesan Liturgical Commissions (FDLC). Comments or questions can be e-mailed to brager@fwl diocesefw sb.org.

Hosanna in the highest.

The congregation can consider the following four Eucharistic prayers to be read aloud:

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DONLEY NAMED NAIA SCHUTT SPORTS COACH OF THE YEAR

University of Saint Francis head football coach Kevin Donley has been selected 2005 NAIA Coach of the Year by Schutt Sports and announced in American Football Monthly, the No. 1 resource for football coaches. Donley received the award in ceremonies while attending the American Football Coaches Association convention. Donley, who established the USF football program in 1997 and recently completed his eighth season as coach of the Cougars, guided his team to its fourth consecutive undefeated regular season and second consecutive NAIA Football Championship Series national title game before falling to Carroll College.

ST. LOUIS BESANCON STUDENT HEADS TO STATE COMPETITION

BY ELMER J. DANCH

SOUTH BEND — Corpus Christi Cougars of the John Bosco West and the St. Jude Falcons of the Martin de Porres West area two of the top basketball teams in the Inter-City Catholic League (ICCL) as the undefeated leaders after five weeks of action.

The Cougars defeated St. Joseph, South Bend, in stellar fashion, 30-26, as Andy Klimke pumped in 11 points for the victors. St. Jude had to go overtime to beat St. Bavo of Mishawaka, 40-35, behind the duo scoring of Justin Prister and Trace Dowling who combined their efforts for 23 points.

Nick Moskolis, however, was the top individual scorer with 16 points for the Mishawakans.

Christ the King held on to a second place seat in John Bosco West by beating St. Anthony 43-16, with Tim Bishop collecting 14 points for the winners.


St. John the Baptist rushed past St. Pius of Granger 42-12, to hold on to second place in the Martin de Porres West. St. Michael of Plymouth downed St. Monica of Mishawaka, 44-13, and St. Joseph of Mishawaka defeated St. Adalbert, 41-23.

In the Colors Division, Christ the King White beat St. Anthony Maroon, 38-26, behind the combined 21-point barrage of Jacob Speybroeck with 10 points and A.J. Fitzpatrick with 11 points. Anthony Strom tossed in 11 points for St. Anthony.

Other results were Holy Family Blue defeated Corpus Christi Red 23-18, St. Matthew Black nipped St. Thomas White, 29-22, Christ the King Blue edged St. Joseph Blue, South Bend, 27-21, and St. Jude Green eked out a 30-28 win over St. Thomas Maroon.

Standings as of Jan. 15

TEAM                      DIVISION   OVERALL
St. Martin de Porres (East)  girls 1-2 1-3
St. Joseph (West)  girls 0-3 0-5
St. Martin de Porres (West) boys 2-0 2-2
St. Thomas (West) boys 2-0 2-2
St. Martin de Porres (East) girls 0-3 0-5
St. Joseph (West) boys 0-3 0-5
St. Martin de Porres (West) boys 0-3 0-5
St. Thomas (West) girls 0-3 0-5
St. Martin de Porres (East) girls 0-3 0-5
St. Joseph (West) girls 0-3 0-5
St. Martin de Porres (West) boys 0-3 0-5
St. Thomas (West) boys 0-3 0-5
Sts. Joseph-Elizabeth's Panthers, 8th grade 1-0 6-6
Sts. Joseph-Elizabeth's Panthers, 7th grade 1-0 6-6
St. Joseph-Elizabeth's Panthers, 6th grade 1-0 6-6
St. Joseph-Elizabeth's Panthers, 5th grade 1-0 6-6
St. Joseph-Elizabeth's Panthers, 4th grade 1-0 6-6
St. Joseph-Elizabeth's Panthers, 3rd grade 1-0 6-6
St. Joseph-Elizabeth's Panthers, 2nd grade 1-0 6-6
St. Joseph-Elizabeth's Panthers, 1st grade 1-0 6-6

By JoAnn Bobay

FORT WAYNE — This week, week five, was the mid point of the nine-week CYO (Catholic Youth Organization) junior high basketball regular season. Two games were “burnburners” with a one point margin.

