



Special graces of sacramental marriage

Liturgical considerations, marriage preparation explored
Pages 11-15

Spring confirmation

Schedule posted
Page 5

Death row inmate joins church

Received into the church eight hours before execution
Page 7

New family features

Catholic budget issues and Catholic vocabulary
Page 9

The Young Voice

St. Adalbert School soars
Page 24

TODAY'S CATHOLIC

Universities must listen to all arguments, Notre Dame president says

BY JOHN THAVIS

ROME (CNS) — In its dialogue with culture, the Catholic university must listen seriously to opposing arguments and use the light of faith to respond reasonably and persuasively, said Father John I. Jenkins, president of the University of Notre Dame.

Father Jenkins, the Holy Cross priest who took over last year at the helm of the university, told a Rome conference Feb. 1 that the church's universities should take their cue from St. Thomas Aquinas, whose writings examined a "disputed question" from all sides.

Aquinas would present opposing views in a way acceptable to those who held them, and in fact as persuasively as possible, before delivering his own response, Father Jenkins said.

This is extremely important today, he said, as the church seeks to influence critical cultural debates on social justice, technological change, biomedical advances and human dignity.

"We will not engage the great issues of the day unless we are able to listen to and understand the contrary voices," he said.

As an intermediary between the church and culture, the Catholic university has a responsibility first of all to identify the great questions of the day, he said.

After examining the views of others, including non-Christians, Catholic scholars should attempt to resolve the issue in the light of faith, then try to respond to contrary views in a way that will help persuade others, he said.

JENKINS, PAGE 4

See Bishop D'Arcy's statement on controversial play.
PAGE 3



CNS PHOTO/ALESSIA GIULIANI, CATHOLIC PRESS PHOTO

Holy Cross Father John I. Jenkins, president of the University of Notre Dame, speaks with Cardinal Francis Arinze, prefect of the Congregation for Divine Worship and the Sacraments, at an academic conference and convocation at the Pontifical Lateran University in Rome Feb. 1. The Notre Dame Board of Trustees conferred honorary degrees on Francis Rooney, the U.S. ambassador to the Vatican, and Bishop Rino Fisichella, the rector of Lateran University.

PILGRIM CROSS VISITS FIRST HIGH SCHOOL



DON CLEMMER

Students at Bishop Luers High School in Fort Wayne process with the traveling Jubilee Cross through the hallways of the school on their way to an all-school Mass in the gymnasium. The stop at Bishop Luers on Feb. 2 was the first time the cross made its way to a diocesan high school.

Freedom of expression does not mean offending religions

BY JOHN THAVIS

VATICAN CITY (CNS) — The Vatican, commenting on a series of satirical newspaper cartoons that have outraged Muslims, said freedom of expression does not include the right to offend religious sentiments.

At the same time, the Vatican said, violent reactions are equally deplorable.

"Intolerance — wherever it comes from, whether real or verbal, action or reaction — always constitutes a serious threat to peace," Vatican spokesman Joaquin Navarro-Valls said in a statement Feb. 4.

The cartoons, which make fun of the prophet Mohammed, were first published in a Danish newspaper last fall and have recently been reprinted in several European papers.

Islamic anger has grown, along with popular demonstrations. In early February protesting Muslims burned or vandalized Western embassy buildings in Indonesia, Syria and Lebanon.

The Vatican statement, without getting into the details of the cartoons, said "freedom of thought or expression ... cannot imply a right to offend the religious sentiments of believers," no matter what the religion.

Certain forms of ridicule or extreme criticism can constitute an "unacceptable provocation," the Vatican said.

It said governments and their institutions cannot be held responsible for the offensive actions of an individual or a newspaper. Violent protests never reflect "the true spirit of any religion," it said.

The Vatican suggested, however, that where free speech crosses the line and becomes offensive to a religion, national authorities "can and should" intervene.

The cartoons are considered blasphemous because, first of all, Islam does not allow depictions of Mohammed, and, second, they show Mohammed in a number of disrespectful ways. One cartoon, for exam-

CARTOON, PAGE 4

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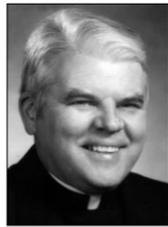
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Today's Catholic 'reflects the vitality of our diocese'



NEWS & NOTES

BISHOP JOHN M. D'ARCY

About this newspaper

Today's Catholic, as you know, in recent years has received many awards for excellence. I think it is one of the best diocesan newspapers in the land. It gives an excellent mix of local and national news. I am not proud of it only because of these national awards, but because of its appearance, its newsiness and its substance. Recently, some new and creative things have been established, including a wider range of questions and answers about the faith. It reflects the vitality of our diocese.

As you may know, the bishop of this diocese is also the ex-officio chair of the board of *Our Sunday Visitor*. While this adds some responsibilities, Greg Erlandson and his staff, including Msgr. Owen Campion who is now a part of *Today's Catholic* every week, do such an excellent job that I have not had to become involved in the everyday operation of that Catholic publishing house. Founded by the illustrious Archbishop John Noll, it is the largest Catholic publisher in the country.

By attending the meetings, I do learn a lot about Catholic publishing. For example, I learned that those in the newspaper business are ever more aware that people do not read. The Internet has replaced the morning paper. Not for me. One of the joyful moments of the day is reading the newspaper, especially in the summer when you have box scores and the sound of the baseball can be heard in the land. When I grew up, there were morning and evening papers. I can remember my parents reading them, especially if there was news about the church or about Ireland or about American politics. New to the land and culture, the daily newspaper (2 cents) was part of their education.

A Catholic newspaper is special. We know that the Internet is a great instrument of knowledge. It also can bring dark images into our homes, which are destructive to our children.

Also demanding financially

Tim Johnson is an excellent editor. He is assisted by a wonderful staff, including Kathy Denice, who is in charge of circulation, advertising and the business aspect. Kathy and Tim tell me that almost every diocese in the country that has a newspaper has a mandate, meaning that every family in the parish must accept the newspaper and pay for it. If they do not pay for it, the pastor is responsible to see that the parish pays for it.

I have always resisted this, as it brings a financial cost to our parishes. Our priests and their advisors work so hard on the Annual Bishop's Appeal and on the recent Legacy of Faith that I wish to avoid what would be a sort of additional parish tax. But this places a great responsibility on every-

one, especially myself, to get more and more subscribers. If every subscriber would give one gift subscription this year, it would solve our financial problems. Our circulation is around 17,000. If we can get it to 20,000, I think we would be solvent. Why not give a gift subscription to *Today's Catholic*?

On to the high schools

I am preparing for my visit to Marian High School this week, followed by a visit to Bishop Luers next week. I am proud of our four Catholic high schools. Three of them have begun to prepare for capital fund drives and expansion. I expect that the fourth will soon follow. With the cost of health insurance and the significant rise in teachers' salaries the past several years, our high schools have become increasingly demanding financially. What makes it worthwhile is that the young people meet Jesus Christ in the sacraments and in prayer, and receive a solid religious education. That is the purpose of my visit — to see that these things are sound and growing.

The day is simple enough. There is a Mass or, in one school this year, a penance service followed by an opportunity to go to confession. I usually visit two or three classrooms in religion, meet with faculty and students, and I always meet with those who are involved in the teaching of religion or, as it called, the theology department.

We have the presence of a priest, or a number of priests, in each school. We had not been able to do this full-time; but the presence of a priest, even part-time in our high schools, is paying off. More and more young men from our high schools are inquiring about admission to the seminary.

And also confirmations

This past Sunday, I drove to South Bend for the first confirmation of the season at Holy Cross Parish, where Father Michael Mathews, CSC, has given such exemplary leadership, assisted in recent years by a wonderful young priest, Father Michael Wurtz, CSC. Next week I will be at St. Charles Borromeo. I will have some help from Bishop Bill Houck, a devoted bishop who helped us last year also.

Let us speak of St. Charles

This week, I visited with Msgr. Edward Hession. Msgr. Hession, who has been a priest for 64 years, had lived in a small apartment provided to him by a number of parishioners who had come to know and love him over the years at St. Charles. This week he accepted a transfer to Saint Anne's Home, where he is receiving excellent care.

Ed Hession served in only two parishes in his lifetime — St. Patrick and St. Charles Borromeo, Fort Wayne. He was a native of Lafayette. He was a legendary athlete at St. Joseph College, Rensselaer; a pitcher in baseball, he was also a great football player, where he developed an art that has been lost — the drop kick. Above everything, he remains a priest to the core. His devotion to the Blessed Sacrament, to Our Lady and his strong priestly identity have been a source of inspiration to his parishioners and to all who know him. It was beautiful to have some private moments praying with him this week, first at the apartment where he

has lived for almost 20 years, and then at St. Anne's Home. Please keep him in your prayers.

Other priests who are infirm

Father Terry Fisher fell recently and injured his leg. He had serious surgery. He is the pastor of St. Anthony Parish, South Bend, and serves on many diocesan boards. The latest word indicates that he may out as many as six weeks.

Father Terry Place has had a serious illness, but he has improved and is celebrating Mass. The same is true of Father Leonard Chrobot. Father André Léveillé, CSC, is recuperating at Holy Cross House on the campus of the University of Notre Dame after injuring his leg seriously and undergoing surgery. He expects to be there for several weeks.

Keep all these devoted priests who have given their lives to Christ in your prayers.

Another anniversary

I surely enjoy these anniversaries. Now I have begun my 50th year as a priest. On Feb. 2, it was a joy to celebrate the noon Mass at MacDougal Chapel, followed by some wonderful cake and ice cream with my devoted staff.

Now comes Feb. 11. I will be a bishop 31 years — hard to believe. There were four of us at the Cathedral of Holy Cross in Boston. What a joy for my parents. They never expected anything like this. People came from Ireland and all over. It was a joy. Less than two years later, my dad was stricken with a severe cancer. But I give thanks to God that he saw this day.

The agony of defeat

I have watched and loved sporting events all my life. As a young priest at St. Mary's, Beverly, I played touch football every afternoon with some of the young athletes, and performed reasonably well. However, I have never seen a sporting team go through the agony that the Fighting Irish of Mike Brey has experienced. Three games lost in overtime. Many games lost at the last minute, including Louisville this week with a three-point basket by a Louisville Cardinal with only seconds left. They are competing equally with some of the best teams in the nation, some of whom are far more athletic. They are in the fray. May good things come to them. Mike deserves it, as do his players.

See you all next week.



CNS PHOTO/L' OSSERVATORE ROMANO VIA REUTERS

Pope Benedict XVI blesses a girl during his visit to the Vatican's parish church, the Church of St. Anne, Feb. 5. Marking Italy's pro-life day, the pontiff said people will lose respect for human life the more they set aside belief in God.

To respect life, people must remember God created it, pope says

BY CINDY WOODEN

VATICAN CITY (CNS) — The more people set aside belief in God the creator, the greater the danger that they will lose respect for the value and dignity of human life, Pope Benedict XVI said.

Celebrating Mass Feb. 5 in the Vatican's parish church, the Church of St. Anne, and marking Italy's pro-life day, Pope Benedict said that when people stop thinking of human life as a creation of God they begin to think they have complete control over it.

In a mostly ad-libbed homily at the morning Mass, Pope Benedict said Jesus came to earth as a human being in order to heal people of the "fevers" of ideologies and idolatry and of forgetting God.

"The Lord gives us his hand, he helps us up and heals us," the pope said.

Referring to the Gospel story of Jesus healing Peter's mother-in-law, the pope said it is important to notice that as soon as she was healed she got up and began serving others.

"Right away she began to work, to be at the disposition of others and, in that way, she represents the many good women — mothers, grandmothers, women in different professions — who are available, who get up and serve and are the soul of the family and of the parish," he said.

Pope Benedict used the parish visit to thank the women involved in the life of St. Anne Parish, but also those around the world who teach their children the faith and those "who always

help us to know the word of God not only with our intellects, but with the heart."

Jesus' life and ministry, the pope said, was grounded in his personal relationship with God the Father.

"Where God is absent, the human person is no longer respected," the pope said.

Jesus did not come to earth primarily to heal people of physical maladies, the pope said, but to "reconcile them with God. God is our creator. God gave us life, dignity."

While men and women are called to safeguard and administer creation, they are not the lords of life, and they cannot presume to determine whether life is or is not of value, he said.

Reciting the Angelus after Mass, Pope Benedict said he wanted to focus attention on "the importance of the service of charity to support and promote human life."

Even before organizing pro-life initiatives, he said, "it is fundamental to promote a correct attitude toward the other: The culture of life is, in effect, based on attention to others without exclusion or discrimination.

"Every human life deserves and needs to be defended and promoted," the pope said.

Too often, especially in wealthy societies, "life is exalted as long as it is pleasurable, but there is a tendency not to respect it any longer when it becomes ill or disabled," Pope Benedict said.

When every human life is loved because it is created by God, then efforts to defend life — whether the life of a newborn, the infirm or the dying — become effective, the pope said.

STATEMENT BY BISHOP JOHN M. D'ARCY CONCERNING THE 'VAGINA MONOLOGUES'

Bishop regrets Notre Dame sponsorship

February 2006

Once again, many Catholic universities and institutions of higher learning are allowing the presentation of something called "The Vagina Monologues." Alas, our beloved Notre Dame is presenting it for the fifth successive year under the sponsorship of two academic departments. The bishop is the teacher in his diocese and has the serious responsibility of bringing the light of the Gospel of Christ and the teachings of the church to bear on the moral issues of the time. This obligation takes on a special seriousness when the souls of the young are in danger of being drawn into a state of moral confusion.

What is wrong with the text of this play? It distorts the beautiful gift of human sexuality, clouding its richness so it becomes merely the seeking of pleasure. Sexuality in the Catholic tradition is always related to the gift of self to another. "Sexuality is an enrichment of the whole person — body, emotions and soul — and it manifests itself in its inmost meaning in leading the person to the gift of self in love." — "Familiaris Consortio," Pope John Paul II

In contrast, the play in question reduces sexuality to a particular organ of a woman's body separate from the person of the woman, from her soul and her spirit. It alienates woman from man whom God has entrusted to her as friend and companion. It separates sexuality and the human body from love. How opposite from our tradition which says, "A woman's dignity is closely connected with the love which she receives by the very reason of her femininity. It is likewise connected with the love she gives in return." — "On the Dignity of Women," Pope John Paul II.

While some will find it hard to believe, it is true that this play depicts in an approving way a sexual relationship between an adult woman and an adolescent girl, a minor. Such an action, which is a crime in both civil and church law, is also considered a serious sin in Christian moral teaching. The play also contains explicit depictions of masturbation and lesbian sex, portrayed in a positive light.

In this first encyclical letter, Pope Benedict XVI, theologian and pastor, speaks to this cultural phenomenon with striking clarity.

"Nowadays Christianity of the past is often criticized as having been opposed to the body; and it is quite true that tendencies of this sort have always existed. Yet the contemporary way of exalting the body is deceptive. Eros, reduced to pure 'sex,' has become a commodity, a mere 'thing' to be bought and sold, or rather, man himself becomes a commodity. This is hardly man's great 'yes' to the body and his sexuality as the purely material part of himself to be used and exploited at will. Nor does he see it as an arena for the exercise of his freedom, but as mere object that he attempts, as he pleases, to make both enjoyable and harmless. Here we are actually dealing with a debasement of the

human body: no longer is it integrated into our overall existential freedom; no longer is it a vital expression of our whole being, but it is more or less relegated to the purely biological sphere. The apparent exaltation of the body can quickly turn into a hatred of bodiliness. Christian faith, on the other hand, has always considered man a unity in duality, a reality in which spirit and matter penetrate, and in which each is brought to a new nobility."

— "Deus Caritas Est," Pope Benedict XVI, Dec. 25, 2005.

The question of freedom

The Book of Genesis contains the biblical account of the origin of humanity and informs us about the centrality of freedom as a gift of God who has created us in his image. Freedom in the Catholic tradition has never been understood as the right to do whatever one desires. Freedom in the Catholic tradition is seen as the capacity to know the good and having the strength to do it. The opposite understanding of freedom would say that each person determines what is good or evil. This kind of subjectivity is in total opposition to the Scriptures. We receive our understanding of what is good and what is evil from God through the Commandments given to Moses, from the Scriptures, from the teachings of the church and the law written in our hearts, identified by St. Paul and the long tradition of church teaching. Pope John Paul II succinctly expressed this truth rooted in sacred Scriptures and tradition when he observed, "Every generation of Americans needs to know that freedom consists not in doing what we like, but in having the right to do what we ought." Oct. 8, 1995, Baltimore, Maryland

Academic and artistic freedom

Pope John Paul II has made clear that a Catholic university "guarantees its members academic freedom so long as the rights of the individual person and the community are preserved within the confines of the truth and the common good."

— "Ex Corde Ecclesiae." Here, Pope John Paul II, a long-time professor in a Catholic university, explains that freedom must always be linked to the truth and the common good. The same principles apply to artistic freedom. As a university professor, the future pope presented a series of lectures on human love and sexuality in which he reflected how artistic freedom must always be linked to the whole truth about human love and sexuality.

"Art has a right and a duty, for the sake of realism, to reproduce the human body, and the love of man and woman, as they are in reality, to speak the whole truth about them. The human body is an authentic part of the truth about man, just as its sensual and sexual aspects are an authentic part of the truth about human love. But it

would be wrong to let this part obscure the whole — and this is what often happens in art ... Pornography is a marked tendency to accentuate the sexual element when reproducing the human body or human love in a work of art, with the object of inducing the reader or viewer to believe that sexual values are the only real values of the person, and that love is nothing more than the experience, individual or shared, of those values alone." — "Love and Responsibility," Karol Wojtyla:

Such an analysis brings clarity. The play, which is being sponsored, does not portray the whole truth about human sexuality; and by this separation, it violates the truth about the body, the truth about the gift of sexuality, the truth about love, and the truth about man and woman.

As the president of Providence College recently wrote when he explained his reasons for banning the play, "Any institution which sanctioned works of art that undermined its deepest value would be inauthentic, irresponsible and ultimately self-destructive." — Letter to the Community of Providence College, Brian Shanley, OP, Ph.D.

As Notre Dame, with our prayers, weighs its response to this question, the common good of the university and of the wider community, as well, should be considered.

A new development

For 21 years as bishop of this diocese, I have entered into respectful dialogue with three presidents of Notre Dame. In that spirit, I have spoken to Father John Jenkins, CSC, on the matter at hand, always keeping in mind the instruction given to bishops and university presidents in "Ex Corde Ecclesiae", which urges that there should be "close personal and pastoral relationships between university and church authorities, characterized by mutual trust and consistent cooperation and continuing dialogue."

Father Jenkins, in an act of leadership, has chosen to go before the Notre Dame community to make a serious presentation on this matter. Those of us who are outside the governance of the university should view this decision with respect.

A final word

In preparing these remarks, I have consulted others, including women who are graduates of Notre Dame. One is the mother of seven children; along with her husband, she has worked with me for 20 years to promote the pastoral care of the family. Together, they have prepared hundreds of couples for marriage. She shared with me these comments.

"I have been reflecting since we spoke the other night on the fact that there is an enormous difference between exposing evil and endorsing it, and a Catholic uni-

JENKINS

CONTINUED FROM PAGE 1

In this way, he said, the church evangelizes culture. The church is also enriched and shows that, like Aquinas, it is ready and willing to learn about the truth from any source, he said.

