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.

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

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 writ- ings 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 for- mulas 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 con- versions, like that of St. Ignatius, of 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 sacramen- tally 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 our- selves. 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 a blessing. But there is also prayer to Christ present in the place of reservation: the tabernacle. It is the great Catholic tradi- tion. 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 in her native County of Mayo that the famous “Croagh Patrick” was located. It was in her native County of Mayo that the famous “Croagh Patrick” was located. In a land where the people had known unbelievable hardship and oppres- sion, she asked for no processions, no pilgrim- ages. In a land where devotion was constant everywhere, she asked for no processions, no pilgrim- ages. 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, disci- plined and very much a team. They brought home the trophy. Congratulations to the principal, Mary Keever; the athletic director, Matt Lindsay; Coach Teri Rosinski; this extraordinary group of young women and their wonderful student body. See you next all week.
Matthew 25 Launches Campaign at Conference

According to c. 515.2, “The diocesan bishop alone is competent to erect, suppress or alter parishes.” - The Second Vatican Council for pastoral care. 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 for the faithful currently attending St. Mary of the Angels.

Robert Detrmer, 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 operators, 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

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

use of the church building of St. Mary of the Angels Parish, Big Long Lake, Hudson, Ind., and to obtain advice regarding the spiritual needs of the parish. 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’s 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 for the 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 the members 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.

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 anti-abortion groups and abortionists themselves. In Gonzales v. Carhart 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.

“The biological truth will prevail,” Snead said. “When people see what an abortion is, they will understand who she is: namely, a vulnerable human being deserving of respect. 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 perfectly 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 nullify 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 intended 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, the Supreme Court decision upholding the ban would clear the way for state and federal governments 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 concern for the woman’s health, reasonably defined as most people understanding the term that,” 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 under conditions of elective abortion.”

Snead noted that public opinion about partial-birth abortion has shifted the debate over abortion dramatically. The bar- baric 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 inexplicable 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.”

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, one of which was ranked No. 1 in overall audience within their respective markets, and reaches approximately 6 percent of total U.S. TV households.

Your Real Estate Needs... Need Personal Service! In the Fort Wayne and surrounding area, Call Elaine M. Herber, Broker RE/MAX® Voice Mail (260) 479-1162 Results 0:(260)436-5833 Ex 317 R:(260) 839-6471

Congratulations
YOU INSPIRE US.

The passion to excel...the commitment to the team...the dedication to practice, Barnes & Thornburg LLP congratulates Bishop Luers Girls’ Basketball Team for its outstanding season! You inspire us to be the best we can be.

BARNES & THORNBURG LLP
btlaw.com

MARCH 12, 2006
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 shall return,” the pope said.

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 adhesion 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,” the pope 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 and for our brothers and sisters.”

Lent as a season of conversion includes a growing realization of the obligation to demonstrate love for one’s neighbors charity and almsgiving are central to the Lenten practice.

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.

“He said her great-grandmother ‘started turning purple, and she told me to call my grand- ma, but I called 911 instead,’” Toria said.

She 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 couldn’t 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 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 doc- tor.” She said she had that desire before this incident but adds, “One time I dreamed about sell- ing 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.”

St. Pat’s Day Headquarters Authentic Irish Gifts Food Music Menu

St. Pat’s Day Headquarters Authentic Irish Gifts Food Music Menu

Open Monday-Friday 10-6 • Saturday 10-5
1643 Edison Plaza • South Bend • 243-1400

Cragan’s Irish Imports

St. Pat’s Day Headquarters

Authentic Irish Gifts Food

Open Monday-Friday 10-6 • Saturday 10-5
1643 Edison Plaza • South Bend • 243-1400

TODAY’S CATHOLIC

March 12, 2006

Charge by Phone or Come in and Browse

Monday-Friday: 8AM - 5:30 PM Saturday 8AM - 5PM

FLOWERS & GIFTS FOR ALL OCCASIONS

Fresh Cut Flowers • Silk and Dried Flowers • Imported and Domestic Gifts and Candies

Plants • Gourmet Fruit Baskets • Balloons

Mary Green (Wasoski) Owner

AREA WIDE DELIVERY

Free delivery to hospitals and funeral homes

wygantfloral.com
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 Mission 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 PHJ Ministry Center

DONALDSON — The public is invited to view 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 as a member of 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 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 pacemakers 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 United States 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 heart-warming 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 Enge, 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.

Ticket sales 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, layette 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 conjectured, 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.

The six finalist champions are:

• Sean Flanagan, eighth grade, Christ the King
• Emily Schild, 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 — The 40th anniversary gala will be held at the InterContinental Chicago on Saturday, March 18, at 6 p.m. The spring gala will include silent and live auctions, a gourmet dinner and live piano music by the Quidell 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.

Tickets are $250 each. A table for 10 with pre-arranged seating, a private reception and a photograph with Father Hesburgh is $5,000. A table for 10, with pre-arranged seating, a private reception and a photograph with Father Hesburgh is $3,500.

