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TODAY'S CATHOLIC

Fifth time is still a charm

Lady Knights of Bishop Luers claim Class 3A state basketball title

BY ELMER J. DANCH

INDIANAPOLIS — Those smooth-as-silk Lady basketball Knights of Bishop Luers crafted a new record in the Indiana state high school tournament at Conseco Fieldhouse, one that will be tough to match.

With only one senior in the lineup, the talented Lady Knights from Fort Wayne literally toyed with Evansville Memorial to fashion a 65-54 victory to win the Class 3-A championship for a record-breaking fifth time since Indiana went to class competition in 1998.

After skyrocketing to a 14-9 lead before the first period was over, the Lady Knights never let up with their relentless attack. They shot 47 percent from the field and dominated the glass backboards completely.

As Coach Teri Rosinski, now in her fifth year as mentor, remarked afterwards, "Our girls played together as a well-organized team, and that was fairly evident from the start."

The Lady Knights led at every mark: 24-10, 34-19 and 49-30. Evansville Memorial was held to three field goals in the first half.

Once again, it was sophomore MarKee Martin who was flawless as point guard in directing. Although she managed to collect on the eight points, she was also a tower of strength on defense as her teammates kept Memorial players from getting easy shots.

Kelsey Wyss drilled in 21 points for the Lady Knights to take individual scoring honors, and Vini Dawson, the only starting senior, provided tremendous support with 15 points. And rounding out the splendid offensive crew were Amanda Pedro and Sara Freiburger.



DON CLEMMER

Bishop Luers Principal Mary Keefer holds up the state championship trophy presented to her by members of the Lady Knights basketball team. In her remarks before presenting the trophy, Vini Dawson, the only starting senior on the Luers squad, said that every member of the team took a turn carrying the rest of the team on their path to victory.

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RITE OF ELECTION HELD IN SOUTH BEND



KRISTI WARD

Bishop John M. D'Arcy signs the Book of the Elect at the rite of election held Sunday, March 5, at St. Matthew Cathedral in South Bend, surrounded by catechumens he admitted into the elect and who will be baptized and initiated into the sacred mysteries at Easter Vigil.

Biloxi memories captured in log, more help needed

This is part one of a series of excerpts taken from a log by Craig Bobay, St. Jude, Fort Wayne parishioner, who recently returned from a trip to the Gulf Coast with a mission team from the parish.

BY CRAIG BOBAY

FORT WAYNE — When Craig Bobay, a local Allen Circuit Court magistrate and member of St. Jude Parish, Fort Wayne, made a journey with fellow parishioners to Biloxi, Miss., to assist people devastated by Hurricane Katrina, Bobay found himself documenting the experience in a log. He was so captivated that the log was over 10,000 words.

Bobay told *Today's Catholic*, "Hopefully (his documentation) will inspire others to do more for our hopeless brothers and sisters in the Biloxi Diocese. That was my primary hope in keeping the log."

The mission team from St. Jude consisted of Art Renninger and his wife Julie, Walt

Schroeder, Teresa Hartman and her brother Dan Schaab, Enid Laisure, Carol Blauvelt, Anne Ladowski, Mark Stoner, Laura Sweigert, Barb Collins, Dan Leffers, Alice Reinhard, Joan White, Bobay and his father Tom Bobay. This mission trip followed a November trip with an ecumenical group from Fort Wayne. Bobay and the St. Jude mission group returned in February to help.

In the February trip, the mission team lived at the Dedeaux Retreat Center, which has been converted to housing for volunteer relief workers. The retreat center is located next to Sacred Heart Catholic Church.

The trip began with a blessing from Father Tom Shoemaker, St. Jude pastor, on Saturday, Feb. 4, at the conclusion of the 5 p.m. Mass. The team gathered at 5 a.m. on Feb. 5 in the St. Jude parking lot for a final prayer and send off.

Because of a Super Bowl party, Bobay, his dad and Dan Leffers hit the road at 5 a.m. for a 14-hour drive through Indiana,

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PUBLISHER: Bishop John M. D'Arcy

EDITOR: Tim Johnson
ASSISTANT EDITOR: Don Clemmer
STAFF WRITER: Kay Cozad

Editorial Department

PAGE DESIGNER: Francie Hogan
FREELANCE WRITERS: Ann Carey,
Michelle Castleman, Elmer J. Danch,
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BUSINESS MANAGER: Kathy Denice
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BOOKKEEPING/CIRCULATION: Kathy Voirol

Advertising Sales

Carol Eifert (Fort Wayne area)
(260) 456-2824
Judy Kearns (South Bend area)
(574) 234-0687

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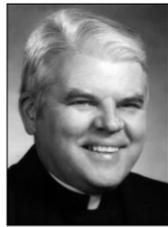
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Lent is a season of love, fasting, conversion, devotion, daily Mass



NEWS & NOTES

BISHOP JOHN M. D'ARCY

Lent: A time of joy

The liturgy refers to Lent as a season of joy. How could it be otherwise? We are pondering the great mystery of Christ's death and resurrection; and it is for us. The cross has always been seen in spiritual writings as a victory. It is a somber season, but not a time of sadness. In fact, it can also be called a season of love. The impression you can get on Ash Wednesday is that it is about death. "Remember man, you are death and to death you shall return" is one of the formulas in the administration of ashes. The ashes are a sign of penance. But it is a call to return to one who loves us.

People flock to churches on Ash Wednesday more than in the past. This is true on college campuses as well as in parish churches. Why is this? Do we all sense a need for conversion, for a new start? Lent is a time of conversion, but a conversion to someone. "I if I be lifted up will draw all things to myself." This refers to the Lord's death for us.

The cross and Christ offering himself should be preached as a gift of himself to all humanity. The great conversions, like that of St. Ignatius, St. Francis of Assisi and so many others, have come from kneeling at the foot of the cross and becoming more and more aware of his

love. We are converted to a person. So many of the readings in the early days in Lent are readings about the love of Christ to which all of us are called.

Concrete observance of Lent

Most central is daily Mass where the Lord's death and resurrection is sacramentally remembered and made present. There are devotions, such as the Stations of the Cross, which many churches present on Friday night. There are also individual observances. I think of three. There is the giving of alms and doing it in such a way that no one notices. Some of the Gospels on Ash Wednesday brought this out. The left hand should know what the right hand is doing.

There is fasting. The Gospel of Ash Wednesday shows that when we do this fasting, no one should know it but ourselves. Most of all, there is prayer. I refer especially to prayer in the presence of the

Blessed Sacrament. I am grateful that canon law allows the bishop to keep the Blessed Sacrament in his home. In the seminary as a faculty member, prayer in the presence of the Blessed Sacrament was for me both routine and very special.

Today, there is an increase of exposition of the Blessed Sacrament and benediction. This is surely prompted by the Holy Spirit and is a blessing. But there is also prayer to Christ present in the place of reservation: the tabernacle. It is the great Catholic tradition. This devotion grew because there was the practice of bringing Communion to the sick. From this, came devotion and the building of tabernacles, and prayer in the presence of the Blessed Sacrament.

Lent without prayer is Lent without a soul. I am impressed every Lent by the daily noon Mass at the Cathedral of the Immaculate Conception in Fort Wayne. This is repeated throughout the diocese, and it is a blessing. I urge the people who come to daily Mass in Lent to pray for vocations to the holy priesthood and the consecrated life. Renewal of our church will only be fully realized when these two vocations become once again more common among us.

A blessed Lent to everyone.

Feast of St. Patrick

In my home, the feast of St. Patrick was a day to attend Mass. My father landed in New York on St. Patrick's Day in 1925. He was 26 years old when he came. "I will be

an old man when I come to America," he is quoted as saying. He had no money. He tried to save it to come to the land of promise. He had no idea why there was a parade in New York on St. Patrick's Day. In Ireland, it is a holy day of obligation, a day to go to Mass and pray to the saint who, in 30 years, evangelized the country and made it a place of monasteries and monks, religious and priests. I asked

my father once who St. Patrick was. He said, "He converted us from paganism." Not he converted the Irish. He converted us.

My mother spoke of St. Patrick often. It was in her native County of Mayo that the famous "Croagh Patrick" was located. It was to this mountain that, according to tradition, Patrick went to pray for the people of Ireland. Much is known of him, more than people understand. He was a slave boy who was somehow rescued and returned to Ireland after hearing in a dream the Irish people asking him to come back. He must have been a mystic, for he wrote this of his times as a young boy on the hills of Ireland taking care of sheep.

"More and more the love of God and the fear of him was approaching and faith was being increased, and the Spirit was being stirred up, so that in a single day up to a hundred prayers, and in a night nearly the same,

even as I was staying in forests and on the mountain, and before dawn I was roused up to prayer, through snow, through frost, through rain, and I was feeling nothing bad, nor was there any sloth in me,

I could not yet understand, except at the very end of the prayer, one spoke out thus:

"He who has given his own soul for you. He it is who speaks in you." and thus I was awakened rejoicing, And again I saw him praying within myself, and I was as if inside my body, and I heard over me, this is, over the interior man, and there he was praying vigorously with groans, and amidst these things I was stupefied and I kept marveling and thinking Who he might be who was praying in me, but at the very end of the prayer thus he spoke out that he might be the Spirit."

No wonder he was the great evangelizer and shepherd, and no wonder that his descendants brought Christ to the whole world, the monks going back to Europe to copy the great manuscripts. Prayer is the source of evangelization.

Another memory

I first met Pope John Paul II at Logan Airport in Boston where I was an auxiliary bishop. He had just come from Ireland. Among the places he visited was Knock in County Mayo, venerated by the Irish and many others for the apparition of Our Lady in 1879. He spoke these words during his homily. "There is something unique and especially Irish in the apparition at Knock. The virgin appeared not just to a child or children, but to a group of people representing all ages. In a land where all the ancient shrines are in ruin at the hands of the Irish (Anglican) Church, she asked for no new shrine. In a land where the people had known unbelievable hardship and oppression, she asked for no penance. In a land where devotion was constant everywhere, she asked for no processions, no pilgrimages. In fact, she asked for nothing at all. In a land known far and wide as a place for talk, she astonishingly said nothing at all. But she came. It would seem that when everyone else was leaving for Australia, Boston or New York, the Mother of Jesus came. Being the proper lady that she was in a land that held women and marriage and the priests in high regard, she brought with her her husband, St. Joseph, and St. John the Evangelist, garbed as a prelate. They also remained silent. Appropriately enough, they came in the rain."

A happy St. Patrick's Day to everyone. Do not let it pass without a prayer to St. Patrick, to Our Lady and to her Son.

Champions again

I hustled back from a meeting in Indianapolis to be with the Bishop Luers Lady Knights. They have been in six state championship games and have won five of them. They are a young team and no one expected it. They are well coached, disciplined and very much a team. They brought home the trophy. Congratulations to the principal, Mary Keefer; the athletic director, Matt Lindsay; Coach Teri Rosinski; this extraordinary group of young women and their wonderful student body.

See you all next week.

MATTHEW 25 LAUNCHES CAMPAIGN AT CONFERENCE



DON CLEMMER

Robert Dettmer, chairman of the Matthew 25 board of directors, speaks at the news conference announcing the Matthew 25 \$2.9 million capital campaign. This campaign, themed "Fabric of the Community," will allow the Matthew 25 Clinic to double the number of medical exam rooms and dental operatories, quadruple the size of the medication room, create a new, private counseling area for education, double the office space for clinical staff and more. At the news conference, the Lutheran Foundation gave \$650,000 to the campaign. Parkview Community Health Improvement gave \$500,000. The campaign is currently accepting cash and credit card gifts, appreciated assets or even new furniture and office equipment.

ASHES MARK THE BEGINNING OF LENT



DON CLEMMER

Deacon Joseph Zickgraf marks a child's forehead with ashes during the Ash Wednesday Mass at the Cathedral of the Immaculate Conception. After Mass, many area Catholics gathered at St. Mary Church in Fort Wayne for a bean soup lunch.

STATEMENT FROM BISHOP JOHN M. D'ARCY

Decree suppressing St. Mary of the Angels Parish, Hudson, Ind., and designation of church building as an oratory

According to c. 515.2, "The diocesan bishop alone is competent to erect, suppress or alter parishes" ... The Second Vatican Council, in its Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, #32, teaches that increasing or in any way changing the status of a parish, the bishop is to be motivated by his concern for the salvation of souls. This teaching was expanded upon by Pope Paul VI in his apostolic letter, written *motu proprio* on the "Implementation of the Decrees, *Christus Dominus*" (on the "Pastor Office of Bishops in the Church"), "Presbyterorum Ordinis" (on the "Ministry and Life of Priests") and "Perfectae Caritatis" (on the "Renewal of Religious Life"), *Ecclesiae Sanctae* I, Aug. 6, 1966 no. 21:

Every possible effort should be made that parishes where, because of too great a population or too large a territory or for any cause whatsoever, apostolic activity can be exercised only with difficulty or less effectively, should be suitably divided or dismembered, as the circumstances require. And likewise parishes, which are too small, should be united as conditions and circumstances demand.

As bishop of the Diocese of Fort Wayne-South Bend, it is my responsibility to provide for the pastoral needs of the flock entrusted to my care. In recent years, parishes in certain areas have grown in strength. There are also a number of small parish communities in this diocese. Some of these parishes have as few as 100 families. It has become increasingly difficult to give strong pastoral care to such communities.

In addition, we find an insufficient number of priests to care for all parishes. Nevertheless, with the help of priests from overseas and intensified recruiting of candidates for the priesthood within our own diocese, we have been able to care for our parishes, and the number parishes to be closed is minimal.

St. Mary of the Angels Parish, Big Long Lake, Hudson, Ind., is quite small. Its continuance became more of a problem when the Conventual Franciscan Fathers, who had cared for that parish for many years, indicated that they could no longer provide a priest to give pastoral care to that parish. While the parish is reasonably sound financially, its numbers have decreased. Currently, religious education is provided to the children at a nearby parish. In the most recent year, there were no infant baptisms and no first Communions.

In evaluating how to provide in the best way possible for the pastoral care of the members of the parish community of St. Mary of the Angels and cognizant that the Christian faithful have a right to the best possible pastoral care (cc. 213-214) and aware of my responsibilities under church law: to provide for this care, and to respect the intentions of the founders and donors as well as any acquired rights (c. 122-123), I undertook an intensive and systematic consultation.

1. I celebrated Mass and conducted a personal consultation with the parishioners on Dec. 12, 2004.

2. On several occasions, I consulted with the vicar for that vicariate, Rev. David Carkenord, pastor of St. Michael Parish, Waterloo. One of the dates of consultation was Nov. 27, 2005.

On Sept. 10, 2005, I convened the Presbyteral Council of the diocese for the purpose of consulting with them regarding the status of St. Mary of the Angels Parish, Hudson, Ind., in accord with the norms of cc. 127 and 515.2. The matter was presented to the council for advice. After lengthy discussion, each member of the council was asked individually for his advice. Thus, every council member present, except one, advised suppression of St. Mary of the Angels Parish, Big Long Lake, and advised that the spiritual care of the parishioners be provided by one of the nearby parishes. One council member abstained.

On that same date, Sept. 10, 2005, I conducted a separate and distinct consultation with the Presbyteral Council of the diocese regarding future

use of the church building of St. Mary of the Angels Parish, Big Long Lake, Hudson, Ind., and to obtain advice regarding the provision for pastoral care. I noted that providing for the spiritual needs of the faithful who attend St. Mary of the Angels Parish is not as simply a matter of assigning responsibility for such care to another parish. Although small, the remaining members of the parish community are dedicated to the community and derive spiritual sustenance from gathering there for Sunday Eucharist. In addition, when the property on which the church is built was donated to the diocese in the person of Bishop John F. Noll, bishop of the Diocese of Fort Wayne (1948), the warranty deed contained a stipulation that, "if the property ceases to be used for church purposes," it shall revert to the original grantor, his heirs or assigns.

After a period of discussion, each member of the council was asked individually for his advice. Various council members advised that the church building be designated as an oratory to serve the spiritual needs of the people who currently are members of St. Mary of the Angels Parish, Big Long Lake, Hudson, Ind.

After careful consideration of the advice of the Presbyteral Council as well as input of the various members of the parish community of St. Mary of the Angels Parish, Big Long Lake, Hudson, Ind., I have made my decision and decree the following:

Whereas the spiritual needs of the members of St. Mary of the Angels Parish, Big Long Lake, Hudson, Ind., are varied and not all of these needs are able to be met by the parish as it is currently constituted, it is imperative that the right of these Christian faithful to pastoral care be provided.

Whereas the availability of suitable clergy, and geographical proximity to other parishes are such that caring for the salvation of souls and providing the opportunity for the Christian education of the young can best be accomplished at a nearby parish.

I, the undersigned bishop of the Diocese of Fort Wayne-South Bend, in virtue of my pastoral office and in conformity with the Code of Canon Law, after consultation with the Presbyteral Council in accord with the norm of law, as well as with various members of the parish community, do hereby decree that St. Mary of the Angels Parish, Big Long Lake, Hudson, Ind., is suppressed as of Feb. 25, 2006. As of that date, St. Michael the Archangel Parish, Waterloo, Ind., will have the responsibility of providing pastoral care of the Christian faithful currently attending St. Mary of the Angels.

Furthermore, I decree that all parish records and registers from St. Mary of the Angels Parish, Big Long Lake, Hudson, Ind., be transported to St. Michael the Archangel Parish, Waterloo, Ind., where they will be maintained and preserved in accord with the norm of law.

Also, I decree, in accord with the norms of cc 1223-1225 that the church building, which served as the parish church of St. Mary of the Angels, be established as an oratory for the faithful who have been members of the St. Mary of the Angels Parish community prior to its suppression. I am satisfied that this building is properly prepared to serve as an oratory. This change in the status of the church building is effective Feb. 25, 2006.

It is decreed that the financial administration of St. Mary of the Angels Oratory is the responsibility of St. Michael the Archangel Parish, Waterloo, Ind., as it is the proper parish responsible for the care of the faithful there.

Finally, I decree that moneys currently belonging to St. Mary of the Angels Parish, Big Long Lake, Hudson, Ind., and all future moneys raised from the oratory be used for the oratory.

Most Reverend John M. D'Arcy, D.D., S.T.D.
Bishop of the Diocese of Fort Wayne-South Bend
Rev. Robert C. Schulte, Chancellor
Feb. 15, 2006

Stage is set for most important abortion case the Supreme Court has seen in years

BY ANN CAREY

NOTRE DAME — With the U.S. Supreme Court agreeing to consider the constitutionality of a federal law banning partial-birth abortion, the stage is now set for “the most important abortion case the Supreme Court has seen in years.”

This is the assessment of O. Carter Snead, an associate professor of law at the University of Notre Dame Law School who specializes in the intersection of law, science and medicine. He joined the Notre Dame faculty this academic year after having served as general counsel for the President's Council on Bioethics, for which he remains an expert consultant.

Last month, the Supreme Court agreed to hear an appeal from the Bush administration of a lower court ruling that the Partial-Birth Abortion Ban Act is unconstitutional. That act was passed by the U.S. Congress and signed by President George W. Bush in 2003, but did not go into effect because of constitutional challenges by abortion rights groups and abortionists themselves. In *Gonzales v. Carhart* in 2005, the 8th U.S. Circuit Court of Appeals subsequently found the law unconstitutional on grounds that it did not provide an exception for the health of the mother. Two other federal courts issued similar rulings.

In an interview with *Today's*

Catholic, Professor Snead explained that the 1973 *Roe v. Wade* Supreme Court ruling that declared a constitutional right to abortion said that any limitation on abortion has to include an exception for the health of the mother in addition to an exception for the life of the mother. The *Doe v. Bolton* decision that accompanied *Roe v. Wade* spelled out what “health” means in that context.

“In *Doe v. Bolton*, health is an enormously expansive concept that includes factors like economics and familial or psychological well-being. We're not just talking about grievous physical injuries — indeed, this understanding of ‘health’ is not limited to physical injuries at all. It could include a multiplicity of other harms, including economic injuries,” Snead noted.

“And if that were not enough to create a massive loophole for any restriction on abortion, the court has vested in the abortion provider himself the discretion to determine whether or not a health interest is implicated,” thus giving the abortionist a “veto written into the constitutional law of the United States,” Snead said.

Because of the health exception in *Roe v. Wade*, Snead explained, it is possible to get an abortion for virtually any reason at all, through nine months of pregnancy. Indeed, Snead noted that one prominent abortionist has testified that under the current health exception, even a per-

fectly healthy pregnancy presents sufficient justification to abort an unborn child at any gestational stage.

However, when the Supreme Court considers the Partial-Birth Abortion Ban Act during its next session that starts in October, the court has a new opportunity to define what the health of the mother means, according to Snead.

“It's hard to imagine the court could pass on deciding that very important issue, given that a central issue presented in this case is what constitutes ‘substantial medical authority’ to invoke the health exception.”

Furthermore, Snead is optimistic that with Justice Samuel Alito replacing Justice Sandra Day O'Connor, a majority of the justices will vote to uphold the federal Partial-Birth Abortion Ban Act. In 2000, when the Supreme Court considered in *Stenberg v. Carhart* a partial-birth abortion ban enacted by the State of Nebraska, the court ruled 5-4 that the ban was unconstitutional, with O'Connor voting with the majority, which indicated that the main problem with the law was the absence of a provision for the health of the mother.

Such a “health” provision had not been put in the Nebraska law, Snead explained, because “The legislature understood that it would open an insurmountable loophole that would render the law meaningless,” and “They had it on very good authority from

the American Medical Association and other venerable bodies that this brutal procedure was never necessary to preserve a woman's health.”

Snead said that the best outcome for the pro-life community would be for the Supreme Court to restrict the definition of health to its commonsense meaning, and to vest the decision-making authority about the mother's health in the most reasonable person possible, rather than in the abortionist who has a financial interest.