Girls — Grade 8: Blue league

The Queen of Angels Royals lost by one point to the St. Therese Crusaders, in a 25-24 contest. Marty Secrest, the assistant coach is his team to use a man-to-man defense and lets the players try to work hard on it.

The boys eighth grade Royals team defeated the St. Therese 8 Crusaders by about 20 points in their game Saturday. Coach Joe Ryan said his squad of 12 players can be described as “a hard-nosed, physical group with a 3-1 record in CYO.” They also play practice games and the school hosts a holiday tournament annually.

Since some players will want to try playing in high school, and perhaps in college, Ryan said coaches must find out what speed and quickness drills are used at nearby schools and what is the preferred style of play. He likes his team to use a man-to-man defense and lets the players try to shoot three pointers.

“IT’s a good group of kids and the team is fun to coach. They won a tournament when they were on a grade 5-6 team and they’re doing okay this year so far,” Ryan said.

The assistant coach is his brother, Bill Ryan.

Boys — Grade 7: White league

There are 11 players on this team who are working hard to win a game. They lost 33-12 to Sts. Joseph-Elizabeth’s Panthers, but coach George Wright said, “The kids are learning to work together, too.” Assistant coaches are Matthew Wright, Mary Waikel and Jerry Nix.

SPORTS

Corpus Christi, St. Jude lead ICCL basketball with winning streaks

BY ELMER J. DANCH

FORT WAYNE — This week, week five, was the mid point of the nine-week CYO (Catholic Youth Organization) junior high basketball regular season. Two games were “burnburners” with a one point margin.

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ST. JOSEPH PARISHIONERS TRANSFER CROSS

Students and other parishioners from St. Joseph Church on Brooklyn Ave. in Fort Wayne process with the Jubilee Pilgrim Cross at dusk. Escorted by a fire truck, they carried the cross to St. Patrick Church in Fort Wayne, the first inner-city procession of the cross.
‘Bernardo’ is testament that God works in mysterious ways

The cold calculation that publishers employ when evaluatng books nowadays can be way too much about making money and often only negligently considers the quality of the writing. That may be even truer when it comes to fiction. And the way in which the book industry handles new writers without that guaranteed best-seller marginalizes both writers and readers. Therefore, anytime a minimally marketed book turns out to be a gem, or perhaps a book from a small publishing house (which has its own limitations), it’s basically left to the readers to spread the word.

Northwestern University Press — outside the mainstream of fiction publishing — has launched a new series, Latino Voices, featuring fiction as well as some literary nonfiction, all written in English. Its most recent release is the novel “Bernardo and the Virgin” ($26.95), by Silvio Sirias, which is a fictional account of goings-on around the real life Bernardo Martinez, who was visited by the Virgin Mary in 1980 on several occasions.

Sirias is straightforward and honest with the readers on his intentions by putting this story in fictional form: “In striving to accurately describe the sublime nature of Bernardo’s experience (in biographical form), I would have inevitably overreached and toppled into the absurd.”

Despite embracing the novel as his medium, many of the incidents described occurred, albeit colorized with Sirias’ deft touch of emotion and importance.

The beauty of “Bernardo and the Virgin” is Sirias’ seriousness in his approach to the subject matter. He takes the apparitions and surrounding tales — including miracles reported — at face value.

And he imbues these tales with the faith and love one would expect from a visionary without degenerating into pietistic platitudes.

How Bernardo lives his faith and affects the faith of those around him is awe-inspiring and unsettling at the same time for those of us trying to live Christlike lives in the First World lap of luxury. As Nicaragua deteriorates into civil war and the conflict between Sandinistas and their opponents create havoc all around them — and friends and acquaintances of Bernardo become involved in chaos in a variety of ways — the saintly tailor keeps the focus on exactly what the Virgin has relayed to him: love others, pray for the conversion of souls, follow her Son.