Foundation 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.

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.

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.
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 attracted 56 travelers from four states, leaving on March 10 for a 10-day pilgrimage to Assist, 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, pastor of St. Therese, the group is “religious equipped” for Mass anytime as well as daily morning and evening prayer.

Flying separately from Indiana — Fort Wayne and South Bend — Illions, Michigan and Texas, all will arrive in Assisi within two hours of each other and head immediately by bus to Assist 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 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 Pentecost 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.

“We are called to go out to a place that he called to go out to a place that he is most familiar with, that he created, as in the body of Christ. Pilgrimages also have as their goal the ‘Tent of Meeting’ in 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,” she 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 served as 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 added.

The excursion has escalated. The March 2 pilgrimage, called to go out to a place that he is most familiar with, that he created, as in the body of Christ. Pilgrimages also have as their goal the ‘Tent of Meeting’ in 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,” she 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 served as 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 added.

The excursion has escalated. The March 2 pilgrimage, called to go out to a place that he is most familiar with, that he created, as in the body of Christ.
BISHOP BLESSES NEW ARCOLA RECTORY

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.

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 Indiana’s Revenue Department 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 the Indiana Gaming Commission, several other ideas brought forward by individuals from the Catholic community have been added to make charitable gaming — especially at parish festivals — 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.


“The amendment was very short, only one sentence, but has a very important impact for our community,” said 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.

The amendment required of HB 1396 is to increase an exemption, currently an exemption for the Indiana Department of Revenue, for the Revenue Department to the Indiana Gaming Commission, 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, parishes will likely obtain their license for the event without a separate application form.

• 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.
Living Christ today: The cost of discipleship

BY SISTER JOLENE HEIDEN, SSND

Opening prayer

Loving God, your Son gave his all for each one of us and so 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 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 your holy cross you have redeemed the world.” We can 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 loves. This is our God who sent his son Jesus to save the world.” We often pray these words without understanding 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.

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 deny himself and take up his cross and follow me.” (This is an aside, but if you were living at the time of Jesus and were to cross a road, 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 die to your own life and follow the Lord. 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 do you do? Yes, we can choose to ignore them, but who suffers because of our fear or timidity? Perhaps the best thing to do is 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 lives 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 grumbling. As each one has received a gift, use it to serve one another as good steward of God; whoever serves, 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 be so fast to move on, 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?

Evangelize action challenge

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

Disciples in Mission

“Put out into deep water and lower your nets for a catch.”

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?

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 every movement, grow more alert to where your call is leading us and not count the cost. Amen.

In the footsteps of Father Junipero Serra

CALIFORNIA MISSIONS

Sonoma Valley - July 31 - August 8, 2006

Join fellow Catholics as they take a very special tour of the California Missions. There is no better way to experience Franciscan spirituality and missionary zeal than on a California mission tour. Gain an insider’s glimpse into the life of missionary work of Blessed Junipero Serra as he brings the Catholic faith to remote parts of the new world. Learn the stories of the missions, assist at Mass in ancient sanctuaries, discuss the promise of our Catholic faith in the new world, enjoy sightseeing in cities that grew up around the early missions - San Diego, Los Angeles, and San Francisco. Enjoy the vineyards and the olive groves of Sonoma Valley in this perfect blend of faith and vacation travel.

Deposit Deadline
April 3, 2006

For details, contact
Ruth Schulien
Conference & Travel
260-434-6690
GLOBUS
Opening the door to the world!
Vatican officials express concern about lack of rights at Guantanamo

VATICAN CITY (CNS) — In a visit to 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 if Guantanamo 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 publically to calls for his resignation by the Survivors Network of those Abused by Priests, but officials of the Archdiocese of Chicago said the cardinal had lent no expression to the survivors' position 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 would tell you that it is not his responsibility," said Jimmy Lago, archdiocesan chancellor. "We've got a lot of other priorities. I do believe that what happened with the McCormack case does not happen again. I think calls for his resignation are irresponsible. We've got 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 friends, "Everything is grace." "Everything is grace has been revealed to me in your faith and in my ministry, Bishop Choby said at the end of the Mass for his episcopal ordination and installation as the 11th bishop of Nashville Feb. 27. "And I am a fortunate bishop to have such a wonderful people to shepherd," said Bishop Choby, 39, a native of Nashville and only the second priest of the diocese appointed as its new 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 who 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 Valentinii 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 downplay the size 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 television 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-Boulous 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 return worshippers to the interior of the basilica and, 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 return worshippers to the interior of the basilica and the church, which was paid for by the Local Mufti.

Pope Benedict XVI participates in broadcast at Vatican Radio

The radio staff gave the pope an iPod nano as a gift. Vatican Radio offers podcasts in eight different languages.

