Inducting 15 new members into the College of Cardinals, Pope Benedict XVI called on them to be even stronger witnesses of God's love for the world and their own love for the church.

At the March 24 ceremony in which the prelates from 11 countries became cardinals, he prayed that the red garments they now wear would inspire them to an even more “passionate love for Christ, for his church and for all humanity.”

Giving them rings during a March 25 Mass, he told them they are called to serve the church “with the love of a spouse.”

Cardinal Levada said, the new cardinals renewed their commitment of “total love and unconditional fidelity to Christ the Lord and to the Christian people.”

This love for Jesus Christ and his church, this fidelity to humanity, which has a burning thirst for truth, we want to place into your hands,” he told the pope.

Cardinal Sean P. O’Malley of Boston also was among the 15 to join the College of Cardinals in the first consistory of Pope Benedict’s pontificate. At the March 24 prayer service, Pope Benedict told the entire College of Cardinals, which now numbers 193 members, that he counted on them “to proclaim to the world that God is love.”

“Ensure that the principle of love will spread far and wide and will give new life to the church,” he said.

At Mass the next day, the pope slipped a ring on the finger of each cardinal saying, “Receive the ring from the hand of Peter.”

The Bishop Dwenger, gymnastics team who recently won the state competition, showcased their athletic talent at an assembly honoring the team on March 27. This was the second straight state title and the third in four years. Since 1993, Bishop Dwenger has been runner-up five times and state champs four times. Story on page 20.
What could be better than to spend time with young people?

I think this is about the 20th time we have had this retreat for young adults. It never gets old, and I enjoy it very much. I celebrated Mass at the University of Saint Francis on Sunday night. In their account, I noted they are calling it the “Bishop’s Retreat.” I think it is advertised in this way. It gives me great consolation and encouragement to be so closely associated with our young people at a spiritual moment.

The first anniversary

Can it be one year since that beloved spirit left us? Who can forget the three to four million people that descended on Rome? No one organized it. Integrity of life and purity of heart still attract. His papacy spanned 26 years and showed the priesthood of Jesus Christ in all its beauty as a great adventure. I treasure the personal moments I had with him from the day he stepped onto the tarmac at Logan Airport in Boston to the last “ad limina” visit in which I did all the speaking because I knew it was such a strain for him. Still, at the end, after I had spoken with him, he said in his clear, young voice, “Thank you for the visit.”

I recall his joy when I shared with him the reaction of the young people to the World Youth Day in Denver. Praying quietly before the Blessed Sacrament in his private chapel before Mass. Praying with more than a million people at Grant Park in Chicago. I will remember him laughing, laughing with young people. And I will remember him crying. “When did the rock stars ever cry over us?” said a young Canadian after seeing the pope at Denver. The following words were spoken by a French philosopher after he first met John Paul II and quoted by the Pope’s biographer, George Weigel, in his new book, “God’s Choice,” about the election of Pope Benedict: “This is not a pope from Poland,” he said, “this is a pope from Galilee.”

Now comes Holy Week, the great triduum. The chance to ponder the Lord’s death for our salvation. More than ponder, let us be joined to him and be close to him in his suffering and in his raising. I will pray for you while on retreat with the young adults. Don’t forget to move your clocks ahead one hour. See you next week.

More young people

Now, I am getting ready for the retreat for young adults. Father Jim Shafer will be back to give this retreat for the second time. I will do my usual part, joining them on Saturday afternoon for a question-and-answer period, taking part in the penance service and hearing confessions, and celebrating Mass on Sunday morning.

BISHOP JOHN M. D’ARCY

Praying with young people

I spent the feast of St. Joseph, a pleasant winter day, at Saint Joseph’s High School, across the street from Notre Dame. It was the first time I had been at Saint Joe High since I appointed Susan Richter as principal about 11 months ago. Susan served as dean at Saint Joe for many years and won the respect of the faculty and, in a special way, the pastors of the South Bend area. It was a joy to spend this day with her and see the affection, and especially the respect, in which she is held by faculty and students. A disciplined school and now, finally, after many years of discussion, a dress code. Thanks should be given to Dan Swygart, Jennifer Carrier, Susan and many others for working on this last year. Nothing brings more anxiety than to talk about the initiation of a dress code, but Saint Joe installed one, and the dress reflected the discipline in the school.