The tangible result of such a decision would make the federal Partial-Birth Abortion Ban Act permissible, Snead said. Additionally, the 30-plus states that had enacted partial-birth bans similar to the Nebraska ban, which also were struck down by the *Stenberg v. Carhart* decision in 2000, could enact laws identical to the federal ban. Or the Supreme Court might overturn *Stenberg v. Carhart* in the process of its decision, which could give new life to those 30-plus state laws that were struck down.

Additionally, a Supreme Court decision upholding the ban would clear the way for states and the federal government to enact “vastly more meaningful restrictions on abortion” Snead said.

“You would essentially be making it possible for states to declare any abortion post-viability unlawful unless it was legitimately rooted in a concern for the woman's health, reasonably defined as most people under-

stand that term,” Snead said. “A legislature could enact a law that prohibits abortions after viability unless the abortion is required to prevent irreversible, grievous physical injury to the mother. Such a law would effectively restrict the vast majority of post-viability abortions, given that they are almost entirely performed for elective reasons.”

Snead noted that public opinion about partial-birth abortion has shifted the debate over abortion dramatically because the barbaric procedure has highlighted the extremism of the abortion rights movement. Additionally, the opposition to laws that increase the information given to a pregnant woman considering abortion has been “simply astonishing,” he said.

“For a movement that frames itself as devoted to autonomy and choice, these efforts to restrict the information available to women, thus making their choices less meaningful, are unexplainable and inexcusable,” Snead said.

He expressed optimism that informed consent laws, especially those allowing women to see high resolution ultrasound pictures of their unborn babies, would greatly reduce the number of abortions.

“The biological truth will speak for itself,” Snead said. “When people see what an unborn child is, they come to understand who she is: namely, a vulnerable human being deserving love and protection.”



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Gray Television acquires WNDU-TV from Notre Dame

BY DENNIS BROWN

NOTRE DAME — Gray Television, Inc. and the University of Notre Dame announced March 6 Gray has acquired all of the capital stock of Michiana Telecasting Corp., the university-owned company that operates WNDU-TV, for \$85 million in cash.

Founded by Notre Dame in 1955, WNDU-TV (Channel 16) is the NBC affiliate serving the South Bend-Elkhart television market, the nation's 87th largest designated market area.

Notre Dame will use the \$85 million for student and academic initiatives, with most of the money

to be invested in the university's endowment, according to John Affleck-Graves, the university's executive vice president.

Internships for Notre Dame students at WNDU-TV will continue, he said.

With the completion of the acquisition of WNDU-TV, Gray (NYSE:GTN and GTN.a) now owns 35 stations serving 30 television markets. The combined station group has 24 stations ranked No. 1 in local news audience, 24 stations ranked No. 1 in overall audience within their respective markets, and reaches approximately 6 percent of total U.S. TV households.

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Pope says Bible meditation leads to conversion, charity

BY CINDY WOODEN

VATICAN CITY (CNS) — Lent should be a time for deeper meditation on the word of God, which will lead to conversion and to concrete acts of charity, said Pope Benedict XVI.

"Lent stimulates us to allow our lives to be penetrated by the word of God and in that way to know the fundamental truth about who we are, where we come from, where we are going and what is the path we must follow in our lives," the pope said March 1, Ash Wednesday and the beginning of Lent in the Latin-rite Catholic Church.

Speaking at his weekly general audience, held under a light rain in St. Peter's Square, the pope urged Catholics to allow themselves to be "nourished with the abundance of the word of God" during Lent.

In his main audience talk, sprinkled with explanations not contained in his prepared text, the pope looked at the two phrases used when distributing ashes:

"Remember that you are dust and to dust you will return" and "Turn away from sin and be faithful to the Gospel."

The first, he said, is a reminder that people have fallen and have limits, and it "is meant to urge us to place all our hope in God alone."

Lent is a time of "fasting, penance and vigilance over ourselves, knowing that the struggle against sin never ends because

temptation is an everyday reality, and fragility and disillusionment are experienced by everyone," the pope said.

The admonition to "convert and believe in the Gospel," he said, "places firm and faithful adherence to the Gospel at the foundation of personal and communal renewal."

"The Christian life is a life of faith founded and nourished on the word of God," he said. "In the trials of life and before every temptation, the secret of victory consists in listening to the word of truth and decisively refusing falsehood and evil."

"This is the real program of the Lenten period: to listen to the word of truth, to live, speak and act in truth and to refuse falsehood, which poisons humanity and is at the root of all evil," the pope said.

One who follows the truth, meditates on the Gospel and draws closer and closer to God, he said, also "sees others with new eyes. He discovers his brothers and sisters and their needs."

"Because the truth of God is love, conversion to God is conversion to love," Pope Benedict said.

The "climate of Lent," he said, "is precisely the climate of love for our brothers and sisters" because it is a time for learning to see others with Christ's eyes.

Pope Benedict said because conversion includes a growing realization of the obligation to demonstrate love for one's neighbors charity and almsgiving are central to the Lenten practice.

hoped to be there next year under the same circumstances. Bishop D'Arcy noted that a state championship is something that can never be taken away from a person, that the Lady Knights would get to cherish this victory for the rest of their lives.

Rosinski echoed the bishop's statements, urging the team to carry their victory with pride. She noted that hard work is not always rewarded so fully as it has been for the Lady Knights and thanked everyone, parents of students, Luers faculty, staff and others, for their help in getting the team to the top.

Bishop Luers Principal Mary Keefer said she was particularly proud that team and fans alike had conducted themselves with class and character for the duration of the season.

St. Vincent third grade student saves grandma's life in Elkhart

BY DENISE FEDOROW

ELKHART — Once you meet eight-and-a-half-year-old Toria Jones, it's easy to understand how this third grader remained calm enough to help save her great-grandmother's life. Toria has a wise-beyond-her-years maturity about her, and she exhibited that maturity when it was needed most.

Toria had the day off from school at St. Vincent de Paul in Elkhart on Martin Luther King Jr. Day, but that created a daycare issue for her grandmother and guardian Ann Yoder as Toria's regular babysitter had just taken a new job. Toria's great-grandmother Joann Phillips said she'd watch over Toria that day. As it turns out, that decision was a blessing for Phillips when she became ill shortly afterwards.

Toria said her great-grandmother "started turning purple, and she told me to call my grandma, but I called 911 instead."

Toria said she knew that was the right action to take because that was what she was taught by her mother, grandmother and at school. Toria said the 911 dispatcher told her to wait by the front door and unlock it so the paramedics could come in. The dispatcher — "a really nice lady" according to Toria — kept her on the phone and asked her if her great-grandmother could talk. Toria said she could, but she could barely understand her.

Toria said she thought it took about 20 minutes for the ambulance to arrive. She admitted being scared, but she "believed she was going to be okay."

Toria also felt God was with her. When the paramedics arrived, Toria said they gave Phillips oxygen. Toria wasn't able to ride in the ambulance because, "They don't let kids."

She was able to visit with her grandmother later. Toria said Phillips, who'd been having heart failure, was in the hospital two to five weeks. She said both her



DENISE FEDOROW

St. Vincent de Paul third grade student Toria Jones kept calm in an emergency and helped to save the life of her great-grandmother on Martin Luther King Jr. Day.

grandmother and great-grandmother were proud of her, and Toria does think she is a hero. She's also glad she was home that day, otherwise she believes, "She would've died. She couldn't reach the phone and she tried her inhaler but it didn't work."

Grandma Yoder reportedly collects angels, and the family believes angels were with Toria that day helping to keep her calm.

Toria has been a student at St. Vincent's since kindergarten. This year she is in Mrs. Walsh's class. Last summer, she was baptized, and she says her favorite class is religion because "We get to learn more about God."

St. Vincent de Paul principal Donna Quinn said, "Toria is the kind of kid that when you see her, she brightens your day with her smile, and she is quick to give hugs."

Asked what she wants to be

when she grows up, she replies, "I think I might want to be a doctor." She said she had that desire before this incident but adds, "One time I dreamed about selling houses."

According to Toria, Phillips is doing well but is now living in a nursing home because she fell and sprained her leg. She gets to visit with her "every day or every other day."

About that day her great-grandmother became ill, Toria admits, "I was scared and crying a little, but not so much that they couldn't understand me."

Quinn said the paramedics were "very impressed with her presence of mind and how calm she remained."

Toria's advice to other kids in similar situations is this, "Be calm and call 911 if you have to."

STATE

CONTINUED FROM PAGE 1

Memorial's only lead in the game was a 1-0 free-throw at the start and that was quickly wiped out by Dawson.

As one observer remarked afterwards, Luers toughest game en route to the final four was their comeback victory over Saint Joseph's, South Bend, a week earlier in the semi state at Elkhart.

Bishop Luers, along with Lafayette Central Catholic, were two of the four Catholic high schools to win class championships.

At the rally honoring the championship on Monday, Bishop John M. D'Arcy congratulated the team on the victory, saying that he

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Victory Noll congregation host Mission Awareness Day

HUNTINGTON — The Victory Noll Missionary Sisters are sponsoring a Mission Awareness Day on Saturday, March 25, for young adults ages 18 to 45. This special day-long event, from 9 a.m. to 5 p.m., will take place at the Victory Noll Ministry Center on their motherhouse grounds in Huntington at 1900 West Park Dr. It will be an opportunity for participants to explore lifegiving ways they can live out their baptismal commitment and make a difference in our world today.

This program is being planned by a committee of 25 men and women from several Fort Wayne and Huntington parishes along with the Victory Noll sisters and associates. The major presenter will be Father Tom Florek, S.J., based at Notre Dame. Father Florek has given countless retreats and workshops in leadership development to young adults. He is well known in the Midwest as director of ICLM, an institute for leadership development for Hispanic cultures in the Midwest. Included in the program will be a panel presentation by Victory Noll Associates, volunteers and sisters. A segment on peace and justice will challenge participants to be actively involved in promoting the mission of Jesus in our world today.

Continental breakfast and lunch are included in the program. There is no charge for this workshop, but preregistrations are requested.

For a registration form, contact parish pastors or call Jan Parker at (260) 356-0628, ext. 128 by March 20.

To learn more about the Victory Noll Sisters, visit their Web site at www.olvm.org.

'Haunted by God' coming to the PHJC Ministry Center

DONALDSON — The public is invited to see the play "Haunted by God" in Cana Hall at the Poor Handmaids of Jesus Christ Ministry Center on Sunday, March 12, at 2 p.m.

"Haunted by God" is a play about the life of Dorothy Day, one of the most outspoken and influential American Catholics of the 20th century.

The production incorporates all the wit and prophetic grit of Dorothy Day's own words about war, peace, American society, compassion and protest in the spirit of Jesus.

Dorothy Day (1897-1980) was a powerful woman of immense conviction who found herself jailed many times when witnessing her beliefs, including women's suffrage. In New York in 1933, she and a French-born itinerant philosopher Peter Maurin co-founded the Catholic Worker, a living movement that has been responsible for feeding and housing the homeless while maintaining a monthly, nationally-read newspaper. Today, there are over 100 Catholic Worker houses in the United States and

AROUND THE DIOCESE

YOUTH CELEBRATE EUCHARIST AT MONTHLY MASS



JEANNA HAGAN

St. Patrick in Ligonier recently celebrated its monthly youth Mass on Feb. 22. Father Joachim Quadros (Father Jim) is surrounded by members of the choir who worked together to provide special music. Father Jose Luis Villanueva concelebrated the bilingual Mass.

around the world, including communities in Toronto and Oxford, England.

Dorothy spent 47 years living with the poor and challenging the U.S. government to halt acts of war. She is known as the "mother of the peace movement" in the United States and has influenced such American peacemakers as Daniel Berrigan and Michael Harrington. She has been called "the most significant interesting and influential person in the history of the American Catholic Church."

Lisa Wagner performs the one-woman play. This acclaimed production has been touring the U.S. since May 1990 and toured Europe in 1994. The play was also performed at the Pax Christi International Conference in Assisi, Italy in 1995.

There is no charge for the play, but a free will offering will be taken to assist ministry to the poor.

Christ Child Society holds annual drive

SOUTH BEND — "Team up with Christ Child" — that's the heartwarming and enthusiastic theme of the annual 50-50 fund-raising drive of the Christ Child Society of South Bend to help clothe hundreds of needy infants and little children between now and March 29, when the area-wide campaign ends.

Since 1947, when 16 Catholic women banded together to clothe a handful of underprivileged babies, the society has performed this humane assignment for more than

109,000 needy infants and children. Today, more than 600 members are involved in this undertaking, which culminates in the drive.

The theme focus comes from Sheila Emge, president of the South Bend chapter, and Jeanne Desmond, campaign chairman. The cost is \$100 a ticket. Half of all the funds will go to the society, and the other half will be prorated for six ticket winners.

Winners will be announced at the spring luncheon on Wednesday, March 29, at Sacred Heart Church on the campus of the University of Notre Dame.

The society receives no local, state or federal funds. It has no paid employees. It is governed by a 16-member board of volunteers.

The society has concentrated on clothing, shoes, layettes for babies and other wearable material for needy children and infants in St. Joseph County. — EJD

Catholic students advance to city spelling bee

SOUTH BEND — Six Catholic school students have distinguished themselves as the best spellers of the 10th annual Catholic School Spelling Bee and will participate March 16 in the city-wide spelling bee at the Century Center.

After contending with potential stumbling blocks of words, such as conceited, myrrh, portfolio and acrobatics, the six finalists emerged from the field, which had originally

included hundreds of students who had been tops in their classes before entering the finals at Christ the King School.

The six finalist champions are:

- Sean Flanagan, eighth grade, Christ the King
- Emily Schmid, eighth grade, St. Monica, Mishawaka
- Peter Doyle, seventh grade, St. Joseph
- Nick Seifer, sixth grade, Holy Family
- Meghan Greve, seventh grade, Corpus Christi
- Rachel Conley, eighth grade, St. Michael, Plymouth — EJD

SWAT offers tax preparation assistance

NOTRE DAME — Saint Mary's College has organized a SWAT team to help senior and elderly taxpayers in South Bend area parishes.

SWAT (Students Working At Taxes) team members will call on taxpayers in need of assistance to visit or contact tax assistance centers operated by SWAT.

Members will prepare Indiana and federal tax returns in the homes of elderly or disabled taxpayers upon request. The SWAT team can be contacted by calling (574) 631-7863.

SWAT is a service learning effort and prepares returns free of charge.

The program serves taxpayers whose income was at or below \$35,000. Now in its 35th year, SWAT is staffed by accounting students from Notre Dame and Saint

Mary's. Other volunteers include faculty members and CPAs from professional firms including Crowe-Chizek, Kruggel and Lawton and Metzger, Mancini and Lackner.

SWAT is supported by funds from an endowment established by Timothy Gray in 1964, a Notre Dame graduate of Minneapolis, Minn. — EJD

Bishop Luers celebrates Diversity Day

FORT WAYNE — Bishop Luers High School celebrated Diversity Day on Friday, March 10.

The lineup included an assembly, beginning at 9:30 a.m., with Lucine Woodson singing the national anthem. A Scripture reading was read in Spanish and in English. The Fort Wayne Pipes and Drums members gave a brief talk about their Scottish heritage and played music (bag pipes) for the audience. Condra Ridley spoke about Rosa Parks and read some of Parks' famous works. Rick Farrent of the United Way gave a short presentation about diversity.

Caesar Ruiz from Indiana-Purdue Universities at Fort Wayne's Multicultural Center gave a presentation.

The gospel choir, made up of many Bishop Luers students, performed three songs under the direction of Gordon Martin, music director at Union Baptist Church and also music teacher at Benoit Academy.

Holy Cross College to honor Father Theodore Hesburgh

NOTRE DAME — Holy Cross College will honor University of Notre Dame President Emeritus Father Theodore M. Hesburgh, CSC, for his many years of support and long-standing commitment to the Holy Cross community.

This celebration, "A Tribute to Father Ted," will be held at the InterContinental Chicago on Saturday, March 18, at 6 p.m.

The 40th anniversary gala will include silent and live auctions, a gourmet dinner and live piano music by the O'Neill Brothers. Terry McFadden, Holy Cross College alumnus and WNDU anchor, will be the emcee. Former Notre Dame football offensive coordinator, Tom Pagna, will be speaking at the event and former Notre Dame kicker, Chief Justice of the Illinois Supreme Court, Robert R. Thomas will also be in attendance. Both Pagna and Justice Thomas were at Notre Dame under Father Hesburgh's presidency.

The Holy Cross Hesburgh tribute is open to the public. It is black tie optional. Tickets are \$250 each. Tickets for a table, which seats 10, are \$2,500. A table for 10 with preferred seating, a private reception and a photograph with Father Hesburgh is \$5,000.

Guests will be able to bid on items including lunch at Houlihan's restaurant with Notre Dame football coach Charlie Weis, six box-seat tickets for the Kentucky Derby right on the finish line, archive photographs of Notre Dame and Holy Cross College, Notre Dame football season tickets, an all-inclusive trip to Italy, a Chicago lakeshore getaway and more.

All proceeds from the event will benefit the Hesburgh Scholarship Fund at Holy Cross College.

For more information or to purchase tickets, contact Holy Cross College Vice President for Advancement Pat Falvey at (574) 239-8399 or pfalvey@hcc-nd.edu. The deadline for reservations is March 10.

Complimentary round-trip bus service to the event will be leaving from and returning to Holy Cross College. For reservations at the InterContinental Chicago, call (800) 628-2112.

Kaczynski to speak at Dismas House anniversary

SOUTH BEND — David Kaczynski, executive director of New Yorkers Against the Death Penalty, will be the principal speaker at the platinum anniversary of Dismas House of South Bend Thursday, March 30, at the Palais Royale in downtown South Bend.

Dismas House was organized to help rehabilitate former inmates of prisons and also to help them locate employment whenever possible.

In 1998, Kaczynski and his wife, Linda, received \$1 million from the Justice Department for their role in the Unabom investigation, which they dedicated to victims of the Unabom attacks and their families. — EJD

Bishop Luers teachers and staff aim to dump the plump

FORT WAYNE — A group of Bishop Luers High School teachers and staff are in their fourth week of a program called "Dump the Plump" to encourage healthy eating and living. They have divided into four groups with each member paying \$5 to be on a team.

They are using a system of counting each day: one point for 20 minutes of exercise, one point for 64 oz. of water, one point for each pound, two points for each day

without junk food. These points are totaled and scored as a group.

Each team has a poster hanging in school that represents their team. Another poster features the scores of each team.

The winner is the team that can earn the most points by March 26. And the team that receives the most points receives the money that was collected in the beginning. There are no individual prizes. The goal is to become healthier, happier and more energetic.

Holy Cross Village holds ground blessing ceremony

NOTRE DAME — A ground blessing ceremony to mark the beginning of construction at Holy Cross Village at Notre Dame was held March 2 in the Dujarie House chapel at Holy Cross Village. The additions to Holy Cross Village include a 96-unit independent living apartment building, 30 additional assisted living suites at Schubert Villa, a new chapel for the Schubert-Dujarie complex, and a 12-unit dementia unit at Dujarie House. The construction period, which began last week, will last approximately 18 months.

Father Kenneth Grabner, CSC, chaplain for Holy Cross Village, blessed soil from the four areas where construction will take place. Brother Robert Fillmore, provincial of the Midwest province called upon St. Joseph the Worker, patron of the Brothers of Holy Cross, to bless those who will be working on the project and for their safety. The ceremony also included Steve Kastner, executive director of Holy Cross Village, and Brother Thomas Shaughnessy, CSC, chairman of the board of Holy Cross Village.

A formal, public groundbreaking and blessing ceremony will be held later and include those who have reserved independent living apartments, current residents, Brothers of Holy Cross and representatives of those involved in the planning and development of the additions to Holy Cross Village.

Pilgrims look forward to trip to Rome

BY VINCE LABARBERA

FORT WAYNE — It began simply enough. In the fall of 2004, two couples who sit together at Notre Dame football games invited "Sister Agnes of Tours" to dinner and a pep rally. They asked to be included if she ever scheduled a trip to Italy.

Later, when the traveling sister said the date would be spring break this year, no one could keep the new "Roman Holiday" a secret. The excursion has escalated to 56 travelers from four states, leaving on March 10 for a 10-day pilgrimage to Assisi, Rome, Naples and Sorrento.

Years ago, Bishop Daniel R. Jenky, CSC, former auxiliary bishop of the Diocese of Fort Wayne-South Bend, asked Sister Agnes Marie Regan, OFM, pastoral associate, St. Matthew Cathedral, South Bend, to "get my people out of town" as part of her job duties.

Bishop Jenky (now bishop of the Diocese of Peoria) explained when people travel together they "bond," becoming closer to one another as in the body of Christ. Soon the St. Matthew Travel Club was born, and Sister Agnes — working locally with Gladioux Travel — has gotten several groups "out of town," not just cathedral parishioners, but also many members' friends. Father Michael Heintz, St. Matthew's jovial rector, recently bestowed the beloved sister with her "saintly" title, "Sister Agnes of Tours."

News of the trip spread at St. Therese Parish, Fort Wayne, and at St. Matthew's as well. It wasn't long before word reached parishioners' friends beyond Indiana. In total, there are 43

journeying from the Diocese of Fort Wayne-South Bend — 20 from the Fort Wayne area and 23 from the South Bend-Mishawaka-Elkhart region — two from Crown Point in the Diocese of Gary, two from Michigan in the Diocese of Marquette, eight from Illinois in the Diocese of Peoria, and one from San Antonio in the Archdiocese of San Antonio.

The group includes three Sisters of Saint Francis of Perpetual Adoration — Sister Fidelis Hunt, OFM, and Sister Agnes who reside at the provincialate in Mishawaka, and Sister Elaine Brothers, OFM, of San Antonio — and a retired Franciscan priest, Father Marian Douglas, OFM, of Peoria, former pastor of St. Therese. The group is "religiously equipped" for Mass anytime as well as daily morning and evening prayer.

Flying separately from Indiana — Fort Wayne and South Bend — Illinois, Michigan and Texas, all will arrive in Rome within two hours of each other and head immediately by bus to Assisi for a prayerful rest.