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, 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 reflection. It is a silent rest 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. According to Benedictine Abbot Jerome Kodell of Subiaco Abbey he said he has been practicing centering prayer for 50 years 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 removed 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, prince of Italy, archbishop and metropolitain 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 made public by the Italian March 10, 2006, 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 Awiaapo is living proof that the Operation Rice Bowl, a staple of Catholic teaching, can cultivate hope out of hardship. As an orphan in the village of Wiaga, Ghana, young Thomas sur- vived being begged 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 about the Local Mufti. School was for him, he decided. Catholic Relief Services, the U.S. bishops’ internal relief and development agency provided the food that drew Awiaapo. He sat through classes as an orphan in the village of Wiaga, Ghana, young Thomas sur- vived being begged 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 about Catholic Relief Services, the U.S. bishops’ internal relief and development agency provided the food that drew Awiaapo. He sat through classes as an orphan in the village of Wiaga, Ghana, young Thomas sur-
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 want 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 a home, consider consolidating through a home equity loan. This can reduce the interest rate and make the payments 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 eliminates 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 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.

By Keith E. Davis
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 action.

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 leader. The responsorial psalm is sung by all, followed by the proclamation of the 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 prayer 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.

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 Emsberger, 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,” Emsberger told the children. “Thank you, thank you very much.”
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 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.

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.

THE Young Voice

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.

 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.

BY BETTY BLOMEKE

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

BY BETTY BLOMEKE

BY BETTY BLOMEKE

ST. JOSEPH SCHOOL is located in Garrett. The school has 123 students in preschool through grade 6. Linda Speer is the principal. Additional information is available by calling (260) 357-5137.

BY BETTY BLOMEKE

BY BETTY BLOMEKE

BY BETTY BLOMEKE
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 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 Chelsea LaFluer portrays Blessed Mother Mary Katherine Kasper 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

BY MATTIE WILLERTON

Medjugorje is an internationally known singing and guitar group. Its 50th performance for Pope John Paul II in Las Vegas was an unforgettable moment. From without, arms, they played the guitar in his name and sang a teaching song entitled “Papa for the Saints.” Since that time, the group has performed in all fifty states and in twenty-eight foreign countries. It has appeared on many major television specials and has received numerous awards for its inspiring music and personal accomplishments.

The International Pilgrims’ Virgin Statue of Our Lady of Fatima has traveled around the world since 1949 and has been seen by millions. Prayers and miracles in conversion have occurred along the way. On three different occasions it is reported to have shed tears. The statue will be on display throughout the conference, and Carl Mulkey, president of the statue, will give a talk on its history.

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

Weekday SPECIALS

TUESDAY
Chicken Livers

SUNDAY
Country Buffet

STUART B. LEATHER

David Leather, is a former Catholic convert, a video producer in Medjugorje, and the main author and director of the film "Who Died?" about the Fatima shrines and the Fatima phenomenon. He is a member of the Catholic Press Association of the United States and is a member of the Fatima Shrine of Our Lady of Fatima's American Association.

Dr. Theresa Karmaninski Barge was researching as part of producing the first video presentation of the events in Medjugorje. The Karmaninski were the first American family to visit Medjugorje. Theresa is the founder of Catholic Video Ministries, an international outreach to women and a variety of women’s issues.

St. Monica student Lindsey Rodgers portrays Mother Teresa at a Catholic Schools Week event acquainting students with Catholic saints or personalities.
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 Office are not about diverting responsibility from government. Rather, “It is about addressing the central question of how we can provide care to individuals in need in an effective way.”

To measure 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, said 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 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 partnering 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 question of such abuse, Towey said, noting that Muslim, Christian and Jewish groups are getting funds, and the Bush administration is easing the rules that govern groups that receive funding and favoring 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 live in some neighborhoods because they are doing well where they live or they are not being served and 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 for funding 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 faith 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 of 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) 483-5661 or (574) 259-2374 or by e-mail (in South Bend) Maria Pirrie at mpirrie@fw.diocesefwsb.org, Sister Jacinta Kreek, OSF, at sjacinta@fw.diocesefwsb.org, (in Fort Wayne) Sister Gloria Ann Fiedler, CDP, at gloriannfiedler@yahoo.com or Mike Gibson at mbgsbon@fw.diocesefwsb.org.
Pro-life Catholics find encouraging news

A ter 33 long years of disengagement 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, a pro-choice majority with the same 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 withdrawn 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 law 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 Judge of the U.S. Court of Appeals for the Third Circuit, 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, then, that the reason for this change in attitude is that people are increasingly sickened by the extremism of the pro-abortionists and their allies.

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 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.

Church has many opportunities to be ‘pro-life’

As a Catholic convert who does believe that life begins at the moment of conception, I was suprised to learn from this week’s edition of Newsweek that, although it is not likely the current court would overturn Roe v. Wade, it is possible that the 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, then, that the reason for this change in attitude is that people are increasingly sickened by the extremism of the pro-abortionists and their allies.