Father Jenkins made his remarks at Rome's Pontifical Lateran University, where the Notre Dame Board of Trustees conferred honorary degrees on Francis Rooney, the U.S. ambassador to the Vatican, and to Bishop Rino Fisichella, the rector of Lateran University.

In an interview Feb. 2 with Catholic News Service, Father Jenkins spoke about efforts to understand and promote the Catholic identity of church-run universities, which was emphasized under Pope John Paul II and is expected to continue under Pope Benedict XVI.

Father Jenkins said that while Catholic identity is not an easy thing to measure at a university there are some indications of success, including worship and liturgical life, a demonstration of generosity and Christian charity, and a vibrant intellectual life, particularly in theology.

If there is no real liturgical life, no generosity of service, and if the intellectual life does not reflect church teachings in some way, then it is silly to call it a Catholic university, he said.

Father Jenkins said he sees no tension between a university's Catholic identity and academic freedom. At Notre Dame, he said, scholars and students — including non-Catholics — have the right to think what they like, publish their research and speak

about their field of expertise.

"It is the same academic freedom that is enjoyed anywhere else," he said.

At the same time, Father Jenkins said that at an institutional level the Catholic university needs to reflect its Catholic character. For that reason, a university may want to look critically at what events are being sponsored and seemingly endorsed by its academic departments.

That issue came to public attention in late January, when Father Jenkins placed some restrictions on two highly controversial events at Notre Dame: performances of "The Vagina Monologues," a play about female sexuality, and an annual festival that features movies with homosexual themes. He also opened a university-wide dialogue to help him decide whether the events should be held in the future.

These are not unimportant issues for Notre Dame, because they involve "what sort of institution we are and how we are fulfilling our mission about being a pre-eminent Catholic university," Father Jenkins told CNS.

He said the issue was not academic freedom. Notre Dame can accept a diversity of views, events and artistic performances, including some that are not in accordance with Catholic teaching, he said.

"We want a diversity of views. That's part of being a university," he said.

But he said "The Vagina Monologues" had run for five years at Notre Dame, involving fundraising and a great deal of publicity, all of which raise the question: Is what we are sponsoring consistent with the sort

of institution we are?

Father Jenkins said the question of Catholic identity means universities should make room for explicit reflection on their mission. The basic objectives of that mission should be respected by everyone working at the university, including non-Catholics, he said.

The 52-year-old priest, who has taught philosophy at Notre Dame since 1990, said he is generally impressed with the interest in the faith shown by young students today.

At the same time, he said, many of them come to Notre Dame confused about some of the fundamental truths of Catholicism. He said he is convinced that young Catholics today need basic catechesis more than sophisticated theology.

"They need to know what the central truths are, why they are taught and what they mean for human life. I think that's the big challenge for the church," he said.

Father Jenkins said he thought the election of Pope Benedict, who as Cardinal Joseph Ratzinger was a world-renowned scholar and theologian, would help focus attention on the role of Catholic scholarship and universities.

Father Jenkins also pointed out an interesting historical note: In the 1960s, Notre Dame's president, Holy Cross Father Theodore M. Hesburgh, offered then-Father Ratzinger a teaching position at the university. Had he accepted, his career as a distinguished theologian might have developed in a very different context.

PLAY

CONTINUED FROM PAGE 3

versity should be in the business of the former, not the latter. In order to expose evil, it is necessary to examine it, to analyze it, to explore its assumptions and arguments so as to be better able to refute them and to explain to others how and why they fall short of what our human dignity demands. A Catholic university should bring faith and reason, as well as human experience and reflection to bear on the issues raised by the monologues, so as to respond to them in a way that safeguards and promotes the dignity of the human person. The monologues have become, in fact, a cultural phenomenon, and a Catholic university could have a fine contribution to make in analyzing why that has

happened, what the appeal of the play is, and why the answer to the desecration of women that sexual abuse and violence constitute cannot be the perhaps less obvious but more insidious desecration of women that many of the monologues depict." — Lisa Everett, in a letter to Bishop D'Arcy, Feb. 1, 2006.

I am always impressed when I visit the Grotto of Our Lady at Notre Dame by the many students, who pause there in prayer. Let us all turn to Mary, the patroness of Notre Dame and of our diocese, asking her to help Father Jenkins and her university through this difficult and historic moment, towards the light that is Jesus Christ who said, "I am the way, the truth and the life."

I regret the sponsorship of this play by Notre Dame again this year, and pray it will be the last time.

CARTOON

CONTINUED FROM PAGE 1

ple, shows Mohammed in a turban shaped as a bomb.

In separate statements, two Vatican officials also denounced the cartoons.

Archbishop Michael Fitzgerald, president of the Pontifical Council for Interreligious Dialogue, told Vatican Radio that the ongoing demonstrations show how deeply Muslims have been offended by the depictions of their Prophet.

"We shouldn't diminish the love and respect Muslims have for their prophet Mohammed. This is very important for them and therefore cannot be the object of derision or ridicule," he said.

The archbishop added that violent reactions to such offenses are not justified.

Cardinal Achille Silvestrini, a leader for many years in the Vatican's diplomatic service, said the cartoons had offended millions of Muslims and demonstrated a growing trend to make fun of religious symbols in general.

"Freedom of satire that offends the sentiments of others becomes an abuse — and in this case it has affected the sentiments of entire populations in their highest symbols," the cardinal told the Italian newspaper *Corriere della Sera* Feb. 3.

The cardinal said Christianity has similar sensitivities.

"One can understand satire about a priest but not about God. With reference to Islam, we could understand satire on the uses and customs and behavior, but not about the Quran, Allah and the Prophet," he said.

The cardinal said secular soci-



CNS PHOTO/ALI JAREKJI, REUTERS

Jordanian Islamists shout slogans during a demonstration in Amman, Jordan, Feb. 3 against the publication of cartoons in European newspapers depicting the prophet Mohammed.

eties should not assume a right to offend religious sentiments. He noted that many countries consider it illegal to offend their national flag and asked, "Shouldn't we consider religious symbols on an equal level with the symbols of secular institutions?"

Msgr. Aldo Giordano, general secretary of the Council of European Bishops' Conferences, told Vatican Radio Feb. 3 that this type of satire was a type of vulgarity that goes against human rights.

"I see that the entire Christian world is very saddened and pained by satire of this type, aimed at the brothers of another religion," he said.

At the same time, he said it was important not to overreact and "not make it an occasion for a clash of civilizations."

"We should be able to transform offenses in an occasion of greater solidarity," he said.



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

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Informed consent legislation to reduce abortions advances

BY BRIGID CURTIS AYER

INDIANAPOLIS — Indiana's informed consent law may reduce abortions if a bill, which passed the Indiana House of Representatives (70-30), becomes law.

House Bill 1172, a bill the Indiana Catholic Conference (ICC) supports, requires that before an abortion, women be given information that the fetus may feel pain and that after 20 weeks an anesthetic for the fetus may be available. It also changes the informed consent statute to require written information about adoption alternatives and physical risks concerning abortion. Also the written information must include the statement that life begins at fertilization.

Rep. Tim Harris (R-Marion), author of the bills said, "As more information has become available and agreed upon by those in the scientific and medical community, it becomes evident when you look at Indiana's informed consent law, that it is lacking important evidence.

"In making this difficult decision, a mother should know all the facts," said Rep. Harris. "There is evidence from fetal surgery that the baby feels pain. The hope is that when the mother does realize that, she may change her mind about the abortion.

"The other really important part of the bill requires that written information about adoption options be provided to the mother as well as physical risks to abortion. And the bill defines that human life begins at fertilization," said Rep. Harris.

Rep. Eric Turner (R-Marion) who has co-authored the bill, said, "I think it is only right to provide this information to women who are considering an abortion, because choosing the procedural steps to have an abortion has many physical and emotional risks. I also hope that by providing this information, women will understand that there are other options beyond ending the life of the unborn child."

Rep. Robert Bischoff (D-Greendale) and Rep. Troy Woodruff (R-Vincennes) are also co-authors of HB 1172.

"The number one goal of this bill is education," said Sen. Jeff

Drozda (R-Westfield), Senate sponsor of HB 1172. "People need to understand there's a baby involved and the baby will feel pain."

Sen. Drozda said he is uncertain whether or not the bill will receive a hearing or pass the Senate. For this reason Sen. Drozda said, "I would encourage your readers to contact their state senators and tell them they want HB 1172 to get a hearing, and they expect them to support the bill. This is an issue where legislators will respond to their constituents." Sen. Drozda is a parishioner of St. Maria Goretti, Westfield. Sen. Mike Delph (R-Carmel) and Sen. Allie Craycraft (D-Selma) are cosponsoring HB 1172.

Last month, Glenn Tebbe, executive director for the Indiana Catholic Conference testified in support of HB 1172 before the House Public Policy Committee, said, "Because the effect may be to reduce abortion, ICC supports HB 1172. Support for the bill does not imply support or approval of the practice of abortion or that providing an anesthetic makes the practice acceptable. ICC abhors the reason and necessity of the law — abortion itself. Each life is sacred and created in the image of God. All life is to be protected."

Groups that also testified in support of HB 1172 primarily based on moral grounds included Advance America, the Indiana Family Institute and Indiana Right to Life. Groups testifying in opposition to HB 1172 primarily based on the arguments of privacy and reproductive rights included Planned Parenthood, the Jewish Community Relations Council (JCRC), Indiana National Organization of Women (INOW) and the Indiana Civil Liberties Union (ICLU).

Kristi Barnett, one of the Indiana regional coordinators for Silent No More Awareness Campaign (SNMAC), a ministry for post-abortive women, said, "Silent No More does not have an official position on this bill, however my comments reflect my experience as a post-abortive woman and the wisdom gained from working with others healing from their abortions."

Barnett, who attends St. John the Apostle Catholic Church in

Bloomington, said, "One of the most important components of this bill is the clause that requires the mother be informed that life begins at fertilization. I have heard countless testimonies from women that were told it was simply 'a clump of cells' and not a real baby. Many of them have stated that if they had only known the truth that life begins at conception they would not have chosen abortion. This aspect of the bill would effectively undermine the abortion industry's deceitful tactic of denying the humanity of the baby," said Barnett.

In 2003, the Indiana State Department of Health reported there were 11,458 abortions performed in Indiana. Mothers between the ages of 20 to 24 years old accounted for the largest percentage, 35.7 percent, or 4,087 abortions. Nearly 2,500 abortions or 21.6 percent were from mothers in the 25 to 29 age group. Sixty-three percent of the mothers in Indiana who had abortions were Caucasian, 27.4 percent were African American, 6.4 percent were Hispanic and 3.2 percent of mothers their race was unknown. Nearly 80 percent of Indiana abortion recipients were not married compared to nearly 15 percent who were.

Abortion resources

To view the full report of Indiana abortions from years 1999 to 2003 go to the Indiana State Department of Health's Web page at www.in.gov/isdh/index.html click on "Data & Statistics," then click on "Induced Terminated Pregnancies" for abortion information. For more facts on abortion go to abortion facts Web page at www.abortionfacts.com and Silent No More Awareness Campaign Web page www.silent-nomoreawareness.org

How to contact your state legislator

The following Web site can help you identify your legislator and provide some easy ways of making contact: www.in.gov/apps/sos/legislator/search/

Confirmation schedule announced for spring

Date	Time	Parish	Bishop
Feb. 5	3 p.m.	Holy Cross, South Bend St. Stanislaus, South Bend (at Holy Cross)	D'Arcy
Feb. 12	1:30 p.m.	St. Charles Borromeo, Fort Wayne	D'Arcy
Feb. 17	7 p.m.	St. Therese, Fort Wayne	D'Arcy
Feb. 18	5:30 p.m.	St. Mary, Bristol	D'Arcy
March 21	7 p.m.	St. Anthony, Angola	D'Arcy
March 22	7 p.m.	Immaculate Conception, Auburn	Houck
March 23	7 p.m.	Queen of Angels, Fort Wayne	Houck
March 25	5 p.m.	St. Joseph, Fort Wayne	Houck
March 26	1:30 p.m.	St. Elizabeth Ann Seton, Fort Wayne	Houck
March 27	7 p.m.	St. John the Baptist, New Haven	Houck
March 28	7 p.m.	Combined confirmation for: Queen of Peace, Mishawaka St. Stanislaus, New Carlisle St. Bavo, Mishawaka Holy Family, South Bend (at St. Matthew Cathedral)	Houck
April 5	7 p.m.	St. Joseph, Bluffton St. Mary Assumption, Decatur (at St. Mary's)	D'Arcy
April 19	7 p.m.	St. Mary, Huntington Ss. Peter & Paul, Huntington (at St. Mary's)	D'Arcy
April 20	7 p.m.	St. Michael, Plymouth	D'Arcy
April 21	7 p.m.	St. Gasper, Rome City St. Joseph, LaGrange (at St. Gasper)	D'Arcy
April 23	2:30 p.m.	St. Pius X, Granger	D'Arcy
April 24	7 p.m.	St. Matthew Cathedral, South Bend Corpus Christi, South Bend (at St. Matthew Cathedral)	D'Arcy
April 26	7 p.m.	Most Precious Blood, Fort Wayne	D'Arcy
April 27	7 p.m.	St. Vincent de Paul, Fort Wayne	D'Arcy
April 28	7 p.m.	St. Rose of Lima, Monroeville St. Louis Besancon, New Haven (at St. Rose)	D'Arcy
April 29	11 a.m.	St. Mary of the Lake, Culver	D'Arcy
May 1	6:30 p.m.	St. Thomas the Apostle, Elkhart St. John the Evangelist, Goshen (at St. Thomas)	D'Arcy
May 4	6 p.m.	St. Joseph, Hessen Cassel	D'Arcy
May 5	7 p.m.	St. Mary, Avilla Immaculate Conception, Kendallville (at St. Mary)	D'Arcy
May 7	2 p.m.	Group confirmation for: Cathedral, Fort Wayne St. Paul Chapel, Clear Lake St. Mary, Fort Wayne St. Henry, Fort Wayne St. Robert Bellarmine, North Manchester Sacred Heart, Fort Wayne St. Paul of the Cross, Columbia City (at Cathedral of the Immaculate Conception)	D'Arcy
May 8	7 p.m.	Group confirmation for: St. Joseph, Roanoke St. Aloysius, Yoder St. John Bosco, Churubusco Immaculate Conception, Ege St. Patrick, Fort Wayne St. Catharine, Nix Settlement (at Cathedral of the Immaculate Conception)	D'Arcy
May 10	7 p.m.	Our Lady Good Hope, Fort Wayne	D'Arcy
May 11	7 p.m.	St. Mary Assumption, South Bend St. Jude, South Bend (at St. Jude)	D'Arcy
May 12	7 p.m.	St. John the Baptist, South Bend	D'Arcy
May 13	5:30 p.m.	Little Flower, South Bend	D'Arcy
May 14	4 p.m.	Christ the King, South Bend	D'Arcy
May 15	7 p.m.	St. Jude, Fort Wayne	D'Arcy
May 18	7:30 p.m.	St. John the Baptist, Fort Wayne	D'Arcy
May 21	6 p.m.	St. Anthony, South Bend	D'Arcy
May 22	7 p.m.	St. Adalbert, South Bend St. Casimir, South Bend (at St. Adalbert)	D'Arcy
May 23	7 p.m.	St. Francis Xavier, Pierceton Sacred Heart, Warsaw (at Sacred Heart)	D'Arcy
May 25	7 p.m.	St. Patrick, Walkerton	D'Arcy
May 26	7 p.m.	St. Joseph, South Bend Sacred Heart, Notre Dame (at St. Joseph)	D'Arcy
May 31	7 p.m.	Combined confirmation for: Sacred Heart, Lakeville St. Joseph, Mishawaka St. Monica, Mishawaka (at St. Matthew Cathedral, South Bend)	D'Arcy
June 3	4:30 p.m.	Adult confirmation St. Matthew Cathedral, South Bend	D'Arcy
June 4	11:30 a.m.	Adult confirmation Cathedral of the Immaculate Conception, Fort Wayne	D'Arcy
June 9	6:30 p.m.	St. Vincent de Paul, Elkhart	D'Arcy
June 10	5 p.m.	St. Dominic, Bremen	D'Arcy
June 12	7 p.m.	St. Patrick, Ligonier Blessed Sacrament, Albion (at St. Patrick)	D'Arcy



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Forever Learning Institute begins 30th year

SOUTH BEND — Forever Learning Institute, whose sole mission is to improve the quality and dignity of senior citizens' quality of life through continual intellectual challenge, spiritual reflection and social interaction, will open its doors for the 30th successive year on Feb. 20.

Established by Father Louis Putz, CSC, who found retirement somewhat boring without any interaction, Forever Learning Institute has been an exemplary program for senior citizens in the South Bend area.

It has no report cards for its students, who pursue, in its over 70 classes, areas including history, theology, arts, language, finances, science, line dancing, painting and ceramics.

Joan Loranger, whose background includes a history of both administration and teaching, will begin her second successive year as executive director. Students can select their own types of classes, which will continue through May 12. Seniors who have not completed a high school education can take classes to complete honors for a GED.

Forever Learning Institute's volunteer teachers range from professionals who have taught at the University of Notre Dame, Saint Mary's College and Indiana University at South Bend to civic leaders, politicians and priests.

Father Roman Ladewski, CSC, who grew up in South Bend and has served in several parishes, is the eldest of all the instructors and will teach in Global Connectedness. — EJD

South Bend Knights get worldwide attention

SOUTH BEND — A photograph of the Knights of Columbus, Santa Maria Council #553 has garnered world attention on the Knights of Columbus Web site in support of right to life.

Members of the council attended the annual Right to Life March in Washington, D.C., in January.

A photo shows the Santa Maria Council #553 banner being carried in the march.

Council members who attended the march were District Deputy Vince Feck, Terry Riordan, Art Leinen and Art Leinen Jr.

The photo may be viewed at www.kofc.org. — EJD

Saint Mary's professor wins book award

NOTRE DAME — A book written by Sean Savage, political science professor at Saint Mary's College, won a 2005 CHOICE Outstanding Academic Title Award. CHOICE, which provides book reviews for academic libraries, honored fewer than 10 percent of the 6,964 titles reviewed in 2005.

Savage's book, "JFK, LBJ, and the Democratic Party," is a comprehensive account of John F. Kennedy's and Lyndon B. Johnson's leadership of their political party in the 1960s.

AROUND THE DIOCESE

SCHOOL CHOIRS COMBINE TO SING NATIONAL ANTHEM



LOIS WIDNER

A group of 26 Catholic school students perform at the Quality Dining-sponsored You-Can-Lend-A-Hand night at the Allen County War Memorial Coliseum on Jan. 22. The students sang the national anthem, directed by Lois Widner, principal of St. Joseph-St. Elizabeth Ann Seton School in Fort Wayne, before the hockey game against the Rockford IceHogs at the coliseum.

CHOICE staff selects titles "for their excellence in scholarship and presentation, the significance of their contribution to the field and their value as important," according to information released by SUNY Press, publisher of Savage's book. CHOICE reviews reach almost every undergraduate college and university library in the United States.

Quality Dining and Notre Dame basketball united for You-Can-Lend-A-Hand Night

MISHAWAKA — Quality Dining, Inc.® and the University of Notre Dame Women's Basketball team sponsored the seventh annual You-Can-Lend-A-Hand Night on Feb. 7, during the game against Villanova.