Other wonderful moments

It was a joyful meeting with the faculty, a special delight to be with the excellent religion department, so many of whom have completed, or are completing, the program at Notre Dame financed by Our Sunday Visitor. Father Steve Loomis, who is in charge of campus ministry, spoke about the exemplary character of the students, which he said was the reason Father Steffes, a wonderful young priest, was appointed to the joyful fraternity, which is so evident among our priests.

I spend much of my time praying with young people going to confession so sincerely was a blessing. What a joy to a bishop who still feels young at such events.

In between: A day with our priests

In between these two days, I joined about 65 of our priests for a day of prayer at Sacred Heart Parish, Warsaw. Father James Steffes, the rector of Immaculate Heart Seminary in Winona, Minn., where three of our young men are studying, was the host. There were two beautiful conferences and I was able to join many of our priests in making a Lenten confession.

We have two talks and a pleasant lunch-on-the-way. More than ponder, let us be joined to him and be close to him in his suffering and in his raising. I will pray for you while on retreat with the young adults.

Don’t forget to move your clocks ahead one hour. See you next week.
Catholic statements on immigration legislation have common themes

BY PATRICIA ZAPOR

WASHINGTON (CNS) — As hundreds of thousands of people marched in cities across the country in support of comprehensive immigration reform, Catholic bishops in various states joined the chorus of voices calling on Congress to do more than crack down on illegal immigrants.

The Senate Judiciary Committee was to take up immigration legislation the last week of March, pressured by Majority Leader Bill Frist, R-Tenn., to quickly turn a completed bill over to the full Senate.

As a committee and floor votes neared, immigrants, church activists, union members and others were calling for change in the long lines and marches in Washington, Milwaukee, Phoenix, Chicago, Denver and other cities. The Saturday before the Senate returned from a week-long break to consider the bill, more than half a million people marched in downtown Los Angeles.

Bishops from Georgia, Arizona, New York, California, Pennsylvania and Colorado are among those who have issued pastoral letters or public statements in recent months about immigration and what they would like legislation to address.

Cardinal Roger M. Mahony of Los Angeles called the people of his archdiocese to consider how Lenten fasting, prayers and almsgiving could help them “relate to the complex reality of immigration, especially in the face of increasing hostility toward immigrants.” He also said that if a House-passed version of legislation passed he would instruct the priests of his diocese to ignore its provisions that would criminalize providing assistance to illegal immigrants.

Reversing the national, the bishops’ statements echo many of the points in documents of the U.S. bishops as a whole, including a 2003 pastoral letter, “Strangers No Longer: Together on the Journey of Hope,” issued jointly with the Mexican bishops’ conference.

In July 2005, Bishop Gerald R. Barnes of San Bernardino, Calif., chairman of the bishops’ Committee on Migration, announced the committee’s support for a version of immigration reform legislation sponsored by Sens. John McCain, R-Ariz., and Edward M. Kennedy, D-Mass., known as the Secure America and Orderly Immigration Act.

The U.S. Conference of Catholic Bishops also has endorsed an interfaith statement calling for a comprehensive approach to immigration law.

Among the key principles endorsed by the bishops are:

• That any legislation provide a way for people who are already in the country illegally to “come out of the shadows” and be regularized upon satisfaction of reasonable criteria and, over time, pursue an option to become lawful permanent residents and eventually U.S. citizens.

• That the system of immigration for family reunification be revamped to significantly reduce waiting times, which now run many years for some categories of relatives of legal U.S. residents. The backlog is considered to be a factor in why some people try to enter the country illegally and in the breakup of families.

• That any system for “guest workers” to fill jobs in the United States includes legal avenues for workers and their families who wish to remain in the country to do so.

• That border enforcement policies respect individuals and protect human rights, while allowing the government to identify terrorists and dangerous criminals and prevent their entry.

Bishop Barnes on behalf of the migration committee in December criticized H.R. 4437, legislation passed by the House and sponsored by Rep. James Sensenbrenner, R-Wis. Among his objections were:

• It would expand the process known as expedited removal, further curtailing the already limited rights people have in seeking to avoid deportation.

• It would require that anyone caught attempting to enter the United States illegally be put in detention. Currently, thousands of illegal immigrants are simply returned across the Mexican border or are released on their own recognition pending further legal action.

• It would change the act of being in the country illegally from a violation of civil law to a criminal violation, which would have long-term implications for future efforts for people to become legal residents.