At separate planning sessions in South Bend and Fort Wayne, Sister Agnes emphasized the journey is not a trip but a pilgrimage, especially since it is taking place during Lent.

"The sacred act of pilgrimage is a part of all the world's great religions," she related. "Those of Islamic faith are encouraged, at least once in their lifetime, to journey to Mecca. Our brothers and sisters of the Jewish faith follow Abraham, our 'father in faith.' The Letter to the Hebrews (11:8-9) reminds us: 'By faith Abraham obeyed when he was called to go out to a place that he

was to receive as an inheritance ... By faith he sojourned in the promised land as in a foreign country, dwelling in tents ...'"

There also are indications of the Chosen People's pilgrimages throughout the Psalms, "especially for the three great solemnities of the feast of Passover, the feast of Weeks and the feast of Tabernacles. In the New Testament, we read in the Gospels of Jesus' own participation in these same feasts," said Sister Agnes.

The majority of the Indiana pilgrims gathered on Feb. 5 at a restaurant in Middlebury to meet each other. Sister Agnes passed out small purses as a symbol of the pilgrimage each was about to undertake.

From earliest times, pilgrims undertook arduous journeys to various sacred sites — the Holy Land, the catacombs of the apostles, burial places of the martyrs and saints, or sites where God's loving care entered into human history, Sister Agnes explained. "Pilgrims were recognized by the purse in which they carried coins to pay for sustenance, a shell used to scoop water for drinking and a staff for support when tired or on rugged terrain. The shell also is a symbol of baptism, which is renewed by a recommitment to Gospel living by pilgrims throughout their journey.

"Pilgrimages also have as their goal the 'Tent of Meeting' with God and with oneself," Sister Agnes told the combined group as she distributed a booklet she prepared for the journey titled Pilgrimage 2006.

Notre Dame's football team and the idea for a trip to Rome have come a long way since the fall of 2004.

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Bishop John M. D'Arcy blessed the new rectory of St. Patrick Church, Arcola, on Feb. 27. The new rectory was built by Lancia Homes on church grounds, just south of the church. Many parishioners and diocesan priests were present for the blessing and a meal that followed. The old rectory will be demolished to make room for the new parish hall. Bishop D'Arcy cuts the ribbon, above, to the entrance of the rectory.

Saint Bernard Church holds parish mission

WABASH — "All Time, All Ages, Come to Christ" is the theme of the parish mission being held at St. Bernard Parish beginning Sunday, March 26, and continuing through Wednesday, March 29.

Evening sessions will begin at 7 p.m. The guest speaker on Sunday, March 26, is Father Joseph Rulli on the topic, "Faith." On Monday, March 27, Father Bill Kummer will share thoughts on "Reconciliation," and several priests will be available for a penance service and indi-

vidual confession. Tuesday, March 28, Father David Voors will speak on the topic, "Prayer." The mission will conclude on Wednesday, March 29, with celebration of Mass by Bishop John M. D'Arcy.

Ginny Kohrman, co-director of the diocesan Office of Spiritual Development will conduct morning prayer and reflection sessions on Monday, Tuesday and Wednesday, beginning at 9 a.m. Fellowship and refreshments will be available following all evening sessions in Zahn Hall. All are welcome to attend. For more information, contact Sandy Celmer at (260) 563-1773.

Charitable gaming licensure, oversight transferred to Indiana Gaming Commission

BY BRIGID CURTIS AYER

INDIANAPOLIS — As the weather warms and churches begin planning for parish festivals, parishes will likely obtain their licenses for charity gaming activities from a new source — the Indiana Gaming Commission.

The Indiana General Assembly is likely to approve a proposal this year to transfer the oversight of charity gaming from the Indiana Department of Revenue to the Indiana Gaming Commission.

While the original bill, HB 1396, authored by Rep. Matt Whetstone (R-Brownsburg), addressed transferring charity gaming from Indiana's Revenue Department to Indiana's Gaming Commission, several other ideas brought forward by individuals from the Catholic community have been added to make charitable gaming — especially at parish functions — easier.

Rep. Whetstone said, "House Bill 1396 came from an efficiency study conducted by Gov. Daniel's administration, which indicated that charity gaming had the lowest efficiency score of Indiana's programs. The goal of HB 1396 is to improve oversight and create more efficiency," said Rep. Whetstone.

Indianapolis attorney, Bill Wood, partner of Wood, Tuohy, Gleason, Mercer & Herrin, who provides legal counsel to the Indiana Catholic Conference, prepared an amendment for HB 1396 to benefit Catholic school parents. "The amendment was very short, only one sentence, but has a very important impact for our community," said Wood. "Officials at the Indiana Department of Revenue have refused to recognize school parents or parent organizations as members of the school when they want to work at a school event."

Wood explained that the Indiana Department of Revenue was requiring parents to file separately to volunteer at an event. "The law from day one said that only school members could work at an event," said Wood, but the Indiana Department of Revenue became "too technical" in its interpretation and definition.

Wood said, "After all these years, the state will now recognize the parents of a school as school

members for the purposes of charity gaming."

Another aspect of charity gaming to be improved this year is the tedious task of collecting Social Security numbers from all volunteers at a parish event. The concern was raised by a parishioner from St. Mary in Ireland, and one from St. Peter in Celestine who thought the problem should be addressed. Both parishes are in Dubois County and the House district of Rep. David Crooks (D-Washington). Rep. Crooks took these concerns and had HB 1149 drafted. House Bill 1149 requires only the principle organizers of the event and those handling the money to turn in their Social Security numbers on the charity gaming application.

"St. Mary's in Ireland holds a huge annual picnic drawing thousands of people. I've attended it many times," said Rep. Crooks. "Organizers told me that they were having a tough time because under charitable gaming laws everyone who volunteers at the event must turn in their Social Security number." Rep. Crooks said that the reason the state wants the Social Security numbers is to conduct criminal background checks. State law prohibits convicted felons from working at gaming events.

"It's a bit silly and pretty unlikely that a felon is going to be volunteering at one of these events, and the likelihood remote that they would be handling the funds," said Rep. Crooks. "This change in the law just makes good common sense."

The language from House Bills 1396 and HB 1149 were amended into another charity gaming bill, which is expected to pass this year, SB 100. Sen. Robert Jackman (R-Milroy) author of SB 100, said, "My daughter-in-law who attends St. Mary's in Rushville told me about the challenges parish organizers faced every time they wanted to hold a raffle. She told me that sometimes they would even have to have someone drive to Indianapolis the day before the event to get the license."

Senate Bill 100 allows a qualified organization to hold five raffles per calendar year with only one license. Sen. Jackman said that rather than getting a separate license for every raffle, an organi-

zation could hold up to five raffles a year on one license. "This is just a good way to streamline government," said Sen. Jackman.

Ernie Yelton, executive director of the Indiana Gaming Commission, said his goal in overseeing charitable gaming is to "weed out the people who are illegally involved in charitable gaming and strictly enforce them."

Yelton said, "We need to beef-up public awareness in the area of charity gaming too. There are a lot of groups conducting charity gaming that are not licensed based on a lack of knowledge, not because of criminal intent."

Yelton said that he wants to work with and assist those groups who are involved in authentic charity gaming. "I'm not going to go out to churches with handcuffs, but with an application form."

Senate Bill 100, which is expected to become law, will go into effect July 1, 2006. Prior to July 1, 2006, parishes will continue to obtain charity gaming licenses from the Indiana Department of Revenue.

Charity gaming legislation at a glance — Senate Bill 100

- Beginning July 1, 2006, the Indiana Gaming Commission will handle licensure and oversight of charitable gaming. Effective July 1, 2006 the initial licensure fee will increase from \$25 to \$50. There also will be an increase in license renewal fees.

- Beginning July 1, 2006, parishes having a charitable gaming event in a calendar year will be able to submit an application for a license for the event without including the Social Security numbers of all the workers for the proposed event. Current law requires Social Security numbers be provided for all volunteers at an event.

- Beginning July 1, 2006, parishes will be able to hold up to five raffles on one license rather than getting a license for every raffle. Current law requires a license every time a parish holds a raffle.

- Effective July 1, 2006, the state will recognize the parents of a school as school members for the purposes of charity gaming.



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Living Christ today: The cost of discipleship

BY SISTER JOLENE HEIDEN, SSND

Opening prayer

Loving God, your Son gave his all and showed us what it means to be a disciple. Grace us with new and deeper insights into the meaning of discipleship in our lives today. Help us take the necessary steps, knowing you will go ahead of us just as you did for the Israelites so long ago. We ask this, loving God, in your name forever and ever. Amen.

Scripture: Mk 8: 34-36 and Jn 12: 24-25

Commentary

"We adore you, O Christ, and we praise you, because by your holy cross you have redeemed the world." We often pray these words especially during the season of Lent when we walk the Way of the Cross. But I am wondering if we have recently probed their deeper meaning, or has this Scripture verse become so mechanically recited that we have lost its meaning? I must confess that I had lost sight of the impact in my own life, yet the Lord does keep putting challenges before me, lest I forget.

It was on the feast of the Exaltation of the Holy Cross that I was led back to the cross and a deeper understanding of the cross — and the cost of being a disciple. The cost is love. It is a love that is so deep, so profound, so unconditional and so awesome from a God who is love. This is our God who sent his son Jesus into our world not to condemn it or to be its judge but to be its savior. What tremendous love God has for us. God wants us as his very own. We read in Paul's Letter to the Philippians 2:6-11:

"Jesus always had the nature of God, but he did not think that by force he should try to remain equal with God. Instead of this, of his own free will he gave up all he had and took the nature of a servant. He became like us, except for sin. He was humble and walked the path of obedience all the way to his death on the cross. And for that reason God raised him to the highest place above ... and we are to openly proclaim that Jesus Christ is Lord."

Discipleship is servanthood. Our attitude needs to be like the attitude or mind of Jesus, who was completely in tune with his Father and the Holy Spirit. To walk the path of servanthood and obedience means to have a listening heart, a heart filled with kindness and compassion and a willingness to enter the world of sorrow and pain and to really care about one another.

Jesus really modeled discipleship and followed God's will. He was a servant and chose as his mission to enter as fully as possible into our world so that he understood and experienced every aspect of what it means to be human, except for sin. Jesus was startlingly honest in that he spoke frankly and truthfully about what it means to be one of his followers. He did not bribe or manipulate his followers. He said to the crowd and his disciples on a day at the lake, "If anyone wants to come with me, he must forget himself, carry his cross and follow me." (This is an aside, but if you were living at the time of Jesus and were to carry a cross, you would be regarded as a criminal and put to death.) Jesus was aware of what his words meant and what the cost would be for him. As we often read in the Scriptures, his face was set toward Jerusalem. He knew his destiny. Jesus did not promise that following him would be easy, nor did he ask people to do or face situations in life that he himself was not willing to do or face. Jesus understood and also knew what it meant to be human because he was fully human except for sin. He knew rejection, abandonment, the twisting of his messages, lack of respect, selfishness, jealousy, dishonesty, competitiveness, cheating and betrayal.

To forget or deny oneself means losing one's life for Jesus' sake. It means a radical letting go of the right to choose whom we will love or not love. Jesus has shown us that the way of discipleship is to take the road to Jerusalem. That road will be different for each individual. One thing is sure and that is we will hear often the words of Jesus, "You are to take up the daily crosses that are yours." Daily crosses could be unexpected interruptions, the car that won't start on a particularly cold morning, a friend needing a ride and desperate because she must go to work. Maybe the baby is feverish. What to do? Yes, we can choose to ignore them, but who suffers because of our fear or timidity? Perhaps the best thing to do is to stop a moment, get quiet inside, focus on just one thing to be done and ask the Lord to give you strength, or patience, or whatever it is you need to carry this particular cross in this particular time and place.

This is the meaning of the statement we read in Mark's Gospel, "Whoever seeks to save his life shall lose it; and whoever loses his life for my sake and for the sake of the Gospel shall save it." We are called to share our time, our talents, our very being because everything we have and use has been given to us. God gives us life to live and not to

keep for ourselves. If we only think of ourselves, our comforts, our security, we are losing our life bit by bit. But if we live our life for others, weary and exhausting as it may be on some days, we are walking the road of discipleship. In the First Letter of Peter 4:7-11, his words seem to tie together the call and cost of discipleship. Pray and reflect on these words and see what they are saying to you.

"Be serious and sober-minded so that you will be able to pray. Above all, let your love for one another be intense, because love covers a multitude of sins. Be hospitable to one another without complaining. As each one has received a gift, use it to serve one another as good stewards of God's varied graces. Whoever preaches, let it be with the words of God; whoever serves, let it be with the strength that God supplies, so that in all things God may be glorified through Jesus Christ, to whom belongs glory and dominion forever and ever."

Let us not grow weary, but keep our eyes fixed upon the Lord! He is the way — no matter what the cost.

Reflection and connection

- Take time to gaze upon the crucifix and reflect on the meaning of total self-giving. Recall an experience(s) where you gave of yourself totally for the sake of a family member, a friend, a coworker or a stranger. How did you feel? What did you learn about yourself? Where did you find God in that experience?

- In what ways do you allow God's Holy Spirit to guide you in the experiences of your life?

- Reflect on some of the readings and/or questions raised in this commentary. Where is the Lord leading you?

- What are the situations in your daily life that have become your cross(es)? How do you respond? Grudgingly? Accepting?

Evangelizing action challenge

For interior renewal: Reflect on Jesus' total act of self-giving. Read an account of the Passion from one of the Gospels.

For reaching out to others: As a family, a faith-sharing group or as a group of friends, visit a nursing home where one of your fellow parishioners resides and spend some time getting to know him/her. Pray with that person.

As a group have you ever given thought to taking part in an ecumenical prayer service or to inviting persons of other faiths to share their beliefs as a way to bridge the gap in understanding other religions?

For transforming society: When eating out individually, as a family or with friends, take a moment to pray for blessing on the food you are about to enjoy. Are you willing to make the Sign of the Cross as a public act of faith, or are you ashamed to do it in public?

Closing prayer

Gracious God, we know that you have a deep concern for all of your people in this world of ours. We thank you for Jesus and his life and for the Spirit's presence among us, instilling Jesus' concern for your people in our own hearts. Give us a disciple's heart so we can truly be your disciples. May we listen attentively to your movements within us, grow more alert to where your call is leading us and not count the cost. Amen.

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Vatican official expresses concern about lack of rights at Guantanamo

VATICAN CITY (CNS) — After visiting Cuba, a top Vatican official said he is concerned with the lack of human rights protections for prisoners in the U.S. detention center at Guantanamo Bay, Cuba. Cardinal Renato Martino, head of the Pontifical Council for Justice and Peace, said that “at Guantanamo human dignity is not all that respected.” Though the cardinal was in Cuba Feb. 15-18, he did not visit the detention center located on a U.S. naval base at the southeastern end of the Caribbean island. However, he told the Italian news agency ANSA March 6 that his council is concerned with the plight and conditions of all the world’s prisoners. “Even those who have committed crimes are still human persons” whose dignity must be respected, he said. Concerning the situation at Guantanamo Bay, the cardinal said, “It seems clear that in that prison human dignity is not all that respected. ... Is not the lack of rights perhaps trampling on the dignity of man?”

Church officials say Cardinal George will not resign as group demands

CHICAGO (CNS) — Cardinal Francis E. George did not respond publicly to calls for his resignation by the Survivors Network of those Abused by Priests, but officials of the Archdiocese of Chicago said the cardinal has no intention of leaving his post in the wake of a much-publicized case of sexual abuse charges made against one of his priests. The archdiocese and the state Department of Children and Family Services agreed on several new protocols to strengthen the archdiocese’s already revamped policies in a recent series of meetings. “I believe the cardinal has acted very responsibly,” said Jimmy Lago, archdiocesan chancellor. “We’ve got a whole approach to make sure that what happened with the McCormack case does not happen again. I think calls for his resignation are irresponsible. We’ve had good policies and practices going back 15 years.”

Nashville native ordained as diocese’s new bishop

NASHVILLE, Tenn. (CNS) — In his first greeting to the people of the Diocese of Nashville, Bishop David R. Choby quoted a line in the novel “The Diary of a Country Priest.” In the novel, as a priest lies dying of cancer, he tells his friend, “Everything is grace.” “Everything is grace has been revealed to me in your love for me,” Bishop Choby said at the end of the Mass for his episcopal ordination and installation as the 11th bishop of Nashville Feb. 27. “I am a blessed man. I am a fortunate bishop to have such a wonderful people to shepherd,” said Bishop Choby, 59, a native of Nashville and only the second priest of the diocese appointed as its

NEWS BRIEFS

POPE PARTICIPATES IN BROADCAST AT VATICAN RADIO



CNS PHOTO/L'OSSERVATORE ROMANO

Pope Benedict XVI participates in a live broadcast during his visit to Vatican Radio March 3. The radio’s staff gave the pope an iPod nano as a gift. Vatican Radio offers podcasts in eight different languages.

bishop in the diocese’s 169-year history. More than 900 people filled the Cathedral of the Incarnation in Nashville for the Mass and nearly 400 watched it on closed-circuit television in the cathedral’s parish center. It was the first time a priest had been ordained a bishop at the cathedral since it was dedicated 92 years ago.

Pope: It’s right to discuss women’s role in church decision-making

VATICAN CITY (CNS) — While insisting women cannot be ordained priests, Pope Benedict XVI said it is right to discuss how women can be more involved in church decision-making. Meeting March 2 with the priests of the Diocese of Rome, Pope Benedict spent two hours listening to their concerns and responding to the questions posed by 15 of them. The following day, the Vatican released a summary of the priests’ questions and a transcript of the pope’s remarks covering women in the church, youth, family life and a variety of other topics. Father Marco Valentini asked the pope why the church does not recognize that women’s experience, wisdom and points of view would complement those of the men in decision-making positions.

Church leaders protest, seek calm after attack on Nazareth basilica

JERUSALEM (CNS) — While Israeli leaders attempted to emphasize that a March 3 attack at the Basilica of the Annunciation in Nazareth, Israel, was carried out by a troubled family with no political agenda, Latin-rite Patriarch Michel Sabbah was quoted on Israeli tele-

vision as saying the incident could not be separated from the atmosphere that incites such attacks against Arab targets. The patriarch and other Christian leaders joined a march protesting the attack, held in Nazareth March 4. Auxiliary Bishop Giacinto-Boulos Marcuzzo of Jerusalem and Melkite Archbishop Elias Chacour of Akko, Israel, calmed the tempers of the massive number of youths who had gathered outside the basilica immediately after the attack; the bishops were seen walking through the crowd with loudspeakers, pleading for restraint. Dozens of local residents could be seen trying to separate angry Nazareth residents from police sent to safely remove Haim Habibi, his wife, Violet, and their 20-year-old daughter from the church. The Habibis had entered the church with a baby carriage under the guise of pilgrims and set off a dozen firecrackers during the crowded worship service.

U.S. first lady meets children at Missionaries of Charity home

NEW DELHI (CNS) — Amid tight security, U.S. first lady Laura Bush visited a Missionaries of Charity home for handicapped children in the Indian capital. “The first lady was extremely pleased with her visit,” Peter Watkins, spokesman for Laura Bush, told Catholic News Service March 2. Watkins said that after visiting the sick children at Jeevan Jyothi (Flame of Life), the first lady told the nuns she was impressed by “how you have changed the lives of these children.” He quoted her as saying, “I thank you for loving these children.” The first lady accompanied President George W. Bush on his first visit to India, where he signed a nuclear energy agreement with

India. If Congress supports the agreement, the United States would share its nuclear intelligence and fuel with the country.

Democrats’ statement said to arise from politicians’ frustration

WASHINGTON (CNS) — A new “statement of principles” signed by a majority of the Catholic Democrats in the House of Representatives arose from the politicians’ frustration at “the way the church used the holy Eucharist as a political weapon against some elected officials” during the 2004 elections, according to one of the signers. The statement said the Catholic House members see their faith as a primary motivator for their political actions but are sometimes required by conscience or because of the religious diversity of the U.S. to disagree with the church “in some areas.” Rep. Bart Stupak, D-Mich., told Catholic News Service in a March 1 telephone interview that the statement was the product of “many, many meetings” among the House Democrats themselves and with others, including Cardinal Theodore E. McCarrick of Washington, who heads the U.S. bishops’ Task Force on Catholic Bishops and Politicians. The Feb. 28 statement was signed by 55 of the 73 Catholic Democrats in the House.

Centering prayer a way to find God in the silence, say proponents

LITTLE ROCK, Ark. (CNS) — Finding God in the silence is often hard to do given the noise pollution that infects the modern world. Television, satellite radio and the Internet travel even to the most

remote getaways. And Mass is not immune to cell phones and pagers. Distraction seems to be a clever enemy to prayer. In response, many have rediscovered the ancient Christian practice of contemplative prayer. A centuries-old monastic tradition, this prayer form is expressed without words, thoughts or emotion. It is simply a silent resting in God’s presence. Drawing from the writings of the church’s contemplative heritage, three Trappist monks from St. Joseph Abbey in Massachusetts developed a modern method called centering prayer in the 1970s. Benedictine Abbot Jerome Kodell of Subiaco Abbey said he has been practicing centering prayer since 1980 and considers “it a very powerful prayer.”

Vatican removes title ‘patriarch of the West’ after pope’s name

VATICAN CITY (CNS) — In the 2006 edition of the Vatican’s official yearbook, the pope is no longer referred to with the title “patriarch of the West,” a change with potential ecumenical implications. The Vatican press office confirmed the deletion of the title March 1, but offered no explanation for the change. In the 2006 book, the pope is described as “bishop of Rome, vicar of Jesus Christ, successor of the prince of the apostles, supreme pontiff of the universal church, primate of Italy, archbishop and metropolitan of the province of Rome, sovereign of Vatican City State and servant of the servants of God.” The 2006 edition, which was presented to Pope Benedict XVI Feb. 18 and was to be on sale to the public by March 10, is the first edition printed since Pope Benedict’s April 19 election. In previous editions, the title “patriarch of the West” had been listed after “supreme pontiff of the universal church.”