This event was held to thank local Catholic elementary school students participating in the You-Can-Lend-A-Hand fund-raising program.

To kickoff the night's activities, a group of 11 Catholic school students sang the national anthem directed by Joe Higginbotham, director of liturgy and music at St. Bavo in Mishawaka. Additional highlights took place during the 16-minute time-outs of both halves when over 150 Catholic elementary school cheerleaders cheered alongside the Notre Dame cheerleaders. The elementary school cheerleaders showed off skills learned while participating in a Cheerleading Clinic held by

the Notre Dame Cheerleaders.

Quality Dining, Inc.® recognized the winner of the You Can Lend A Hand classroom poster design contest at the 12-minute time-out of the first half. The winner, Jillian Saros, an eighth grader at St. Bavo Elementary School in Mishawaka, was presented with a framed copy of her poster design along with gift certificates to Burger King®, Chili's Grill & Bar®, and Papa Vito's Italian Kitchen®.

You-Can-Lend-A-Hand has been established as an integral part of the fundraising efforts of Catholic schools in the Diocese of Fort Wayne-South Bend. The You-Can-Lend-A-Hand programs have raised over \$6.5 million for area Catholic schools. The schools have utilized profits from the fundraiser to upgrade classroom and playground equipment, computer software, library books and capital improvements.

You-Can-Lend-A-Hand Night is just one part of the You-Can-Lend-A-Hand fund-raising program sponsored by Quality Dining, Inc.® On Jan. 23, Quality Dining, Inc.® hosted the annual Catholic Schools Week luncheon to celebrate Catholic education in the South Bend area. Light of Learning recipients were honored for their work in area Catholic schools during the luncheon. The program also includes the All Schools Mass on March 8 and the sale of the You Can Lend A Hand coupon books now through Feb. 17.

Mission lecture to be held at Moreau Seminary

NOTRE DAME — The second annual Holy Cross Mission Lecture at Notre Dame will be held at the Moreau Seminary Auditorium, Notre Dame, on Sunday, March 5, at 7:15 p.m. Father Carl Starkloff, SJ, will speak on "The Word of God is not Chained: Images for Mission in Cultures." His talk will be followed by brief reflections from two respondents, a discussion with the speakers on the challenges of mission today and a reception.

Father Starkloff is professor emeritus of Regis College, Toronto, and has taught cultural anthropology and theology both there and at St. Louis University, where he was also vice president for Mission and Ministry. He spent several years as pastor and teacher among the Arapaho and Shoshone people of Wyoming and for 18 years he conducted ministry training programs for the native population in Ontario. His current interests include inculturation, inter-religious dialogue and a theology of mission in the context of pluralism. His latest book is "A Theology of the In-Between: The Value of Syncretic Process" (Marquette University Press, 2002).

The evening is planned to assist those who wish to deepen their reflection on the mission dimension of Christian life and service. All are invited. For more information or directions to

Moreau Seminary, call the Holy Cross Mission Center at (574) 631-5477.

St. Joseph, St. Catherine hold mission Feb. 19-22

ROANOKE — St. Joseph Parish, Roanoke and St. Catherine's Parish, Nix Settlement, will be holding a Parish Mission Feb. 19-22. It will be from 7-8 p.m. each of these evenings at St. Joseph Catholic Church, 641 N. Main St., Roanoke. Morning sessions will be Monday through Wednesday at 8:45 a.m.

The theme of the mission is "Eucharist: The Everlasting Covenant" chosen in accordance with the diocese's continuing the Year of the Eucharist until June and the belief in Christ's everlasting covenant with his people.

Speakers will be:

- Father Daryl Rybicki from St. John the Baptist in Fort Wayne speaking on "Table of Real Presence" on Sunday, Feb. 19.

- Father Ronald Rieder, OFM, Cap., from Ss. Peter and Paul in Huntington speaking on "Table of Unity and Love" on Monday, Feb. 20.

- Father Edward Erpelding from St. Joseph-Hessen Cassel speaking on "Table of Forgiveness" on Tuesday, Feb. 21. The sacrament of reconciliation will also be available that evening.

- The mission will conclude with the celebration of holy Mass with Bishop John M. D'Arcy on Wednesday, Feb. 22.

Food will be served each evening following the talks except the evening of reconciliation. Babysitting will be available.

Morning sessions will begin at approximately 8:45 a.m. following Mass at 8 a.m. Ginny Kohrman from the Office of Spiritual Development-Evangelization will be the speaker at these sessions.

Knights, Masons hold Lenten event series

SOUTH BEND — The traditional Lenten breakfasts cosponsored by the Scottish Rite Masons and the Knights of Columbus will be a series of events this year, two at the Masonic temple and two at the Santa Maria Council 553 in downtown South Bend.

The first will be at 9 a.m. Saturday at the Masonic temple. Others will be March 18 at the K of C Council, and Saturday, March 24, at the K of C and Saturday, April 1, at the Masonic Temple.

Special speakers and Scripture readings will be featured at the events. The two fraternal organizations have gathered together for nearly 59 years for these fellowship gatherings during the season of Lent.

Harold Mabold of the Masons and Kent Hizer are serving as cochairman. — EJD

Correction

Due to a photo editing error in the Feb. 5 issue, a photo in the sesquicentennial series described as being from the main altar at St. Vincent de Paul Church in Elkhart is actually from the Blessed Sacrament Adoration Chapel at St. Thomas the Apostle Parish in Elkhart.



A shackled Marvin Bieghler speaks during his clemency hearing at Indiana State Prison in Michigan City Jan. 20. While on death row Bieghler joined the Catholic Church and received the sacraments at Indiana State Prison Jan. 26, about eight hours before he was executed Jan. 27.

Hours before his execution, Bieghler joins Catholic Church

BY MARY ANN WYAND

MICHIGAN CITY — Indiana death row inmate Marvin Bieghler joined the Catholic Church and received the sacraments at the Indiana State Prison in Michigan City, on Jan. 26, about eight hours before he was executed for the 1981 murders of Tommy and Kimberly Miller at their mobile home near Russiaville.

Bieghler was executed early on Jan. 27 about 90 minutes after the U.S. Supreme Court overturned a stay of execution by the 7th U.S. Circuit Court of Appeals that allowed him to appeal his capital sentence by challenging the legality of lethal injection.

Earlier on Jan. 26, U.S. Supreme Court justices rejected a similar appeal by Florida death row inmate Clarence Hill, who also claimed that lethal injection is unconstitutional, causes pain and is cruel and unusual punishment.

Also on Jan. 26, Indiana Gov. Mitch Daniels denied Bieghler's clemency petition requesting life in prison without parole.

Bieghler admitted that he was a drug dealer, but denied killing the Millers in rural Howard County.

Holy Cross Father Thomas McNally of South Bend, who has served as a volunteer Catholic chaplain at the state penitentiary for three years, said Bieghler asked to be received into the Catholic Church.

Father McNally said he spent time with the 58-year-old Marine Corps veteran — who fought in the Vietnam War — during the

afternoon and early evening on Jan. 26 while the stay of execution was still in effect.

"I was not at the execution," Father McNally said. "When I left the prison, the stay was still in effect."

Bieghler was a Christian and had been baptized, Father McNally said. "I received him into the Catholic Church at 4:30 p.m. at his request. He received the sacrament of penance at that time. I heard his confession in a more private mode. Later in the evening, he received the sacrament of the Eucharist and sacrament of the sick — the last rites — in the holding cell while his attorney and two guards were present."

Father McNally said that during the weeks before Bieghler's execution he had urged the inmate to consider joining the Catholic Church.

"As the time grew closer, he became interested in it and asked to be received into the church," the priest said. "He was preparing to go home to God. He was certainly ready to go to God and seemed to be very calm about whether the execution was going to happen or not. As far as he was concerned, if the stay of execution remained in place, that was fine with him. But if it didn't, if it was overruled — as it was — that was fine with him, too."

Bieghler's written statement released by the prison said, in part, "I believe in God, country, (the Marine) Corps. Death before dishonor. To my son, grandkids and step-kids, you will always have a piece of my heart."

Josephinum to host Irish Fest

BY BOB J. LINGERICH

COLUMBUS, Ohio — The Pontifical College Josephinum in Columbus, Ohio, will host its first Irish Festival on Saturday, March 4. This event promises to be an evening full of family fun, complete with authentic Irish music, dancing and cuisine. The idea for the event is that of Father Patrick Manning, the Josephinum's vice rector. He realized that, although the seminary was able to provide its students with basic necessities such as food and heat, it had no discretionary funds to meet more personal needs.

"For example," Father Manning said, "a seminarian may need some help buying textbooks for the semester or assistance in buying vestments for when he ministers at Mass. Wouldn't it be great if the seminary itself had a way to address this or other unforeseen needs?"

Commenting upon the diversity of dioceses represented at the Josephinum, Father Manning added, "We have students from all across the United States, and as far away as South America and Asia. Distance shouldn't keep them from being able to get home for Christmas or even a family emergency." That's why the festival will be devoted to collecting funds specifically for seminarians in need.

The Irish Fest has been envisioned not only as a fundraiser,

but also as a community-builder and a way that the Josephinum can open its doors to the surrounding neighborhood by organizing and hosting a one-of-a-kind celebration.

Already the seminarians have experienced a deepening brotherhood as they've worked with people in the community planning, publicizing and preparing decorations and music for the festival.

"We've got guys painting banners, writing articles, lined up to move tables and chairs and collect tickets ... We've even got the guys in the Irish band practicing," said Will Egan, a senior from the Diocese of Cincinnati.

Will is a member of Easter Rising, the seminary's own Irish band. Along with Easter Rising, appearing at the Irish Fest will be two outstanding bands: The Kells and The General Guinness Band. As an added attraction, The Shanahan Irish Dancers have volunteered their time and talents; dressed in authentic Irish costumes, their presence will surely bring a bit of the Emerald Isle to the seminary grounds.

For those interested, free ceili dancing lessons will be offered by Jim Keenan from 3-4 p.m. Saturday afternoon. Similar to



BOB LINGERICH

American square-dancing, Irish ceili dances combine traditional folk songs, called commands, and couples in lines and short sets. With knowledge of a few basic steps, anyone can enjoy this traditional dance.

Mass, presided over by the Josephinum's rector, Msgr. Paul Langsfeld, will be celebrated at 5 p.m. in St. Turibius oratory, the main chapel at the Josephinum. The music, while respecting the solemnity due to the first Sunday of Lent, will bear a noticeably Celtic character.

The festival itself begins in the seminary's gymnasium at 6 p.m. The Kells, a Celtic trio, will start the evening out on a fine note. Easter Rising performs at 7:30 p.m., and The Shanahan Dancers and The General Guinness Band take the stage at 8 p.m. Speaking of Guinness, this most Irish of drinks will be available along with other food and drink.

Tickets are now on sale, \$12 prepay or \$15 at the door, but space is limited. For those wanting to spend the night, special rates are available from hotels nearby. Please make your reservations today by calling (614) 885-5585.

Bob J. Lingerich is a third-year seminarian from the Diocese of Fort Wayne-South Bend studying at the Pontifical College Josephinum. He has played an active role in the planning of Irish Fest.

MEDICAL CENTER PREPARES TO BREAK GROUND



SISTER MARGIE LAVONIS, CSC

A pre-groundbreaking celebration for Saint Joseph Regional Medical Center's (SJRMC) new Edison Lakes facility was held Jan. 31 at the Windsor Park Conference Center. The official groundbreaking will be March 19 at the site.

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Postulator says French nun's cure could be miracle for Pope John Paul

ROME (CNS) — The Polish priest charged with shepherding Pope John Paul II's sainthood cause said he believes the healing of a French nun suffering from Parkinson's disease could be the miracle needed for the pope's beatification. Msgr. Slawomir Oder, postulator of the cause, announced on Italian radio in late January that he had chosen the case of the French nun from among the many apparently miraculous healings people from around the world had reported to him. He told Catholic News Service Jan. 31 that the case involved a French religious who had been diagnosed with Parkinson's when she was "very young; it was a precocious onset." Pope John Paul had suffered from Parkinson's, a progressive disease that attacks the nervous system.

Polish bishops say Pope Benedict to visit in May

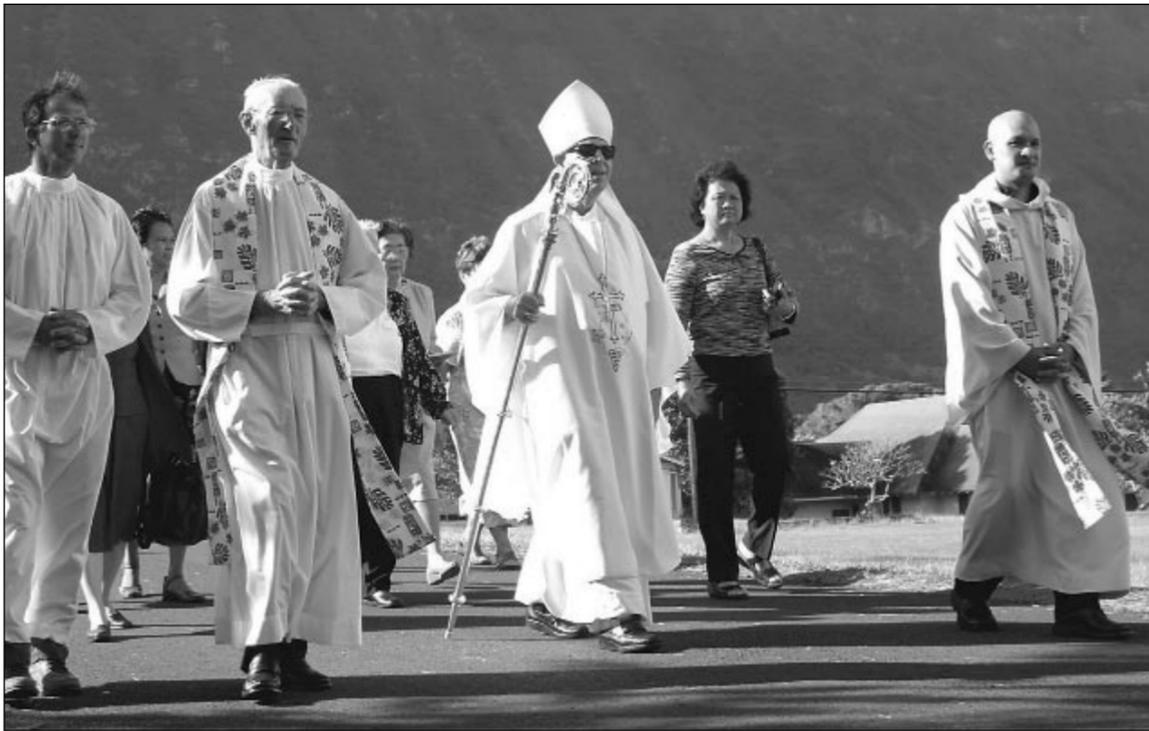
VATICAN CITY (CNS) — The Polish bishops' conference announced that Pope Benedict XVI would visit Poland May 25-28. Vatican Radio reported Feb. 1 that the bishops announced the pope would visit Warsaw; the Marian shrine at Czestochowa; Wadowice; Krakow; Auschwitz, the former Nazi concentration camp; and Kalwaria Zebrzydowska, a 400-year-old shrine dedicated to Christ's passion and Mary's compassion. Pope John Paul II was born in Wadowice and served as an auxiliary bishop and archbishop of Krakow before being elected pope. The Kalwaria Zebrzydowska shrine, located about 30 miles outside Krakow, was a place the future Pope John Paul visited as a boy with his father.

Cardinal promises change in sex abuse policies after new cases

CHICAGO (CNS) — A contrite Cardinal Francis E. George promised changes Feb. 2 in the way the Archdiocese of Chicago handles allegations of sexual abuse by priests after removing two pastors from their parishes in the past month. The archdiocese pledged to find a way to temporarily take priests who are accused of sexual abuse out of parish situations before officials even evaluate whether the charges are credible and to work with the Illinois Department of Children and Family Services every time a priest is accused — even if the abuse allegedly occurred decades earlier. The cardinal said at an earlier news conference that the archdiocese had no mechanism to remove Father Daniel J. McCormack as pastor of St. Agatha Parish after police launched an abuse investigation against him because the alleged victim did not make a statement to church officials. The cardinal said at the Jan. 28 news conference that he will ask other bishops for input on what to do in such situations at the March meeting of the Catholic Conference of Illinois and bring it up to the U.S. Conference

NEWS BRIEFS

HAWAIIAN CHURCH CELEBRATES FEAST OF MOTHER COPE



CNS PHOTO/PATRICK DOWNES, HAWAII CATHOLIC HERALD

The bishop of Hawaii leads a procession to St. Francis Church for Mass in Kalaupapa, Hawaii, Jan. 22, the eve of the feast of Blessed Mother Marianne Cope. The nun, who cared for leprosy patients in a remote part of Molokai island, was beatified at the Vatican May 14. Pictured in front from left are altar server and Kalaupapa resident Randall Watanuki; Sacred Heart Father Joseph Hendriks, pastor of St. Francis; Honolulu Bishop Larry Silva; and Sacred Heart Father Khanh Hoang.

of Catholic Bishops, which he serves as vice president. Another Chicago priest, Father Joseph Bennett, pastor of Holy Ghost Parish in South Holland, was "temporarily withdrawn" from his parish in early February while the archdiocese's independent Professional Responsibility Review Board continued its inquiry into his alleged sexual misconduct 35 years ago with minor girls.

U.S. Archbishop Foley has nonmalignant tumor, kidney removed

ROME (CNS) — U.S. Archbishop John P. Foley, president of the Pontifical Council for Social Communications, underwent surgery Feb. 3 to remove a nonmalignant tumor, but said that, "unfortunately, they also had to take out my kidney." The archbishop, who was to remain at Rome's Gemelli hospital at least until Feb. 8, told Catholic News Service Feb. 6 that although he felt "a little bleak" right after the surgery, he was improving quickly. The most surprising thing, he said, was how much attention the operation got on Catholic news sites and blogs, or Web logs. Archbishop Foley, 70, said a blood test he had in the United States showed something wrong, but it was only after further tests and a CT scan that the kidney tumor was diagnosed. A native of Philadelphia, he had been editor of the *Catholic Standard & Times*, the archdiocesan newspaper. Pope John Paul II named him an archbishop and president of the

Pontifical Council for Social Communications in 1984.

Jordan's king talks Islamic moderation to evangelical Christian group

WASHINGTON (CNS) — King Abdullah II of Jordan took his efforts to promote moderation in Islam to the evangelical-dominated National Prayer Breakfast in Washington Feb. 2, earning a standing ovation with a speech that quoted the Bible as much as the Quran. He called upon people of faith to witness to its positive role in public life by being an example of "the principles transgressed by those who oppose us." "In every generation, people of faith are tested," King Abdullah said. "In our generation, the greatest challenge comes from violent extremists who seek to divide and conquer. Extremism is a political movement under religious cover. Its adherents want nothing more than to pit us against each other, denying all that we have in common," he continued. "We must therefore heed the words of the New Testament: 'Do not be overcome by evil, but overcome evil with good.'"