• It would criminalize the act of aiding people who are in the country illegally, including offering humanitarian assistance as that provided by many church-sponsored organizations.

• It would prohibit refugees and asylum seekers from obtaining legal permanent residence and citizenship if they commit relatively minor crimes.

Further information about the USCCB’s immigration campaign is available online at www.justiceforimmigrants.org.

STATEMENT FROM BISHOP JOHN M. D’ARCY

Letters to Senators Lugar and Bayh concerning immigration reform

FORT WAYNE — The following letter was sent recently by Bishop John M. D’Arcy to Senators Richard Lugar and Evan Bayh making clear the bishop’s opposition to the immigration bill, H.R. 4437, which recently passed the House of Representatives.

In December criticism of the Senate Judiciary Committee’s action, the bishop also wrote to Rep. Chris Chocola (R-2nd) who supports H.R. 4437 and a letter to Rep. Mark Souder (R-3rd) thanking him for his opposition of the bill. The letters can be read on the diocesan Web site at www.dioceaselwhs.org.

Dear Senator Lugar and Senator Bayh,

I am writing to you with regard to the immigration reform legislation that is currently in the Senate Judiciary Committee but, I understand, will probably soon be considered on the Senate floor.

As a Catholic bishop who has been entrusted with the pastoral care of a growing number of Hispanics (some of whom do not have legal status in our country), I strongly urge you to reject an overly punitive approach to immigration reform in support of an approach that is more comprehensible and humane. Such an approach will not only protect the security of our nation, but will also protect undocumented workers and their families on the path to lawful residence and create greater legal avenues for necessary workers to enter the United States in the future.

This debate should not be allowed to get mired in a controversy over amnesty for those who have broken our immigration laws. Due to the scope of the problem, this debate needs to address the reality of growing millions of workers without legal status who need to be recognized and legally integrated into our system. I am particularly supportive of provisions that would allow undocumented immigrants to register for a temporary six-year visa as long as they have worked in the United States, have no criminal records and are not security threats. While I am by no means an expert on homeland security or border enforcement, it seems to me that effective border control would be greatly enhanced by increasing legal avenues for legal immigration.

True immigration reform will not impose overly punitive consequences on immigrants and their families. I am particularly concerned about provisions that could even jeopardize the church’s pastoral care of immigrants by criminalizing assistance to immigrants without legal status. Certainly that is going too far.

I pray that this nation of immigrants — among whom were my own parents — may remain a beacon of hope and humanity to those who, like our ancestors, simply want an opportunity to have a better life and enjoy the freedoms of our great country. Please, do whatever is within your power to ensure that our immigration reform is both comprehensive and humane.

Sincerely yours in our Lord,

Most Reverend John M. D’Arcy

Masses encouraged to commemorate Pope John Paul II’s death

My Dear Brother Priests,

As you know, the first anniversary of the death of Pope John Paul II is fast approaching. He died one year ago on April 2. I will offer Mass for his noble soul at the regular noon Mass at the Cathedral of the Immaculate Conception on Monday, April 3.

I would ask that every parish have a Mass for him, an announced Mass, sometime between April 1 and April 15, as close to his anniversary date as possible. If you could announce it on the previous Sunday, that would be wonderful.

This Mass gives us an opportunity to speak on the papacy, which is part of our faith. At every Mass we pray for the pope. Let us show our people about the ministry of the bishop as an object of faith in our life, something that has strengthened the church from the beginning.

Let us all keep Pope Paul II in our prayers and continue to be inspired by his wisdom and courageous example. Let us help our people to see through his life the care of Christ for his church and to the beauty of the Catholic priesthood when it is lived with dedication and joy.

I join you in praying for our beloved Pope John Paul II.

Sincerely yours in our Lord,

Most Reverend John M. D’Arcy

STATEMENT FROM BISHOP JOHN M. D’ARCY
SOUTH BEND — Saint Joseph Regional Medical Center (SJRCM) marked a landmark day in its history on March 19.

Bishop John M. D'Arcy celebrated a Mass for the SJRCM community at the Church of Our Lady of Loretto. The place of the Mass was significant because it is the church of the Sisters of the Holy Cross who founded the South Bend hospital in the 1800s. The hospital in Mishawaka was founded in 1910 by the Poor Handmaids of Jesus Christ to accommodate those who were unable to take the trip to South Bend for their medical care.