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 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 our culture that it could never be overturned. Yet, after 33 years, we are alternately amused and offended by some of the rhetoric in news stories about the pro-life progress of 2006 mentioned in our culture that it could never be overturned. Yet, after 33 years, this was a 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 the majority of Americans before the Supreme Court invented the constitutional right to an abortion in 1973. Indeed, this was a 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 the majority of Americans before the Supreme Court invented the constitutional right to an abortion in 1973.

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 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.

Eric’s Promise embraced by many South Bend area schools

SOUTH BEND — A Lenten project undertaken by a Marian High School student Eric Henry, who lost his life in a car accident four years ago, has become a project embraced by Marian High School, the St. Vincent de Paul School and other schools of the community.

Eric Henry’s promise is entering it’s fourth year for this special project and invites people of all ages and interests to get involved. This is a great opportunity to bring some 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.svdp.org.

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

February 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 about the promise he made and how it struck me.

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 this year. I was touched by the 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, but his death was at 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.”

“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. Eric would have paid a more beautiful tribute to my son. I have never been more touched than at that moment.”

“As a bereaved parent, I want 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 a whole new meaning for me. I am still here and Eric is not.”

“Loving design is what matters”

Regarding the current controversy over intelligent design, I don’t believe that many people would say that it was the intent of the pro-lifers to go out and teach a different religion in the schools. I do believe, however, for the question of “loving” design, it 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) is my own moral responsibility and it is over 100 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...continued

SOUTH BEND — A Lenent project undertaken by a Marian High School student Eric Henry, who lost his life in a car accident four years ago, has become a project embraced by Marian High School, the St. Vincent de Paul School and other schools of the community.

Eric Henry’s promise is entering it’s fourth year for this special project and invites people of all ages and interests to get involved. This is a great opportunity to bring some 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.svdp.org.
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 with 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, Paris, 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 newsweekly told his audience, “radio workers 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 pastoral affection “to all peoples and every creature.”

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

In Latin, he addressed himself not just to Catholics, but to their separated brethren, “the dissenters,” even to nonbelievers, governments, the oppressed, the rich, the poor, the strong, the weak, the mighty, the insignificant, 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 the 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.

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.

Nazis Germany even tried to jam Vatican Radio airwaves, but Catholics in France decoded, printed and distributed “the voice of the Vatican” clandestinely.

From 1931 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, relief and humanitarian workers.

During his first visit to Vatican Radio March 3, Pope Benedict XVI offered pastoral support and comfort, and truly universal.

THE VATICAN LETTER

CAROL GLATZ

Voices humans can understand. 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.

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 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.

Indeed Jesus is the Son of God.

ANSWERS:

1a. The borrower is the slave of the lender.
1b. The borrower is the master of the lender.
1c. 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 a. you shall not enter your neighbor’s house to receive a pledge from him.
b. when collecting on a debt, you must have a search warrant or judge’s order.
c. 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 a. never be repaid.
b. borrow from none.
c. 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 a. the Jews will not pay.
b. the Jews will pay and will not get arrested as a result.
c. the Jews will not have anything to lend to aliens.

5. And the verse referred above (question 4) uses a canine or bovine metaphor to describe the result of this unwise borrowing. It says the gentile a. will become the head, you (the Jew) the tail.
b. will gnaw at the muzzle, while you (the Jew) eat straw.
c. 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 a. will be divided, one from another.
b. will be the same.
c. 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: a. lends today, and asks it back tomorrow.
b. lends what is not his and then tells the owner who gets angry.
c. lends for interest instead of profit.

8. And Sirach also tells us that one who lends to a neighbor a. does evil in the sight of God.
b. is an enemy of the people.
c. does a kindness for his neighbor.

9. Sirach demands that the people do both of these a. lend to the rich, steal from the poor.
b. lend with interest, but repay without it.
c. lend to neighbors when they need it, and repay debts on time.

10. Schach also warns us that a. many a loan converts to slavery.
b. many a man who asks for a loan adds to the burdens of those who help him.
c. 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 a. repay with curses and insults.
b. pray for the lender instead of giving him money.
c. 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: a. her household furnishings.
b. her sheep.
c. her children.

13. In medieval Europe, Christians were long forbidden to lend at interest. What was the term for this forbidden transaction? a. simony.
b. usury.
c. lucre.

CATEQUIZ’EM

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 a. The borrower is the slave of the lender.
b. The borrower is the master of the lender.
c. 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 a. you shall not enter your neighbor’s house to receive a pledge from him.
b. when collecting on a debt, you must have a search warrant or judge’s order.
c. 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 a. never be repaid.
b. borrow from none.
c. 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 a. the Jews will not pay.
b. the Jews will pay and will not get arrested as a results.
c. the Jews will not have anything to lend to aliens.