Prayers, support asked for Bishop Sheridan after sister is killed

COLORADO SPRINGS, Colo. (CNS) — The vicar general of the Colorado Springs Diocese asked Catholics to join him in prayer and

support for Bishop Michael J. Sheridan after the bishop's only sister was killed in an apparent murder-suicide. "The circumstances surrounding her tragic death compound the sorrow and sense of loss for our bishop, his mother, nephews and their families," said Father Donald F. Dunn in a Feb. 2 statement. "Our pledge to Bishop Sheridan is our prayer and support, not only in the present moment, but in the time ahead." The bishop has made no public comment about the deaths of his sister, Susan Lockrem, and her ex-husband, Lauren Lockrem, in Indianapolis Jan. 28. According to a report in *The Indianapolis Star* daily newspaper, police said Lauren Lockrem, 61, killed Susan Lockrem, 57, with a machete and a box cutter, then suffocated himself by putting a plastic bag on his head. The two reportedly had been divorced about six months.

Intelligent design belittles God, says Vatican Observatory director

WEST PALM BEACH, Fla. (CNS) — The director of the Vatican Observatory criticized intelligent design supporters as belittling God and making "her/him too small and paltry." Jesuit Father George Coyne said that intelligent design is not science and its view of a designer God is totally different from the Judeo-Christian understanding of God as a creator in which "everything depends upon God, or better, all is a gift from God." He called it

"unfortunate that, especially here in America, creationism has come to mean some fundamentalistic, literal, scientific interpretation of Genesis." Using the Bible "as a source of scientific knowledge will unduly complicate the debate over evolution," he said. Father Coyne spoke Jan. 31 at Palm Beach Atlantic University, an interdenominational Christian university with 3,100 students in West Palm Beach. He has headed the Vatican Observatory since 1978. A text of his talk was posted Jan. 30 on the Web site of Catholic Online. In a telephone conversation with Catholic News Service, he said he regularly uses the terms "her/him" and "she/he" to refer to God.

St. Paul Church in Orlando Diocese named a minor basilica

DAYTONA BEACH, Fla. (CNS) — Orlando Bishop Thomas G. Wenski celebrated a special Mass Jan. 25 after receiving the history-making news that Pope Benedict XVI designated St. Paul Catholic Church in Daytona Beach a minor basilica. "It is a great honor for the parish community and the diocese. The fact that a church is designated as a minor basilica is a great example not only of architecture, but a great example of what the liturgical and spiritual life of any parish community should be," Father Robert E. Webster, pastor, told *The Florida Catholic*, Orlando's diocesan newspaper. Basilica, based on the Greek words for royal and king, is a title bestowed by the pope on a church of historical and spiritual importance. The papal honor makes St. Paul the 60th church in the United States to be designated a minor basilica. It is the second church in Florida to receive the honor, after the Cathedral-Basilica of St. Augustine, designated in 1976. It is also the first basilica designated by Pope Benedict.

Ministers, teachers sound warnings about popular Web site

WESTFIELD, Mass. (CNS) — Most teenagers are more than familiar with the networking Web site MySpace.com and similar sites where teens post online journals, photos and thoughts and interests to share with others. As youth ministers and teachers become more aware of the growing Web phenomenon, many of them do not like what they see. Pat Sears, a youth minister in the Springfield Diocese, said that at the end of last summer he became acquainted with MySpace.com. An e-mail he received from a teen included a link to the site, which has a reported 32 million members and another 130,000 are being added each day. "The more I looked, the heavier my heart became. There was so much negativity. There were so many pictures that were inappropriate. They were very revealing," he told *The Catholic Observer*, Springfield's diocesan newspaper. Sears, a father of four young sons, wrote to the teens he knows through his youth ministry work and asked them to examine their own personal Web pages "through the eyes of faith."

Family Faith

Bring back the best moments of childhood We all know schedules are busy – between soccer practice, ballet lessons and music class, it’s often challenging for families to spend time together. Pick one night a week and make it family night – no excuses! Consider a classic movie night: pop popcorn and watch a movie that was one of your favorites growing up. Or play a board game or simply read part of a long book together.

Managing the resources God has provided: Tips on budgeting

The New Year is well underway. Many people have made resolutions to tame or improve their finances. Like all New Year resolutions, getting started is often the hardest part. The key to beginning is to recognize and internalize the true need for budgeting finances.

As Catholics, we are foremost called to stewardship, which includes the management of our finances. If we cannot manage our spending, we will not be faithful in giving to the Lord.

Luke, in 14:28, guides us through the budgeting process of our personal finances when he wrote, “Which of you wishing to construct a tower does not first sit down to see if there is enough for its completion?”

As we set about the business of constructing our daily lives, we need to know how to manage the resources that God has provided.

In their best-selling book, “The Millionaire Next Door,” Thomas Stanley and William Danko noted that successful financial management was found in households that were characterized by having someone in the home responsible for a budget. The authors observed that all too often people allowed their

income to define their budget. However, the people in this study became millionaires and maintained their affluent status by monitoring and controlling their expenses as well.

Personal budgeting can be accomplished by following these simple steps:

- Assemble the information. Gather three months worth of income and expense information. Pay stubs, credit card and utility bills along with mortgage, car and insurance payments should be included. Don’t forget to account for entertainment dollars as well.

- Settle on a time frame to begin. Adopting an annual format may seem too intimidating so start with a monthly or quarterly approach.

- Select a method. There are several easy-to-use tools from which to choose. Microsoft Money is a favorite of the tech savvy. Quicken and Microsoft Excel are also popular. Traditional columnar accounting worksheets also can work well for non-techies. Choose a method that will be easy to maintain.

- Take the information gathered and sort it into established categories. Be sure to adjust big items such as insurance for your

DOLLARS AND SENSE

BY KEITH E. DAVIS

budget period whether it is monthly or quarterly.

- Track your income and expenses. Collect receipts from all transactions. Don’t forget especially those from cash transactions. These add up quickly and often go unnoticed.

- Determine if your current income covers the expenses. If it does not, then expenses must be reduced. The categories will provide a clear look at the areas most easily adjusted.

- Revisit the budget frequently and adjust the targets as needed. Finally remember to budget a most important category — savings.

Keith E. Davis is president of STAR Wealth Management in Fort Wayne and a member of St. Vincent Parish, Fort Wayne.

Today’s Catholic begins a new feature in the family section to help parents “brush up” on Catholic vocabulary and strengthen its identity. The following words are taken from a list prepared by the Office of Catechesis. For additional reading, please refer to the index of The Catechism of the Catholic Church.

CHURCH TALK

A GUIDE TO CATHOLIC VOCABULARY

Words associated with the Bible

Acts of the Apostles — The Acts of the Apostles, written by St. Luke, is the fifth book of the New Testament. It tells the important stories of the early church beginning with Pentecost. It tells about apostles and followers of Jesus such as Peter, Paul and Barnabas, and how Christianity spread after Christ ascended into heaven.

Apostles — In the New Testament, Jesus had 12 apostles. An apostle is a person who is sent forth to preach the Gospel and to help others become close followers of Jesus.

Bible — The Bible is a book that contains, in writing, God’s word. Because it contains many smaller books, it is like a small library. It is divided into the Old Testament (46 books) and the New Testament (27 books). In the Old Testament are the stories of creation and covenant. The Ten Commandments can be found in either the Book of Exodus (Ex 20:2-17) or the Book of Deuteronomy (Deut 5:6-21). There is also the Book of Psalms, prayer poems prayed by Christ and still used today.

The New Testament has the four Gospels that tell about the life and work of Jesus. There is also the Acts of the Apostles written by Luke. It also has many epistles (letters), some of which are written by the Apostle Paul and the Book of Revelation.

Commandment — A commandment tells people how they should behave. God gave us the Ten Commandments, his law, to tell us how to live. The first three tell us how we should love God and the other seven are about loving our neighbor.

Covenant — A covenant is an agreement that exists between two parties. God established different covenants with his people in the Old Testament. One example is the love and partnership God made with Moses and his people. In the New Testament, Christ’s life, death and resurrection began the new covenant. The people who follow Jesus Christ believe in God’s steadfast love. Each baptized person who obeys God’s laws keeps this covenant relationship. God is eternally faithful. People, who have free will, can break this covenant with God by not obeying God’s will.

Knecht marks 25 years as Besancon librarian

BY MICHELLE CASTLEMAN

NEW HAVEN — Monica Knecht became the school librarian at St. Louis Academy in 1981 after her husband, Joe Knecht, “volunteered her” at a HASA meeting. Her sister-in-law, Charlotte Giant, was retiring, and Joe thought now that their 10th child, Kathryn, had graduated from eighth grade, Monica might need something to keep her busy.

Twenty-five years later, Knecht is still helping students “check out their books” each week, which is the part she loves most about her job. She has had many good helpers by her side, including Mary May for many years, Theresa Oberley and now Joanne Oberley.

Knecht says they quit doing

finances because “we aren’t here everyday to keep track of the books, and some of the students would like to sneak theirs back on the shelves without telling us.”

Knecht admits she “knew nothing” when she started this job and “has learned so much.”

Monica lost her first husband, Joe “Jake” Giant, in an automobile accident in 1952. She had four young children at the time. The oldest, Ann, was just three years old. She said mothers have it “much easier” today recalling those tough years raising babies with no indoor plumbing.

She then married her other, special Joe who was also a widower with little two boys. Their blended family of six grew by four more, and they will celebrate their 46th wedding anniversary this year.

The Knechts have 20 grandchildren and three great grandchildren, which includes a little girl adopted from China.

Monica was born in the home in which she currently resides on Rorick Road. Her parents were Justin and Emma Lomont. She was the 10th child of her mother’s 11 pregnancies, with a baby sister, Carolyn Ann, who is eight years younger.

Monica (“Mick”) attended St. Louis Academy and Central Catholic High School. She went on to St. Joseph School of Nursing and joined the Cadet Corp. She had plans to join the Navy, but did not have to serve because the war ended. She worked at Adams County Hospital and on and off at various companies in occupational health while raising her family.

She was a member of St. Henry Church and St. Jude before moving back to St. Louis Besancon in 1975. Her youngest three children attended the academy.

Monica is a member of the St. Louis Academy rosary sodality, and her husband, Joe, can still be seen volunteering on electrical (or any other) projects around the church.

Over the years, Knecht has traveled to California, Hawaii, Jamaica and Bermuda, to name a few. She always thought it would be nice to visit England, but her traveling days are through except to visit her children and grandchildren who live all over the United States: Oklahoma, Arkansas, Tennessee, Pennsylvania, Ohio, Maine, Massachusetts, Chicago and Indianapolis.



MICHELLE CASTLEMAN

Monica Knecht has been the librarian at St. Louis Academy, Besancon, in rural New Haven, for 25 years. Her husband, Joe, volunteered her for the job at a HASA meeting.

Conversing with your friend, the Lord God

It was just another ordinary reading period in Mrs. Grell's first grade class at St. Mary School. As I observed her class, some students were reading aloud in a circle with the teacher. Other little minds were also hard at work, doing written assignments at their desks or hands-on activities at learning centers scattered around the perimeter of the room.

In a sunny nook near the window, a child was speaking in enthusiastic low tones into an old telephone that I knew was not connected to any phone service. After he finished, other students took turns, one by one, eagerly chatting away.

When the children went out for recess, I commented to Mrs. Grell how cute they were pretending to talk on the phone.

"Oh, they're not pretending," she insisted, with a coy smile on her face. "That's the phone they use to call God."

Mrs. Grell explained that she wanted the children to grow up knowing they could tell God anything — and the phone was one way to accomplish this end. When you are worried, she told them, you can tell God what you are worried about. When you are having a wonderful day, talk with God about it. Even if there is something you feel you can't tell your mommy or daddy, you can still confide in God. I was particularly moved with how Mrs. Grell handled the upset of the class on a day when the name-calling, pushing each other and tattling got out of hand on the playground. After discussing together what happened, she would gently but firmly suggest that the children slip over to the phone sometime in the afternoon to tell God what happened and what they might do differently next time.

I suspect many of us adult Catholics might learn something

from the spontaneity and simple trust of these first graders. Often we are afraid to let God know our true feelings. Will God really love us if we reveal our deeper side? Is it crazy to talk freely to God? Or somehow disrespectful?

The struggle to speak openly and honestly with God is not a new one. In the 18th century, St. Alphonsus de Liguori wrote a short work addressing this problem. In "A Way of Conversing Continually with God as with a Friend," St. Alphonsus insists that although God is "infinite majesty," it is nevertheless God's desire that we approach him with the familiarity we would use when talking with a treasured friend. We can do this because of God's great love for us. "Consider that you have neither friend nor brother, not father or mother, spouse or lover who loves you more than God does," he writes.

St. Alphonsus reminds us that

God dwells in the depths of our hearts. We are to develop our prayer life by talking to God within ourselves during the course of the day in the same way we would talk to a friend. When good things are happening, tell God of your gratefulness. When you see someone suffering, bring their needs before God in that moment. Each time you begin any task, offer it to God and pray for his guidance. When you are lying awake at night, he says, remember that God is as close to you as your pillow.

No topic is off limits with God. Do not hesitate to tell God of your sufferings from illness, temptation, persecution or other problems. If you feel at the end of your rope, St. Alphonsus says it does no harm to gently complain to God, asking for assistance. When you fall into sin, do not hang back, but rather immediately run to God, asking for forgiveness and trusting in divine mercy.

THE PRAYERFUL HEART

BY JULIE McCARTY

Finally, St. Alphonsus says it is a big mistake to "enter God's presence like a slave who, ashamed and full of fear, comes trembling with terror into the presence of a prince." God desires we come to him with confidence and an open heart — in short, like the trusting, un-self-conscious first graders in Mrs. Grell's class.

Julie McCarty is a freelance writer from Eagan, Minn. with a master degree in Catholic theology.

A fruitful life that in the end was all too brief

BY LISA M. PETSCHÉ

The start of another calendar year is traditionally a time for new beginnings. In our family, though, it turned out to mark an ending this time.

My husband's mother, who had appeared fine on New Year's Eve and was to join us for a special dinner the next evening, suddenly fell ill on New Year's morning. By mid-afternoon she was in a hospital intensive care unit. A long, sleepless night followed, our emotions alternating between hope and despair.

Unbelievably, Jean died, shortly before dawn, the victim of an insidious infection that had spread throughout her body.

The hardest part of all, after the initial wave of grief and shock, was breaking the news to our children. My husband and I knew that, like us, they'd be devastated.

For the next few days, Sean, also known as "Grandma's guy" — Jean's youngest grandchild and only grandson — cried inconsolably and complained of a headache and stomach pains. Our two daughters, meanwhile, became quiet and withdrawn.

My husband and I, along with his sister and her spouse, have derived some comfort from knowing Jean touched the lives of many people — evidenced by the funeral home turnout and the volume of cards and letters we've received.

If you could say only one thing about Jean, it would have to be that family always came first with her.

The fifth of eight children, she grew up during the Great Depression. Tough times were compounded by the premature death of Jean's father and her eldest brother's imprisonment in a P.O.W. camp. She learned at an early age the importance of sticking together as a family and supporting one another.

As a young, married woman, she returned every Sunday evening to the farm where she grew up, to reconnect with her mother and siblings while her children spent quality time with their cousins.

The lakefront summer cabin purchased early in her marriage — Jean's little corner of heaven in vacation country — was another gathering spot for family members over the years.

(Amazingly, almost everyone at

her funeral had spent time there.) She had an open door policy at home, too, welcoming anyone who stopped by with a seat at the kitchen table and a cup of coffee or a cold drink.

As Jean's world gradually shrunk due to her husband's death, the sale of the cabin and, most recently, vision loss, relationships took on even more significance.

She delighted in simple pleasures such as a visit from one of her siblings; a phone call from an overseas relative; her favorite take-out coffee delivered by one of us on our way home; going out for coffee or lunch with "the golden girls," her high school chums; and spending time with her grandchildren (five in all), making lunch and snacks for them and playing Crazy Eights or one of the numerous board games she had on hand. These were the things that made her days worthwhile as she endeavored to maintain her independence and remain in her home.

Her passing has left a hole in many lives. In ours, it's a gaping one.

Grandma lived a mere block away from us; we were over at her place all the time. Every spe-

cial occasion was celebrated there, too. We're reminded every day as we drive by her house.

Last fall I wrote an article prompted by the death of Jean's older sister, reflecting on Sunday evenings spent with her and other relatives out at the farm. It concluded: "Aunt Marjorie's recent death marks the end of an era. The gathering spot is gone. Sundays will never be the same."

Now another gathering spot is gone. No day will ever be the same. It's an ending we weren't ready for.

But it's a new beginning for Jean, who has left behind worldly cares and is reunited with her husband, who predeceased her 15 years ago.

It's also a new, albeit reluctant, beginning for our family. We must learn to live without mom's and grandma's tangible presence and find ways to keep her alive in our minds and hearts instead. We won't forget.

Peace, Jean. Until we meet again.

Lisa M. Petsché is a mother of three and a freelance journalist specializing in family life.

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SPRING WEDDING

Sacramental marriage gives the couple special graces

BY THERESA THOMAS

ELKHART — At 10 a.m. on a warm day in August, 1962, Irvin and Bonnie Kloska, both 21 and full of hope, married in St.

Adalbert Church, the minor basilica of their home town Grand Rapids, Mich.

"I believe it was the first time I ever wore a tux," says Irv, who currently lives in Elkhart and is a parishioner at St. Thomas the Apostle Church. "I know it was the first time I ever wore a bow tie."

After their Polish dinner recep-

tion complete with polkas, kielbasa and sweet and sour cabbage, Bonnie and Irv drove off, in a decorated car, to embark on their new life together.

Some scientists say that the love that drove Bonnie and Irv to the altar was not something sublime, but a simple preconditioned wiring of the human species to mate. A recent article in *National Geographic* even suggests that falling in love may merely be a chemical reaction to various stimuli.

Apparently, novelty, among other things, triggers dopamine in the brain, which stimulates feelings of attraction. Oxytocin, a hormone that promotes a feeling of connection and relationship, occurs during hugging and repeated positive exposure to another. According to research, prairie voles, which have high levels of oxytocin, mate for life. The article suggests that oxytocin is a major reason that humans mate for life as well. Despite the trappings of romance, is that all that was going on with Bonnie and Irv 43 years ago when they said, "I do"? Are humans basically just like all animals?

The Catholic Church responds with "No." There is an incomparable difference between the simple "pair bonding" of animals such as prairie voles and the marital union between two human beings. Inherently, Catholics know this. Catechism of the Catholic Church clearly states that humans have dignity as they are made in the image and likeness of God (CCC 1700). While humans may be bound by certain bodily characteristics, which make them similar in physical response to mammals, (oxytocin very well may affect feelings and emotions in humans, for example) men and women have free will, can choose to love and have immortal souls that will live forever, qualities that animals do not share. The dignity of the marriage of two people like Bonnie and Irv far surpasses anything in the mere animal world.

Likewise, a sacramental marriage is elevated from a mere civil union. A sacramental marriage between two baptized persons gives the couple special graces that are not present in non-sacramental marriages, according to Father James Seculoff, pastor at St. John Church in South Bend, who has been a priest for 43 years and has counseled many married couples.

He says, "Sanctifying grace makes a couple's souls beautiful in the eyes of God. Sacramental grace helps a couple to live their vows. In other words, when the husband or wife starts acting dumb or the kids start to act self-righteous, sacramental grace helps the spouses to say and do the right thing and not feel sorry for themselves. For Catholics, this is the only marriage there is — a sacramental marriage."