In his homily, Bishop D'Arcy reminded the assembly of the great courage of the religious women who came to this area to be domestic workers and who soon after saw and addressed the greatest needs of that time, which were the education of young women and healthcare.

He spoke of the importance to “keep faith with the sisters who came with nothing except the consecration of themselves, of their bodies and souls, to God.” He challenged the Saint Joseph communities to be faithful to the heritage of the sisters and to continue to deliver healthcare that “respects the dignity of each human person, body and soul.”

Bishop D’Arcy commended Chief Executive Officer Nancy Hellyer and the board of trustees for starting the activities of the day with a Mass to ask God’s blessing on the great undertaking about to begin.

He stressed the importance of this blessing especially today when there is so much technological progress in medicine. He said that there are so many good things happening in healthcare, but with each advance in technology, those in Catholic healthcare must continue to ask the question of whether or not a particular technology serves and promotes the dignity of the human person.

The bishop also stressed that health professionals must always remember that God is the creator of life. God is the one who gives life and who takes it away. He emphasized that Catholic healthcare must always provide the sacraments to the sick and the dying and to care for the poor. That is the heritage of the sisters.

He concluded the homily by saying, “As we begin this momentous journey, which is a sign of faith, let us at this Mass put it in the hands of God, of Jesus Christ, of Our Lady and of St. Joseph whose feast we celebrate (March 20).”

After the celebration of the Mass, participants proceeded to the corner of Douglas Road and Main Street in Mishawaka where the new state of the art hospital will be built. There the bishop, in the presence of administrators from Trinity Health and Saint Joseph Regional Center, as well as sisters, trustees, associates and other guests, blessed the site and prayed for the safety of all those who will work on the construction of the new facility.

During the festivities, CEO Nancy Hellyer reminded those present of the importance of building a value-based healthcare culture as well as a new building.

EXPAND

CONTINUED FROM PAGE 1

Tuck Hopkins is one of more than 30 Barnes & Thornburg attorneys providing legal services to their fellow parishioners in the Diocese of Fort Wayne - South Bend.
Chicago Archdiocese issues report critical of its handling of abuse

BY MICHELLE MARTIN

CHICAGO (CNS) — The Archdiocese of Chicago released two reports highly critical of its handling of clerical sex abuse March 20.

One report focuses on the handling of the cases of Father Daniel McCormack and Father Joseph Bennett who were monitored but not immediately removed from ministry after abuse allegations arose against them. The other report examines the system of monitoring of priests who have substantiated allegations of sexual abuse against them.

The reports were released an hour before Chicago Cardinal Francis E. George and his chancellor, Jimmy Lago, met with reporters. Lago, the point person overseeing all abuse allegations, reaffirmed the commitment of the cardinal, himself and the church of Chicago to protect children, but acknowledged that many have questioned that commitment in recent months.

“You are going to have to judge us by our actions,” Lago said, noting that the archdiocese intends to ask the auditors retained by the U.S. bishops’ National Review Board to review its recommendations. “The important thing to us is that we have a blueprint for moving forward.”

Twenty outside consultants made the reports, which found that archdiocesan staff members and officials, from deacons to personnel to the cardinal, failed to follow the procedures and policies the archdiocese had in place, and that the monitoring in place for 18 priests accused of sexually abusing minors is “insubstantial” and relies almost completely on the priests to self-report their activities.

Much of the criticism aimed at the archdiocese has focused on the case of Father McCormack, who was pastor of St. Agatha Parish when he was arrested in January on charges that he had sexually abused two boys. Since then, he has been charged with abusing a third boy, who came forward after the first two cases were reported in the media.

Chicago police questioned him at the end of August 2005 after one of the boys reported being molested three years ago, he was released without charge because the state’s attorney did not believe there was enough evidence to prosecute him.

He was not removed from ministry until his arrest, but he was being monitored by another priest at St. Agatha and was told to avoid being alone with children.

The archdiocese said it had no mechanism to remove Father McCormack as pastor after police launched their investigation because the alleged victim did not make a statement to church officials.

After the McCormack case broke, Father Bennett stepped aside as pastor of Holy Ghost Parish in South Holland. He was under investigation for two years and was assigned a monitor for his activities — after two adult women came forward and said he had abused them as a child.