5. And the verse referred above (question 4) uses a canine or bovine metaphor to describe the result of this unwise borrowing. It says the gentile a. will become the head, you (the Jew) the tail.
b. will gnaw at the muzzle, while you (the Jew) eat straw.
c. 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 a. will be divided, one from another.
b. will be the same.
c. 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: a. lends today, and asks it back tomorrow.
b. lends what is not his and then tells the owner who gets angry.
c. lends for interest instead of profit.

8. And Sirach also tells us that one who lends to a neighbor a. does evil in the sight of God.
b. is an enemy of the people.
c. does a kindness for his neighbor.

9. Sirach demands that the people do both of these a. lend to the rich, steal from the poor.
b. lend with interest, but repay without it.
c. lend to neighbors when they need it, and repay debts on time.

10. Schach also warns us that a. many a loan converts to slavery.
b. many a man who asks for a loan adds to the burdens of those who help him.
c. 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 a. repay with curses and insults.
b. pray for the lender instead of giving him money.
c. 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: a. her household furnishings.
b. her sheep.
c. her children.

13. In medieval Europe, Christians were long forbidden to lend at interest. What was the term for this forbidden transaction? a. simony.
b. usury.
c. lucre.
Diverse liturgical rites show the universality of church

**Reclaiming America’s cathedral**

**George Weigel**

Americans experience the histrionic novelty that Carroll and Latrobe intended. The rear of the apse will now open into the crypt, so that 21st-century Catholics can make payments 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 new catechism says these words: “Given 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.

**PASSOVER**

**GOATS**

**SHEEP**

**MADAGASCAR**

**LENT**

**SHEEP**

**GOATS**

**HUMANITY**

**CATHOLIC DIFFERENCE**

**ST. PATRICK’S**

St. Patrick’s is, arguably, the most famous Catholic cathedral in the United States. The 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 nation. Under that same dome Carroll wanted the nation’s commitment to religious freedom and turned to Benjamin Hensleigh 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 that approach. The old cathedral’s unique double-dome and skylights. Like similar buildings in Europe, Baltimore’s Old Cathedral was originally financed by a lottery; and as luck would have it, Carroll himself bought the winning ticket — and promptly gave his winnings back to the building fund. (Nay an eyewitness!

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 Educational Institute and Americanization efforts, and proclaim the Gospel message and the Catholic faith to Hispanic immigrants.

**The Catholic Difference**

**That’s A Good Question**

Second Vatican Council (1962-65), the Roman liturgy 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. 347-397). 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 1767. The Mozarabic rite differs from the Gregorian chant of the Roman rite.

The Mozarabic rite is the liturgy found in the missal printed by Cardinal Francisco Jiménez de Cisneros, the Bishop of Toledo in Spain (1495-1507). The cardinal revived the Mozarabic rite and endowed the Co-cathedral of Christ the king in the cathedral for its survival. This rite is also practiced in several other churches. Father Bottey says originally this Mass had no fixed canon but was made up of movable sections grouped around the words “Benedicite” or “Bless be the Lord” was sung after the Old Testament reading. The Kiss of Peace preceded the Eucharistic Prayer, which varied with the season. The breaking of the host preceded the Peace. The new catechism says these 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 Hare, Father Michael Heintz, Father Mark Gurtner and the Liturgical Commission of the Office of Worship. Please e-mail your questions to editor@tw.diaconese.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 an e-mail address or telephone number that we can contact you if necessary. Anonymity will be preserved upon request.
Theology or embryology?

Embryonic stem-cell researchers typically marshal several arguments to encourage public approval and funding. These researchers argue that the destruction of five- to seven-day-old human embryos is wrong. 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 views and ours against yours."

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 questions, it cannot be posed 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 at an RA event.

He said, "I believe there is a scientific basis for the policy that should be treated in the same way, or whether it is okay to discriminate against some in the interests of others."

Yet when he was asked if it was 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, age or weight is wrong.

To grasp these truths, all we need is some honesty. Some classes of humans based on their skin color is wrong. Similarly, we understand that discriminating against some classes of humans in the interests of others is wrong.

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 human beings should be treated in the same way, or whether it is okay to discriminate against some in the interests of others.

And that is where we find ourselves in today's discussion of human embryos. Science, quite apart from any narrow, dogmatic religion, affirms dogmatically that human embryos are human beings, rather than cows orова. 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.

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

Yet when he was asked if it was 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, age or weight is wrong.

To grasp these truths, all we need is some honesty and a recognition that human beings should be treated in the same way, or whether it is okay to discriminate against some in the interests of others.

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

But this does not 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 mis- take of disconnecting from who we once were as embryos. Remember, we all are embryos a couple of rows away from a mother who was being her new baby as she was crying loudly. The pressure changes in the womb lead to an extraordinary amount of growth. 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 baby down. But because she was a little friend and a little 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 honesty and his calm down for the rest of the flight. Her impeccable reasoning reminded him where he came from and put him in his place.

Because science has filled a couple of rows away from a mother who was understanding 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, age or weight is wrong.