Ghanaian is living proof CRS’ Operation Rice Bowl is effective

PORTLAND, Ore. (CNS) — Thomas Awiapo is living proof that the coins and bills Catholics stuff into cardboard rice bowls each Lent can cultivate hope out of hardship. As an orphan in the village of Wiaga, Ghana, young Thomas survived by begging and becoming a child laborer. He would move from farm to farm, offering to work for food. He had never even considered going to school — until he heard that students got lunch. School was for him, he decided. Catholic Relief Services, the U.S. bishops’ international relief and development agency, provided the food that drew Awiapo. He sat through classes mostly for the meal of wheat and sorghum cereal and milk powder. “The crux of the matter is that if there had not been that snack at school, which was paid for by Catholic children and adults from the U.S., my life would have been much different,” Awiapo told the *Catholic Sentinel*, newspaper of the Portland Archdiocese. “I am grateful for their sacrifices.” Today Awiapo works for CRS in the northern Ghanaian city of Tamale, and he recently toured U.S. cities on behalf of CRS and Operation Rice Bowl.

Family Faith

MEAN GIRLS: HOW TO COMBAT BULLYING Despite the popular perception that only boys are playground bullies, girls' involvement in bullying is just as common and visible — and with equal consequences. The first step a bullied teenage girl should take is to report the bullying and harassment to parents and school officials. See if your school enforces a "first come, first heard" rule. This measure increases reporting and minimizes the acts of bullying on a daily basis.

Escape the credit card trap

American consumers carry over \$1 trillion in consumer debt. Stop and think about that number for a moment. Chances are, your own credit card obligations are reflected in that staggering figure.

The average credit card user in the United States carries an average balance of \$12,000 in these high-interest obligations. The interest rate on most credit cards is normally 16-21 percent. The monthly minimum payments require consumers to pay only 2-3 percent of the balance including interest. This is not enough to extinguish the indebtedness and the obligations compound through new purchases and interest charges. This is precisely the way the credit card companies like it.

It is essential for consumers to escape this trap.

It may seem an impossible task but it can be done by following some straightforward action steps:

- Stop using the cards and adding to the problem. If you cannot conduct business on a cash basis for 30 days, then you are living beyond your means.
- Determine the rate you are paying on the cards and consolidate the balances on the lowest rate card. If you own your home, consider consolidating through a home equity loan. This can reduce the interest rate and make the pay-

ments tax deductible.

- If that is not an option, then an aggressive pay-down plan is in order. Target the highest rate and balance obligation and pay it down in excess of the minimum to the greatest degree possible. When that obligation is cleared, use those dollars and target the next highest balance and so on. As the balances drop and the interest charges decline, you will have more cash available for debt reduction and the pace of debt elimination picks up speed.

- Recognize that debt reduction is an investment. There are few places in this world where an investor can earn predictable 18 percent annual returns. Naturally, that is why credit card companies love to extend opportunities to increase your indebtedness.

Consider for a moment the number of unsolicited, pre-approved credit offerings you receive in the mail on a weekly basis. By eliminating the interest payments, the consumer actually scores an investment return equivalent to the credit card rate. This is a powerful argument for debt reduction.

Consumers who lack the resources and discipline for these methods may find relief through credit counseling. Credit counselors will negotiate with debt holders to restructure the payments and help

DOLLARS AND SENSE

BY KEITH E. DAVIS

the individual establish an exit strategy that avoids bankruptcy.

This is significant as recent revisions in the bankruptcy laws have made it more difficult to discharge such obligations.

Mastering credit cards is essential to securing a financial future. Interest paid on these obligations is simply money lost forever. The dollars not paid to credit card companies can find greater use in personal savings and tithing.

A final suggestion is to remove yourself from the credit card marketing machine. Credit bureaus make money by selling your information to card issuers. Call (888)-5-OPTOUT to obtain the documents needed to prevent involving you in this invasive practice.

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

CHURCH TALK

A GUIDE TO CATHOLIC VOCABULARY

Today's Catholic begins a new feature in the family section to help parents "brush up" on Catholic vocabulary and strengthen its identity. The recent notice that the path of sainthood for Mother Theodore Guerin, a pioneer in Catholic education in the Diocese of Fort Wayne-South Bend, has been cleared by the Vatican, raises interest in terminology of the canonization process.

Words associated with sainthood

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.

Beatification — A process, guided by the Vatican's Congregation for the Causes of Saints, that begins with an intense investigation of a deceased person's life, writings and virtues and, except in the case of martyrs, proof of one miracle worked by God through the intercession of the person. If the person meets all of the requirements, the pope gives the person the title "Blessed" and decrees that he or she may be honored or venerated.

Blessed — The title given to a person who has been beatified.

Canonization — A declaration by the pope that a person who died as a martyr and/or who practiced Christian virtue to a heroic degree is with God and is worthy of honor and imitation. People who are canonized — declared to be saints — are venerated and honored by the entire Catholic Church.

Cardinal virtues — prudence, justice, temperance and fortitude

Cause — The name given to the process of investigating, studying and promoting a person for beatification and canonization.

Congregation for the Causes of Saints — A Vatican delegation that is responsible for the processes required for beatification and canonization causes and for the preservation of relics of holy people.

Decree — An official order issued by a pope and/or by an ecumenical council for the entire Catholic Church.

Intercede — To make a request on behalf of another person or persons.

Intercessory prayer — To ask a holy person (such as a saint or a blessed) to take a request to God.

Miracles — Observable events or effects, which — because they cannot be explained by the ordinary laws of nature — are attributed to direct action of God. Proof of one miracle is required for beatification; proof of a second miracle, which must occur after beatification, is required for canonization. Miracles are not required for the canonization of martyrs.

Martyr — A person who decides to suffer and die rather than give up his or her faith or principles.

Pray — To talk to God; to offer prayers of praise and thanksgiving to God; to ask for help from God. All prayers are directed to God. Prayers also are offered to God through the intercession of holy people — the blessed and the saints.

Relics — The physical remains and effects of saints and martyrs. Relics are respected as sacred memorials of saints.

March Lenten Calendar

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 Ash Wednesday Take your family to Mass and receive the cross of ashes.	2 Forego TV tonight and spend some time with a loved one.	3 Remember to give up meat today. For whom can you offer your sacrifice?	4 Take time to read one passage from Sacred Scripture as a family.
5 Visit your grandparents or an aunt or uncle today.	6 Pray for peace in the world, especially in the Middle East.	7 Reverence the beginning and end of this day with prayer.	8 Try not to eat In-between meals today.	9 Send a note to someone who might need a word of encouragement.	10 Spend ten or fifteen minutes in prayer before the Blessed Sacrament.	11 Today read Psalm 23 to your children or someone you love.
12 After Mass take a friend to brunch.	13 Say a prayer with your children as you drive them to school or practice.	14 Remember to thank the Lord before and after meals.	15 Hold the door open for someone and greet them with a smile.	16 Give up a pop or cup of coffee and give the money to the poor.	17 Practice forgiveness and understanding with someone.	18 Be open to receiving the Sacrament of Reconciliation as a family.
19 St. Joseph's Day Do something great for your dad!	20 Do a good deed today, expecting nothing in return.	21 Take time to listen to God's birds singing, His sun rising and setting.	22 Try especially hard to keep all your words kind.	23 Teach your children an Act of Contrition. Say it together at bedtime.	24 Eat macaroni and cheese at home tonight instead of going out.	25 The Annunciation Say a decade of the rosary meditating on God's love.
26 Thank your pastor for all that he does to help you grow in holiness.	27 Go through your closets and give what you can to the poor.	28 Try not to complain about anything today.	29 Read the story of the Passion and reflect on Christ's love for all.	30 Pray for someone who is ill or hurting in some way.	31 Pull out the family picture album or videos-laugh and have fun..	

The Office of Spiritual Development-Evangelization has created this calendar with family activities in mind. The calendar can also be downloaded on the diocesan Web site at www.diocesefwsb.org/DM. Click on the "Lenten Calendar." The April activities will be placed in an upcoming issue of Today's Catholic.

Puppeteers make Gospel come alive for youth

BY KAY COZAD

FORT WAYNE — Occasionally getting the little ones to sit through Mass can be a real challenge. Some parents bring books to church to occupy their children, while others use disciplinary techniques. One Fort Wayne parish, Our Lady of Good Hope (OLGH), has found a delightful way to teach the Gospel to their children that seems to work for them.

Break Open the Word is a program that invites children, three years old to second grade, out of Mass to watch a puppet show based on the Gospel. They are called out at the Liturgy of the Word by banner-toting "shepherds" from Youth in Action (YIA), a group for fifth through eighth grade girls, while the choir sings a psalm echoing, "Come, my children." The children return to Mass for the offertory.

The program, which debuted at OLGH in January of 2005, is the brainchild of director of youth ministry there, Jackie Oberhausen, and is presented monthly during the school calendar. Oberhausen says, "I take the Gospel message and make an allegory or reenactment for the show." Her inspiration for the puppet show stems from a long ago visit to the Children's Museum in Indianapolis, but the message of the show, she says, comes directly from the Holy Spirit during times of adoration.

Her husband Paul, who is director of stewardship and parish development at OLGH, constructed a set of theaters that stand side by side for the performances. "The idea of the Gospel is introduced on the little stage," says Oberhausen. "Then the puppets talk back and forth from the big stage, where the lesson is played out. There is a lot of interaction." Over a dozen YIA girls perform as puppeteers.

The audience, which has numbered from 30 to 50 children, gathers in a designated classroom set with the theaters to hear the first reading proclaimed by a youth group lector. The responsorial psalm is sung by all, followed by the proclamation of the



JACKIE OBERHAUSEN

Young children, ages three through second grade, attend a puppet show during the Break Open the Word Children's Liturgy of the Word at Our Lady of Good Hope Parish. The junior high girls Youth in Action perform the puppet shows once each month to teach the message of the Gospel.

Gospel. Then the puppet show begins. "The kids just love it," reports Oberhausen. "And the parents say their kids are getting it (the Gospel)."

Oberhausen feels that the Break Open the Word puppet shows are an ongoing apostolate for the girls of the youth group, reinforcing what they learn in religion class and bringing it to life. She says, "Youth in Action's mission is to build leaders and teach our faith. I wanted to teach these kids to be alive in their faith. By teaching it through the puppet shows, they own it. They gain confidence and become really formed Catholics."

The 12 puppeteers are a committed bunch. Students in fifth grade and above, are required to attend an adult liturgy, so on Break Open the Word Sunday, the girls participate in an early Sunday Mass, present the puppet show during a later Mass and return in the evening to attend religious education classes. The girls also gather another day, in addition to their monthly YIA meeting, to practice each puppet show they will perform.

Oberhausen initiated the youth ministry at OLGH in 1998, when her family became members. What began as a junior-high

youth group has expanded over the years to include a boys and girls fifth through eighth grade Youth in Action group as well as the Catholic Kids Club, a youth group for children kindergarten through eighth grades, which focuses on the teaching of virtues and the lives of saints. Other community building activities include mother-son bowling night, father-daughter bowling, mother-daughter dinner, little girls' pajama party, boys NCAA basketball party and a father-son canoe trip. OLGH has also recently initiated a youth ministry group to serve those children around the area with special needs.

The Break Open the Word program has been instrumental in building relationships between the age groups, says Oberhausen. The younger children recognize the YIA girls at Mass and are

anxious to grow up and join them as puppeteers. Oberhausen has also seen the middle school youth "buddy up" with the younger students to assist with vacation bible school there. This, she says, may keep them involved in their faith even beyond their school years.

The development of the program is ongoing, and Oberhausen hopes to create reenactments for many of the Gospels within all three liturgical cycles. She believes the program is more than the typical fun and pizza youth group activity. "I want this to be pray and play. I want to energize them, to foster vocations here."

By the looks on the faces of the puppeteers and the children who attend the shows, it's working.

Special apple pie is a top seller at bake sale benefiting diabetes research

BY LISA KOCHANOWSKI

GRANGER — Chris Brach of Granger is an average fifth grader who likes to spend time with friends and family, attends religious education class with 12 other friends at St. Pius X Church in Granger and suffers from type-1 diabetes. This disease is found in people of all ages but is mostly found in children.

When it came time for the fifth grade religious education class to decide on a fall outreach project, teacher Krista Arendt asked the children to hear about four different organizations that need assistance and then vote which one they wanted to help.

"The kids knew they wanted to do a bake sale," said Arendt.

They just needed to decide what group to help.

Brach, being a recipient of help from the Junior Diabetes Research Foundation (JDRF) in South Bend gave a speech to the whole class on why they should do a fundraiser for JDRF.

"He gave a very moving speech explaining that he had always lived with type-1 diabetes and why the foundation was in need of funds," said Arendt. "Needless to say, following his speech the class unanimously voted to have our bake sale benefit the JDRF."

On Dec. 12, the students assembled outside the church and in one hour made \$65.55 on the sale of several dozen baked goods made from home and from eight dozen baked goods donated

from Martin's Supermarket in Granger. Items sold for 25 cents each and some of the most popular items were the pieces of Brach's special apple pie.

"I thought it was fun," said Brach about the event. He was very proud of the project and glad his classmates could learn a little bit more about his condition.

Beth Ernsberger, general manager of the Juvenile Diabetes Research Foundation in South Bend thought the project was fantastic.

"Eighty-five cents of every dollar brought in will go towards research to help find a cure for juvenile diabetes," Ernsberger told the children. "Thank you, thank you very much."



LISA KOCHANOWSKI

The fifth-grade religious education class at St. Pius X Church in Granger raised \$65.55 in one hour selling baked goods at 25 cents each. Proceeds from the sale went to the Junior Diabetes Research Foundation in South Bend.



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St. Joseph remembers the past and reaches for the future

BY BETTY BLOMEKE

Father August Young founded Saint Joseph Catholic School, formerly Ss. Peter and Paul, in 1876 at Garrett, DeKalb County. Miss Josephine Bissnett was the first lay teacher and held classes in the original church.

In 1888, under the direction of Father A. Young, a separate school building of four classrooms was built, and the Sisters of the Most Precious Blood from Dayton, Ohio, were placed in charge of the school. The Sisters of St. Joseph from Tipton were placed in charge of the school in 1926. The Franciscan Sisters of the Sacred Heart, Joliet, Ill., succeeded them in September of 1928 and the school was now known as St. Joseph.

Today, state-certified and licensed teachers are dedicated to providing a caring and supportive learning environment based on the Catholic doctrine and the teachings of Jesus Christ. St. Joseph Catholic School teachers make every effort to ensure students achieve the highest academic standards and skills required by the state and the diocese for all denominations of faith.

The school day begins with students and staff gathering in the gym for morning assembly and special recognitions. Everyone recites The Morning Offering, the pledge of allegiance and sings a patriotic song.

Acknowledgments are made for outstanding students, and the assembly ends with the school motto: "Respect is the key to God has made us a family."

In the fall, second and fifth grade students study the life cycle of the Monarch butterfly. Each student begins his or her project with an egg. When the egg hatches, they name their caterpillar; keep writing journals, and a math log of their findings and release their butterflies in the church flower gardens. Baby chicks are hatched from eggs in an incubator in April. Many other nature projects are offered in the classrooms and field trips are enjoyed throughout the school year.

Sixth grade students offer their time and their talent to the kindergarten and first grade students by becoming mentors during lunch recess. Sixth-grade



BETH BOGER

St. Joseph students in Garret have fun reaching new heights.

students become "reading buddies" for the first-grade students. Third-grade students join second-grade students for a hike in the park. Fifth-grade students write St. Nicholas letters for preschool students.

A wide variety of extracurricular activities are offered to students: a school choir, basketball teams for boys and girls, a girl's volleyball team. St.

Joseph students are also able to participate in the sporting teams available in the public schools and the community. Speech and hearing therapy, psychological testing, eye examinations and public health services are some other benefits that students are offered at St. Joseph Catholic School.

Students living in the Auburn area are offered transportation in the St. Joseph School's private bus. Students are picked up at the Immaculate Conception Church and at the YMCA on North Street. Residents of Garrett are offered transportation by the Garrett-Keyser-Butler school bus that delivers students to and from St. Joseph Catholic School.

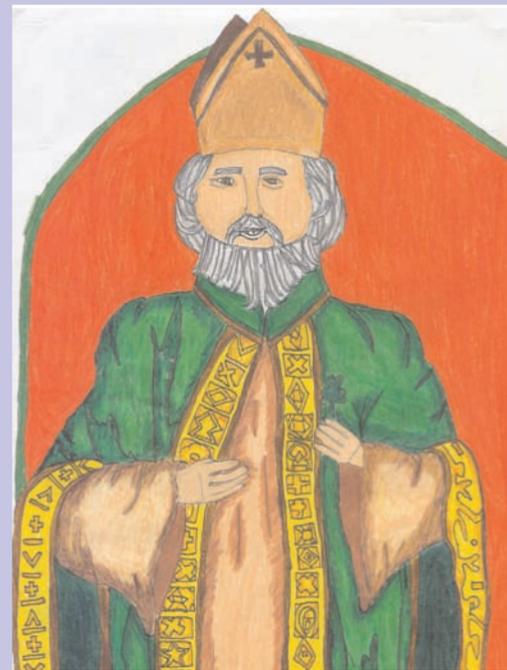
Faculty, staff and students participate in many community service projects during the school year, learning,

showing, and doing acts of service for others and their community: collecting and donating food and personal articles to St. Martin's House, making cards and writing letters to senior citizens, collecting and giving Pennies for Babies, walking for the walk-a-thon and lending a hand to humanity when natural disasters happen to others.



BETH BOGER

Students living in the Auburn area are offered transportation in the St. Joseph School's private bus. Students are picked up at the Immaculate Conception Church and at the YMCA on North Street.



DRAWING BY SPENCER YARIAN

St. Patrick

A POEM BY EMILY SHONKA

O St. Patrick was a truly great man,
Preaching with a shamrock in his hand.

He watched over sheep when he was young,
Which served as a reminder of things he had done.

We celebrate him on these fun-filled March days,
As we laugh and sing and dance, and as we praise.

O St. Patrick, we will always remember you,
For all the things you taught us to learn and do.



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NORTHEAST IN GEORGETOWN ——— NORTHWEST IN PINE VALLEY

Catholic heroes visit St. Monica School

BY MATTIE WILLERTON

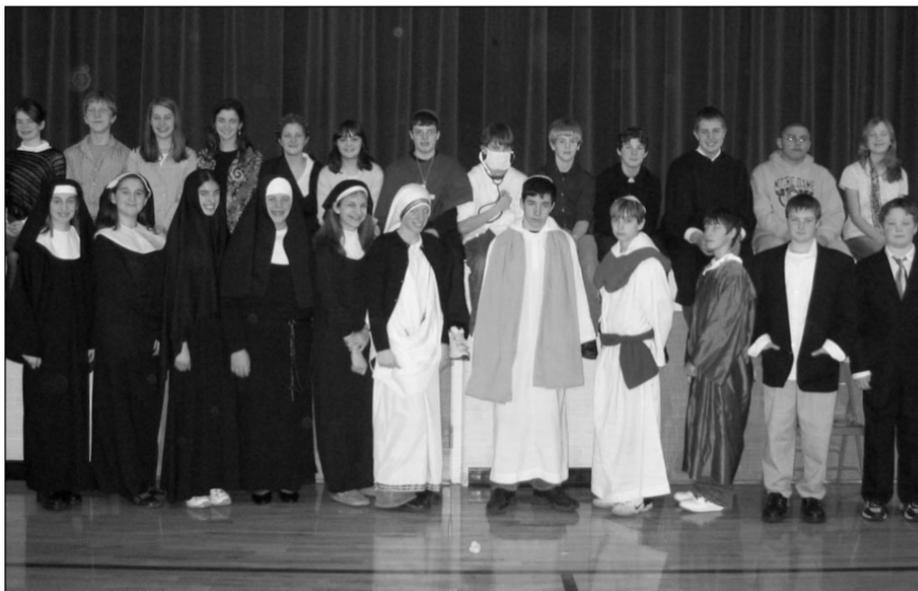
MISHAWAKA — Pope Benedict XVI, Helen Prejean and Justice John Roberts are just some of the Catholic characters that visited St. Monica School in Mishawaka on Feb. 1 — “visited” by means of the seventh graders. Each student became a famous Catholic character during the celebration of Catholic Schools Week and its slogan, “Character, Compassion, Values.”

Students chose a Catholic person, researched and wrote a summary about the person’s life, created a prayer card and dressed as the person for presentations to the other classes in the school.

The goal of the project was to make students aware that every Catholic person can become a role model for others to follow and that the saints are not the only quality role models that Catholics have. Students were encouraged to

choose people that inspire them to do good things.

Some students chose less-known Catholic people like Mel Gibson, James Caviezel, Lou Holtz, Rose Kennedy and Flannery O’Connor. More traditional Catholic figures were also chosen including the late Pope John Paul II, Mother Teresa, Sister Dorothy Kazel and Dorothy Day. Other Catholic characters included founders of religious orders like Blessed Theresa Gerhardinger or Blessed Mother Mary Katherine Kasper.



Garbed in their saint’s or Catholic personality attire, the seventh grade class at St. Monica School in Mishawaka researched, wrote a summary about the saint or personality’s life, created a prayer card and dressed as the person for presentations to the other classes in the school.



St. Monica student Jacob Modlin dresses as Pope John Paul II at a Catholic Schools Week event acquainting students with Catholic saints or personalities.

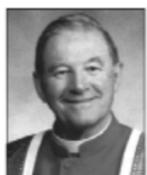
Medjugorje 2006 National Conference

University of Notre Dame
May 26, 27 and 28



Tony Melendez is an internationally known singer and guitarist. His 1987 performance for Pope John Paul II in Los Angeles was an unforgettable moment. Born without arms, he played the guitar with his toes and sang a touching song entitled “Never Be The Same.” Since that time, he has performed in all fifty states and in twenty eight foreign countries. He has appeared on many major television specials and has received countless awards for his inspiring music and personal accomplishments.