The report by former FBI agent Danny Defenbaugh noted a lack of communication among archdiocesan staff. He said Cardinal George was not told that Father McCormack was detained and questioned by police for three days after the vicar for priests was told, and he did not receive all information that should have been in the months that followed.

Releasing the reports is one of five steps the archdiocese is taking to try to prevent future missteps in handling accusations of clerical sex abuse.

It also is:

• Establishing an ad hoc advisory committee including judges, police and child abuse experts to help make sure the reports’ recommendations are implemented.

• Retaining a child welfare expert to help train archdiocesan staff and volunteers on how to report suspected abuse.

• Voluntarily releasing a list of the names of all living priests who have been the subject of substantiated accusations of sexual abuse, as well as the names of accused priests who have died but had an opportunity to respond to the charges against them.

• Amending reporting protocols with the state’s attorneys in Cook and Lake counties and with the Illinois Department of Children and Family Services.

The archdiocese will act on the reports’ recommendations, and has turned over information to the Cook County state’s attorney to see if any staff members should be subject to prosecution for failed allegations of sexual abuse, Lago said.

Cardinal George said he is “deeply regretful” over the lapses in Father McCormack’s case, especially since a child has come forward and said the former pastor at a police station while the archdiocese delayed action.

“I must accept responsibility and I do,” the cardinal said. “For the tragedy of allowing children to be in the presence of a priest against whom a current accusation of sexual abuse had been made, I am most truly sorry. I should have focused more clearly on the actions we needed to take and I should have taken them much more quickly.”

In his investigation, Defenbaugh found that the grandmother of the boy whose family called police in August called the archdiocese with suspicions in September 2003, but no one followed up because she did not want to leave her name. She did leave her phone number, which Defenbaugh’s report says is enough for the allegation to not be treated as anonymous, and that, in any case, anonymous allegations would be looked into.

Defenbaugh also said the archdiocese was not in compliance with the U.S. Conference of Catholic Bishops’ 2002 “Charter for the Protection of Children and Young People” with regard to compliance with training and background checks for staff and volunteers who work with minors.

Same-sex debate prompts review of adoption San Francisco policy

SAN FRANCISCO (CNS) — The Archdiocese of San Francisco is reviewing its Catholic Charities adoption program to ensure they are “fully in sync” with church teaching against adoptions by same-sex couples, a spokesman for Archbishop George H. Niederauer said March 21.

“Our teaching on marriage and family life precludes these kinds of adoptions,” said spokesman Maurice Healy. “We need to find another way to help this vulnerable population. How, remains to be worked out.”

Earlier March 21, the archdiocese said in a statement that the review is aimed at determining “how we can continue to best serve children who are so much in need of a home.”

“We realize there are people in our community, some working side by side with us to serve the needy in society, who do not share our beliefs, and we recognize and respect that fact,” the statement added.

The issue of gay adoptions has been heating up in San Francisco since the Boston Archdiocese announced earlier this year that it would no longer facilitate any adoptions because of regulations in Massachusetts that would prohibit discrimination against same-sex couples wishing to adopt.

Archbishop Niederauer’s predecessor, Cardinal-designate William J. Levada, in a March 9 statement affirmed a 2003 document from the Vatican Congregation for the Doctrine of the Faith, which he now heads. That document said it would be “gravely immoral” for same-sex couples to adopt children.

“Allowing children to be adopted by persons living in such unions would actually mean doing violence to these children, in the sense that their condition of dependency would be used to place them in an environment that is not conducive to their full development,” the document said.

Cardinal-designate Levada said March 9 that since 2003 “it has been, and remains, my position that Catholic agencies should not place children for adoption in homosexual households.

The San Francisco Board of Supervisors voted unanimously March 21 in favor of a nonbinding resolution condemning Cardinal-designate Levada and urging Archbishop Niederauer to republish his views.

“It is an insult to all San Franciscans when a foreign country, like the Vatican, meddles with and attempts to negatively influence this great city’s existing and established customs and traditions, such as the right of same-sex couples to adopt and care for children in need,” the resolution said.

The resolution called Cardinal-designate Levada “a decidedly unilateral representative of his former home city and of the people of San Francisco and the values they hold dear.” It called his statements “hateful and discriminatory rhetoric (that) ... shows a level of insensitivity and ignorance which has seldom been encountered by this Board of Supervisors.”

Supervisor Tom Ammiano, who introduced the resolution and describes himself as gay and Catholic, said the board would “urgently consider the necessary steps to defund Catholic Charities if this dispute cannot be resolved.”