To grasp these truths, all we need is some honesty and a recognition that human beings should be treated in the same way, or whether it is okay to discriminate against some in the interests of others.

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 of human life.

We will permit radical justices and ethical transgressions like these to become systemic and promoted as the societal norm? Will advocates get away with confusing embryology and theology in the public square?

Will the powerful like Dr. Melton be permitted to violate 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 a favorite story from the Seattle Special Olympics. Here’s how he described it: ‘‘Well, for the 100-year 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 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. Each 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 still telling the story with great delight. And you know why. Because everyone knows what that 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.

It may be that a first encyclical dealing with such a foundational subject as ‘God Is Love’ could prove to be especially helpful to the Catholic-Jewish dialogue. Mungkin the difficult work of Catholic-Jewish dialogue find an inspiration in ‘God Is Love,’ which could inform its particular ministry.

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 human beings should be treated in the same way, or whether it is okay to discriminate against some in the interests of others.

Maya’s first encyclical dealing with such a foundational subject as ‘God Is Love’ could prove to be especially helpful to the Catholic-Jewish dialogue. Mungkin 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 moment on one particular paragraph of ‘God Is Love.’ The section is entitled ‘The distinctive- ness 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 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 may be credible witnesses to God’s presence at the very time when the only thing we do is to love. Their realization that a pure and gener- ous 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.

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.

Maybe a first encyclical dealing with such a foundational subject as ‘God Is Love’ could prove to be especially helpful to the Catholic-Jewish dialogue. Mungkin 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 moment on one particular paragraph of ‘God Is Love.’ The section is entitled ‘The distinctive- ness 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

‘Deus Caritas Est’ will be helpful to interfaith dialogue

Pope Benedict XVI’s first encyclical, ‘Deus Caritas Est’ (‘God is Love’), has inspired much enthusiasm among those who work in various areas of the church.

The Vatican II document ‘Nosse 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 prove the church’s narrower religious purposes.

‘Nosse Aetate’ is known for its lack of a positive history, and so had to return to the biblical foundations of the question in order to prove the church’s narrower religious purposes.

Nostra Aetate 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 Pchalcyzk, 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.

All who worship

NANCY CAVADINI

COMMENTARY 19 MARCH 12, 2006

MAY BE USEFUL TO JEWISH PEOPLE, IN THE WORK OF...
The Monarch Chest of Drawers
Made in Fort Wayne and sold exclusively at Fort Wayne's St. Vincent de Paul Store

The Monarch price ($75.00) is attractive because no labor costs are included. Monarch Chests are made by volunteers in St. Vincent de Paul's cabinet shop.

Monarch Chests are an excellent anonymous gift to a deserving family.

Call the St. Vincent de Paul store to make arrangements 456-5561

Chest is 44" high x 28" wide x 16" deep

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 choirs, 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

Search Committee, St. Joseph Parish

Full-time director of YOUTH MINISTRY

will develop, maintain, coordinate and evaluate faith formation programs for grades 6 through 12. Graduate studies in theology, religious studies, or ministry required. Leadership experience with youth ministry a plus. Submit resume to receive job description and application. Attn: Search Committee - Little Flower Catholic Church 54191 N. Ironwood, South Bend, IN 46635

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. John Bosco East Division, in a spine-tingling finish to stave off an inspired drive into the intermission and a spine-tingling margin at the intermission and the post season tournament.

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.

The Monarch’ price ($75.00) is attractive because no labor costs are included. Monarch Chests are made by volunteers in St. Vincent de Paul’s cabinet shop.

Monarch Chests are an excellent anonymous gift to a deserving family.

Call the St. Vincent de Paul store to make arrangements 456-5561

Chest is 44" high x 28" wide x 16" deep

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.

To reach the championship round, the Knights finished the season with an 8-14 mark. Over Thanksgiving break, they won the Saint Francis tournament. The Monarch signed up for the post season tournament and met all four goals he set for them this year. Over Thanksgiving break, they won a holiday tournament with several public schools as opponents. They were undefeated in the CYO White League and finally, Greg Markley’s team won the 70th annual CYO tournament.

He attributed the leadership and the assistance 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 freshmen,” 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 a 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. "They gave it all they had... an extra effort all year long. They improved throughout the year and we looked great in the tournament," Coonan commented. The Pilgrims won the title and then lost to Decatur in the Gold league bracket.

During practices the Pilgrims worked on the fundamentals, teamwork and conditioning. "We ran a lot," said Coonan. "The players (Anna and Tessa Garner) carried our load offensively while Trina Manalo was the leading rebounder. Colleen Witte, Liz, Molly, Shannon — they all gave much support to the starters."

"We try to prepare the eighth grade team for what to expect from that age group."

Coonan said. "They gave it all they had... an extra effort all year long. They improved throughout the year and we looked great in the tournament," Coonan commented. The Pilgrims won the title and then lost to Decatur in the Gold league bracket.

“We try to prepare the eighth grade team for what to expect from that age group.”