Yes, the happenings at Cuapa seem, at times, questionable — Bernardo seeks answers from the Blessed Mother on particular seemingly trivial requests that some of his friends and others have prompted him to ask, and she answers — but the reported miracles and conversions may be evidence of veracity. The Nicaraguan Catholic Church has named the cow pasture where the apparitions took place a holy site. (Caveat: Catholics are not required to believe, as a matter of faith, in apparitions, even those officially approved by the church.)

This novel is enjoyable for its unsensational presentation of the faith, an enlightening look at how Latinos revere the Virgin and the Catholic faith, its welcome lack of bad language and sex scenes that are too often overplayed in contemporary fiction.

God works in mysterious ways. Bernardo, in real life or fiction, is testament to that.

REVIEWED BY YORK YOUNG

TODAY’S CATHOLIC

NEW YORK (OSV) — Following are recent capsule reviews of movies issued by the U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting.

“Grandma’s Boy” (20th Century Fox) Unusually bad comedy about a video-game tester (Allen Covert) who moves in with his grandmother (Doris Roberts) and her geriatric roommates (Shirley Jones and Shirley Knight) after he’s evicted for nonpayment of rent, his growing attraction to the woman.

MAY WE RECOMMEND...

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Restaurant & lounge

Featuring hand-cut steaks – signature pork chops and a variety of seafood. Serving lunch and dinner. Voted best seafood in Michiana two years in a row.

RESERVATIONS: 259-8232 • 901 West 4th Street • Mishawaka

MAURY’S Rat’s Pit

.getElementById(‘id’).innerHTML = ‘Hello World!’;
**FUNDRAISERS**

**Sausage and pancake breakfast**
Fort Wayne — Most Precious Blood School, 1529 Bartholom St., will host a sausage and pancake breakfast on Sunday, Jan. 29, from 9 a.m. to noon. Tickets are $15 per family.

**Knights pan sausage dinner**
Fort Wayne — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will host an all-you-can-eat sausage dinner on Friday, Jan. 20, from 5-7 p.m. at the school auditorium. Tickets are $5 adults, $2.50 kids under 10 and $1.50 in family. Contact Kelly Shanks at (260) 466-5941 for information.

**Knights plan drive-through fish dinner**
Fort Wayne — The St. Joseph Hessen Cassel Knights of Columbus will have a drive-through fish dinner by Country Machine. Best dressed in costume or to learn more, call (866) 264-3321.

**Scouts post breakfast**
Fort Wayne — St. John the Baptist School plans open house on Sunday, Jan. 29, from 10 a.m. to 1 p.m. at the church hall. Cost is $6.50.

**Scouts post breakfast**
Fort Wayne — St. John the Baptist School will have an open house on Sunday, Jan. 29, from 10 a.m. to noon. Tour the school and meet faculty and staff. Pre-kindergarten and kindergarten orientation will be held at 11:30 a.m. in the library. For information, call (260) 749-9903.

**St. Joseph Athletic Alliance plans athletic smoker**
Mishawaka — A athletic smoker will be held Friday, Feb. 10, from 7 p.m. to midnight in the school gymnasium, Third and Spring Street. First prize — $100, second prize — $50, third prize — $25. Tickets $1 in advance or $2 at the door. Proceeds will be used to buy a new Scout trailer.

**Marian baseball trivia night**
Mishawaka — Marian baseball will have a baseball trivia night on Saturday, Feb. 18. First prize is $200. Call Tere at (574) 360-3786 or Linda at (574) 255-5512 to reserve a table. Table of 10 or $10 per person. Admission includes food and drinks from the vendors. Pop, water and Gatorade will be available.