Catholic Charities of San Francisco, which reportedly has placed five children with same-sex couples since 2000, receives an estimated $7 million annually from the city for its services in the areas of children’s mental health, care for people with AIDS and low-income housing.
Federal Judge and minority trailblazer to deliver Saint Mary’s commencement address

NOTRE DAME — Ann Claire Williams, a judge on the U.S. Court of Appeals, will deliver the 2006 commencement address at Saint Mary’s College. Commencement takes place at noon on Saturday, May 20, in front of LeMans Hall.

Williams became the first African American woman on the bench for the U.S. District Court for the Northern District of Illinois when Ronald Reagan appointed her in 1985. At 35 years old, she was also one of the youngest federal appointees. President Bill Clinton appointed Williams to the U.S. Court of Appeals for the Seventh Circuit in 1999, making her the first African American woman to serve on the Seventh Circuit and only the third to serve on any appeals court in the country.

Williams’ career began as an educationalrather than a legal career. After earning a bachelor’s degree in education and a master’s in guidance and counseling, Williams worked as an elementary school teacher in inner city Detroit, the city where she was born and raised. She graduated from the University of Notre Dame Law School in 1975 and began her legal career as a clerk with Judge Robert Overton. She served over 22 years on the Seventh Circuit and has been appointed to the U.S. Court of Appeals for the Seventh Circuit. From 1976 to 1985, she tried major felony cases as an assistant U.S. attorney in Chicago.

Williams co-founded Minority Legal Education Resources in 1977 to support minorities in their effort to pass the Illinois bar exam. In 1993, she served as just one of a dozen members of the new Junior Justice Foundation, dedicated to celebrating the contributions of African American federal judges and to encourage more racial and ethnic diversity in the legal profession.

“Ann Claire Williams is an example of commitment, perseverance and excellence,” says Saint Mary’s College President Carol Ann Mooney. “Judge Williams epitomizes the servant leader. She uses her professional expertise and her wisdom in service of her country and all of her people. Her care and compassion, envisioning the future, and the love and support she offers to all of us make her an important role model in higher education and in the legal profession.”

For additional information, see the Countdown to Commencement Web site at http://www.saintmarys.edu/commencement/.

Dwenger student to represent Indiana at Honor Band of America

FORT WAYNE — John Leszczynski, a senior at Bishop Dwenger High School, has been selected by Bands of America to perform in one of the nation’s finest honor ensembles, the 2006 Honor Band of America. Leszczynski was selected among hundreds of applicants from across the nation for membership in this honor ensemble.

The priests of the Indiana Province of the Holy Cross sponsored a celebration of the feast of the solemnity of St. Joseph, the patronal feast of the Brothers of Holy Cross, on March 20. The celebration for the brothers included a Mass at the Basilica of the Sacred Heart, Notre Dame, and a dinner hosted by Moreau Seminary. Pictured are Brothers of Holy Cross, Brothers Thomas Shaughnessy, Walter Gruhn, William Mews and James Bluma, bringing up the gifts at the Mass. Father Joseph Carey, CSC, of the Notre Dame Campus Ministry team was the celebrant of the Mass. Music was sung by the University of Notre Dame Liturgical Choir. The Mass began with the choir singing the litany of St. Joseph. Brothers participating in the ceremony as readers were Brothers Vincentius Balog, James Newberry and Donald Fleischhacker.

BISHOP LUERS TO HOST LUKESKIGHT

FORT WAYNE — Bishop Luers High School will present their 2006 Annual LukesKnight Auction Fundraiser, “MidKnight in Paris,” on Saturday, April 22, at Bishop Luer’s Newberry Club.

The evening features cocktails and hors d’oeuvres beginning at 5:30 p.m. followed by dinner served at 6:30 p.m.

A live and silent auction will be held throughout the evening with many exciting items including getaway weekends, a Handmade Harley Davidson Quilt, ND vs. UCLA football tickets, Christmas collectibles, gardening items, camping gear, artwork, religious items, sports memorabilia, furniture, Vera Bradley items, gold and diamond jewelry, golf outings, Notre Dame, Purdue, IPFW (Indiana-Purdue Universities at Fort Wayne), Wizards, Kometes and Chicago Cubs tickets, tuition vouchers for Saint Francis, St. Joseph and Marian College and many more items.