Father Seculoff continues, "Secular marriage would be two non-Catholics. That is a contract that may or may not be broken. It's a legal contract whereas sacramental marriage is not just a contract but a covenant, between you, your spouse and God."

No wonder the bond between Bonnie and Irv has strengthened over the years. They are buoyed by the graces that were poured forth as early as their first evening together.

"We started driving to our honeymoon destination — Niagara Falls — at 11 p.m. at night," says Irv. "On our way to the hotel, we said our first family rosary together. We prayed the glorious mysteries."

Since then, the Kloskas have prayed many family rosaries as their family grew, and they began attending daily Mass. "Bonnie and I both have a great devotion to the rosary," says Irv. "There is great power in that prayer."

Irv states that he was very aware of what he was undertaking in marrying Bonnie. However, he says, "I was not aware of all we would be experiencing over the next 43 years."

"All" included, according to Irv, many joyous moments, but also sacrifices, disagreements, concessions and financial stress. Bonnie and Irv were to experience the births of 12 children, the adoption of one, a miscarriage, life-threatening illnesses of two children, the death of another, and a chronic illness, severe asthma, which still challenges Irv today.

"Those concerns were the farthest things from my mind," says Irv, "as I climbed the marble steps of the altar to marry Bonnie. Remember, I'm 21, in love, going to school and, after all, I was earning a whole \$2.75 an hour (at the post office)."

Irv credits the graces in the sacrament of matrimony with helping him cope, over the years, with stressful work situations and various family crises. "It was also sacramental grace that supported me every time I had to pay tuition to Catholic grade schools and high schools and colleges," says Irv. "I added it up once. We have given our children 200 years of Catholic education. You can't do that without grace." Indeed.

The catechism plainly addresses the topic of grace in a sacramental marriage. "This grace ... is intended to perfect the couple's love and to strengthen their indissoluble unity. By this grace they 'help one another to attain holiness in their married life and in welcoming and educating their children' ... Christ gives (couples) the strength to take up their crosses and to follow him..." (CCC 1642).

Tips for a happy Catholic marriage

- Pray together. "It takes three to make love," states Fulton Sheen, one of the best-known Catholic apologists, referring to God. "What binds lover and beloved together on earth is an ideal outside both. As it is impossible to have rain without the clouds, so it is impossible to understand love without God."

- Give 100 percent effort. Marriage is not a 50/50 proposition, reminds Father James Seculoff, pastor of St. John Parish in South Bend. It requires 100 percent effort on both sides. Don't keep track of what your spouse is giving, just give your all. Make his favorite dinner. Help her fold the laundry. Mother Teresa advises "Love until it hurts." Give yourself totally, and you will find true happiness.

- Follow the church's teachings and reject artificial birth control. Artificial birth control is antithetical to the dignity of the human person. According to the Couple to Couple League, Natural Family Planning (NFP) is 99 percent effective when practiced properly. God's laws are meant to bring us to personal fulfillment. Their seeming restrictions actually bring freedom and happiness. For a schedule of NFP classes near you, follow the diocesan link www.diocesefwsb.org/FAMILY.

- Read the writings of the church regarding marriage and the family. "Casti Cannubi" ("On Christian Marriage"), "Humanae Vitae" ("On the Regulation of Human Births"), and "Familiaris Consortio" ("The Role of the Christian Family in the Modern World") are all available at most Catholic book stores or online. They are beautiful documents which can help couples grow in love for one another.

- Make up any disagreements before the day is over. Do not mention the 'D' word (divorce), even in jest, says Father Seculoff.

- Listen to one another. This includes giving your spouse your undivided attention. Show your attentiveness with your body language. Sitting up straight, leaning forward and making eye contact all say, non-verbally, "What you are saying is important to me."

- Look out together. True love does not simply look inward, but reaches outward towards others. When couples raise children they give of themselves and work for a common goal. Some married couples choose to continue reaching out to others after their children are grown through volunteer or charity work. Many childless couples do the same.

- Laugh and have fun together. "Gladness of the heart is the very life of man, cheerfulness prolongs his days." — Sir 30:22.

- Take care of yourselves. Remember your bodies are temples of the Holy Spirit. A wife's body is probably not going to look the way it did before she had children. Nevertheless, she should care for it by eating right and exercising. Likewise, a husband should not "let himself go" either. He should treat his and his wife's body with respect. Recognize that there is tribulation in life. Not every moment of marriage is going to be divine. Love is a choice, and one that must be made over and over.

Liturgical considerations before marriage

For couples planning weddings, the Office of Worship publishes "Liturgical Norms and Planning Guide: Music for use During the Catholic Rite of Marriage." These books are available for those in marriage preparation and may be obtained through the parish.

The following are important considerations for couples:

Q. Who sets the rules or rubrics for the rite of marriage?

A. The rubrics contained in the rite of marriage, as approved by the Sacred Congregation for Divine Worship and the Discipline of the Sacraments, are normative in the Diocese of Fort Wayne-South Bend.

Q. Our wedding coordinator has some great ideas of music that she has

heard. But our music director at the parish where we will be married says the music is not appropriate for a Catholic wedding. Who is responsible for determining the music?

A. Commercial wedding coordinators and/or photographers have no jurisdiction in determining the music, what happens ritually or the use of the worship space. The rites and their execution are determined by the norms contained in the rite of marriage, as approved by the Sacred Congregation for Worship and the Disciplines of the Sacraments, and are the responsibility of the local ordinary.

Q. What is involved in marriage preparation?

A. Catechesis for marriage

should include the teachings on marriage and the family, on the sacrament itself and its rites, prayers and readings. (Rite #75) This would be the appropriate time to discuss the kind of music acceptable for use at a sacramental rite.

Q. "Our song" is a pop tune. Why can't we incorporate it in our wedding?

A. Secular music is not acceptable before, during or after the rite within the sacred space. It should be reserved for other settings during the wedding festivities. (See Music in Catholic Worship #23)

Q. What kind of music can we use?

A. The music customarily used at the Sunday Eucharist is illustrative of the kind of music

appropriate for the wedding rites. (cf. Music in Catholic Worship #82) A list of hymns suitable for the rite of marriage can be found in most hymnals.

Q. Could we get married on a Sunday?

A. If the marriage is celebrated on a Sunday or solemnity, the Mass of the day is used with the nuptial blessing and the special final blessing according to circumstances. (Rite #11) Adequate catechesis must be given beforehand to the assembly as well as the wedding party to assure that the prayerful quality and precedence of the Sunday Eucharist remains intact.

Q. We want to get married during Lent. What does the church say about this?

A. When a marriage is celebrated during Advent or Lent or other days of penance, the parish priest should advise the couple to take into consideration the special nature of these liturgical seasons. (Rite #11)

Q. Can a soloist sing everything, including the hymns during the Mass?

A. The music chosen should be accessible to the majority of those present and allow "full, active and conscious participation."

Q. What decorations are allowed?

A. Enhancing the liturgical setting by the use of appropriate flowers, trees and floral arrangements is to be encouraged, but this, too, should be done in keep-

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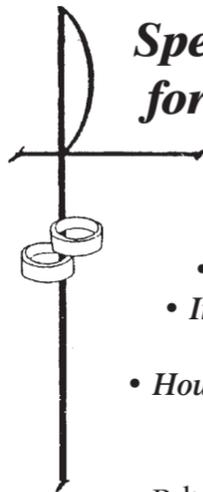
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LITURGY, PAGE 13

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LITURGY

CONTINUED FROM PAGE 12

ing with the nature of the setting as liturgical space and with full awareness and respect for the liturgical season. (Rite # 11)

Q. Can we video tape the wedding?

A. Video taping and picture taking should also be done in the spirit of the ceremony as a sacramental rite and should be mindful of the atmosphere of prayer surrounding these rites. It must not be obtrusive or take away from the spirit of reverence and worship.

Q. Why haven't we seen the unity candle recently at Catholic marriage rites.

A. Since the Eucharist is the source and center of unity, the use of the unity candle should be downplayed. It is not a part of the Catholic rite of marriage, but it could be used effectively at the reception.

Q. Our family has Catholic hymns from our heritage. What does the church say about using them?

A. Just as the great liturgical music of the past is to be remembered, cherished and used, so also the rich diversity of the cultural heritage of the many peoples of our country today must be recognized, fostered and celebrated ... liturgical music today must be as diverse and multicultural as the members of the assembly. (Liturgical Music Today, #54-55)



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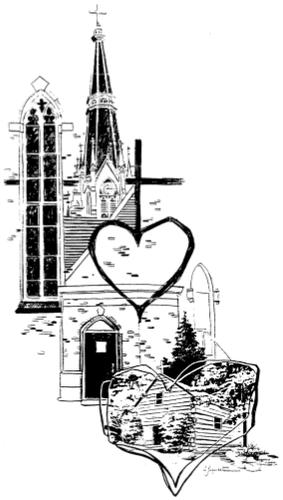
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Online marriage preparation helps couples who can't attend classes

BY WAYNE LAUGESSEN

COLORADO SPRINGS, Colo. (CNS) — Andrew and J'ana Rogers wanted a Catholic wedding, and Colorado Springs Bishop Michael J. Sheridan wanted them well prepared.

But the bishop's rigorous marriage preparation requirements were a problem for the couple, who could not find a way to attend marriage preparation retreats and classes without J'ana quitting college or Andrew going AWOL — absent without leave.

"Andrew was in the military, and I was working and attending college," said J'ana Rogers, a student at the University of Colorado at Colorado Springs, who married Andrew a year ago.

They could have opted for a service with a justice of the peace or a wedding at Andrew's Methodist church. Instead, they enrolled in CatholicMarriage PrepOnline.com for intense Catholic marriage preparation by correspondence.

The \$50 course enabled the couple to set aside several hours on Sunday nights to have serious, heart-to-heart discussions that were essential to answering the essay questions posed by the Web site.

"The fact is, many couples

today are separated by hundreds or thousands of miles until they are married, and there are other factors that make it impossible for some couples to attend classes and weekend retreats," Bishop Sheridan said. "This is much better than giving someone a pass, or having a couple give up on the idea of a Catholic marriage."

Founded by Christian and Christine Meert, who were hired recently to direct the Office of Marriage and Family Life for the Diocese of Colorado Springs, the online curriculum is catching on in a world where challenges of war, work, college and geographic location sometimes keep young couples from receiving any marriage preparation at all.

"What impresses me most is that this program doesn't approach marriage preparation exclusively from a psychological and practical perspective," Bishop Sheridan said. "It takes very seriously the need to teach couples about the divine institution of marriage and the meaning of marriage as a sacrament."

Using the Web site, couples are required to discuss issues such as sex, contraception, children, drugs, alcohol, extended family, religious beliefs, prayer and communication skills. In writing, they answer questions and share their discussions so that the Meerts and other marriage prep instructors can assess them and offer feedback.

The online classes follow the same format as the live classes the Meerts developed and contin-

ue to teach for the Archdiocese of Denver and the Diocese of Colorado Springs. The classes are rooted in Scripture, church teachings and the theology of the body.

The Meerts became involved in marriage preparation in Denver at a time when the archdiocese was expanding and strengthening marriage preparation requirements. Couples in Denver, and now Colorado Springs, spend roughly a year meeting marriage preparation requirements by attending classes and retreats.

Christian Meert said the idea for online marriage preparation came about after a couple in a remote area of Colorado were told by their pastor to go to Denver to do their marriage preparation.

"It was a four-hour drive each way, so we started working with them by e-mail," he told *The Colorado Catholic Herald*, newspaper of the Colorado Springs Diocese. "The results were good. They were sharing together in depth, answering questions and reporting on their discussions. They really opened their hearts and examined their spiritual journey."

Quickly, the Meerts realized they could provide high-end marriage preparation curriculum to five other couples who were not able to be in the Denver Archdiocese long enough or frequently enough to satisfy marriage preparation requirements.

"Working with them online, the results were very encouraging

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so we decided to build a Web site to facilitate real online classes for the masses," Christian Meert said.

They contacted LogicFocus Inc., whose CEO, James Mackin, is a Catholic who specializes in building Catholic Web sites.

"We wanted to work with a Catholic developer who understood what we were trying to achieve and knew how important it was," Christian Meert said. "This was much more than some e-commerce site for selling widgets."

Christine Meert said hundreds of couples from all over the world have been granted approval by local church authorities to use the online course to satisfy marriage preparation requirements.

The program has become particularly popular among New York City cops — who find that overtime and erratic schedules interfere with marriage preparation schedules — and soldiers in the Middle East who are planning to wed when they return.

"We're very pleased that it was available, and our marriage



CNS PHOTO ILLUSTRATION BY MIKE CRUPI, CATHOLIC COURIER

The changes to Catholic marriage brought about by the Second Vatican Council went far beyond how and where an interfaith marriage could take place, but for many those factors were the most visible signs of the church renewal and openness brought by the council.

is probably better because of it," J'ana Rogers said. "He's Methodist and I'm Catholic, and we didn't even think that was a big deal until marriage prep online forced us to take a serious

look at it, and how it might play out when we have children. It really got us to know each other better before we got married."



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EDITORIAL

Church must be the dwelling place of love

Our Holy Father, Benedict XVI, recently issued his first encyclical letter, "Deus Caritas Est" ("God is Love"). In this letter, he shows himself to be a man with his finger on the pulse of the world because what the world is starved for, maybe more than at any other time since the coming of Christ, is love, authentic love, God's love.

Two examples from the encyclical demonstrate how a lack of connectedness to authentic love has distorted the life of the human community. First, the Holy Father warns that when love is reduced solely to mean "sex," then love "has become a commodity, a mere 'thing' to be bought and sold, or rather, man himself becomes a commodity ... On the contrary, he now considers his body and his sexuality as the purely material part of himself, to be used and exploited at will."

Is this not one of the most glaring problems in Western society, the exploitation of God's gift of sexuality, an exploitation that reaches far and wide in our culture? Our Holy Father wishes to help the world understand that the power of passionate love is meant to be integrated and transformed within us as a vehicle to bring us to greater self-giving and sacrifice.

Second, the Holy Father points out that in an era of totalitarian regimes in which various states have attempted to control and "provide" for all human needs, the state cannot provide the one thing that humans need most deeply, namely, love. "The state, which would provide everything, absorbing everything into itself, would ultimately become a mere bureaucracy incapable of guaranteeing the very thing which the suffering person — every person — needs: namely, loving personal concern." Even after the failure of Nazism, communism and other various forms of totalitarianism, we still live in a world where totalitarian states exist.

Above all, the encyclical points out, the church must be the dwelling place of love, true love, authentic love, God's love. Within the Christian family, all should be loved and cared for, and beyond this, the very nature of the church demands that she reach out to extend God's love to all people.

Newspapers face present and future challenges

Like many things, newspapers are missed the most after they are gone.

In many dioceses across the country, as throughout the newspaper industry, radical changes are taking place. Many weekly diocesan newspapers have gone to a monthly magazine format. Some Catholic newspapers publish once a month, others every other week.

Many expenses can be contributed to printing and delivery costs. For example, when oil prices rise, so does the cost of ink, paper and the costs to mail the newspaper.

Newspapers are at the point of transition. Many newspapers across the U.S. are turning to the Internet as an additional means to inform reader. While studies show many young readers prefer the Internet as their chosen means for information, many people still like an actual product to hold in their hands, carry with them and share with others.

Our readership is broad, from elementary school children who receive the newspaper through a Newspapers in Education grant from Our Sunday Visitor, to prelates in Rome. We target young families for readership just as we do the elderly. We want an informative publication, but we also want to provide a hope-filled publication in a world that hungers for Christ. We also want *Today's Catholic* to be a useful tool — whether it be your small-faith community with our monthly Disciples in Mission pieces, or helping you understand complicated terminology of bioethics, or perhaps our own faith.

We are committed to being a voice of our bishop, the voice of the diocese, the voice of our faith — to speak the truth. This tradition is built on a foundation that began with Archbishop John F. Noll 80 years ago as he fought against anti-Catholicism and continues today with Bishop D'Arcy, who guides us to remain steadfast to our faith in a secular world.

As we celebrate national Catholic Press Month this February, please consider renewing *Today's Catholic*. We hope our publication is always a welcomed visitor to your home.

Today's Catholic editorial board consists of Bishop John M. D'Arcy, Ann Carey, Don Clemmer, Father Mark Gurtner, Father Michael Heintz, Tim Johnson, Vince LaBarbera and Msgr. J. William Lester.

COMMENTARY

TODAY'S CATHOLIC welcomes letters from readers. All letters must be signed and include a phone number and address for verification. Today's Catholic reserves the right to edit for clarity and length. Address letters to: Today's Catholic • P.O. Box 11169 • Fort Wayne, IN • 46856-1169 or e-mail to: editor@fw.diocesefwsb.org

Church unmistakably favors rights of immigrants

As a theology teacher at Saint Joseph's High School in South Bend, I found it disheartening, to say the least, to read Michael Scrogg's screed against undocumented aliens in the Commentary section of *Today's Catholic* (Feb. 5, 2006). It all sounds so familiar. Listen to any number of talk radio hosts, and you can hear the same refrain. The undocumented aliens are "criminals" who "flout our laws." Not only that, "they might be terrorists." Or, "my grandparents came to this country from Europe and did so legally." Finally, "anybody who helps undocumented aliens are criminals too and deserve to be punished."

I guess it wouldn't bother me so much if these kinds of comments were confined to the talking points of desperate politicians trying to score points with the simple-minded in an election year. But more and more, I'm hearing these sentiments from ostensibly "pro-life" Catholics. It begs the question: Where do these people form their consciences when it comes to issues like immigration and poor relief? Obviously not the Catholic Church.

If they would just turn off Rush Limbaugh and Bill O'Reilly and take the time to read the recent pastoral letter by the U.S. and Mexican bishops on immigration entitled "Strangers No Longer" (2003), or examine what Popes Leo XIII, Pius XII, John XXIII and John Paul II said on the issue, they might be quite surprised.

Reflecting on sacred Scripture and sacred tradition, inspired by the Holy Spirit, the church's magisterium has put forward the following moral principles regarding immigration.

- Persons have a right to immigrate within their own country.
- Persons also have a right to immigrate to other countries.
- Countries have a right to control their borders and regulate immigration. However, that right is not absolute. As long as the prospective country of destination is able to accommodate them, they must allow them to come in. (By the way, add the bishops, protecting a lifestyle of conspicuous consumption does not constitute a legitimate reason to deny entry of desperate migrants.)
- Refugees and asylum seekers must be protected.
- The human rights and human dignity of the undocumented should be upheld. (This last point pretty much rules out denying them aid or criminalizing them. Moreover, it also rules out making criminals of those individuals and organizations that aid these desperate people).

So, as we work toward a practical solution to this growing crisis, I invite my fellow Catholics to resist the allure of self-serving demagoguery and avail themselves,

instead, of the thoughtful and beautiful teachings of our church.

For the complete text of the bishops' statement "Strangers No Longer," visit their Web site at www.usccb.org/publishing. For a broader explanation of the issue from the Catholic perspective and for an examination of the issue from a practical political perspective visit www.justiceforimmigrants.org.

Michael J. Hamann
South Bend

What do they teach in school all day?

My children at St. John School, Fort Wayne, are Zelda and Jack. Jack is in kindergarten and Zelda is in the fourth grade. They are both good students. They both love school.