**Kid and kick sock hop supports Camp Fire Gifts**
Mishawaka — Queen of Peace School gym will host a Camp Fire USA sock hop on Sunday, Feb. 19, from 2:30 to 4:30 p.m. Tickets are $3 in advance, $4 at the door. Proceeds will go to support the Camp Fire office or $3.50 at the door. Tickets include a drink, snack and dancing to Paul Spalding of the Music Machine. Best dresses in costume wins a prize. Call (574) 715 North Jefferson

**REST IN PEACE**

**Center for Hospice Offers Grief Services**
Elkhart — The Center for Hospice and Palliative Care, Inc. (CHAPC) will begin a Living Without Loss group on Monday, Jan. 23, from 1:30 to 3:30 p.m. at the Elkhart General Health Education Center — Goshen Campus, 2222 Rieth Blvd. This small group, which will meet for eight weeks, provides grief education and caring support to adults dealing with the death of a loved one. Bereavement services, provided by licensed counselors, are open to the general public and are free of charge. For registration or to learn more, call (574) 264-3321 or (866) 264-3321.
New mosaics, made in Italy, to be installed at national shrine

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — The Basilica of the National Shrine of the Immaculate Conception is always busy during the weeks leading up to Christmas in preparation for liturgies and decorating for the season. But this year, the church was even busier than usual as workers readied the church for installation of a new ceiling mosaic in one of the domes above the congregation seating area.

Although the actual installation is not to begin for several months, the first step in the project and the reason for the missing pews and roped-off area in the middle of the church was the construction of a work area for the dome, just under 100 feet above the floor at its highest point.

In order for the mosaic work to proceed while not obstructing Massgoers’ views of the altar for several months, workers have been installing an initial suspended scaffolding 57 feet above the ground and will add another scaffolding above that which will reach 82 feet.

The scaffolding is an “engineering marvel itself,” according to Peter Sonski, communications director for the shrine.

Msgr. Walter Rossi, the shrine’s rector since April 2005, told Catholic News Service Dec. 15 that the mosaic domes were not new ideas but instead part of “a completion project” that is “faithful to the original intent and design” outlined during the shrine’s construction in the 1950s.

When the project is completed, three ceiling domes will be filled with mosaic artwork. The theme of the first dome is redemption, featuring Christ’s temptation in the desert, crucifixion, descent into hell and resurrection. The other two domes, to be completed at a later date, will depict the Incarnation and the Trinity.

The mosaic for the first dome was designed by Leandro Miguel Velasco of the Rambusch Decorating Company in Italy based on the original 1958 design of John de Rosen. The mosaic work, with 12-foot figures, is being constructed at the Rambusch studio north of Venice and will be shipped to the United States when all the panels are complete. So far, two of the dome panels — depicting the Resurrection and the descent into hell — are done.

Installation is set to begin in early April and will take a few months to complete.

Msgr. Rossi said the preparation for the project, funded with money that had been put aside for it, began more than two years ago as artwork was approved and members of the shrine’s board met with artists and contractors.

The shrine’s rector, who has been getting plenty of on-the-job training in contracting and art history, has been to the Rambusch studio in Italy and returned with a renewed appreciation for the patience and attention to detail these workers possess.

He also sees the dome artwork as more than just filling in empty spaces in the largest Catholic church in the United States. “Art in churches is meant to move people to reflection and prayer,” he said. “And in years gone by, it was also meant to educate people by providing a concrete visual” of biblical images.

He expects nothing less of the soon-to-be-installed mosaic.

CNS PHOTO COURTESY THE BASILICA OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

The resurrected Christ is depicted in this unfinished detail of a new large mosaic to be installed in a dome of the Basilica of the National Shrine of the Immaculate Conception in Washington. The mosaic was fabricated in northern Italy and is to be placed in the shrine beginning in April.

CNS PHOTO COURTESY THE BASILICA OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

A detail of the Redemption Dome mosaic is shown as a work-in-progress at the workshop of Travisanutto Mosaics in northern Italy. The finished piece is to be installed in a dome of the Basilica of the National Shrine of the Immaculate Conception in Washington. It features representations of Christ’s salvific actions.