The International Pilgrim Virgin Statue of Our Lady of Fatima has travelled around the world since 1947 and has been seen by millions. Cures and miracles of conversion have occurred along the way. On more than thirty occasions it is reported to have shed tears. The statue will be on display throughout the conference, and Carl Malburg (custodian of the statue) will give a talk on its history.



Msgr. Ben Franzinelli is co founder of the Medjugorje Information Center in Las Vegas, Nevada, which has sponsored Marian conferences and talks by Medjugorje visionaries. His first trip to Medjugorje in 1986 had a dramatic effect on his priesthood. He is pastor emeritus of Holy Family Parish in Las Vegas, which was built largely through the generosity of the Bing Crosby family.

Bro. Jason Lewis, MIC, a convert to Catholicism, is a seminarian with the Congregation of the Marianists of the Immaculate Conception. He indulged in drugs, parties, and promiscuity until the age of twenty-one, at which time he read a book on the Blessed Virgin Mary’s apparitions in Medjugorje, and the Divine Mercy entered his life in a profound way.



Dr. Theresa Karminski Burke was instrumental in producing the first video presentation of the events in Medjugorje. The Karminskis were the first American family to visit Medjugorje. Theresa is the founder of Rachel Vineyard Ministries, an international outreach to women on a variety of women’s issues.

David Leatherby had a tremendous conversion experience in Medjugorje, which in turn had dramatic effects on his family and business enterprises. He is the founder of the Catholic Professional Business Club of Sacramento. His son will be ordained to the priesthood in Rome this May.



Eduardo Verástegui is a well known and popular Mexican singer and actor. He is one of the rising stars in America and has appeared on major network dramas and music videos. His view of life and his entertainment career changed significantly after his trip to Medjugorje in 2005. He is now on fire for the Catholic faith and Our Lady.

Fr. Anthony Bus, CR, is author of the highly acclaimed book “A Mother’s Plea,” an inspiring diary about the life of a contemporary parish priest amidst the turmoil of today’s culture. Fr. Bus is the pastor of St. Stanislaus Kostka parish in Chicago, Illinois.



Conference Schedule

Friday, May 26

5:00 pm...Doors open
7:00 pm...Conference begins
Guest speaker
Candlelight rosary procession to the Lourdes Grotto

Saturday, May 27

7:15 am...Doors open
8:00 am...Morning session
Holy Mass
Guest speakers (all sessions)
1:30 pm...Afternoon session
6:30 pm...Evening session
Eucharistic Adoration and Benediction

Sunday, May 28

7:15 am...Doors open
8:30 am...Morning session
Guest speakers
1:00 pm...Holy Mass
Procession and Consecration
3:00 pm...Conference ends

Sponsored by: **Queen of Peace Ministries, Box 761, Notre Dame, IN 46556**

Phone: (574) 288-8777

Web site: www.QueenofPeaceMinistries.com

e-mail: maryconference@sbcglobal.net



St. Monica student Chelsea LaFluer portrays Blessed Mother Mary Katherine Kasper at a Catholic Schools Week event acquainting students with Catholic saints or personalities.

Weekday SPECIALS



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St. Monica student Lindsey Rodgers portrays Mother Teresa at a Catholic Schools Week event acquainting students with Catholic saints or personalities.

What are you doing for Lent?



THE CUTTING EDGE

SISTER MARGIE LAVONIS, CSC

Lent has begun. The big question we usually get from our Catholic friends is, "What are you giving up for Lent?" When most of us think of Lent, we think of sacrifice — doing without something for 40 days. For some it is candy. For others it might be not eating in between meals or giving up alcohol or pop. You know the classic things.

Sacrifice is a part of Lent. But why? Because sacrifice — the right kind — can help us to be better Catholics, better Christians. Giving up chocolate doesn't do much for our spiritual lives. Maybe it does for our bodies.

What kind of sacrifice then would strengthen us as Catholic Christians? Well, I have thought about that a lot and came up with one concrete thing that we can do. It is to avoid negative and destructive talk. Yes, you heard me right. Words, good or bad, have a lot of power. They can be either negative or positive. They either build up or tear down.

For instance, comments about other people, whether true or not, can do much harm and can contribute to the ruin of a person's reputation. Yet, how often do we do it without recognizing the damage we can inflict upon others?

We rarely hear about the sin of slander, but it is a reality. All of us probably recall times when we've found ourselves in the middle of discussions about other people that were anything but uplifting. It is all too easy to get into the gossiping scene, often not knowing the real facts and thus often spread false rumors. Even if we do know them, saying bad things about other people is slander and therefore sinful. A good practice when you find yourself in

this situation is to ask yourself, "Would I want others to talk about me this way behind my back?" If the answer is no, then it is time to change the subject.

It is difficult, if not next to impossible, to take back a cruel word once it leaves our lips. Early in my life, I received the good advice to never write and mail a letter when you are really angry. It is all too easy to put something in words that we will regret later or wish we had written or said it in another way or maybe not at all.

Many a relationship has been damaged or broken because of angry words. You might have already witnessed this in your own family or had one of your own relationships hurt because of heated words.

This is the negative side of words. Words also have the power to produce much good. A genuine, kind word goes a long way. How many of us really take the time to affirm someone when he or she does something positive or even when the person is doing well what he or she is supposed to be doing? All of us need to be affirmed or given a pat on the back.



YOUNG ADULT PERSPECTIVES

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

At Notre Dame, Towey speaks about faith-based and community initiatives

BY ANN CAREY

NOTRE DAME — The director of the White House Office of Faith-Based and Community Initiatives came to the University of Notre Dame Feb. 28 to talk about helping the poor and to praise a Notre Dame program that places teachers in under-resourced schools.

In a lecture entitled "Compassion for America's Poor: What Happens When God and Government Mix?" Jim Towey addressed a standing-room-only crowd of students, staff and faculty, sprinkling humor throughout his remarks about the effectiveness of faith-based social services.

Towey, who described himself as a "pro-life Democrat," is in his fifth year of directing the Faith-Based and Community Initiatives Office. He told the crowd that he is happy that the Bush administration is trying to focus on effectiveness of social service programs.

"When government attempts to express compassion, it often fails because government can't develop a relationship with the individuals who are in need," Towey said, noting that the experience of Hurricane Katrina demonstrated "How difficult it is to pick up the fallen when you are a governmental agency."

That difficulty does not absolve government from its central responsibility in the care and welfare of individuals, Towey continued, explaining that the Faith-Based and Community Initiatives are not about diverting responsibility from government. Rather, "It is about addressing the central question of how can we provide care to individuals in need in an effective way."

Too often compassion is measured by the size of a block grant, Towey said, "But when we speak about compassion, we have to start speaking about effective compassion."

Towey, who was general counsel to Mother Teresa and the Missionaries of Charity for 12 years, cited Mother

Teresa as saying that there is more than a material dimension to poverty: Spiritual poverty is intense, loneliness is the worst disease of all, and individuals need to love and be loved.

"In my job," Towey said, "you see this pervasive disease of loneliness in our country. It calls for compassion, effective compassion. And because government can't love, what are we to do?"

Government has to figure out how to effectively engage these problems, Towey said, so the idea of government partnership with faith-based organizations was conceived. Questions about whether this concept would work and if it would be constitutional were raised, Towey said, and some critics charged that the Bush administration would be funding Christianity and favoring the religious right if the program went forward.

Five years later, there's no record of such abuse, Towey said, noting that Muslim, Christian and Jewish groups are getting funds, and his office publishes lists to show where the money is going — over \$2 billion to faith-based groups in 2005.

As for the constitutionality of the effort, Towey said that the constitution envisioned "a great dynamic tension, but it certainly did not want to banish faith from the public square or faith-filled people from the public square, because when there is a systematic effort to do that, the only effect is to institute a secular ideology, a secular orthodoxy."

When the public square is devoid of faith-filled people and organizations, he continued, "The poor suffer because they are denied access to some of the most effective programs in our country."

Towey said the best example of such an effective program is the Notre Dame Alliance for Catholic Education (ACE). In that ACE program, Notre Dame graduates give two years to teaching in under-resourced Catholic schools mostly in southern states. The program is partially funded by AmeriCorps, but

none of the AmeriCorps money supports any religious activities.

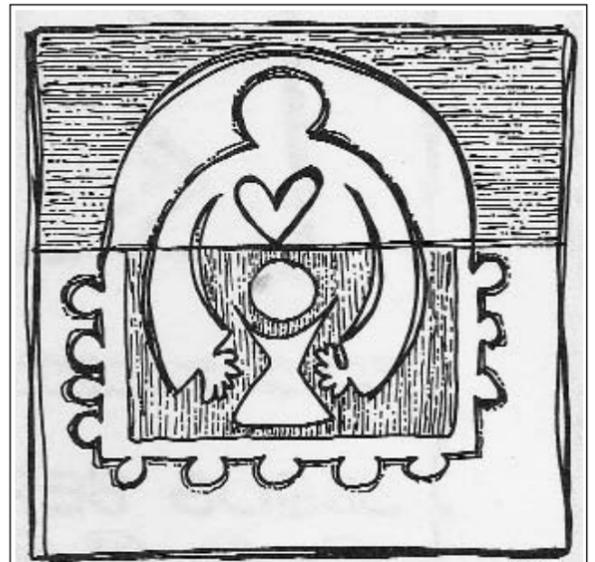
The Faith-Based and Community Initiatives are built around four basic rules that govern groups that receive federal money, Towey explained: No funding of any faith activities; no favoring of any particular faith; no connecting services to participation by recipients in a faith activity; and no discrimination in terms of who is served.

The people who need the services provided by faith-based groups usually trust the group because it is in their neighborhood and because it is familiar to them, Towey said. And when given the choice, parents often want to send their children to a faith-based program. "They don't fear faith-based groups," Towey said. "You know who does? A lot of the isolated bureaucrats in Washington that want to project their fears and uneasiness about faith-based groups."

Because special interest groups often control social service dollars, the poor suffer because they're denied access to effective programs, Towey explained. But, when barriers like religious influence are removed and groups can compete, the monopoly on some social services is eased. Even then, faith-based groups receive only 10 to 11 percent of federal discretionary grant money, he said.

One of the efforts his office has undertaken is to put fear and uneasiness about faith-based initiatives to rest and to give people choice, Towey said, because "Compassion can be effective. ... Government can't love, and we kid ourselves when we talk about addressing social ills when we're not addressing the healing within."

Towey's visit to Notre Dame was cosponsored by the university's Alliance for Catholic Education and Center for Social Concerns.



Eucharist: Gift and Mystery

Young adults invited to Bishop's Retreat

SYRACUSE — "Eucharist: Gift and Mystery" is the theme of the Bishop's Annual Retreat for College Students and Young Adults at the Oakwood Inn from March 31 to April 2.

This retreat, held in the beautiful surroundings on Lake Wawasee, gives participants the opportunity to listen to dynamic talks by Father Jim Shafer from St. Elizabeth Ann Seton Parish in Fort Wayne and Bishop John M. D'Arcy, experience reflection, prayer and community, participate in a reconciliation service on Saturday evening and celebrate Mass with Bishop D'Arcy on Sunday morning.

All meals and lodgings for the entire weekend will be provided for only \$65 during early registration. After March 20, the cost is \$85.

For more information on registration or the retreat itself, call Campus and Young Adult Ministry at (260) 483-3661 or (574) 259-5754 or e-mail (in South Bend) Maria Pirrie at mpirrie@fw.diocesefwsb.org, Sister Jacinta Kreck, OSF, at srjacinta@fw.diocesefwsb.org, (in Fort Wayne) Sister Gloria Ann Fiedler, CDP, at gloriannfiedler@yahoo.com or Mike Gibson at mgibson@fw.diocesefwsb.org.

EDITORIAL

Pro-life Catholics find encouraging news

After 33 long years of discouragement brought on by the 1973 U.S. Supreme Court decision *Roe v. Wade* that legalized abortion on demand, Catholics and other pro-life people should be very encouraged by two events at the Supreme Court occurring in the early days of 2006:

On Jan. 31, Samuel Alito, who has expressed a pro-life philosophy, was confirmed for the court, replacing Justice Sandra Day O'Connor, who in 2000 had voted with the 5-4 majority to strike down a Nebraska state law banning partial-birth abortion.

And, on Feb. 21, the court agreed to consider the constitutionality of a federal law prohibiting partial-birth abortion. That law was passed by Congress in 2003 and signed by President Bush, but was prevented from going into effect by challenges from abortionists and their allies.

Three of the justices who voted to uphold the Nebraska partial-birth abortion ban in 2000 — Antonin Scalia, Clarence Thomas and Anthony Kennedy — are expected to vote the same way on the federal partial-birth abortion ban when the court takes up the case in its next session beginning in October. And those three likely will be joined by new justices Samuel Alito and John Roberts. (It is not likely the current court would overturn *Roe v. Wade*, however, for Kennedy and the other four justices are known to support that decision.)

As Notre Dame Law Professor O. Carter Snead notes in the article on page 4, it now also is possible that in reconsidering the partial-birth ban, the Supreme Court will more narrowly define the meaning of "health" in the context of the abortion law, thus enabling the states and the federal government to place more meaningful restrictions on abortion.

Perhaps the most encouraging news, however, is that polls show that the American public is growing increasingly pro-life. How ironic it is that one major reason for this change in attitude is that people are increasingly sickened by the extremism of the pro-abortion camp. People are appalled that abortion-rights proponents believe it is perfectly acceptable to kill a half-born, full-term infant. And people question the sincerity of those who promote "choice" but want to withhold information from pregnant women that would fully inform them about the humanity of their child and the risks abortion poses to their own physical and mental health.

Another reason for the change in attitude is that after these 33 long years, the nature of the unborn child is finally becoming better known. With all of the publicity about partial-birth abortion and with the growing use of sonograms, the unborn child no longer can be depicted as a clump of tissue.

As Professor Snead concluded, "The biological truth will speak for itself."

We hope and pray the biological truth about pre-born human life will become embedded in the law of our land within the next few years and that the lives of all Americans — born or pre-born, old or young, frail or healthy — will be protected. Until that time, however, we must continue to work to make that goal a reality and to resist the temptation to despair if our progress is not as fast as we would like.

In 1973, many experts predicted that if *Roe v. Wade* were not overturned within 10 years, it would become such an accepted part of our culture that it could never be overturned. Yet, after 33 years, our society has learned a great deal about unborn human life, and many Americans mourn the loss of 40 million innocent lives. Thus, the possibility of reversing *Roe v. Wade* or restricting its application appears more promising than ever.

What is the real extreme?

We are alternately amused and offended by some of the rhetoric in news stories about the pro-life progress of 2006 mentioned in the above editorial.

For example, a *Newsweek* article referred to people who hope for a reversal of *Roe v. Wade* as "hard right" and "hard-line anti-abortion crusaders."

Those of us who are of a certain age remember that opposition to abortion was a mainstream position held by the majority of Americans before the Supreme Court invented the constitutional right to an abortion in 1973. Indeed, this was a position held by most people in the civilized world for hundreds of years. So, we wonder why people who have maintained that consistent position are now considered to be extremists.

It seems to us that the extremists are those who find it perfectly acceptable for human beings to kill their own vulnerable offspring.

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 has many opportunities to be 'pro-life'

As a Catholic convert who does believe in the real presence in the Eucharist, I have wondered about certain aspects of the church's pro-life policies.

While it proclaims the "sanctity of life" loudly, as it should, I have wondered why it doesn't become more pro-active within the church community with programs for its members, such as:

- Dietary clinics or information programs utilizing the very latest information available to encourage and educate its members to take proper care of their personal "temples of the Holy Spirit," their earthly bodies, thus possibly avoiding many of the serious (dietary related) diseases that attack so many in this country.

- Visiting nurse care for the elderly and expectant mothers — to hopefully encourage and help them

have all the necessary nutrition to have as healthy babies as possible.

- To develop programs that support and enable young mothers to be at home with their young children during the very crucial first five years of their lives, even if that means encouraging modification of plans for a larger home, brand new cars, etc. Hopefully, patience is still a virtue. I doubt that instant gratification ever will be.

As far as the cost of these programs being covered, why not set up a totally separate "trust fund" program that would encourage gifts from those in the church community who would see the longterm value in such a program, not to mention the obvious validation it would give to the church's pro-life stance.

**Ken Koenig
Garrett**

Editor's note: Many parishes have a nurse. Some parishes also offer weight loss programs such as Light Weight. Catholic Charities and the Women's Care Centers offer counseling for women who are pregnant

and then follow through with parenting classes after the birth of child. A visit to the U.S. Conference of Catholic Bishops Web site, www.usccb.org/laity/marriage/, shows the vast dimension of family and children issues that concerns the church.

Loving design is what matters

Regarding the current controversy over intelligent design, I don't have strong feelings one way or another. I do have a strong feeling, however, for the question of "loving" design. Is my life on this planet, in the words of Macbeth, "full of sound and fury, signifying nothing?"

For me, the question of a loving design for my life (and afterlife) was wondrously answered 2,000 years ago by the life and testimony of Jesus, the son of the Designer. Check it out in John 3:16.

**Don Grooms
South Bend**

Eric's Promise embraced by many South Bend area schools

BY LISA KOCHANOWSKI

SOUTH BEND — A Lenten project undertaken by a Marian High School student Eric Henry, who lost his life in an auto accident four years ago, has become a project embraced by Marian High School, Saint Joseph's High School and other schools of the community.

Eric's Promise is entering its fourth year for this special project and invites people of all ages and interests to get involved. This is a great opportunity to become more like Eric Henry and make a conscious effort to be more giving.

Groups can hold food, clothing and monetary drives within their classrooms, religious organization or service group anytime during the month of March.

For more information about getting involved contact the St. Vincent de Paul Society at (574) 251-4906 or visit their South Bend Web site at www.stvinnies.org

Eric's mother, Mary Molnar, recently reflected on the project in the following letter:

"I am writing this piece on Feb. 13, which is four years to the day that my son, Eric, made a Lenten promise to be more giving. Ash Wednesday fell on Feb. 13 that year. I remember I was sitting on Eric's bed talking with him like I had many times before. We talked about his day and we talked about Lent that evening. I had asked him what his plans were for Lent, assuming that he would say what he always said

for as long as I can remember.

"Eric had a big sweet tooth and always gave up candy for Lent. Instead, Eric told me that he wanted to become a more giving person that year. I was touched by his sincerity. He planned to commit more acts of kindness during Lent that year.

"Eric was starting by donating several bags of used clothing to the St. Vincent de Paul Society. He never got the chance to carry out his promise. Eric died as a result of injuries from a car accident the next day.

"Knowing how important this donation to St. Vincent's was to Eric, I took it there for him. In a letter I wrote to Eric, which Father Dan Scheidt (Marian chaplain) read at his funeral, I had mentioned that he was collecting things for the St. Vincent de Paul Society the night before he died.

"A month after Eric's death, a memorial Mass was held at Marian High School. I was so touched at the time of the offertory when the Marian students brought hundreds of bags of their donated items and placed them near the altar. They couldn't have paid a more beautiful tribute to my son. I have never been more touched than at that moment.

"As a bereaved parent, I wanted to do something special in memory of Eric. I didn't want him to be forgotten. It occurred to me that I didn't have to create anything myself. Eric's legacy of loving and giving had already begun. I just wanted it to continue.

"In the months following Eric's death, I encountered many people who tried to comfort me in my sorrow. In all honesty, there were no words that could give me comfort at that time. It is only four years later that I can accept that 'Eric's work was done' or that 'God takes us when we're at our best.' When pondering why I am still here and Eric is not, I have also come to the conclusion that I am still here because my work here is not done and I'm surely not at my best ... yet.

"The season of Lent has taken on a whole new meaning for me. Eric died the day after Ash Wednesday, his birthday in April usually falls on or around the time of Easter. There is a message for me in the fact that his death and his birthday fall around those days during Lent. And because of that, I take comfort in knowing that I will see Eric again someday.

"I continue to be in awe of the students who have participated in Eric's Promise these past few years. I know Eric would feel the same. So many in our community have been helped because of their generosity. I am filled with gratitude for their effort in helping to keep Eric's promise, 'to be more giving.' I am also grateful to them for keeping my son's spirit alive."

Pius XI saw (radio) wave of the future

VATICAN CITY (CNS) — The idea of capturing and carrying someone's voice across oceans and continents was a radical idea at the turn of the 20th century, and one pope saw the groundbreaking possibilities in such a project.

Pope Pius XI was fascinated by this "awesome invention," and in the late 1920s he invited the inventor of the radio, Guglielmo Marconi, to build a radio broadcasting station on the grounds of the newly established Vatican City State.

Before radio, the pope's public addresses could only cover the venue at which he was speaking, maybe going a little farther if there was a good echo bouncing off Bernini's colonnade in St. Peter's Square.

But on Feb. 12, 1931, with a flick of a switch, the pope's words spoken from a tiny, bare-bones studio in Vatican City were heard simultaneously in New York, Quebec, London, Paris, and Melbourne and Sydney, Australia.

With Christ, the word was made flesh; with radio, the pope's words were made trans-Atlantic and truly universal.

As one American newscaster told his audience as his coworkers filmed Pope Pius giving his first

radio message, "The pope, for the first time in 1900 years of Catholicism, has sent his voice throughout the world."

While King George V used the British Broadcasting Corp.'s radio to convey his royal affection to his British subjects scattered across the continents on Christmas Eve 1931, Pope Pius used the Vatican's new radio to share his paternal affection "to all peoples and every creature."

In his first radio message in 1931, everyone was the object of his pastoral care and concern.

In Latin, he addressed himself not just to Catholics, but to their separated brethren, "the dissidents," even to nonbelievers, governments, the oppressed, the rich, the poor, workers, the persecuted and the suffering, sharing the church's message of peace and love and saying his prayers were with all the world's people.

The radio became a powerful tool for evangelizing, and it offered pastoral support and comfort, especially to Catholics and missionaries in remote areas.

But those invisible radio waves beamed through the ether also turned out to be a powerful counterattack against totalitarian regimes and their chokehold on information and religious freedom.