Zelda loves school so much that even at home, she writes and draws. Once when she was in first grade, she was in her bedroom, making a little book. The cover page said the Bible. Inside the little book of stapled-together pages, she had drawn pictures of Bible stories: the Nativity, the Last Supper, the Crucifixion. And on the final page, she had drawn Jesus dressed in a white robe holding a gigantic boulder over his head and standing in front of a cave.

"Wow," I said, in the way a mom is supposed to say "wow" when her child has drawn something wonderful. "Tell me about this picture."

Zelda said, "Jesus rose up from the dead, changed his clothes, moved the rock and went out to look for his friends."

I tried to act amazed that she knew so much. "How do you know these stories so well, Zelda?"

She looked at me as if I were the most ridiculous person she had ever seen and answered, "What do you think they teach us in school all day?" Silly me. She has always been very good at presenting the obvious. What do I think they teach her in school all day?

I think about this quite often while both my children are away from me at school. What are they learning and feeling and doing? St. John's high standing on the ISTEP shows that math, reading and writing are all being covered. But I also know that the teachers and staff do an amazing job weaving our Catholic religion through every topic whenever possible.

This was so obvious last month, when Lilianna Rios and her mother and sisters were tragically killed. The teachers, Miss Richardson, Father, Mary Glowaski and Amy Woodfill all worked together to help our students cope. Zelda didn't say too much about what they were doing at school, but I could tell she was praying much more that week.

As for myself, I struggled terribly during that time. If faith can be described as a journey, I was on a rocky part of the road. I sat at the kitchen table the morning after the funeral, reading the paper and sobbing. Zelda walked in on me and said, "Mom why are you crying?" I told her that I was crying because

Lilianna would never grow up or go to college or get married or have a baby. Her life was over, and I was so sad for her."

Zelda took a deep breath and said, "Mom, it's okay to be sad, but just be sad for us... we all miss Lili at school. Don't be sad for her, though. She's in heaven. We are living our whole life to be with Jesus, and she's already there." Silly me. What did I think they teach her in school all day?

Linda Miller
Fort Wayne

Christian prayer needs to be preserved at legislative session

I am writing to share my thoughts on a recent ruling by a federal court judge that outlaws prayer at the beginning of the legislative session. As Christians, we must oppose this ruling as it is an attack on our religious freedom and on Christian values.

Our country is fighting a war overseas to keep our world free from terrorism and those who oppose what is right and true. We have enemies against what is right and true right here within our own country who are just as dangerous. I'm referring to those who would attack religious freedom and Christian values in our country — especially people who are in key positions to act, such as federal court judges and the Civil Liberties Union, an organization that is obviously opposed to Christian values based on its consistent actions to oppose prayer and other activities of similar nature.

According to our Constitution, we are guaranteed religious freedom. If, in reality, we have people in key positions in government, such as those mentioned, who, for all practical purposes, have the power of a dictator — who can outlaw prayer or religious practices by a single word — then serious action must be taken to alter the situation so that Christians are free to pray and practice their religion in reality and not just in theory.

We cannot fight the enemy within our country the same way we are fighting overseas; but by standing for the truth, and taking necessary action to stop those who attack and oppose the truth.

We must remember that the main enemy of Christian values is the devil. Our strongest weapon against the devil is — first and foremost — to love God above all else and remain faithful in our prayer life and our love for God. We must reach out to others and show God's love to others and take a stand against evil at every opportunity to do so.

May God bless us in the new year. As we continue "running the race" of life as Paul describes in his Letter to the Philippians, 3:12-16, our prize will be eternal life in Christ if we remain in his love.

Pete Freiburger
Fort Wayne

Chair of St. Peter: Bishop's teaching seat, not king's throne

VATICAN CITY (CNS) — The 110 wax candles used once a year to light up a sculpture behind the main altar in St. Peter's Basilica have led some people to think the Vatican really has a feast day for a chair.

Not that it's just any chair, but the Feb. 22 feast of the Chair of St. Peter, Apostle has much more to do with the symbolism of a chair than with the chair itself.

The distinction, however, is lost on most tourists, who often are told that Gian Lorenzo Bernini's famous sculpture in the apse of St. Peter's Basilica hides the remains of a chair in which St. Peter himself sat.

An official guide to the basilica, edited by Daniele Pergolizzi of the office that oversees the care of the church, said the Vatican hired two archeologists to examine the chair in 1867, the last time it was displayed publicly. The lay archeologist determined that the acacia frame of the chair could date back to the time of St. Peter, but the oak, iron and ivory date to the ninth century. However, the Jesuit archeologist said the entire chair was from the ninth century.

The debate was not settled until Pope Paul VI set up a new commission in 1967 to study the chair. The commission members agreed with the Jesuit.

But the feast, Pergolizzi said, "has nothing to do with that chair."

"The institution of the feast clearly was not because Peter sat on that chair; rather the chair is a symbol of the fact that he sat here in Rome as bishop," said Father Diego Ravelli, an official in the Vatican almoner's office who is writing his thesis on the feast of the Chair of St. Peter.

Father Ravelli said that already in 354 the feast was listed in the "Chronographia Romana," a calendar of civic and religious observances.

Adapted from an ancient Roman memorial service honoring the head of an important family or clan, he said, for centuries the feast celebrated "the beginning of the episcopacy of St. Peter."

However, he said, as the temporal power of the pope grew and as the church suffered divisions, "the focus slowly transferred to the primacy, the authority of Peter" and, therefore, of the pope as his successor.

THE VATICAN LETTER

CINDY WOODEN

Father Ravelli said primacy and authority are naturally part of the idea of celebrating a chair, if the term is thought of like a chair at a university, held by a particularly intelligent and wise professor. But he said his research showed that the primary focus of the feast for centuries was on the role of St. Peter and his successors as the servants of the unity of the entire church.

The pope's role as servant is emphasized both in Bernini's sculpture and in prayers for the feast day liturgy written after the Second Vatican Council, Father Ravelli said.

While the Gospel reading for the Mass has remained the story of Jesus giving the "keys of the king-

LETTER, PAGE 18

Jesus heals what separates us



THE SUNDAY GOSPEL

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Sixth Sunday in Ordinary Time Mk: 1:40-45

The first reading for this weekend comes from the Book of Leviticus. In sequence, Leviticus is the fourth book in modern translations of the Bible. As such, it is part of the Pentateuch. The Pentateuch includes the five books of the Bible attributed to Moses. These five books are the Torah.

The Pentateuch forms the fundamental law, and philosophy, of Judaism, both in current understandings and in ancient practices as well.

In this reading, God speaks to Moses and to Aaron, the brother of Moses. The topic is leprosy. Today it is not known whether these references to leprosy in the Scriptures referred to Hansen's disease or to some other illness. However, regardless of the exact scientific nature of what the ancients called leprosy, the problem was chronic and severe.

An entire social system developed around the disease. Victims were outcasts. They suffered being shunned, but they also most often virtually had to forage for food and search for any shelter they could find.

Ancient Jews would never

blame God for the fact of such a serious malady. God was regarded as good, loving and merciful. The ancient Hebrews saw human sin as ultimately the cause of all earthly misery.

St. Paul's First Epistle to the Corinthians furnishes this liturgy with its second reading. In this reading, the great Apostle counsels the Christians of Corinth never to offend either Jew or gentile. This advice reveals that the Corinthian Christian community involved both Jews and gentiles. Jews actually lived in places throughout the Roman Empire, not just in the Holy Land.

Paul urges that the Christians follow his example, because Paul says that he imitates Christ.

For its last reading, the church gives us a passage from the Gospel of Mark.

In this reading, a leper approaches Jesus, asking for a cure. The same attitude about leprosy, whatever this disease actually was, applied among Jews at the time of Jesus as it did among Jews at the time of Moses.

Jesus cured the man, the Lord being "moved with pity," according to Mark. This cure came when Jesus touched the man. Symbolic touching is very important in the liturgy. It represents contact and transferal. In ordinations, the ordaining bishop lays his hands upon the candidates to be ordained bishop, priest or deacon. At weddings, the bride and bridegroom hold each other's hands.

Jesus transmitted the healing power of God to the man through this touch. Then Jesus spoke the miraculous words of healing.

The Lord ordered the man to go to the priests. The man had been exiled from the community because of his illness. The priests could reinstate him. But the priests

had to see that he was free of disease.

Reflection

These weeks after Christmas, the feast of the Epiphany of the Lord and the feast of the Baptism of the Lord, the church continues through these Scriptural readings at Mass to introduce us to the person and ministry of Jesus.

In the readings this weekend, the horror of leprosy, as it was seen among Jews long ago, is critical to understanding the readings. It is necessary to apply the circumstances to ourselves.

As did leprosy, sin leads to death. Furthermore, it separates us from the one community of faith in the Lord. We sinners are outcasts and strangers, spurned and left to struggle in any way we can.

Living in sin is to be in a world without hope or peace. Jesus, always moved by pity, cures us by forgiving our sins. Forgiven, we enter again the family of God. Life, not death, is our destiny.

The key is to have faith, repent, and live according to the Lord's model, as Paul lived. This model means caring for others.

READINGS

Sixth week of Ordinary Time

Monday: Jas 1:1-11 Ps 119:67-68, 71-72, 75-76 Mk 8:11-13

Tuesday: Jas 1:12-18 Ps 94:12-15, 18-19 Mk 8:14-21

Wednesday: Jas 1:19-27 Ps 152:5 Mk 8:22-26

Thursday: Jas 2:1-9 Ps 34:2-7 Mk 8:27-33

Friday: Jas 2:14-24, 26 Ps 112:1-6 Mk 8:34-9:1

Saturday: Jas 3:1-10 Ps 12:2-5, 7-8 Mk 9:2-13

CATEQUIZ'EM

By Dominic Camplisson

In February, the church remembers Ss. Cyril and Methodius, "Apostles to the Slavs." This quiz takes a look at Christianity amongst the Slavs.

- Cyril and Methodius ministered to Eastern Europe. When was that?**
a. the 9th century b. the 10th century c. the 11th century
- Although this area is dominated by Slavs, it is not a completely accurate description of these churches. Why?**
a. The word Slav can only be used for converts from Islam.
b. The term Slavic cannot be used for the non-Christians.
c. Some of the peoples, e.g. Romanians and Hungarians, are not Slavs.
- What is the dominant form of Christianity in that area now?**
a. Catholicism b. Orthodoxy c. Anglicanism
- Churches that fall under that general umbrella (answer to number 3) generally recognize the pope only as:**
a. Supreme Head of the Church
b. Leader of the Western World
c. First among equals
- Rather than looking to Rome, they (q. 3) often recognize the historical role of this patriarchy:**
a. Sofia b. Constantinople c. Ruthenian Slaviki
- What is the current name and location of that (q. 5) city?**
a. Sofia, Bulgaria b. Istanbul, Turkey c. Bratislava, Slovakia
- These churches have counterparts that are in communion with Rome. What term was formerly used of these latter churches?**
a. Renegade b. Old Believers c. Uniate
- What is significant about the liturgy of these Eastern churches in communion with Rome?**
a. They use the western (Latin) liturgy but in Greek.
b. They use a liturgy very similar to that used by their Orthodox counterparts.
c. They use the Tridentine liturgy (Latin Mass) but in the national language.
- Similar to the Orthodox, Eastern Catholic Churches use these much more than statues to decorate their churches:**
a. icons b. dirges c. vestments
- Eastern Catholic priests (in the East) often differ in one significant way from their Latin Rite brothers:**
a. They are bilingual.
b. They are uneducated.
c. They are married.
- In most of the Eastern Christian areas, the faithful were persecuted by these twin horrors of the 20th century:**
a. fascism and communism
b. inflation and indifference
c. materialism and ecumenism
- Catholic and Orthodox relations, historically troubled, were made worse by the communist practice of:**
a. forcing Orthodox Christians to become Eastern Rite Catholics
b. forcing Eastern Catholics to become Orthodox
c. forcing Eastern Orthodox Christians to become Catholic
- What event in the 80s and 90s signaled a rebirth for many Eastern Churches?**
a. the fall of Constantinople
b. the fall of the dollar
c. the fall of communism
- However, since this event (question 13), the Catholics in many Eastern nations have had difficulties**
a. getting a liturgy approved by Rome.
b. getting their property, such as churches, back.
c. getting people to attend Mass in Latin.
- Both Orthodox and Eastern Catholics have recently faced another threat in their homelands:**
a. aggressive proselytizing by evangelicals flooding in to newly available territories
b. lack of affordable property to build churches
c. the high cost of vestments and a ban on wine in Muslim areas

ANSWERS:

1. a, 2.c, 3.b, 4.c, 5.b, 6.b, 7.c, 8.b, 9.a, 10.c, 11.a, 12.b, 13.c, 14.b, 15.a

Consecrated or dedicated, churches are for sacred use

Question: What is a consecrated church? D.F., Fort Wayne

The new Code of Canon Law speaks of consecrations and dedications. Consecrations are sacramentals, similar to blessings, but they are of greater importance. A sacramental is instituted by the church to induce us to receive the sacraments. A sacrament, however, is instituted by Christ and cannot be substantially changed or abolished. The church, though, can create new sacramentals and suppress old ones.

Sacramentals may be things or actions, such as holy water, palms, ashes, candles, scapulars, blessings, dedications, consecrations. Clerics, namely a bishop, priest or deacon, are the ordinary ministers of sacramentals. However a lay person may be an extraordinary minister of certain sacramentals in the absence of a cleric, or by assisting a cleric with a large crowd, as often happens in the distribution of ashes on Ash Wednesday.

Canon Law now uses the word "consecration" for sacramentals that are persons or things, such as the consecration of virgins or the consecrations of chrism, i.e., the

oil used in the sacraments of baptism, confirmation and holy orders. The consecration of chrism belongs exclusively to the bishop. The minister for the consecration of virgins is the bishop who is the local ordinary.

Although persons and things are consecrated, places, such as churches and altars, are dedicated. The Commentary on Canon Law says sacred places that are dedicated must be solely and permanently destined for assembling the people of God and carrying out sacred functions. Bishops are the ordinary ministers of dedications, but a priest may perform a dedication in certain situations.

Concerning the dedication of a church, Canon 1214 defines a church as a sacred building designated for divine worship to which the faithful have the right of entry for the exercise of divine worship. The most common examples of churches are cathedrals and parish churches, and they are subject to the authority of the diocesan bishop. Distinct from churches is the oratory for the benefit of a community or group of faithful and the private chapel for the benefit of one or more physical persons. With the church, the faithful have

THAT'S A GOOD QUESTION

a right to go there.

After a new church has been built, it is to be dedicated as soon as possible, before it is used for divine worship. The commentary says this brings out fully the symbolism and meaning of the rite of dedication, because, without a dedication or blessing, it is not a sacred place. Although the Roman Code now speaks of the "dedication" of a church, the Eastern Code uses the term "consecration" of a church, rather than dedication.

Canon 1210 speaks of sacred and profane uses of the dedicated church. It says only those things, which serve the exercise or promotion of worship, piety, or religion, are permitted in a sacred place. A pastor could give permission for the church to be used for a concert of sacred music, a sacred drama or a retreat conference.

Canon 1212 says that a sacred place or church can lose its dedication if it has been destroyed in large part or has been turned over permanently to profane use by the bishop. For example, a church could be destroyed by war, arson, vandalism, a hurricane or a flood.

Canon 1222 further elaborates that a dedicated church can be relegated to profane, but not sordid, use. The word "profane" here means not concerned with religion or religious purposes, namely, secular or of the world. It does not mean "profane" in the sense of irreverent, unworthy, impure or vulgar. The word "sordid" used here refers to what is dirty, base or vile. There should be grave reasons for relegating a dedicated church to secular use, such as inadequate finances to maintain the church properly, or a small number of parishioners together with a shortage of priests.

Editor's note: We have had several similar questions regarding consecrated churches in response to an article in our sesquicentennial series about St. Patrick Church, South Bend which said that St. Patrick is the only consecrated church in South Bend. Our refer-

ence on consecration was "The Catholic Almanac," published by *Our Sunday Visitor*, which states that dedication is often confused with a more solemn rite performed by a bishop and that any profanation (disrespect) is a sacrilege and that a consecrated church can never be used other than as a house of worship. The Basilica of the Sacred Heart at Notre Dame is a consecrated church.

Today's Catholic welcomes questions from readers to pose to Father Richard Hire, Father Michael Heintz, Father Mark Gurtner 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, That's A Good Question, 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.

Benedict XVI and the divine love story

German journalist Peter Seewald once posed a question to Cardinal Joseph Ratzinger: why is the Catholic Church always saying "no"? Cardinal Ratzinger explained that the church wasn't fundamentally a matter of "no," but of "yes" — God's "yes" to humanity, most dramatically revealed in the Incarnation, when God entered the human world in order to redeem it. If the church has to say "no" sometimes, that "no" is in service to a higher "yes." The church says "no" to call us to the dignity and glory that are ours through God's redemptive action in Christ.

That "yes" rings clearly throughout Pope Benedict XVI's first encyclical, "Deus Caritas Est" ("God Is Love"). The text is classic Joseph Ratzinger: a master theologian, weaving together materials from the Bible and two millennia of Christian reflection to teach the basic truths of Catholic faith. The subject matter is also classic Ratzinger. Those who bought the cartoon of "God's Rottweiler" might have imagined a first encyclical entitled "No You Don't." The real Ratzinger, the real Benedict XVI, wrote something quite different: an encyclical of affirmation, an invitation to ponder more deeply and live more completely "the heart of the Christian faith" — the claim that God is love.

Press attention to the encyclical, such as it was, tended to focus on its second, programmatic part, which explores living the charity, which the love of God should compel in each of us. The pope makes some important points here, including a critique of the notion that charitable giving and charitable work are a distraction from our obligations to

build just societies; Benedict neatly scuttles that piece of soft-Marxist flotsam with a few well-chosen sentences.

The theological meat of the encyclical is in its first part, however, and here, four ideas seemed particularly striking.

First, Pope Benedict teaches that God's relationship to the world is best understood as a love story, not as a relationship of power that expresses itself in a contest of wills. The God who comes into history in search of man does so precisely to draw men and women into a communion of love — with each other and with the Triune God. As God's love enters ever more deeply into our lives, the pope writes, "self-abandonment to God increases and God becomes our joy."

Second, the pope suggests that the image of God in a culture will have a profound effect on that culture's image of man. The fundamental orientation of a culture is not derived from its family patterns, its way of doing politics, or its method of allocating goods and services. Rather, cultures take their basic direction from what they worship: from the way in which a culture imagines the divine, thinks of the divine (if it imagines that the divine can be "thought"), and relates to the divine. To believe in and worship a God who is love "all the way through" (as Thomas More puts it in "A Man for All Seasons") gives Christian cultures a distinctive view of the human enterprise in all its dimensions.

Which brings us to a third point Benedict makes, if briefly: warped ideas of God lead to warped ideas of the human, warped understandings of human relationships and, ultimately,



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

warped politics. When Pope Benedict speaks of "a world in which the name of God is sometimes associated with vengeance or even a duty of hatred and violence," it is not difficult to imagine at least one of the primary reference points. That the pope has jihadist Islam in mind here is also suggested by his address to the diplomatic corps at the Vatican on Jan. 9, when he spoke of a danger that had been "rightly" described as a "clash of civilizations."

Finally, the pope neatly links the two great commandments, reminding us that we can love our neighbor because we have been first loved by God. Love of neighbor is thus a response to the experience of love by which God has first graced us, rather than rote obedience to an order from an external authority.