Coonan said. "They gave it all they had... an extra effort all year long. They improved throughout the year and we looked great in the tournament," Coonan commented. The Pilgrims won the title and then lost to Decatur in the Gold league bracket.
Sister Viola Marie Byrnes, a vibrant and vocal cheerleader from the sidelines

BY MEGAN O'NEIL

NOTRE DAME — She doesn’t wear a uniform, carry a bat or 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.

At the Academic Building and 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 softball. Born in Logan, Utah, native decided to become the first sister of the Holy Cross as a young woman and arrived at Saint Mary’s in 1951 along with the classes.

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

When 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 athletes.”

Despite serious health problems, including two knee replacements, two hip replacements and severe arthritis, Sister Byrnes is always a fixture on 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. Sister Byrnes said, “I was in recovery in time to attend the first home game this season.”

“I asked her to bring 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.’”

“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.”

“I thought the team a rhyming prayer, so they could easily remember it, which they recite with every home game and without her when they come away. She also likes to add a word or two about strategy.”

Eventually Sister Viola started the half time speech and she said “You guys are playing so well on the other side of the field,” Culbertson said. “We were all like ‘We are being coached by a nun.’ It was the best half time speech I’ve ever seen, on or off the court but she didn’t get mad, she understands.”

A spiritual mother

Culbertson said. “Praying is not something Sister Viola understands.”

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 with class and losing with dignity is more important. There are no exceptions to that rule. I wish the umpires would understand.

“I’m living proof that I can be right. I was right on that first call. I was right on that call. 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 of the basemen. At that point, all I could do was try to right a wrong. In the future, I’d try to avoid the wrong in the first place. It’s the least an adult can do for the young people he is coaching.”

‘Uh-oh, now you did it!’

I KNEW as soon as I said it that I had overstepped my bounds. But like the 44-year-old pitcher, who wished he could reach out and pull back that hanging curveball before it arrived at the plate, it was too late. I had said it and I was going to have to live with and deal with the consequences.

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 dropped to 30 below, 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, I thought. Without getting into too many details, I thought he had showed me up my player. Like a bear the whose cub was threatened, I lashed out at the opposing player. Nothing particularly harsh, but I had no business doing anything to an opponent, particularly a 17-year-old kid. “Get back on the mound and pitch the ball!” was all 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 see what I was doing talking to his pitcher.

As if my inner demons weren’t enough, Sister Byrnes taught the team a rhyming prayer, so they could easily remember it, which they recite with every home game and without her when they come away. She also likes to add a word or two about strategy. Culbertson said “You guys are playing so well on the other side of the field.”

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 with class and losing with dignity is more important. There are no exceptions to that rule. I wish the umpires would understand.

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 with class and losing with dignity is more important. There are no exceptions to that rule. I wish the umpires would understand.

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 last game of soccer 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.

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 dropped to 30 below, 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, I thought. Without getting into too many details, I thought he had showed me up my player. Like a bear the whose cub was threatened, I lashed out at the opposing player. Nothing particularly harsh, but I had no business doing anything to an opponent, particularly a 17-year-old kid. “Get back on the mound and pitch the ball!” was all 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 see what I was doing talking to his pitcher.

As if my inner demons weren’t enough, Sister Byrnes taught the team a rhyming prayer, so they could easily remember it, which they recite with every home game and without her when they come away. She also likes to add a word or two about strategy. Culbertson said “You guys are playing so well on the other side of the field.”

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 with class and losing with dignity is more important. There are no exceptions to that rule. I wish the umpires would understand.

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 with class and losing with dignity is more important. There are no exceptions to that rule. I wish the umpires would understand.

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 with class and losing with dignity is more important. There are no exceptions to that rule. I wish the umpires would understand.

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 with class and losing with dignity is more important. There are no exceptions to that rule. I wish the umpires would understand.

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 with class and losing with dignity is more important. There are no exceptions to that rule. I wish the umpires would understand.

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 with class and losing with dignity is more important. There are no exceptions to that rule. I wish the umpires would understand.

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 with class and losing with dignity is more important. There are no exceptions to that rule. I wish the umpires would understand.

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 with class and losing with dignity is more important. There are no exceptions to that rule. I wish the umpires would understand.
McGivney bio could restore respect for priests

BY JOHN TRAVIS

ROME (CNS) — Supporters of the saintliness 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.


At a time when the image of the U.S. church 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.

“This is a book that might act as a gyroscope to reset some of the balance for people whose only exposure to parish priests is out of those ‘priest stories’ on sexual abuse,” Fenster said in an interview.

She said part of her motivation for writing the book came from just liturgical music and concerts, Fenster said. She also talked about how 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.

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,” O’Donnell said. “But he was an excellent character. He was humble, compassionat and charitable to a heroic degree, but only within the confines of an ordinary life,” he 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 Father McGivney’s cause.

Father McGivney’s life, O’Donnell said, is being considered in light of the recent canonization of Blessed Oscar Romero, a priest who was murdered in El Salvador.