THE VATICAN LETTER

CAROL GLATZ

Vatican Radio immediately expanded its programming from Latin, Italian, French and Spanish to German and English in 1937 as the threat of World War II loomed.

Nazi Germany even tried to jam Vatican Radio airwaves, but Catholics in France transcribed, printed and distributed "the voice of the Vatican" clandestinely.

From 1940 to 1946, Vatican Radio read out more than 1 million messages it received from family members, soldiers and prisoners of war in an effort to reunite or assure families of someone's whereabouts.

A similar initiative was repeated in 1999 at the end of the Kosovo War. The radio's Albanian journalists mobilized to offer news, information and support to refugees, religious and humanitarian workers.

During his first visit to Vatican Radio March 3, Pope Benedict XVI

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Jesus indeed is the Son of God



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Second Sunday of Lent Mk 9:2-10.

This weekend, from the Book of Genesis, the church presents us with the story of Abraham.

Knowing about Abraham, as well as knowing about Moses and the Exodus, were very important for ancient Hebrews. It is important for Jews today. These persons and events define and color the image of the Chosen People. It was, and is, an image far more profound than mere ethnicity.

Rather, it establishes that the adhesive holding together the Chosen People is their bond with the eternal God, in what is called the Covenant.

So Abraham's relationship with God was vitally important to the nation's understanding of itself.

In this reading, God promises Abraham that Abraham's posterity will be a great nation. God will bless the nation. God will protect the nation.

Scholars believe that Abraham, who is revered also by Muslims, actually lived at one time, albeit the fact that he lived thousands of years ago.

St. Paul's Epistle to the Romans is the source of the second reading.

The epistle reveals the context in which it was written. It is typi-

cal of much of the rest of the Pauline writings. This was the context. While Christians certainly were increasing in number in the last quarter of the first century A.D., they still at this time formed only a tiny minority in the population of the Roman Empire.

Furthermore, their attachment to Christ's Gospel of love and of justice made them appear either idiotic or threatening to the great majority, and indeed before the end of the century to the empire's authority.

Many Christians surely were apprehensive. They had cause to be anxious. Paul reassured them, as evidenced in this reading. He called them to faithfulness regardless of the "hardships" that easily, even likely, would come their way.

Their knowledge of God was their advantage and privilege. He was their strength. He has laid death low. He would prevail over every adversary, despite the force behind any adversary.

As its final reading, the church offers a reading from the Gospel of Matthew. It is the familiar and powerful story of the Transfiguration, a story found in the other Synoptics as well.

The revelation in this reading of Jesus as God is strong and direct. Pressing forward this message are symbols in the text with unmistakable roots in the Old Testament. Jesus is atop a high mountain. God often appeared on mountaintops, such as on Sinai with Moses. Light surrounds God, thus Jesus appears amid brilliance, brilliance as bright as the sun. He is clothed in white. A cloud contains the voice of God. God identifies Jesus as the Son of God, in a voice humans can understand. The prophets stand beside Jesus.

The message is clear, Jesus

indeed is the Son of God.

Reflection

The church has called us to Lent. This weekend we observe the Second Sunday of Lent. Lent is well underway. If effective, and if in keeping with Catholic tradition, Lent will require of us our dedication to prayer and penance.

Is it worth it? Through the words of Paul, the church reminds us of life amid hardships. It is true that Americans do not have to hide from hostile police, as the Roman Christians long ago had to hide. But we have our hardships.

In these readings from Genesis and Matthew, the church details the message of Romans, that Christ sustains us. God's care for us, in Christ, is the product of God's love for us. He promised us life. He promised us protection. He is with us in Jesus, the Son of God. Jesus was, and is, the fulfillment of God's promise to help us and to guide us to life. He is the victor over death. He is almighty.

READINGS

Second week of Lent

Monday: Dn 9:4b-10 Ps 79:8-9, 11-13 Lk 6:36-38

Tuesday: Is 1:10, 16-20 Ps 50:8-9, 16bc-17, 21, 23 Mt 23:1-12

Wednesday: Jer 18:18-20 Ps 31:5-6, 14-16 Mt 20:17-28

Thursday:

Jer 17:5-10 Ps 1:1-4, 6 Lk 16:19-31

Friday: Gn 37:3-4, 12-13a, 17b-28

Ps 105:16-21 Mt 21:33-43, 45-46

Saturday: Mi 7:14-15, 18-20 Ps

103:1-4, 9-12 Lk 15:1-3, 11-32

CATEQUIZ'EM

By Dominic Campilsson

As the joke goes in Ireland, Jimmy says "Ma, where's the sugar?" His mom says, "Jimmy, it's Lent!" So Jimmy says, "Well, who did you lend it to?" So, in honor of Lent, this quiz lends itself to borrowing.

1. Proverbs 22 tells us this, which is often still true today

- The borrower is the slave of the lender.
- The borrower is the master of the lender.
- The borrower is the equal of the lender.

2. Deuteronomy has a lot to say about the regulations of loans. One clear protection of privacy is that when making a loan

- you shall not enter your neighbor's house to receive a pledge from him.
- when collecting on a debt, you must have a search warrant or judge's order.
- one must swear an oath on the Holy Cow that a loan will be returned in full.

3. Deuteronomy 28 promises that Israel will lend to many nations but

- never be repaid.
- borrow from none.
- owe to all a debt that only God can repay.

4. The same chapter later warns Israel that if they reject God's commandments, they will be involved with aliens (gentiles) who will lend to them but

- the Jews will not be able to pay.
- the Jews will not pay and will get arrested as a results.
- the Jews will not have anything to lend to aliens.

5. And the verse referenced above (question 4) uses a canine or bovine metaphor to describe the result of this uneven borrowing. It says the gentile

- will become the head, you (the Jew) the tail.
- will gnaw at the muzzle, while you (the Jew) eat straw.
- will warm himself at your fire, while you (the Jew) sleep in the barn.

6. Isaiah emphasizes that when the Lord devastates the earth the borrower and lender

- will be divided, one from another.
- will be the same.
- will both be caste out.

7. The book of Sirach meanwhile has even more to say about lending. It mocks the lender who does this:

- lends today, and asks it back tomorrow.
- lends what is not his and then tells the owner who gets angry.
- lends for interest instead of profit.

8. And Sirach also tells us that one who lends to a neighbor

- does evil in the sight of God.
- is an enemy of the people.
- does a kindness for his neighbor.

9. Sirach demands that the people do both of these

- lend to the rich, steal from the poor
- lend with interest, but repay without it
- lend to neighbors when they need it, and repay debts on time

10. Sirach also warns that

- many a loan converts to slavery.
- many a man who asks for a loan adds to the burdens of those who help him.
- all loans carry the risk of sin and greed for the lender and resentment by the borrower.

11. Finally from Sirach this truism: Although folks often borrow gladly they

- repay with curses and insults.
- pray for the lender instead of giving him money.
- ask for more loans to pay the first set of loans.

12. According to 2 Kings, Elisha's provision of oil to be sold stopped a lender taking these to satisfy a prophet's widow's debt:

- her household furnishings
- her sheep
- her children

13. In medieval Europe, Christians were long forbidden to lend at interest. What was the term for this forbidden transaction?

- simony
- usury
- lucre

ANSWERS:

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

Diverse liturgical rites show the universality of church

Question: I know there are Eastern Catholic Churches, but are there other Western Catholic rites? Anonymous, Fort Wayne

Yes, there are at least eight liturgies of the East and at least four liturgies of the West. These divisions mainly began because of geography. These 12 liturgies are full-fledged Catholic liturgies in union with the pope in Rome.

The Liturgies of the West include: 1. the Roman rite, 2. the Ambrosian rite, 3. the Mozarabic or Visigothic or Old Spanish rite and 4. the Liturgy of Gaul.

The Roman rite, of course, is the most familiar and used by most people. It is called the Roman rite because it originated in the city of Rome in Italy and was organized by the popes.

Father Bernard Botte mentions that, at an early date, the Roman rite was accepted by other Italian cities, such as Benevento, Naples, Capua and Aquileia who had their own ceremonies. Then the Roman rite spread beyond the Alps mountains. Eventually, the Holy Roman emperor Charlemagne (A.D. 800-814),

stationed at Aachen in Germany, imposed the Roman liturgy with-in his empire to create greater unity. The effect was that the ancient local liturgies of France and Germany were almost entirely replaced. The Roman liturgy was imposed on Spain by Pope Gregory VII (A.D. 1073-1085), so the ancient Spanish liturgy remained in only a few churches.

The language of the Roman liturgy was first Greek. Thus the Greek "Kyrie eleison" or "Lord have mercy" can still be sung in the Roman rite Masses today. The Latin language entered the Roman rite in the latter part of the fourth century. Thus today we still can sing the Latin "Agnus Dei" or "Lamb of God."

The churches of Bohemia and Dalmatia, however, were permitted to use the Slavonic language. After the reforms of the Council of Trent in the 16th century, certain churches, such as Braga in Portugal and Lyons in France, were permitted to keep some local customs, as were certain religious orders, like the Dominicans, Premonstratensians and Carthusians. After the

THAT'S A GOOD QUESTION

Second Vatican Council (1962-65), the Roman liturgies were permitted to be celebrated in the native language of each particular country.

The western Ambrosian rite is named after St. Ambrose, the bishop of Milan in Italy (A.D. 374-397). The Canon of the Mass or Eucharistic Prayer differs slightly from the Roman canon. F.L. Cross says here the offertory takes place before and not after the creed. The offertory was also accompanied by a procession. An Ambrosian missal appeared in 1475 and was revised in 1976. There is also Ambrosian chant that differs from the Gregorian chant of the Roman rite.

The Mozarabic rite is the liturgy found in the missal printed by

Cardinal Francisco Ximenez de Cineros, the archbishop of Toledo in Spain (1495-1507). The cardinal revived the Mozarabic rite and endowed the Corpus Christi chapel in the cathedral for its survival. This rite is also practiced in several other churches. Father Botte says originally this Mass had no fixed canon but was made up of movable sections grouped around the words of institution, namely, "This is my body."

E. Livingstone mentions that before Communion the host was broken into seven or nine pieces, representing the mysteries of the life of Christ. The Mozarabic chant is more florid, and a Mozarabic Mass was celebrated during the Second Vatican Council.

The Liturgy of Gaul, practiced in France, did not survive the reform of Charlemagne. This Gallican liturgy was influenced by the Spanish and Oriental rites. Its Masses are more prolonged and oratorical. The trisagion or "thrice holy" was sung before the "Lord have mercy." The Benedicite or "Bless be the Lord" was sung after the Old Testament

reading. The Kiss of Peace occurred before the Eucharistic Prayer, which varied with the season. The breaking of the host preceded the Our Father.

The new catechism says these diverse liturgical rites manifest the universality of the church, because they communicate the same mystery of Christ.

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, P.O. 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.

Reclaiming America's cathedral

St. Patrick's is, arguably, the most famous Catholic cathedral in the United States. The Cathedral Basilica of St. Louis is, arguably, the most beautiful. But Baltimore's Old Cathedral, now the Basilica of the Assumption, is indisputably the most historic.

It was conceived by Archbishop John Carroll, the founder of the American hierarchy, whose diocese originally encompassed the entire United States. Archbishop Carroll wanted the first Catholic cathedral in the new republic to embody the nation's commitment to religious freedom and turned to Benjamin Henry Latrobe, architect of the U.S. Capitol (and son of a Moravian minister), the leading architectural practitioner of the day. Latrobe designed the building to be bathed in light; Thomas Jefferson may have helped inspire Latrobe's design of the old cathedral's unique double-dome and skylights. Like similar projects down through the ages, the Baltimore cathedral was originally financed by a lottery; and as luck would have it, Archbishop Carroll, reaching into hundreds, perhaps thousands, of lottery tickets to choose the winner, picked his own ticket — and promptly gave his winnings back to the building fund. (Nary an eyebrow was raised.)

In the most extensive Catholic exercise in conciliar decision-making between Trent and Vatican I, the bishops of the United States met in seven provincial and three plenary councils during the 19th century; every one of those councils began and ended in the Baltimore cathedral. Thus the old cathedral saw the bishops legislate to meet the needs of immigrants, erect the parish system, mandate parochial schools, launch the Catholic

University of America and commission the famous Baltimore Catechism, which taught generations of Catholics the basics of their faith. No other Catholic edifice in America can claim to have seen so much history made within its walls.

My own experience of the old cathedral began early: when I was six, to be precise, and began attending the Cathedral School, just across Mulberry Street from the great building. Under Latrobe's magnificent dome, I made my first Communion; under that same dome I graduated from college; my son was baptized in the old cathedral in 1987. But the building I first knew as a boy was not the building Carroll and Latrobe had planned. Years of leaks in the dome — caused, it now seems, by imprudent fiddling with the innovative drainage system Latrobe had devised — led to the skylights being removed after World War II. Two redecorations, however well intended, made the old cathedral a dark, shadowy place, rather than the living symbol of the light of religious freedom Carroll wanted and Latrobe provided. There was no access from the interior of the building to what should have been one of the great Catholic shrines in America: the crypt, where such giants as Carroll, Archbishop Martin John Spaulding and Cardinal James Gibbons are buried.

All of that is now changing, as Baltimore's old cathedral is undergoing a massive restoration, the completion of which will be marked with appropriate ceremony in November. The dome's skylights are back, and their restoration, combined with a brave decision to restore the original plain glass to the basilica's windows, will let 21st-century



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

Americans experience the luminosity that Carroll and Latrobe intended. The rear of the apse will now open into the crypt, so that 21st-century Catholics can pay their respects to the men who laid the foundations of Catholicism in America. The old cathedral's decorations and furnishings will follow Latrobe's original plans, so that for the first time in a very long time, pilgrims, parishioners and visitors will experience this religious and architectural gem as it was intended to be.

A restoration project of this magnitude — which includes modernizing all the old cathedral's operating systems — is enormously expensive. And as the Basilica of the Assumption belongs, in a sense, to every Catholic in America, the thought occurs that many Catholics today might want to participate in its restoration to glory. If, as we begin Lent 2006, you would like to help reclaim the most historic Catholic building in America, go to www.baltimorebasilica.org, or mail your tax-deductible contribution to the Basilica Historic Trust, 408 N. Charles St., Baltimore, MD 21201.

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

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for March 19, 2006

John 2:13-25

Following is a word search based on the Gospel reading for Third Sunday of Lent, Cycle B: the cleansing of the Temple in Jerusalem. The words can be found in all directions in the puzzle.

PASSOVER	WENT UP	TEMPLE
SHEEP	DOVES	MONEY
CHANGERS	SEATED	WHIP
DROVE	COINS	OVERTURNED
OUT OF HERE	HOUSE	CONSUME ME
DESTROY	FORTY-SIX	SPEAKING
BODY	DEAD	WORD

WENT UP

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

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LETTER

CONTINUED FROM PAGE 17

said that during World War II the radio let Pope Pius XII offer his "words of comfort, warnings" about the futility of war "and passionate exhortations for hope and peace" in a climate of conflict and fear.

Broadcasting now in 45 languages, Vatican Radio is no longer the loudspeaker for the lone voice of the pope, as it was when it began in 1931.

"Rather, it's a chorus of voices," Pope Benedict said, "that can dialogue with different cultures

and religions."

The aim of any broadcasting network that can reach out to people through the airwaves and on the Internet is "to help build a great family that doesn't know any borders," Pope Benedict said in his first radio message from Vatican Radio studios March 3.

He said the enormous amount of media attention on the Vatican after the death of Pope John Paul II shows "how much humanity wants to discover the church."

He said the radio's mission to proclaim the Gospel message and be a bridge linking local churches with the pope and the Vatican is still valid and needed today.

Theology or embryology?

Embryonic stem-cell researchers typically marshal several arguments to encourage public approval and funding for their research, which requires the direct destruction of five- to seven-day-old human embryos.

One argument runs like this: "Well, that's your feeling about embryos, your narrow religious viewpoint, and you shouldn't impose that on me. Your sentiments about embryos are different than mine, and we're all entitled to our own sentiments and opinions."

This pervasive argument has embedded itself in the modern American mind to a remarkable degree and has been used quite effectively to justify embryonic sacrifice by many researchers.

At its root, advocates take a scientific question and turn it into a religious one. Once it falls into the category of religious mystagogy, it can be dismissed out-of-hand as irrelevant to public policy and discourse.

Embryonic stem-cell researcher Dr. Doug Melton at Harvard recently took exactly this tack when he spoke with the *New York Times*: "This is all about differing religious beliefs. I don't believe I have the right to tell others when life begins. Science doesn't have the answer to that question; it's metaphysical." With that sleight of hand, he sought to transform embryology into theology.

The fact is, of course, that the statement, "a human embryo is a human kind of being," does not depend on religion any more than the statement "a cow embryo is a cow kind of being" does. Science, quite apart from any narrow, dogmatic religion, affirms dogmatically that human embryos are human beings, rather than zebra or cow beings. Science, quite apart from religious dogma, affirms dogmatically that every person walking around in the world was once an embryo. This scientific dogma admits of no exceptions and is absolute.

So while science makes it clear that human embryos are human beings, religion steps in after that fact to speak to the question of whether it is correct that all human beings should be treated in the same way, or whether it is okay to discriminate against some in the interests of others.

Yet even here, religion is not necessary to understand the real moral issue. For example, we don't need religion to understand that discriminating against some classes of humans based on their skin color is wrong. Similarly, we don't need religion to understand that discriminating against some classes of humans based on their size or young age is wrong. To grasp these truths, all we need is some honesty and a moment of clear thinking.

Embryos, of course, are remarkably unfamiliar to us. They lack hands and feet. They don't have faces or eyes for

us to look into. Even their brains are lacking. They look nothing like what we are used to seeing when we imagine a human being. But they are as human as you and me.

When we look at a scanning electron micrograph of a human embryo, a small cluster of cells, sitting on the point of a sewing pin, we need to ask ourselves a very simple question: "Isn't that exactly what a young human is supposed to look like?" The correct answer to that question doesn't depend on religion or theology, but on embryology. Embryos seem unfamiliar to us on first glance, and we have to make an explicit mental effort to avoid the critical mistake of disconnecting from who we once were as embryos.

I remember flying in an airplane one time, seated a couple of rows away from a mother who was holding her newborn baby as he was crying loudly. The pressure changes in the cabin seemed to be causing terrible pain in his ears, and despite his mom's best efforts, he continued to cry loudly and uncontrollably. He had a little four-year-old sister in the next seat, who was also trying to help her mom to calm the boy down, but again, to no avail. After a few minutes, an agitated man across the aisle blurted out to the mother, "Isn't there something you can do to shut up that baby?" There was an awkward moment where the young mother started to blush and didn't know what to say, when suddenly her daughter turned to the man and said, "Hey mister, you were once like him." The man seemed to be caught off guard by the little girl's logic, and he calmed down for the rest of the flight. Her impeccable reasoning reminded him where he came from and put him in his place.

It demonstrated how all of us, even in our weakest moments, are deserving of respect. After we landed, I heard him offer a brief apology to the mother for his outburst against the helpless baby. In debates about embryos, when apparently learned men like Dr. Melton at Harvard begin discussing these tiny, helpless human creatures, they would likewise do well to ponder the little girl's rejoinder: "Hey mister, you were once like him."

Even though it is a fundamental embryological truth that you and I were once embryos ourselves, the advocates of this research are eager to portray human embryos as different from the rest of us, unable to make the grade and hence fair game for destruction by those of us lucky enough to have already passed through those early and vulnerable embryonic stages ourselves.

Will we permit radical injustices and ethical transgressions like these to become systemic and promoted as the societal norm? Will advocates be permitted to get away with confusing embryology and theology in the public square? Will the powerful like Dr. Melton be permitted to violate



MAKING SENSE OF BIOETHICS

BY FATHER TAD PACHOLCZYK

and instrumentalize the weak on our watch? These are questions with enormous implications for the future of our society.

Mr. Rogers, the famous children's TV personality, once gave a talk where he mentioned his favorite story from the Seattle Special Olympics. Here's how he described it: "Well, for the 100-yard dash there were nine contestants, all of them so-called physically or mentally disabled. All nine of them assembled at the starting line and at the sound of the gun, they took off. But not long afterward one little boy stumbled and fell and hurt his knee and began to cry. The other eight children heard him crying; they slowed down, turned around and ran back to him. Every one of them ran back to him. One little girl with Down Syndrome bent down and kissed the boy and said, 'This'll make it better.' And the little boy got up and he and the rest of the runners linked their arms together and joyfully walked to the finish line. They all finished the race at the same time. And when they did, everyone in that stadium stood up and clapped and whistled and cheered for a long, long time. People who were there are still telling the story with great delight. And you know why. Because deep down, we know that what matters in this life is more than winning for ourselves. What really matters is helping others win too."

This beautiful story of everyone turning around and looking after the interests of the weakest and the most vulnerable reminds us of exactly the kind of society God wants us to build, one where every life, even the weakest embryonic life, is embraced as a gift and treasure of infinite and irreplaceable value. With God's help and our determined efforts, that is the kind of society we must aspire to build in the future.

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.

'Deus Caritas Est' will be helpful to interfaith dialogue

Pope Benedict XVI's first encyclical, "Deus Caritas Est" ("God is Love"), has inspired much reflection. Those who work in various areas of the church have carefully read the encyclical to see how it can contribute to and deepen their work.

It may be that "God Is Love" will be particularly helpful to interfaith dialogue. The Vatican II document "Nostra Aetate" was the first document in the Catholic Church to focus on the relationship of the Catholic Church to non-Christian religions, most particularly to the Jewish faith. But that document worked from the lack of a positive history, and so had to return to the biblical foundations of the question in order to provide a framework from within which to work.

"Nostra Aetate" is known for its lack of footnotes (the footnotes it does have are all biblical) and the shortness of its length. As a result, the work, which has come out of "Nostra Aetate," work that is very important and that must be done, seems to require so very much struggle.

So many of the discussions center around central issues of our faith, and differing points of view can be espoused, which each draw on various points and documents in our tradition.