A great teacher and an acute cultural analyst sits in the Chair of Peter.

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

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for February 12, 2006

Mark 1:40-45

Following is a word search based on the Gospel reading for the Sixth Sunday in Ordinary Time, Cycle B: the healing of a leper, and its consequences. The words can be found in all directions in the puzzle.

LEPER	KNEELING	MAKE ME
CLEAN	MOVED	PITY
STRETCHED OUT	HIS HAND	TOUCHED HIM
LEPROSY	WARNING	AT ONCE
SHOW YOURSELF	PRIEST	MOSES
BEGAN	SPREAD	JESUS
TOWN	OPENLY	PEOPLE

MADE CLEAN

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

CONTINUED FROM PAGE 17

dom of heaven" to St. Peter, he said, the Vatican II prayers "focus on service, especially on serving the communion of the whole church."

But while Bernini depicted Jesus handing the keys to Peter on one side of the chair, the presentation is balanced by the scene of the washing of the feet on the other side.

To Father Ravelli, the chair is a symbol that the bishop of Rome's key act of serving the church is service through teaching.

Brain dead means dead

A few months ago, during a CNN interview segment dealing with the Terri Schiavo case, a reporter asked me a challenging question. He wondered why Catholics have to do everything possible to keep people alive who are basically brain dead. He took it for granted that Terri was an instance of this and seemed perplexed that she had to be fed at all.

Wrapped up in his line of questioning was a double error. First, of course, Terri was not a brain-dead individual. She was a healthy person with a serious brain injury, i.e. a person with a disability. Second, whenever somebody is in fact brain dead, they are dead, and we do not have an obligation to "keep them going." All machines can be turned off at any time after the declaration of brain death, because brain-dead individuals are corpses, not patients. This is the harsh reality.

One can choose to keep the life-support machines running a little while longer so as to sustain organs for transplantation, but such a decision is optional, not obligatory. Brain death is not well understood by the general public, but four points can help clarify some of the more common misconceptions.

- First, brain death refers to the fact that both the higher and lower centers of the brain have died. The individual has undergone a traumatic event resulting in the complete and irreversible cessation of all brain functions. Those portions of the brain that allow a person to breathe on his own have also ceased to function. If somebody were to declare that a patient who was breathing on his own was brain dead, such a claim would necessarily be false. Brain-dead people are unable to breathe on their own and always require the support of a ventilator.

- Second, brain-dead people cannot be kept going on machines forever. In fact, there is usually a period of only a few days that it may be possible to extend the functioning of their organs by keeping them on a ventilator. Whenever the brain dies, central regulatory mechanisms no longer function, so blood pressure, electrolyte levels, temperature regulation, and other systems will soon get all "out of

whack." Disintegration will inevitably set in. Heart contractions will typically cease in brain-dead individuals after a few days despite the presence of a ventilator.

Stories of people continuing on a ventilator for months or years after being declared brain dead typically indicate a failure to apply the tests and criteria for determination of brain death with proper attentiveness and rigor. In other words, somebody is likely to have cut some corners in carrying out the testing and diagnosis.

A valid brain death diagnosis can be made only after a thorough battery of tests has been carried out on the individual. The clinical determination of brain death involves reflex tests, tests for responsiveness to pain, ocular movement tests, breathing tests (to assure they cannot breathe or gasp on their own), body temperature tests, and tests for the absence of drug intoxication or poisoning. The initial determination is reassessed after a suitable interval, and then confirmatory studies can be carried out, tests such as blood flow studies to the brain, or EEG tests to confirm the absence of any electrical activity in the brain.

- Third, brain death is altogether different from a persistent vegetative state (PVS). A PVS often involves brain damage, but never death of the whole brain. Genuinely brain-dead individuals never "wake up." Patients in a PVS occasionally do. The higher centers of the brain may be compromised in PVS patients, while the lower brain centers that control breathing and other basic physiological functions may be partially or completely functional. Patients in a persistent vegetative state are not dead, and they should never be considered candidates for unpaired organ donation, unless and until such time as they die a natural death.

- Fourth, defining brain death as the irreversible cessation of all functions of the entire brain, including the brainstem, is compatible with a Christian understanding of the true nature of man. Pope John Paul II once put it this way during his address to the 18th International Congress of the Transplantation Society: "Here it can be said that the criterion adopted in more recent times for ascertaining the fact of death, namely the complete and irreversible cessation of all



MAKING SENSE OF BIOETHICS

BY FATHER TAD PACHOLCZYK

brain activity, if rigorously applied, does not seem to conflict with the essential elements of a sound anthropology." He went on to conclude:

"In this regard, it is helpful to recall that the death of the person is a single event, consisting in the total disintegration of that unitary and integrated whole that is the personal self ... The death of the person, understood in this primary sense, is an event which no scientific technique or empirical method can identify directly. Yet human experience shows that once death occurs certain biological signs inevitably follow, which medicine has learnt to recognize with increasing precision. In this sense, the 'criteria' for ascertaining death used by medicine today should not be understood as the technical-scientific determination of the exact moment of a person's death, but as a scientifically secure means of identifying the biological signs that a person has indeed died."

In conclusion, both healthcare professionals and the lay public can benefit from a clear understanding of the criteria for brain death and of the misconceptions associated with this end-of-life situation. Armed with this knowledge, they can more effectively participate in final decision making on behalf of brain-dead individuals and their families.

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

Developing a good conscience

BY ROSIE LAHRMAN

Many people inquire about the proper way to develop a good conscience so that they can make good health care decisions — either for themselves or for others whom they care for. It is no wonder. Health care technology is so vast and constantly making improvements and changes, how could anyone who is not in the health care arena even begin to know how to search for answers?

In the Ethical and Religious Directives for Catholic Health Care (ERD) given to us by the USCCB, it says this in the introduction: "In times of new medical discoveries, rapid technological developments and social change, what is new can either be an opportunity for genuine advancement in human culture, or it can lead to policies and actions that are contrary to the true dignity and vocation of the human person."

How true. The fact that we can do something, the bishops remind us here, doesn't mean that we should, and it doesn't necessarily mean that it is morally permissible either.

The ERD goes on to say that, "As new knowledge and new technologies expand, each person must form a correct conscience based on the moral norms for proper health care."

Allow me to make an unreasonable medical situation. Let's say a father of a family becomes ill with a disease — treatable, but not curable. It causes pain, and it is costly to treat. And let's say that it was

found to be genetic, and all of his children now carry the same disease. His doctor suggests that he can heal everyone in the family if one of the family members would die for the purpose of healing the rest. He could acquire specific cell lines to accurately discover the problem and then use the cells from the deceased family member to regenerate healthy ones for the rest of the family.

Do you think the family should consider allowing the father or one of the children to sacrifice his life for the others? If you say no, you've already developed some form of good conscience. Here the situation is not recommended even for the other family member's lives, but for their comfort and financial stability.

Now take this same case, only the family aborts a baby in the womb for the sake of healing others — the human dignity of this baby is not altered simply because he/she is in the womb, is it?

No matter how important a person may be, or how serious the disease, injury or illness, — the church remains consistent and relies on the principle of human dignity that not one human life should be taken for the sake of another. This principle of human dignity according to the National Catholic Bioethics Center "identifies the intrinsic value and dignity of each human being. The source of this human dignity is the person's creation in the image of God, Imago Dei."

This is how the church responds to all of humanity — as one family. In the document "Declaration on Euthanasia" given to us by the Congregation for the

Doctrine of the Faith (May 1980), it states: "Human life is the basis of all goods, most people regard life as something sacred and hold that no one may dispose of it at will, but believers see in life something greater, namely a gift of God's love, which they are called upon to preserve..."

And so we cannot treat another as property or material for the benefit of one or more persons. Each of us has a distinct value. Our "Catholic health care ministry is rooted in a commitment to promote and defend human dignity; this is the foundation of its concern to respect the sacredness of every human life from the moment of conception until death." — ERD, part 1.

The purpose of the ERDs is twofold: "first, to reaffirm the ethical standards of behavior in health care that flow from the church's teaching about the dignity of the human person; second, to provide authoritative guidance on certain moral issues that face Catholic health care today."

There are many places we can turn to for guidance: papal documents, Catholic ethicists, the National Catholic Bioethics Center and Catholic books (to name a few) to help complete our decisions with the medical knowledge provided to us.

There are some area priests and lay people who have studied bioethics as well. But the Ethical and Religious Directives for Catholic Health Care can be a good starting point — with 72 specific directives — in developing a good conscience based on the body of moral principles given to us by the church.

PASTORAL ANSWERS

MSGR. M. FRANCIS MANNION

How best to receive?

Question: Where did the present practice of receiving Communion in the hand come from? Is it found in the early church, or is it something recent? Is receiving on the tongue more reverent? Which way of receiving Communion is healthier?

— Name withheld, Wilmington, N.C.

Answer: For the first 1,000 years in the life of the church, Communion was received in the hand. With the development of eucharistic controversies near the turn of the millennium, Communion began to be received on the tongue. A certain fear began to intermingle with respect for the Eucharist, so that people did not wish to touch the eucharistic host with their hands.

After the reforms that came from the Second Vatican Council, the practice of receiving Communion in the hand became an option. In the United States, the practice was approved in 1977.

The matter of a reverent attitude to receiving the Eucharist has been present in the church from the beginning. In the fourth century, Cyril of Jerusalem offered a thought-provoking reminder of the dignity of eucharistic reception in the hand.

He wrote: "When you approach, do not go stretching out your open hands or having your fingers spread out, but make the left hand into a throne for the right which shall receive the King, and then cup your open hand and the body of Christ, reciting the

'Amen.' Then sanctify with all care your eyes by touching the Sacred Body, and receive it. But be careful that no particles fall, for what you lose would be to you as if you had lost some of your members. Tell me, if anybody had given you gold dust, would you not hold fast to it with all care, and watch lest some of it fall and be lost to you? Must you not then be even more careful with that which is more precious than gold and diamonds, so that no particles are lost?"

There is nothing more intrinsically reverent about receiving either in the hand or on the tongue. Everything depends on the attitude of the one receiving and the general climate that surrounds the distribution of Communion. A proper disposition on the part of the recipient requires that he or she understand what he or she is receiving and bring an attitude of deep reverence for the eucharistic elements.

Anytime one transmits something from one person to the other, there is some health risk. Passing the host from hand to hand has risks. At the same time, reception on the tongue carries the risk of transmitting saliva from one person to another.

Msgr. M. Francis Mannion is a priest and theologian of the Diocese of Salt Lake City and writes a weekly question-and-answer column in *Our Sunday Visitor*.

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Sports

BISHOP LUERS BASKETBALL CAMP Bishop Luers High School will host a basketball camp for grades 4, 5, 6, 7 and 8 beginning Sunday, Feb. 12, and ending March 26. The cost is \$30. Grades 4, 5 and 6 are from 4-5:30 p.m. and grades 7 and 8 are from 5:30-7 p.m. Contact Mike Palmer for more information at (260) 747-6918

ICCL leaders hold top spots

BY ELMER J. DANCH

SOUTH BEND — The two division leaders in the Inter-City Catholic League (ICCL) managed to hold on to their top spots with undefeated Corpus Christi in the John Bosco West division and St. Jude in the Martin de Porres East division blazing undefeated paths as the league now enters the late stages of the campaign.

The Corpus Christi Cougars edged Christ the King in a 42-40 white-knuckle finish in which the lead changed hands in multiple fashion. Andy Klimek hit the winning points as time expired. He tossed in 13 points and received help from Michael Kendzicky with 12 points and from Matt Mackowiak with 11 points. Tim Bishop of the Kings poured in 15 points and Adam Dyczko with 12 points led Christ the King.

The Kings remained only two games behind the top-ranked Cougars and remain confident of catching up with the leaders even though the season is now in the later stages.

St. Jude rolled over St. Michael of Plymouth, 39-23, to hold a one game advantage over St. John the Baptist. St. John rolled over St.

Adalbert, 55-16, as Jacob Kuczanski threaded the nets for 21 points for the highest shared performance of the day. He has been the team's leading point getter all season.

St. Bavo of Mishawaka beat sister city rival St. Joseph, 35-26, to hold a commanding three-game overall lead in the Martin de Porres East division. Jordan Milligan fired home 21 points for the victors to share high scoring honors of the day with Kuczanski. Aaron Bulger had 14 points for St. Joseph.

St. Thomas of Elkhart maintained its two game leadership in the John Bosco East division with a 42-39 win over St. Anthony in a fiery skirmish down to the waning minutes. Joshua Riikonen led the Elkhart team with 11 points, including three at the finish.

In other games, St. Joseph of South Bend defeated St. Matthew, 49-37, with Matt Konkey collecting 13 points for the victors. Matthew Clark with 12 and Greg Weaver with 11 points paced St. Joseph.

St. Pius of Granger upended St. Monica, 39-21. St. Pius was led by Greg Janowiak with 10 points.

In the junior varsity Colors Division, Christ the King Blue

defeated St. Jude Green, 34-19; Holy Family Blue downed St. Thomas Gold, 42-17; St. Joseph, South Bend, Blue beat St. Anthony Maroon, 43-41; St. Thomas White beat Corpus Christi Red, 37-29; and St. Thomas Maroon beat St. Matthew Black, 34-19.

Complete division and overall standings:

Team	Division	Overall
St. John Bosco (East)		
St. Thomas	5-0	6-3
St. Joseph (SB)	3-1	4-4
St. Anthony	1-3	2-6
St. Matthew	0-5	1-8

St. John Bosco (West)		
Corpus Christi	4-0	8-0
Christ the King	2-2	6-2
Holy Family	1-2	5-2
Holy Cross	0-3	0-7

St. Martin DePorres (East)		
St. Bavo	4-0	6-2
St. Joseph (Mish.)	2-2	3-5
St. Pius	2-2	3-5
St. Monica	0-4	1-7

St. Martin DePorres (West)		
St. Jude	4-0	8-0
St. John the Baptist	3-1	7-1
St. Michael	1-3	4-4
St. Adalbert	0-4	0-8

Teri Rosinski receives Mary Schreiber Award for Excellence

FORT WAYNE — Bishop Luers High School head basketball coach and English teacher Teri Rosinski recently received the Mary Schreiber Award for Excellence.

Teri Rosinski was chosen as the first recipient of this annual award based on her connection to basketball. Named the first Miss Basketball of Indiana while a student athlete at Norwell High School, Rosinski continued her career at the college level.

The selection committee for the award felt Rosinski transferred and instilled the leadership qualities she received during her high school and college athletic days to the career she has today.

Schreiber, principal of Benoit Academy in Fort Wayne, was a pioneer in the area of women's athletics and was very instrumental in changing women's sports in the 1950s when dodgeball was the only recognized sport for girls. She was also a basketball player during her high school days at Central Catholic in Fort Wayne.

Schreiber went on to become the first women's basketball coach and athletic coordinator at Indiana-Purdue Universities at Fort Wayne. She has been in the Catholic school system for the last 40 years as an educator and administrator. She continues to serve as president of the Catholic Youth Organization in Fort Wayne.

Holy Cross College names Mendelson first athletic coach

NOTRE DAME — In an effort to develop each student's mind, body and spirit, Holy Cross College is applying for membership to the National Association of Intercollegiate Athletics and initiating an athletics program.

In accordance with this endeavor, Joe Mendelson has been named coach of the men's and women's cross country team.

Holy Cross College athletic director Nathan Walker says, "Mendelson is an ambitious coach and has been very successful with young athletic programs. With a leader of his caliber, we feel our program will experience success sooner rather than later."

In Mendelson's professional life, he's a businessman, but he is also an experienced athlete and coach.

He says, "I've been running and competing since I was in the sixth grade. I ran for the Santa Monica Athletic Association under the Hungarian coach Mihaly Igloi."

Mendelson has also coached in California. One of his high school athletes was a state champion, and two of his collegiate athletes were All-Americans. Mendelson also conducts summer running camps at Culver Academy. He's already been recruiting athletes and plans to start training and observing his team this spring.

Anyone interested in joining the first athletic team at Holy Cross College, the cross country team, can contact Joe Mendelson.



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Joan M. Bobay, sports writer, dies at 74

FORT WAYNE — *Today's Catholic* sports writer Joan M. Bobay died Jan. 31 at Parkview Hospital in Fort Wayne. She was 74.

Bobay, a freelance writer for *Today's Catholic*, covering Catholic Youth Organization (CYO) sports and high school athletics, was a pioneer in the media. She compiled her articles for *Today's Catholic* in a scrapbook. Family reported that she wrote over 1,600 articles.

She explained to *Today's Catholic* in a 2005 interview that her first job after graduating from Indiana University with a degree in language arts was at WKJG-TV Channel 33 (now WISE-TV) "just as they were preparing to go on the air. I hired on as a continuity writer," and by the time she left, three years later, to get married, "I was public service director."

Bobay's father, Joseph Carlin, influenced her love for words and writing, as well as sports. Carlin enjoyed crossword puzzles, and soon Bobay was sharing that pastime with him. A native of Garrett, she attended St. Joseph School there.

She often told *Today's Catholic* editor, Tim Johnson, her father insisted that she also get a degree in teaching. Bobay taught a few years and was a substitute teacher at St. Vincent de Paul School, Fort Wayne, which her children attended.

Back surgery about 11 years ago created mobility problems for Bobay. She wrote her stories from her home and used the telephone to contact coaches, often



TIM JOHNSON

Joan Bobay is shown at her dinner table with her notes as she prepares to write the CYO and high school athletic news. She wrote her stories longhand before typing them into the computer. Bobay died Jan. 31 at Parkview Hospital in Fort Wayne.

late into the evening on Sundays, to meet the Monday deadline.

She also wrote for the *Fort Wayne News-Sentinel* and was editor of her subdivision's newsletter. One of her proudest

achievements was her involvement with the St. Vincent de Paul Parish history book.

"I will miss Joan," said editor Johnson. "I looked forward to her Monday calls to make certain the

sports copy arrived in e-mail. Sports writing takes a special knack and a creative imagery of words. Joan had that skill. She also had a great love for the church, her family, our Catholic schools, her parish and community."

When the TV Mass moved to the University of Saint Francis, Joan would attend with her family. Her son-in-law, Bob Nicola, and son, John, are volunteers at the TV Mass.

"I consider her an inspiration," added Johnson. "Despite her mobility difficulties, she found a way to pursue her love for writing, keeping in contact with coaches, athletic directors and, in general, having a keen awareness for CYO and high school athletics in the Fort Wayne area. She is also a pioneer. In college, Joan

was told that women would not be able to write sports. I guess she showed those professors that women could be great sports writers."

Survivors include son, Terry Bobay of Fort Wayne; daughter, Peggy (Bob) Nicola of Fort Wayne; son, John (Theresa) Bobay of Fort Wayne; three grandchildren, Elizabeth, Amy and Bobby Nicola; mother, Helen Carlin of Garrett; and brother, Bill Carlin of Garrett. She was preceded in death by her husband, Alfred, in 1996.

Mass of Christian Burial was Feb. 3 at St. Vincent de Paul Catholic Church. In lieu of flowers, memorials to televised Mass c/o Catholic Communications, Diocese of Fort Wayne-South Bend, 915 S. Clinton St., Fort Wayne, IN 46802, was requested.

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Does God have favorites?



THE CUTTING EDGE

SISTER MARGIE LAVONIS, CSC

When my father died recently, my brother said, "You were always Daddy's favorite!" I am not sure if that was really true, but it got me to think about God's love for us.