O’Donnell said that the 2006 beatification process sought witnesses to Father McGivney’s life. “In this case, there were archbishops, bishops, priests, religious, seminarians,” O’Donnell said.

O’Donnell said that the recent canonizations show that “nothing is impossible in the church” and that he expects swift action on Father McGivney’s cause. The cause, O’Donnell said, is being reviewed by the Congregation for Saints’ Causes in Rome.

The Knights, he said, are “very excited” about the prospect of Father McGivney’s canonization.

FORT WAYNE — “For me, I always wanted to be the A-note,” said singer-composer John Angotti. “But because the A-note to me had all kinds of qualities: tall, good-looking, had a big house, lots of money — what’s that 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 frequently presenter of workshops and concerts. Twenty-seven of his compositions are part of the “Voices of One, II,” hymnal recently released by WLP and used at many high schools 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 parishes, Catholic 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 Church 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 on his three siblings learn to play the piano. In high school, Angotti joined a 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 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. Somewhat 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 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.
DEVIATIONS
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 Ann 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 Friedler, 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 — Lea 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.ihsbhamrockclub.org.

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 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 has HASA has 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 Blissfield
Blissfield — St. Joseph Church will have a Lenten fish fry on Friday, March 10, from 4 to 7:30 p.m. Adults $8, 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 17, from 4 to 7 p.m. in the social hall. Adults $8, children (6-12) $5.50, children 5 and under free.

Fish fry at Hessen Cassel
Fort Wayne — St. Joseph Parish will have all-you-can-eat fish frys on Friday, March 10 and 24, from 4-7 p.m. Adults $7, children 6-11 $5.50, children 5 and under free.

Fish fry at Fort Wayne
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 Fort Wayne
Fort Wayne — A fish fry will be held on Friday, March 10, from 4:40 to 7:30 p.m. in the cafeteria. Tickets are $7 for adults, $4 for students and free for those preschool and younger. Please call, (260) 693-3788.

Fish dinner
Monroeville — St. Joseph Church will have all-you-can-eat fish dinner on Friday, March 10, from 4:30 to 7 p.m. Adults $7, children (6-12) $5, children 5 and under 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.

Father William A. Botzum, CSC, 89, Sacred Heart Basilica
Prior to the event.

South Bend — Alice E. Sieczko, 89, Holy Family
Clement A. Niku, 94, St. Adalbert
John F. Puchala, 46, St. Anthony of Padua
Steve L. Lackner, 81, St. Matthew Cathedral
Donaldson, 80, St. Joseph
Dorothy A. Bentz, 73, St. Joseph
Francis M. McDonnell, 76, St. Jude
Walkerston, John Colin, 91, St. Patrick

OPEN HOUSE
St. Matthew Cathedral School
1015 East Dayton, South Bend
Sunday, March 12, 2006
10:00 AM - 1:00 PM

• After School Club
• Financial Assistance Available
• Special Needs Program
• Christian Values

289-4535
Mary Anne Retseck, Principal - stmatthewcathedral@comcast.net

Maurice W. Reed, 96, St. John the Baptist
Edward P. Tomko, 95, St. Joseph
Stanley A. Sailer, 94, Sacred Heart of Jesus
Sister Stella Quitmeyer, 83, St. Francis Xavier
Sister Josephine McDonald, CSC, 98, Our Lady of Loreto
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 Nacere of the Diocese of Biloxi’s Long Term Disaster Recovery (LTDRC) Office. We all were issued blue short sleeve T-shirts with the crest of the Biloxi Diocese and the ‘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 LTDRC headquarters in Gulfport, just west of Biloxi. The diocese recently created the LTDRC program and has housed it in the Diocese of Biloxi’s De’Epee Center for the hearing impaired. The LTDRC 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’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’Epee grounds.

“Dan and Terry had advised that this work did require a strong back. We moved office desks, file cabinets, tables and other such items, and 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 hurricane. The Dewey’s of Katrina.

“On the road to De’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; upturned tall pine and uprooted beautiful live oak trees; cars and trucks turned over or on their sides; large and small boats washed ashore; homes quite some distances from the waterways; more missing signs and billboards; and again debris, debris everywhere.

“Late morning, dad and I hooked up with Dan Jeffers and Walt Schroeder, who sought out and located Eula Mae Burbridge, an elderly Biloxi woman who lived in a heavily damaged older, central Biloxi area of town. Dan and Walt, along with Terry and others had performed fairly extensive demolition work on Eula’s house during the final day of the November Sr. Jude mission to Biloxi. They tore out the water-soaked and then-molded 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 Novembe 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.

“Eula explained that it was almost impossible to have private contractors perform the necessary renovation work on the house in high demand and were charging up to four times the pre-hurricane prices due to the demand. Eula’s home’s 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 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.

“After Dan’s return, Walt and dad made 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 good-bye 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, 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)