Maybe a first encyclical dealing with such a foundational subject as "God is Love" could prove especially helpful to the Catholic-Jewish dialogue. Might the difficult work of Catholic-Jewish dialogue find an inspiration in "God Is Love," which could inform its particular ministry?

I would like to pause for a

with the whole man. Often the deepest cause of suffering is the very absence of God. Those who practice charity in the church's name will never seek to impose the church's faith upon others. They realize that a pure and generous love is the best witness to the God in whom we believe and by whom we are driven to love.

God's presence is felt at the very time when the only thing we do is to love.

'DEUS CARITAS EST' 'GOD IS LOVE'

moment on one particular paragraph of "God Is Love." The section is entitled "The distinctiveness of the church's charitable activity."

"Charity, furthermore, cannot be used as a means of engaging in what is nowadays considered proselytism. Love is free; it is not practiced as a way of achieving other ends. But this does not mean that charitable activity must somehow leave God and Christ aside. For it is always concerned

A Christian knows when it is time to speak of God and when it is better to say nothing and to let love alone speak. He knows that God is love (cf. Jn 4:8) and that God's presence is felt at the very time when the only thing we do is to love. He knows — to return to the questions raised earlier — that disdain for love is disdain for God and man alike; it is an attempt to do without God. Consequently, the best defense of God and man consists precisely



ALL WHO WORSHIP

NANCY CAVADINI

in love. It is the responsibility of the church's charitable organizations to reinforce this awareness in their members, so that by their activity — as well as their words, their silence, their example — they may be credible witnesses to Christ." (31, c)

"God Is Love" has the interesting sentence that "God's presence is felt at the very time when the only thing we do is to love." There is a "credible" Christian witness which is silent, which "knows ... when it is better to say nothing and to let love alone speak." There is a Christian silence, which allows God's presence. Might it be that sometimes to speak of God is to disdain him and to try to do without him?

What is longed for in the hearts of the church's faithful is to love as Christ has loved — freely, purely, generously. "Love is free" gives utter confidence that this allows for the free gift of God's grace to all as God chooses — to Jews in God's irrevocable

promise, and to Catholics in the gift of their faith in Christ. Might Pope Benedict's "God Is Love" provide a way of thinking of how we can be silent and listening in our "credible witness," finding in the Jewish people those with whom we may confidently, as with brothers, "know" that the time has come "when it is better to say nothing," witnessing to God's irrevocable promise and the gift of that to the whole human family?

It is just such a Catholic awareness of the salvation already present among the Jewish people, which has born fruit in the abandonment of the former mission of the Catholic Church for the conversion of the Jews. The Catholic Church does not have a mission "to" the Jewish people. Its mission is "with" the Jewish people, in the work of *tikkun olam*, or the work of bringing about of the saving of the world.

Sports

MARIAN BOYS LOSE SECTIONAL TOURNAMENT TO PLYMOUTH Plymouth's basketball Pilgrims sidelined the Marian Knights in the championship of the Plymouth sectional basketball tournament, 60-41, but it took a late second half drive to accomplish the verdict. Although Marian led in the early stages of the game, the Pilgrims relied on a barrage of 10 three-pointers to maintain their advantage for three periods. In the fourth, Ron Davis, who led all scorers with 22 points, sealed the decision for the Pilgrims. Earlier, Marian eliminated Culver, 59-47, and Plymouth downed Saint Joseph's of South Bend, 53-36, to reach the championship round. The Knights finished the season with an 8-14 mark. — EJD

Corpus Christi Cougars snare ICCL post season tournament crown

BY ELMER J. DANCH

SOUTH BEND — Corpus Christi's basketball Cougars continued their rich parish athletic tradition by winning the championship of the Inter-City Catholic League (ICCL), which wound up the post season tournament and the circuit's 60th successive season.

The Cougars, who won the John Bosco West Division of the league with the best overall record of 9-1, nipped the St. Thomas Spartans of Elkhart, winners of the John Bosco East Division, in a spine-tingling finale, 49-44. It was only their fourth loss of the season.

The Cougars had a four-point margin at the intermission and had to stave off an inspired drive by the Spartans in both the third and fourth periods.

Michael Kendzicky of Corpus

Christi poured in 20 points to lead both teams in individual scoring. St. Thomas' John Brewers popped in 13 points for the Spartans who had a perfect 6-0 record in the John Bosco East Division.

To reach the championship round, Corpus Christi defeated St. Matthew, 43-33. St. Thomas eliminated St. Jude, 44-27.

Kendzicky drilled in 22 points for the Cougars to win tournament scoring honors.

Christ the King White won the Colors Division championship with an easy 52-33 victory over Holy Family Blue.

Max Mathews of the Kings snared high scoring honors with 18 points to lead all scorers.

In the semi final round, Christ the King defeated St. Joseph Blue, 47-31, and Holy Family Blue downed Corpus Christi Red, 39-19.

Panthers sweep boys' titles

BY MICHELLE CASTLEMAN

FORT WAYNE — The St. Vincent Panthers have enjoyed a successful Catholic Youth Organization (CYO) season this year.

St. Vincent grade 7 boys

Coach Greg Markley's Panthers met all four goals he set for them this year. Over Thanksgiving break, they won the Saint Francis tournament, mostly against eighth grade teams. During the Christmas break, they won a holiday tournament with several public schools as opponents.

They went undefeated in the CYO White League and finally, Greg Markley's team won the 70th annual CYO tournament. He has been coaching on and off in different youth leagues for over 20 years. For the past six years, Markley, a St. Therese-Bishop Luers graduate, has been at St. Vincent. This is the first time his team has won all three tournaments. He was very pleased with his 12 seventh graders this year.

Markley, who was assisted by Jeff Miller, Todd Martin and Ryan Dwyer this season, said, "We set the bar high and they rose to the occasion."

The Panthers finished with an impressive 26-3 record, beating many public middle schools with a much larger talent pool. Markley had a 6-foot, 3-inch player and a very talented guard but played all of his players most games, which allowed for balanced scoring. He feels one of the keys to their tremendous success this season had to do with practicing with the eighth grade team each night and scrimmaging the last 20 minutes of every practice.

"There was no better competition out there than our eighth graders. We didn't call many fouls and just let them play. It really taught our boys controlled aggression at an intense level," Markley concluded.

He attributed the leadership and experience of his assistant and eighth grade coach, Todd Martin, as very valuable to the great basketball tradition at St. Vincent.

"(Coach Martin) had many things in place before I came that work well," said Markley. Markley added that it is an asset for coaches to coach at the same level year after year to know what to expect from that age group.

"We try to prepare St. Vincent players for what Coach Carter will want of Bishop Dwenger freshman," he said. Markley plans to coach the seventh grade boys next year and looks forward to the speed of the upcoming sixth grade team, who also won their CYO tournament.

Grade 8 boys

It must have been the tie. Coach Todd Martin has coached many different youth leagues over the past 12 years. He has been at St. Vincent the past seven years and won lots of ballgames, lots of season titles and lots of runner-up trophies, but never won the eighth-grade CYO tournament title and never wore a tie until this year. His luck changed when he agreed to wear the tie to the championship game because his team had done it all season long on game days. And it worked. The St. Vincent Panthers earned the top spot by beating St. Jude 48-38 in the final game of the Gold League 2006 tournament after drawing a bye and beating St. Joseph/St. Elizabeth in the semi finals.

The 12 eighth graders were undefeated in the league and finished 23-5 overall. During the two tournament games, Wade Markley poured in 45 points, Billy Khorshid and Joel Gerardot contained the scorers for the opponents and Riley Coonan was a real inside presence. According to

Martin, "Spencer Bonahoom added a solid game while Landin Feichter was the leader all year long. The bench play was outstanding, adding enthusiasm and much support to the starters." Ryan Dwyer and Greg Markley served as assistant coaches for the Panthers.

Grade 8 girls

Coach Terry Coonan has been around a while.

Hailing from New York, he has coached at Cental Catholic and Hunteertown, even started the program at St. Francis in 1962. He has had many assistants over the years and tried it this year without his son, Terry,

by his side. He said, "Terry (Jr.) wanted to be able to spend more time watching his girls this year at Bishop Dwenger, but I thought I'd still hang in there."

He had great help from Matt Brady, Mark Witte and just eight girls this season. "There were only seven girls who came out for basketball from the eighth grade class this year and that kind of hurt us. Allison joined us mid-season (and sure added a lot of spark) so we had eight," Coonan said.

Although they had "around a 500 season," Coonan was impressed how hard these girls worked. "They gave it all they had ... an extra effort all year long. They improved right up to the end and we looked great in the tournament," Coonan commented. The Panthers won their first game then lost to Decatur in the Gold league bracket.

During practices the Panthers worked on the fundamentals, teamwork and conditioning. "We ran a lot," said Coonan. "The twins (Anna and Tessa Garner) carried our load offensively while Trina Manalo was the leading rebounder. Colleen Witte, Liz, Molly, Shannon — they all gave 100 percent," concluded Coonan.



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Director of Music and Liturgy

Vibrant city parish of 700 families served by Holy Cross priests, with K-8 school, seeks full-time director of music and liturgy to coordinate balanced parish music program as part of pastoral team. Parish has well-established cantor program, adult choir, school children's choir, youth ensemble and tradition of full and active community participation. Candidates must possess a bachelor's degree in music performance or education. Preferred that candidates also have training in theology, liturgy and pastoral ministry and ability to play a keyboard instrument. Please send resume with references by April 3, 2006 to:

Search Committee, St. Joseph Parish
211 N. St. Louis Blvd., South Bend, IN 46617
or email: nwills@stjoeparish.com

Sister Viola Marie Byrnes, a vibrant and vocal cheerleader from the sidelines

BY MEGAN O'NEIL

NOTRE DAME — She doesn't wear short skirts.

She doesn't shake pom poms.

She will never do bounding hand springs across the court.

Nevertheless Sister Viola Marie Byrnes is well known as Saint Mary's College most vibrant and vocal cheerleader.

In recent years, the retired Sister of the Holy Cross has become a fixture on campus, riding around on an athletic department golf cart and cheering from the sidelines at home games.

With fewer and fewer sisters filling positions at the college, the visibility of Sister Byrnes and a few other sisters at competitions has inspired student athletes and provided them with a portal to a past era.

A lifeline

One of nine children, Sister Byrnes loved to play sports as a girl, particularly basketball, volleyball and baseball. The Logan, Utah, native decided to join the Sisters of the Holy Cross as a young woman and arrived at Saint Mary's in 1951 to take classes.

In 1954, she left the college and went out on mission, embarking on what would turn out to be a lifelong career of teaching. Handed classes as large as 50 first or second graders, Sister Byrnes worked in Catholic schools in California, Washington, Utah, Idaho and Texas.

Wherever she was placed, she was always a big supporter of athletics.

"I went to the soccer, basketball and baseball games," Sister Byrnes said. "I was very active with the children."

Suffering from poor health, Sister Byrnes returned to Saint Mary's in May 2001 to undergo an operation. It was while struggling to recover she met athletic director Lynn Kachmarik and began building a relationship with the college's athletic department.

"A few years ago, we needed to find a way for the fall sport athletes to eat over fall break, and the dining hall was closed," Kachmarik said.

Sister Louisita Welsh, assistant to vice president for mission and the volleyball team chaplain, suggested the student athletes dine with Sisters of the Holy Cross at the convent.

"It was a win-win situation for everybody," Kachmarik said. "(The athletes) mixed and mingled with some of the sisters."

From that point on, Kachmarik

said, Sister Byrnes "just stuck."

"I started doing what I call nun runs," Kachmarik said. "I would take my golf cart over to the convent and I would pick up whatever nuns wanted to come to the basketball game or the volleyball game."

Attending games regularly, Sister Byrnes grew especially close to members of the soccer squad and became team chaplain.

"(The sisters) want to be out serving, but health issues bring them back here," Kachmarik said. "So it is kind of like a lifeline for Sister Viola; it keeps her young."

Sister Byrnes also credits her involvement with the athletics teams for energizing her physically, mentally and spiritually.

"(It's) been a life saver," Sister Viola said. "I would have gone nuts if I didn't have anything to do."

In good times and in bad

Despite serious health problems, including two knee replacements, two hip replacements and severe arthritis, Sister Byrnes is always on the sidelines cheering on the Belles.

In May, Sister Byrnes had successful open heart surgery only to be diagnosed with breast cancer four weeks later. She spent the summer undergoing radiation treatments. All her focus, she said, was in recovering in time to attend the first home game this season.

"I will never forget bringing her over on the golf cart (to the first game) and she had her hands above her head saying, 'I'm here, I'm here.'" Kachmarik said. "I've never seen our team play so much as a team as that first win against Albion."

Sister Byrnes has also become legendary among athletes and coaches for braving terrible weather in order to watch teams compete.

"Last year it was this really cold, windy day," said senior Maura Schoen, one of three soccer team captains. "It was so windy we thought she was going to blow over and she was still out there. We had some of our players stand behind her to make sure she didn't fall over. Nothing will stop her."

A strong presence

Senior and fellow soccer team captain Shannon Culbertson had never known a sister before joining the Saint Mary's team freshman year and meeting Sister Byrnes. She said she was immediately struck but her enthusiasm for the college and for the athletes.

"I love it when the other teams

see that we have a nun in full habit on the sidelines," Culbertson said. "It is just priceless."

Sister Byrnes doesn't restrict herself to just the sidelines, however. She joins the team on the field for their pre-game pump up sessions.

"She's usually in the huddle," Culbertson said. "Sometimes people will forget she is there. Before the games sometimes people will get loud and kind of curse or whatever but she doesn't get mad, she understands."

Byrnes taught the team a rhyming prayer, so they could easily remember it, which they recite with her before every home game and without her when they compete away. She also likes to add a word or two about strategy.

"Last home game Sister Viola started the half time speech and she said 'You guys are playing so well, but the ball is only on one side of the field,'" Culbertson said. "We were all like 'We are being coached by a nun.' It was the best half time speech ever. I wish I had it on video tape or something."

After a senior awards banquet one year, Kachmarik recalled, the parents of an athlete approached her and thanked her not for honoring their daughter with one of the major awards of the evening but for reintroducing the sisters to the students.

A spiritual mother

Sister Viola's dedication to her faith and to her life's work has been an inspiration to many of those involved with Saint Mary's athletics.

As part of her work as soccer team chaplain, Sister Viola gave the name of one Saint Mary's player to sisters in the convent to pray for their success.

At Christmas time, members of the soccer team went door to door in the convent to sing carols and thank the sisters for their support.

"Personally it has deepened my faith knowing that someone believes so strongly," Culbertson said. "Praying is not something she takes lightly, it is really serious."

When she arrived at Saint Mary's six years ago she was not a Catholic and had little interest in becoming one, Kachmarik said.

Little by little, Sister Byrnes and fellow athletic enthusiast Sister Jean Little began to ask Kachmarik about her faith and whether she was interested in the joining the church.

"I was in such awe of their lives and their commitment to God and their work," Kachmarik said. "I started looking into it and then they became my sponsors."

Her relationship with the Sisters of the Holy Cross has had a tremendous impact on her faith life, Kachmarik said.

"I think Sister Viola and Sister Jean are 100 percent of the reason I became Catholic," Kachmarik said. "I am a completely different person because of my relationship with Sister Viola and Sister Jean and all the Sisters of the Holy Cross."

'Uh-oh, now you did it!'

I knew as soon as I said it that I had overstepped my bounds. But like a pitcher who wished he could reach out and pull back that hanging curveball before it arrived at home plate, it was too late. I had said it and I was going to have to live with and deal with the consequences.

The situation was a home game against our crosstown rivals. Perhaps part of the reason for my foul mood was the fact that we had allowed a 5-0 first-inning lead to slip away. Now we were trailing by a run, the wind-chill factor had slipped below 30 degrees, and we were in the midst of violating one of our goals for the season: don't let a game we should win slip away.

The opposing pitcher's reaction was relatively mild, but I didn't like it. Without getting into too many details, I thought he had showed up my player. Like a bear whose cub had been threatened, I lashed out at the opposing player. Nothing particularly harsh, but I had no business saying anything to an opponent, particularly a 17-year-old kid. "Get back on the mound and pitch the ball!" was what I said.

The first person I caught out of the corner of my eye was the opposing team's assistant coach who, much like my papa bear reaction, had sprung out of the dugout to find out what the heck I was doing talking to his pitcher.

Now here I am, a 44-year-old man, who should know better. But I had let my emotions get the best of me. I am very competitive, and I want my players to be competitive too, especially against the larger schools. (We are a 3-A team in a predominately 4-A conference.) We don't want to back down from anyone. We want our opponents to think we'll run through a brick wall. But there's a limit. Winning is important; winning with class and losing with dignity is more important. There are no exceptions to that rule. I know that and I believe we compete in that fashion. But in a split second, I had slipped. I remember thinking to myself, "Uh-oh, now you did it!"

Before I could begin correcting the situation, the opposing third baseman stepped in and said to me, "Easy, coach, settle down!" The catcher, obviously angry, glared at me but said nothing. The pitcher, who couldn't believe I had snapped at him, walked back to the mound and didn't say another word. The three teenagers had showed more maturity than the 44-year-old man. Life can be humbling.

In between innings, I told the opposing head coach that I had made a mistake. After the game, I apologized to their assistant coach and asked the head coach if I could speak to the players involved. I told them I respected them, I commended them for their maturity in the heat of battle, and wished them good luck the rest of the season. After the game, I told



FROM THE SIDELINES

BY TIM PRISTER

my team that I had reacted improperly. We played that team later in the season without incident because there is a healthy respect-rivalry between the two schools.

As coaches, we have an opportunity to provide numerous valuable lessons, whether it is in victory or defeat. Do we succeed 100 percent of the time? I'm living proof that we don't. But as adults, we have a responsibility to rise above the pitfalls of a competitive situation and set the proper example.

That means that the fans sitting in the stands must avoid spending two hours yelling at umpires, even if the umpires make a poor call or two. That means coaches must stop blaming referees for their team's losses as I frequently heard during my junior high coaching days. This is especially important at Catholic schools where we like to claim that we are different. If we are so different, then we must act like it.

I didn't act like it when I snapped at an opposing player last spring, and I felt bad about it. I had violated one of the rules I espoused. At that point, all I could do was try to right a wrong. In the future, I'll try to avoid the wrong in the first place. It's the least an adult can do for the young people he is coaching.

Tim Prister is a 1978 graduate of Mishawaka Marian High School and a 1982 graduate with a bachelor of arts degree from the University of Notre Dame, where he was the starting third baseman for the Irish baseball squad in 1981-82. Prister is the senior writer for *Blue & Gold Illustrated* after serving 20 years as editor. He is the author of "What It Means To Be Fighting Irish" and is currently working on "The Gold Standard," a book which will detail Charlie Weis' first year as head football coach at Notre Dame. Prister also is in his third year as head baseball coach at Mishawaka Marian.

Coordinator of Youth Ministry

Saint Joseph University Parish, which serves approximately 825 registered households and the campuses of Indiana State University and Rose-Hulman Institute of Technology, seeks a Coordinator of Youth Ministry. This full-time position requires a person who has national certification in youth ministry studies and 2 or more years of experience in parish youth ministry. A bachelors degree in a related area is preferred.

Direct inquiries/resumes by April 1, 2006 to:

Father Jonathan Meyer, Director Youth & Young Adult Ministry in the Office of Catholic Education and Faith Formation, Archdiocese of Indianapolis
1400 North Meridian St., Indianapolis, IN 46206 1-800-382-9836

McGivney bio could restore respect for priests

BY JOHN THAVIS

ROME (CNS) — Supporters of the sainthood cause of Father Michael McGivney are hoping that he will become the first American-born parish priest to be canonized.

A new biography is introducing a wider audience to the 19th-century priest — and may also help restore respect for the many good priests in the United States, said one of the book's authors.

Julie M. Fenster, a historian who co-wrote "Parish Priest: Father Michael McGivney and American Catholicism," spoke about the book to U.S. priests and seminarians Feb. 27 at Rome's Pontifical North American College.

At a time when the image of the U.S. priest has been damaged by sexual abuse committed by a small minority of clergy, the book chronicles the good work of a priest who, after founding the Knights of Columbus, worked as a simple pastor until his death at age 38.

"I'm hoping this book might act as a gyroscope to reset some of the balance for people whose only exposure to parish priests is out of those headlines" on sexual abuse, Fenster said in an interview.

She said part of her motivation for writing the book was anger that so many good priests were being maligned because of the actions of a few.

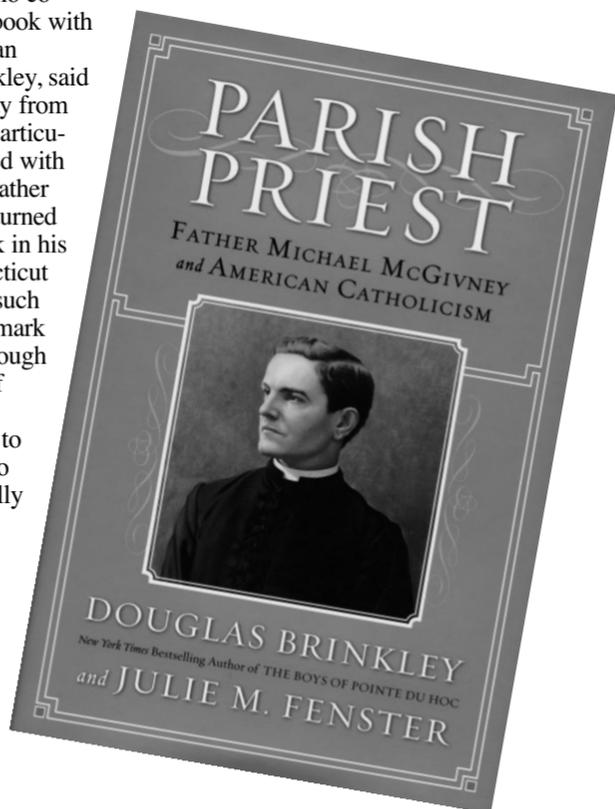
Father McGivney, she said, provides a model for the kind of selfless pastoral work done by countless priests in the United States. His faith and Catholicism entered into every activity, whether preaching a sermon or playing baseball, she said.