What about God? Do you think God has favorites? Does God love the holy, deeply spiritual people better than those of us who struggle and sometimes fall into sin? Does God favor Christians over Muslims, or Jews over Hindus? Do those who obey church rules perfectly fair better than those who sometimes find them difficult? Are there strings attached to God's love? Will God love us only if we do certain things and act certain ways?

On the contrary, as St. Paul says somewhere in one of his letters, "God's love shows no partiality."

God loves every thing and every person he created. And the amazing part of it all is that God loves each of us individually and personally. God is interested in you and in me no matter who we are or what we do or fail to do. God's love is not general. I actually think sin can be refusing to accept God's love for us.

Related to this, despite what some people may believe or have erroneously been taught, we cannot earn God's love. We don't have to do anything to get it. Some people work so hard saying prayers and obeying all the rules that they forget this fact. There is no way we can earn our way to heaven. Jesus already saved us by the sacrifice of his life.

Does this unconditional love that God lavishes on us give us a license to sin? On the contrary, what we are called to do is to live in such a way that we show our gratitude for his love, which is ultimately expressed in the death and resurrection of Jesus. If we truly love God, then we will want to return that love by the lives we live. We can't, nor do we need to earn God's love, but like in all loving relationships, it is natural to want to reciprocate. We will want to show our love to him. God doesn't need our love, but we need to share ours with him. And the best way to show God we love him is to love the people

and things he created.

It is not uncommon for children to try to please their parents, thinking that will get them to love them more. Sometimes you hear one child ask which of his or her brothers and sisters a particular parent loves the most. As human beings, it is natural to like some people, even children, more than we like others. This is not true with God. He came to save all men and women.

When Jesus became a human being, we all became God's favored ones. God revealed his love for us in Jesus and through Jesus to the world.

When someone is truly loved, that person usually wants to share that love with others. People who do not experience love in their lives usually have difficulty loving others. If we truly believe God loves us and experience God's love, we will want to share that love.

Each one of us is God's favorite, and God's love is unconditional and a free gift. It is up to us to spread this message to those who do not know this. The best way to do this is by being a loving person ourselves, because the ordinary way God shows his love is through us. This is a big responsibility. Are you willing to accept it?

Maybe during this upcoming season of Lent you can think of concrete things you



YOUNG ADULT PERSPECTIVES

can do to be a more loving person — not just to your friends and family members but to others not in these categories. You won't get any brownie points in heaven, but you will show God your gratitude for his unconditional love.

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

Books look at relationships from a Catholic perspective

"Real Life, Real Love, Seven Paths to a Strong and Lasting Relationship," by Father Albert Cutié Berkley Hardcover, ISBN: 0-425-20542-8

Father Albert Cutié has become a recognized name in the Catholic Church and Latino market. He has been dubbed "Father Oprah" by his fans and reaches millions throughout the world each day with his internationally broadcast radio and television talk shows and through his syndicated daily newspaper column.

In "Real Life, Real Love," Father Cutié offers a manual for creating and sustaining meaningful and effective relationships.

By recognizing seven emotional and spiritual "paths" and putting them into practice, couples can learn to speak with an open heart, listen with an open mind, and strengthen their love through good times and bad. With insights and wisdom gained through the years of pastoral counseling, Father Cutié offers techniques to help readers: build solid relationships; respect each other; clarify

their expectations; be honest; communicate; learn to live with their differences; and make a commitment to growth and maturity.

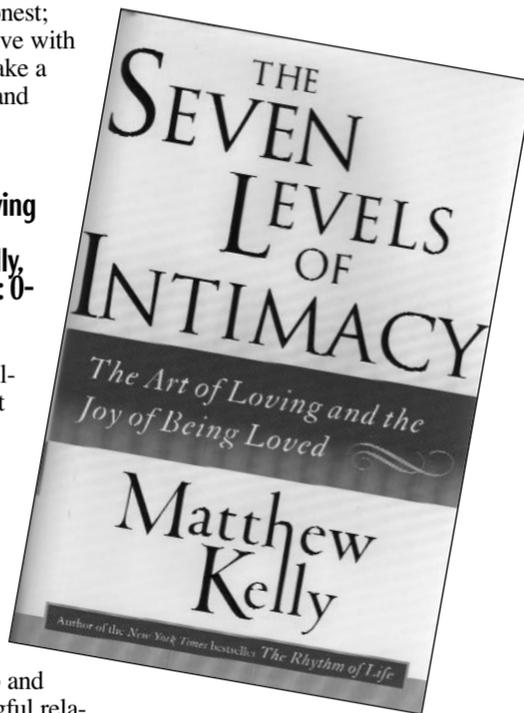
"The Seven Levels of Intimacy: The Art of Loving and the Joy of Being Loved," by Matthew Kelly, Simon & Schuster, ISBN: 0-7432-6511-4

Matthew Kelly, an Australian-born, best selling author, has spoken at many parishes in the Diocese of Fort Wayne-South Bend. His new book, "The Seven Levels of Intimacy," provides a specific and straightforward plan

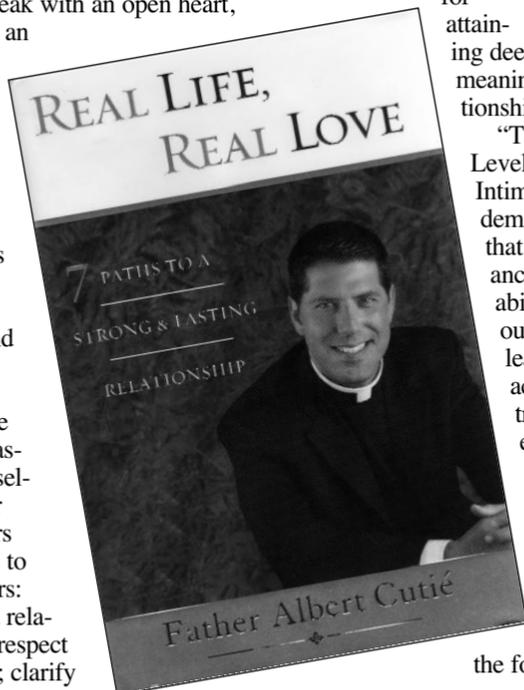
for attaining deep and meaningful relationships.

"The Seven Levels of Intimacy" demonstrates that self-acceptance and the ability to share our true selves leads to accepting and trusting others, which enables us to cultivate meaningful relationships.

Kelly discusses the following:



why some relationships are surviving, but not thriving; the intimacy of opinions — when relationships begin to be challenged; confidently sharing our feelings; the intimacy of faults, fears and failures and becoming free to be yourself; 10 reasons people don't have great relationship; and designing a great relationship — what is your essential purpose.



YOUNG ADULTS COMMIT AS ASSOCIATES



PROVIDED BY THE OFFICE OF CAMPUS AND YOUNG ADULT MINISTRY

Ten individuals made their commitment as associates of the Congregation of Divine Providence at Mass at the Cathedral of the Immaculate Conception in Fort Wayne on Feb. 5. Pictured from left to right are Mike Gibson, Elise Goodman, Debbie Leitner, Sarah Hendricks, Nathan Proulx, Steve Brown, Keri Peters, Jeannie Eiserle and Sister Gloria Ann Fiedler, CDP. Not pictured are Rose Henry and Janice Martin.

Goshen parish welcomes Catholics home

GOSHEN — St. John the Evangelist Catholic Church in Goshen is offering a six-week session, "Welcoming Catholics Home," designed to reintroduce those who have been away from the faith to look again at the faith in a small-group setting. The next session begins Thursday, Feb. 16.

Topics of discussion include changes in the church since Vatican II.

The sessions are for those who have been away from the Catholic Church for awhile and are considering returning. No matter how long they have been away, no matter the reason, the doors are open to welcome them back.

For more information or to sign up, call Marsha Meyer at (574) 537-0250.

WHAT'S HAPPENING?

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

FUNDRAISERS

Las Vegas night planned by HASA
 South Bend — The St. Jude Home and School Association is sponsoring Las Vegas Night Saturday, Feb. 11, from 6 to 11:30 p.m. at the parish, 19704 Johnson Rd. Free admission, concession stand, cash bar, 50/50 raffle and gaming tables of all varieties.

Truck raffle supports school
 Decatur — The second annual truck raffle award a new 2006 Chevy Silverado 1500 or Ford F-150, or \$15,000 cash. \$1,000 in cash prizes will also be awarded (1-\$500, 5-\$100.) Tickets can only be sold to individuals who are 21 or older. The price for one ticket is \$20 or 6-\$100 (all six must be in the same name). The drawing will be held on April 23, the winner need not be present to win. Tickets are available from any St. Joseph School family and several local businesses, or by calling the school office at (260) 724-2765.

St. Aloysius Knights host raffle
 Yoder — The St Aloysius Knights of Columbus Council 13142 is hosting a raffle with proceeds used towards the loan on classroom and activity center addition. Total cash prizes add up to \$30,000. Only 300 tickets will be sold. First prize is \$10,000; second prize is \$5,000; third prize is \$3,000; fourth prize is \$2,000. The drawing is scheduled for Feb. 26 if all tickets are sold. If tickets remain to be sold at that date, add 30 days for drawing. Tickets are \$100 each. Additional rules on back of entry apply. For information, contact Tim Sorg at (260) 622-4861 or Steve Heckber at (260) 622-7796.

Fish and tenderloin dinner
 Fort Wayne — St. Peter Church will have an Ed Fox fish and tenderloin dinner in the new pavilion on the corner of DeWald and Warsaw streets on Friday, Feb. 24, from 4 to 7 p.m. Adults \$7, children 4-10 \$4 and children under 4 free.

Family style dinner and dance
 South Bend — St. Adalbert Parish will have a family style Polish dinner and dance on Saturday, Feb. 26, starting at noon. Tickets are \$15 per person by advance sale only and are available from the parish office by calling (574) 288-5708 by Monday, Feb. 20.

Knights plan spaghetti dinner
 South Bend — The Knights of Columbus Council 5521, 61522 S. Ironwood Dr., will have an all-you-can-eat spaghetti dinner on

Friday, Feb. 17, from 5 to 7 p.m. Adults \$6, children (5-12) \$3.

Cathedral youth group plans breakfast
 Fort Wayne — The youth group of the Cathedral of the Immaculate Conception will have a pancake and sausage breakfast following the 7:30 and 9:30 a.m. Masses on Sunday, Feb. 12 and March 26. Proceeds will send youth to YCLI Camp. Adults \$5, children under 10 \$3, families \$12.

Scouts plan breakfast
 Fort Wayne — St. John the Baptist Boy Scout Troup is hosting a pancake and sausage breakfast on Sunday, Feb. 19, from 8 a.m. to 1 p.m. at St. John's PAC. Proceeds will be used to buy a new Scout trailer for Troup 19.

MISC. HAPPENINGS
Pilgrimage to EWTN
 Fort Wayne — A pilgrimage to Our Lady of the Angels Monastery in Irondale, Ala., will be May 16-19. Pilgrims will attend the Wednesday evening live show and visit Mother Angelica's Shrine of the Most

Blessed Sacrament. Tickets start at \$215. Several priests will be in attendance. For information call (260) 639-3788.

All class reunion committee to meet
 Fort Wayne — The next meeting of the Central Catholic High School All Alumni Class Reunion Committee will be on Monday, Feb. 20, at 7 p.m. at Bishop Dwenger High School. The CCHS All Alumni Class Reunion will be Saturday, June 24, at the coliseum.

Teaching Mass and chili supper
 Bluffton — A teaching Mass will take place at St. Joseph Parish on Sunday, Feb. 19, at 3:30 p.m. A chili supper will immediately follow the Mass.

Baby shower helps Women's Care Center
 Fort Wayne — The women of St. Joseph Parish, corner of Brooklyn and Hale Ave, will host a baby shower on Wednesday, Feb. 22, at 7 p.m. in the church basement. Bring a baby gift as a donation. The gifts will be given to the Women's Care Center.

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Donaldson
 Sister Marien Plotzke, PHJC, 92, Catherine Kasper Home

Elkhart
 Brendan A. O'Mara, 86, St. Thomas the Apostle

Fort Wayne
 Suzanne M. Beckstedt, 53, Queen of Angels

Robert A. Shoudel, 82, VA Chapel

John E. Vail, 84, Cathedral of the Immaculate Conception

Dolores A. Wells, 67, St. Vincent de Paul

George Furman, 55, St. Charles Borromeo

Joan M. Bobay, 74, St. Vincent de Paul

Helen L. Gratts, 90, St. Jude

Jane F. Bero, 80, Sacred Heart

Emmanuel D. Chavarria, 79, St. Patrick

Sara M. Moring, 84, St. Mary

Helen F. Plasterer, 84, St. Vincent de Paul

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 Paul J. Johnson, 83, St. Joseph

Mishawaka
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Notre Dame
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Plymouth
 Jose G. Munoz, 31, St. Michael

Rome City
 Loretta Hastreiter, 92, St. Gaspar

South Bend
 Edmund T. Dulcet, 86, St. John the Baptist

Myra E. Joachim, 74, St. Stanislaus

Alex J. Wasowski, 88, St. Stanislaus

Betty M. Goetz, 74, St. Joseph

Corinne M. Wroblewski, 86, St. Matthew Cathedral

Herman J. Lee Van, 75, Holy Family

Wabash
 Rita Dingleby, 82, St. Bernard

Warsaw
 Bill Broderick, 67, Sacred Heart

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Soaring to new heights

St. Adalbert is growing stronger every year. In 2001-2002, 98 students were enrolled in our school; now we have 155. Our students are involved in many activities. We have teams in nearly every ICCL sport. Middle school students work on the yearbook. Students in grades 5-8 make up the Hand Bell Choir, and students in grades 2-8 sing in the children's choir every week at our all-school Mass.

Each year we see our students improve academically; much of this improvement is due to the good and gracious assistance we get from many tutors. The tutors come to us from the Christ Child Society as well as from the University of Notre Dame. They work with students one-on-one or in small groups to improve their reading and math skills.

The staff here is a supportive, compassionate, and energetic community. Teachers have embraced the 6+1 Writing Traits© and Four Blocks© as ways to structure their lessons in language arts, and are always looking for ways to improve their methods of instruction to meet the needs of every student. Teachers are willing to work together to share insights and problems, and faculty meetings may run long when there is a discussion about student development because everyone has a passionate interest in our children. Every day after school, most of the teachers are here, working with students in activities or helping with homework.

We teach our children about the larger world when we take them on field trips. So far this year, students have been to "Christopher's Christmas," "A Christmas Carol," Madrigal Dinner at



PROVIDED BY ST. ADALBERT SCHOOL

St. Adalbert students enjoy poster creation and a wide variety of activities.

Saint Mary's, "A Raisin in the Sun," Matthy's Farm Market, Healthworks, "The Chronicles of Narnia." Hester's Farm and Pioneer Days. We also enjoy special visitors, like Ronald McDonald and the South Bend Symphony.

St. Adalbert School is a violence-free zone, and the efforts of the volunteers in the Take Ten © program help to keep it that way. Every week, students from Notre Dame and Saint Mary's — trained through the Robinson Community Learning Center — come to our classrooms to teach the children about anger management, conflict resolution and self-esteem. Students learn to "Walk It Out, Talk It Out, Wait It Out"

when they are faced with a difficult situation.

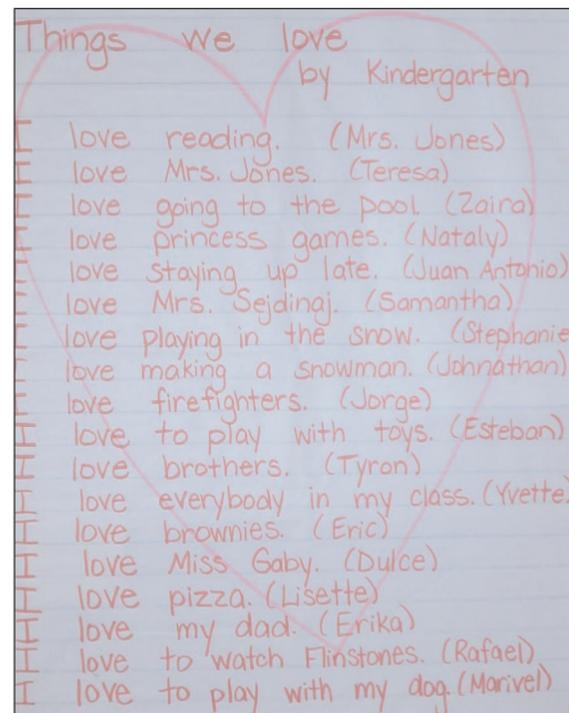
Our students and staff are blessed with great support from our pastor, Father Chris Cox, CSC, and associate pastors Father Eric Schimmel, CSC, and Father Mike Couhig, CSC. We enjoy our strong Catholic identity with weekly Masses as well as traditional events such as the Jesse Tree, Three Kings Mass, the Way of the Cross, May Crowning, rosary, celebration for Our Lady of Guadalupe and Las Posadas.

We are proud to be a multi-cultural community of faith and education, soaring to new heights, guided by the Holy Spirit.

English as a second language (ESL)

The ESL classes were initiated in 2003 when it became evident that there were students who had some English deficiencies that prevented them from participating effectively in classroom learning activities.

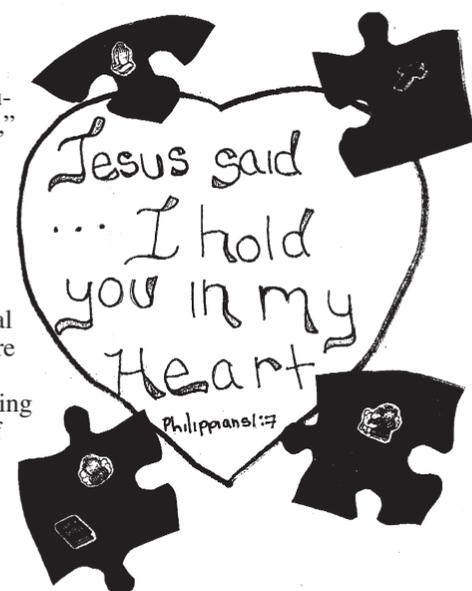
Currently, the students in kindergarten through grade 8 attend sessions, which stress speaking, reading and writing English. Sister Mary Martinez endeavors to develop these skills in the students to insure future success in their studies.



Sixth grade religion

The sixth grade class at St. Adalbert School has been looking at the meaning of sin and conflict. We began with a look at the Old Testament stories of Adam and Eve and of Noah and the great flood. In both situations, we find that God has punished us with one hand but forgiven us and lifted us back on our feet with the other. Next, the students looked for evidence of sin and suffering in our world today. Each child took time to explore how they can play a role in bringing peace to their families, their school and perhaps even to the world. In doing so, we needed to debate the question of peace and discover how and when people truly find a sense of peace.

This exploration took us to a fabulous movie, "The Same River Twice," by Feature Films for Families and written by Scott Featherstone. This story helped to give the children a clear understanding of the need for forgiveness of others as well as forgiveness of self before we can achieve true peace of heart. As a final activity, the children created Scripture puzzles. Each student researched the Bible for a quote from Jesus expressing his love for us and our worthiness of forgiveness from the Father. Next, they designed and created a heart-shaped puzzle using the quote as a theme.



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