"He believed that when you're having fun you should feel Catholic, too, not just when you're sitting in church," she said.

The book, released in January, has been on the *New York Times* extended bestseller list for six weeks.

Fenster, who co-authored the book with fellow historian Douglas Brinkley, said she came away from her research particularly impressed with the fact that Father McGivney returned to parish work in his native Connecticut after making such an important mark on society through the Knights of Columbus.

"He chose to draw back into the life he really wanted, as parish priest. He gloried in these little details that other people can get distracted away from," she said.



Father McGivney's work is considered extremely influential in animating lay Catholics through the Knights of Columbus, and at the same time helping to remove the widespread anti-Catholic bias in U.S. society.

The Knights, a Catholic men's fraternal benefit society, has grown to include 1.7 million members. The organization sponsors educational, charitable and religious activities around the world.

Father McGivney's sainthood cause is now being reviewed by the Vatican, said Dominican Father Gabriel O'Donnell, postulator for the cause. He said a reported miracle of healing attributed to Father McGivney's intercession also has been submitted to the Vatican for study.

Father O'Donnell, who was in Rome for the book presentation, said he sees in Father McGivney's life an example of what Pope Benedict XVI described in his recent encyclical, "Deus Caritas Est" ("God Is Love").

"The obligation of the church to exercise charity is what Father McGivney was about," Father O'Donnell said.

One of Father McGivney's gifts, he said, was that he could speak to those at every level of society, relating well with the poor immigrant community of Catholics as well as those who were upwardly mobile, and forging connections between these groups.

Father O'Donnell said that, unlike saints of earlier centuries who were known for their extraordinary accomplishments, Father McGivney falls into the category of "the more modern saint, who is great because he did the ordinary things so well."

"That's why he's such a great model, because he was 'just a parish priest,' but of such an excellent character. He was humble, compassionate and charitable to a heroic degree, but only within the confines of an ordinary life," he said.

Slammin', rockin' music makes believing real for John Angotti

BY TIM JOHNSON

FORT WAYNE — "For me, I always wanted to be the A-note," said singer-composer John Angotti, "because the A note to me had all kinds of qualities: tall, good looking, had a big house, lots of money — that's what society tells you, you have to be an A-note. And God would say, 'That's not so, you're an F-sharp. These are the gifts that I gave you, these are the things that you have.'"

Angotti said he believes that it is through the failings of life, through the sufferings where "you develop your relationship with God, because that's the only thing you have to turn to."

And that was the message that Angotti hoped students at Bishop Dwenger High School would take to heart after concerts on March 2. Angotti also met with students at St. Charles and St. Vincent schools in Fort Wayne on March 3.

Angotti, a former children's music director at Our Lady of Good Hope Church in Fort Wayne in the early 1990s, wrote his first compositions at the parish. They were responsorial psalms. At the time, Angotti worked a business job and was a music director part time. After leaving Fort Wayne, Angotti returned to his native West Virginia where he worked at West Virginia University, but then took a leap of faith, accepted a big pay cut and became the music director at the cathedral in West Virginia. At the same time, his music caught the interest of World Library Publications (WLP), and Angotti found himself a much-sought presenter of workshops and concerts. Twenty-seven of his compositions are published in the "Voices As One, II," hymnal recently released by WLP and used at many high school and young adult Masses.

From West Virginia, Angotti moved to Memphis, Tenn. It was there he met fellow band members. He now travels the nation speaking at parish-

schools, missions, retreats and workshops. He talks about his personal experiences and building a relationship with God and then singing about it in song.

Angotti's music is Catholic, but the Catholic umbrella has expanded from just liturgical music and concert music where he expresses his relationship with God and the importance of the sacraments. He told *Today's Catholic* that many Catholic artists are emerging under this umbrella with many styles of music.

The son of a parish organist, Angotti's mother insisted her son and his three siblings learn to play the piano. In high school, Angotti joined a rock band.

Playing since he was seven years old, Angotti says he is still learning about the piano and practices every day. "I don't think you



TIM JOHNSON

John Angotti performs contemporary Christian rock music at a concert at Bishop Dwenger High School on March 2.

can ever say, 'I'm good enough,'" he said. "There's always room for improvement, to learn something more."

Angotti related practice time to the Catholic faith. While many Catholics never open a book to study the faith after their confirmation, their middle school years,

Angotti fears that many Catholics cling to a adolescent's understanding of the church.

"Therefore, how can an 'adolescent' explain to their children about

the faith if they themselves don't get it?" he asked. "It's not easy to grasp (the faith) if you don't continue to read and really dig deep into what it is all about — the rituals and everything that we do as Catholics, which is a wonderful, beautiful gift ..."

Angotti attended high school seminary and one year in college at a Jesuit seminary. He graduated from West Virginia University with a degree in marketing, although he said he never enjoyed marketing. Something was always calling him to music.

After college, he studied voice and piano at the United States Military School of Music in Virginia and performed with the U.S. Navy Band and played rock music for two years.

Angotti said deep in his heart he knew there was a bigger picture

that God had in mind for him to use his gifts.

This was a message he extended to the Dwenger students and encouraged them to ask the question, "Now what?" He also encouraged students to live their lives in a way that when they meet God that they will be able to answer these questions: "Show me what you did? Who did you love? How did you make a difference?"

In November 2005, Angotti received two Unity Awards from the United Catholic Music and Video Association: one for best praise and worship song of the year, "Thanks and Praise," and the other for the best praise and worship album of the year, "Testify." His album, "Angotti Live," was released at the end of 2005.

Angotti said that Catholic artists have a difficult time being accepted into the contemporary Christian music market. The Christian music is also like the secular music field where it is 'dog eat dog,' and the artists have to produce a profit or they can actually owe money to the record label. Many Christian stations will not play the music of Catholic artists.

And Catholic radio these days, he said, relies primarily on the talk format. "We've had enough talk, in my opinion," Angotti said. "It's the music that reaches the soul."

Angotti, like other struggling Catholic artists, relies heavily on his Web site, www.John-Angotti.com, word-of-mouth and venues such as workshops, retreats and missions to spread the word about his ministry.

"It's the music that reaches the soul."

JOHN ANGOTTI

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.

DEVOTIONS

Lenten vespers held during Lent
Fort Wayne — St. Henry Church, 2929 E. Paulding Rd., will have vespers during Lent every Sunday at 6 p.m.

Day of Reflection

You are invited to attend a Day of Reflection at St. Francis Convent, Mishawaka (across from Marian High School) on Wednesday, March 29, from 9:30 a.m. until 2:30 p.m. The theme for the day is "Praying the Our Father." The cost of the day is \$15 and includes lunch. Please register by Friday, March 24, by calling Sister Barbara Anne Hallman at (574) 259-5427.

One day Lenten retreat offered

Fort Wayne — A one-day retreat titled "He Chose the Nails" will be at the St. Vincent de Paul Spiritual Center on Saturday, March 11, from 9 a.m. to 3 p.m. Participants are asked to bring a side dish, a Bible and a pen. Call (260) 490-9571 for information.

Living the Faith series continues

Fort Wayne — St. John the Baptist Parish will offer The Indwelling of the Trinity: A Way to Pray, presented by Sister Gloria Ann Fiedler, CDP, on Wednesday, March 15, at 7 p.m. in Ryder Hall in the church basement. Participants are invited to attend the 5:30 p.m. Mass followed by a soup dinner. Registration not necessary and there is no cost.

MISC. HAPPENINGS

Mother-Daughter Program

Granger — Lisa Everett of the diocesan Office of Family Life will lead a mother-daughter program called "Beyond the Birds and the Bees: Understanding the Language of the Body" for seventh and eighth grade girls and their mothers (or female guardians) Sunday, March 26, from 1-4 p.m. at the St. Pius X parish center. Refreshments and a packet of materials for both mothers and daughters will be provided. The cost of the program is \$15. To register, contact the Office of Family Life at (574) 234-0687 or haustgen@fw.diocesefwsb.org.

St. Patrick Parish plans festivities for patron saint

South Bend — St. Patrick Parish will have a corned beef and cabbage dinner on Saturday, March 11, from noon to 4 p.m. at the Parish Center, 308 S. Scott St. Tickets are \$9 in advance by calling (574) 232-5839 or \$10 at the door. Hot dog meal is \$3.50. Take out available. Live Irish music and dancers. 9 a.m. Mass

sponsored by the Hibernians at St. Patrick Church, 309 S. Taylor, coffee and donuts following. Parade downtown begins at 11 a.m. For entry info, go to www.sbshamrockclub.com.

FUNDRAISERS

Fish fry assists education payroll

Yoder — St. Aloysius will have a fish fry on Friday, March 17, from 4:30 to 7:30 p.m. Adults \$7, children (5-7) \$4, children 4 and under free. Carryout available for \$6.50. St. Aloysius is located on State Road 1 just south of I-469. Proceeds go toward educational payroll.

Knights plan fish fry

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have an all-you-can-eat fish fry on all Fridays of Lent from 5 to 7 p.m. Adults \$7, children (5-12) \$3. Also available will be chicken strips for \$7 and shrimp for \$8.

Fish dinner prepared by Ed Fox

Monroeville — St. Joseph School HASA will have an all-you-can-eat fish dinner on Friday, March 17, from 4 to 7:30 p.m. in the school basement. Adults \$7, children 6-11 \$5, children 5 and under free. Carry out available.

Fish fry at Precious Blood

Fort Wayne — A fish fry will be held on Friday, March 17, at Most Precious Blood, 1529 Barthold St., from 4:40 to 7:30 p.m. Adults \$7, children 6-12 \$4, children 5 and under \$1. Carry out available.

Fish fry at St. Hedwig

South Bend — St. Hedwig Parish will have an all-you-can-eat fish dinner on Friday, March 24, from 4 to 7 p.m. in the Memorial Center. Tickets are \$7 for adults and \$3 for children 6-12. Children under 5 free.

Rosary society sponsors fish fry

Arcola — The St. Patrick Rosary Society will have a fish fry on Friday, March 10, from 4 to 7 p.m. at the volunteer fire station, one mile east of St. Patrick. Adults \$7.50, seniors 60+ \$6.50, children 6-12 \$4, children under 6 free.

Fish fry at Hessen Cassel

Fort Wayne — St. Joseph Parish will have all-you-can-eat fish fries on Friday, March 10 and 24, from 4-7 p.m. Adults \$7, children (6-11) \$5.50, children 5 and under free.

Lenten fish fry by Ed Fox

Bluffton — St. Joseph Church will have a Lenten fish fry on Friday, March 10, from 4 to 7 p.m. in the social hall. Adults \$8, children (6-12) \$5.50, children under 5 free.

St. Therese School offers fish dinner

Fort Wayne — St. Therese School will host a fish dinner on Friday, March 10, from 4:30 to 7 p.m. Adults \$7, children (6-12) \$4.50, children 5 and under free. All-you-can-eat fish by Dan's. Proceeds will benefit the Athletic Booster Club.

St. Charles hosts fish fry

Fort Wayne — St. Charles Parish will have a fish fry on Friday, March 10, from 4:30 to 7:30 p.m. in the cafeteria. Tickets are \$7 for adults, \$4 for students and free for those preschool and younger.

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. Costs begin at \$215. Several priests will be in attendance. For information call (260) 639-3788.

REST IN PEACE

Decatur

Richard J. Sullivan Sr., 72, St. Mary of the Assumption

Donaldson

Sister Stella Quitmeyer, PHJC, Catherine Kasper Life Center

Elkhart

Robert W. Ziems, 93, St. Thomas the Apostle

Fort Wayne

John C. Muran Sr., 88, Sacred Heart

Geneva E. Becker, 92, St. Jude

William Habig, 41, St. Jude

Martha A. Lebrato, 90, St. Charles Borromeo

James J. Schibley, 82, Our Lady of Good Hope

Clement H. Doyle, 88, Cathedral of the Immaculate Conception

Irene Mary Boyd, 95, St. Charles Borromeo

Stanley R. Gressley, 56, St. Henry

James Gilbert O'Rourke, 78, Cathedral of Immaculate Conception

Maurice W. Reed, 96, St. John the Baptist

Edward P. Tomko, 95, St. Joseph

Granger

Gerald T. Gawenda, 74, St. Pius X

Lagro

Florence Halderman, 99, St. Patrick

Mishawaka

Henrietta F. Fournier, 83, Queen of Peace

Kenneth E. Bickel, 62, St. Monica

Marjorie L. Rhoades, 93, Queen of Peace

Virginia L. David, 79, St. Joseph

Edward J. Kwiatkowski, 80, St. Monica

New Haven

Andrew M. Gordon, 90, St. John the Baptist

Notre Dame

Gertrude T. Day, 85, Sacred Heart Basilica

Sister Adelaide Cassidy, CSC, 94, Our Lady of Loretto

Sister Josephine McDonald, CSC, 98, Our Lady of Loretto

Father William A. Botzum, CSC, 89, Sacred Heart Basilica

Pierceton

Sally J. Long, 63, St. Francis Xavier

Plymouth

Patrick J. Flynn Sr., 79, St. Michael

Arthur E. Kaufman, 79, St. Michael

South Bend

Alice E. Siczko, 89, Holy Family

Clement A. Nitka, 94, St. Adalbert

John F. Puchala, 46, St. Anthony de Padua

Steve L. Lackner, 81, St. Matthew Cathedral

Gordon Dosmann, 80, St. Joseph

Dorothy A. Bentz, 73, St. Joseph

Francis M. McDonnell, 76, St. Jude

Walkerton

John Colin, 91, St. Patrick



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BILOXI

CONTINUED FROM PAGE 1

Kentucky, Tennessee, Alabama and Mississippi on Feb. 6.

"We arrived at our Dedeaux Retreat Center destination in rural Pass Christian, Miss., on Monday night at about 8 p.m. Pass Christian is located on the Gulf coast, but the retreat house was about 20 miles inland," Bobay wrote.

The following excerpt is from the log:

Tuesday, Feb. 7

"After the 6:30 a.m. breakfast and a shower, we eventually received our day work assignments from Larry Necaie of the Diocese of Biloxi's Long Term Disaster Recovery (LTDR) Office. We all were issued blue short sleeve T-shirts with the crest of the Biloxi Diocese on the front and 'Catholic Disaster Response Team' on the back. These shirts would be our uniforms for the week.

"Dad, Art and I went with Larry to the LTDR headquarters in Gulfport, just west of Biloxi. The diocese recently created the LTDR program and has housed it in the Diocese of Biloxi's De l'Epee Center for the hearing impaired. The LTDR offices had temporarily displaced much of the center's hearing impaired program, and more space was desperately needed. As the only deaf center in Mississippi, the De l'Epee Center provides weekly Masses in American Sign Language and trains hearing impaired Catholics to be lectors and eucharistic ministers. The three of us assisted in the renovation efforts there, helping a professional remodeling contracting crew fashion office space from what had been an open air pavilion on the De l'Epee grounds.

"As Terry had advised, this work did require a strong back. We moved office desks, file cabinets, tables, chairs and other such items, and I climbed a ladder to clear out junk from a small dusty attic area. We also loaded and moved a donated washer and dryer to a family that had been without these appliances for the five months passed since the winds of Katrina.

"On the road to De l'Epee, dad and I had our first daylight glimpses of the devastation in the coastal area. All along the roads we saw debris; destroyed and damaged houses and commercial buildings; uprooted tall pines and uprooted beautiful live oak trees; cars and trucks turned over or on their sides; large and small boats washed up — sometimes great distances from the waterways; more missing signs and billboards; and again, debris, debris everywhere.

"Late morning, dad and I hooked up with Dan Leffers and Walt Schroeder, who sought out and located Eula Mae Burbridge, an elderly Biloxi woman who lived in a heavily damaged older, central area of town. Dan and Walt, along with Terry and others had performed fairly extensive demolition work for Eula during the final day of the November St. Jude mission to Biloxi. They tore out the water-soaked and then-molding drywall throughout Eula's house, and had removed her ruined lower kitchen cabinets. ... Eula had been grateful for their help, but she was devastated that her house had

been further torn up and that it needed a lot more work before it would be habitable. But the November team had to leave her in that condition, hoping that others would finish the project.

Walt and Dan had been touched by Eula's plight and her willingness to help herself and were determined to see how she had fared in the intervening three months. They were sad to learn that not much of any further assistance had yet found the 68-year-old New Orleans native. A FEMA team had placed a temporary blue plastic cover over the front third of Eula's roof, which had been blown off in the hurricane's winds. Further damage to the home was continuing to occur as water leaked through the thin plastic into her bedroom and living room.

"Eula explained that it was almost impossible to have private contractors perform the necessary renovations, as they were in high demand and were charging up to four times the pre-hurricane prices due to the demand. Eula's home



needed a lot of work before she could move back in, but it was repairable, and she was interested in helping, as she had some funds available to purchase materials to get the work started. Walt informed us that when he caught up with Eula and told her we had come to work on her house, she was overwhelmed with joy and moved to tears. She had lost hope. Walt, Dan, dad and I were there to see what we could do about that.

"Perhaps the most notable exterior need at Eula's was presented in the form of the blue plastic sheeting on the roof. Several sections of the front siding of the house had also been blown away in the hurricane, as had much of the front soffit, and the fascia material was in bad shape. Eula's home had lost its front security light and one of two handrails leading down the deck outside the front door was missing. The mailbox had been knocked off of its post, and was temporarily attached to the front gate by a wire.

"Everywhere was debris, consisting of the normal possessions of life, such as forks, spoons, plates, glassware, potted plants, cleaning supplies, as well as pieces of housing exterior and broken window glass.

"These were dispersed throughout the neighborhood, and were all over Eula's yard. The neighbor's huge live oak tree had been uprooted and had fallen upon their common fence, leaving the fence bent and twisted. The tin roof of the shed in the back yard was barely still in place, flapping in the wind. The house appeared to be about the same age, or perhaps a little older than its owner.

"We began by tearing off the blue plastic sheeting on the roof to see the condition of the timber that supports the roof. Most of the



PHOTOS PROVIDED BY DAN LEFFERS

Craig Bobay, left, Dan Leffers and Walt Schroeder put the finishing touches on the roof of Eula Mae Burbridge during their recent visit to the Biloxi area where devastation is still evidenced everywhere. Below, Theresa Hartman begins the drywall process later in the week at the same location.



Eula's house towards the Gulf.

"The houses on this street had seen better times. All of the houses and several of the businesses on the backside of Couevas Street still exhibited signs of severe storm damage. Fewer than half of the houses were sufficiently renovated to the point of being made livable. An uninhabited FEMA trailer sat in a neighbor's yard. On a positive note, one of the neighbor's homes up the street was also being actively renovated.

roof's now exposed wooden support structure was in acceptable shape, but many slat boards were missing or in need of replacement. The roof itself was made up of large galvanized tin sheets, as is often common in the south.

"Dan drove his SUV to a local roofing supply company, and against the judgment of the employees there who used a hydraulic lift to load the eight 12- and 8-foot length sections of tin to the top of Dan's vehicle, he tied the material to his roof, and very cautiously drove the five miles back to Eula's Couevas Street home. It must have been some sight to see that crazy man driving down the interstate. ...

"After the blue plastic sheeting had been taken down, we could look from inside the front bedroom, through the ceiling and up into the blue sky.

"When Dan returned with the roofing materials, he said a lady at the roofing store noticed his blue Catholic Disaster Response Team t-shirt, and said, 'It's about time the Catholics showed up down here.' Apparently, other denominations have been organized and involved with the relief effort for some time now.

"From the roof of Eula's modest one-story, two-bedroom home, the tall profiles of Biloxi's largest industry, the casinos, were in plain view, about one mile away, on the gulf shore. Her street seemed removed by more than that short distance, however. To some, Couevas Street may appear as much an alley as it does a street. For the most part, houses line one side of the street, while the backs of commercial buildings — plumbing suppliers, contractors, warehouses and more — line the other side. The street comes to a dead end about 150 feet from

"After Dan's return, Walt and dad made and installed replacement roof slats, while Dan and I did some repair on the roof's support structure. Good thing for the tetanus shot, as an old nail scratched my scalp while I was crawling in the attic. We worked until sundown that day, repairing and replacing the roof in the 60 degree short sleeve weather under a cloudless Mississippi Gulf coast sky. As we put each sheet of tin in place, Dan and I fastened the tin to the beams with self-sealing screws. At the end of that day, 95 percent of our roofing work there (my first roofing job ever) was complete. Late in the day, we told Eula goodbye and promised to return the next day to complete the roof, and see what we could do about the other major obstacles in the way of her moving back home.

"Back at Dedeaux, we and the other members of the St. Jude mission shared stories of our work that day, and got to know each other and the relief workers from other states a little better. ...

(Continued next week)

HOW TO ASSIST

The Diocese of Biloxi, Miss. is accepting volunteers to help with the recovery phase of the aftermath of Hurricane Katrina. Those who wish to do learn more about what they may accomplish in restoring hope to the people of the Mississippi coast should contact the Diocese of Biloxi's Long Term Disaster Recovery, Volunteer Coordinator Deanna Misko, at (228) 701-0555. Her address is 1450 North St., Gulfport, Miss., 39507. Another contact is the Dedeaux Retreat Center's director, Billy Ray Dedeaux at his e-mail address: Dedeaux05Favre@aol.com. The Sacred Heart Catholic Church and the Dedeaux Center are located at 14595 Vidalia Rd., Pass Christian, Miss. 39571. Billy Ray's phone number at the center is (228) 586-9003. Donations are also accepted as these two above addresses.

Art Renninger may be contacted to provide information for local Fort Wayne or South Bend area groups interested in helping. Art's phone number is (260) 493-1804.

Contact your local American Red Cross Chapter to learn how to volunteer for the ongoing hurricane relief efforts, or log on at www.redcross.org for online information. Other organizations that you may contact include 1-800-Volunteer.org (www.1-800-volunteer.org) or the National Volunteer Center Network www.pointsoflight.org/centers/find_center.cfm.