Honored guest Bishop John D’Arcy will host the bishop’s auction to raise student tuition.

A cash raffle will be drawn that evening with prizes totaling $10,000. Raffle tickets are sold for $100. For reservations and information, call the Bishop Luers High School Development Office at (260) 456-1261.

Father Jan Michael Joncas to receive Mathis Award

NOTRE DAME — Father Jan Michael Joncas, visiting associate professor of theology at the University of Notre Dame, will receive the Notre Dame Center for Liturgy’s 2006 Mathis Award.

Father Joncas to receive Mathis Award.

The Mathis Award, named in honor of Father Michael Mathis, CSC, who founded the graduate school of liturgy at Notre Dame, is annually given to a person or organization making significant contributions to the renewal of the liturgy in the United States. Father Joncas, its 24th recipient, will receive the award and give the keynote address at the center’s annual liturgical conference, which will be held June 19 to 22 on campus.

Being a man of multiple talents, Father Joncas works in multiple venues,” Fagerberg said. “In the academy he is known as a prolific researcher, exploring topics ranging from the architecture of an Italian basilica, to musical semiotics, to the liturgical rites of the church, resulting in three books and over 100 articles. In the church, he has served as parochial vicar, a campus minister and pastor. And in the world of liturgical music he is known for composing and arranging over 200 pieces of liturgical music, including some of the most frequent pieces in the past decades.”

Fire in South Dining Hall causes minimal damage; no injuries

NOTRE DAME — A fire in the South Dining Hall at the University of Notre Dame early March 25 caused minimal damage, according to John Antonucci, operations chief for the Notre Dame Fire Department. There were no injuries, he said.

Firefighters responded to an alarm at 1:16 a.m. and had the fire under control at about 3:40 a.m., Antonucci said. Units from both the Notre Dame and South Bend Fire Departments were on the scene.

Antonucci said an electrical short in an exhaust fan in Reckers restaurant caused the fire.

Several dining hall employees were in the building at the time of the fire, according to David Prentkowski, director of food services. There were no students or other customers in the building, and no 24-hour dining facility, he said.

Prentkowski said dining hall operations were not be affected by the fire.

The cost of the damage is not yet available.

Israel hikers seek sponsorships

FORT WAYNE — Greg Bercaw, a teacher at St. John the Baptist School in Fort Wayne, is planning a summer trip with two friends. Their plans include a 12-day trek across Israel — about 550 miles — on foot. Their journey will take them across a desert, past three seas, alongside ancient ruins and through modern cities.

In order for this trip to become a reality, they need to cover significant costs of equipment, travel, food and other logistical concerns. They are asking potential sponsors and donors and, in return, will gladly visit sponsoring churches, synagogues, civic organization, scout troops etc. after their trip and share their experience firsthand.

For more information on sponsoring this journey, contact Greg Bercaw at (260) 432-7442 or visit www.israelnationaltrail.com.

Serrans to gather for Midwest convention

NOTRE DAME — Catholic men from many states in the Midwest and across the United States will congregate at Armstrong Student Center on Saturday, Oct. 27-29, for the third annual convention of Serra International, Oct. 27-29.

The theme of this gathering is “Thirsting for knowledge, truth, charity and Christ.”

In addition to workshops, the three-day conference will include talks given by Father Theodore M. Hesburgh, CSC, president emeritus of the University of Notre Dame, Father Glenn Kohorn, assistant director of vocations for the Diocese of Fort Wayne-South Bend, Dr. Charles Rice, Notre Dame law professor, and Fred and Lisa Everett, co-directors of the diocesan Office of Family Life.

The purpose of Serra Clubs throughout the United States is to foster vocations to the religious life, especially the priesthood. — EJD
MISHAWAKA — The story? It’s quite simple, really: Toilet spring pops from stool, saying, “boinga, boinga, boinga.”

So says the story’s author, Tristin Moreno, a first-grader at Holy Family, who was holding the pages of his story up, covering his face so only his eyes peeked above. But you could tell, Tristin, whose story was about a long, nameless toilet spring, was smiling.

Tristin’s was just one of several hundred creative imaginations weaving tales at the 2006 Diocese of Fort Wayne-South Bend Young Author’s Conference held recently at Marian High School in Mishawaka.

As to why Tristin decided to attend the conference? He was even more shy in revealing that tidbit of information.

“You can be honest,” his mother, Tricia Moreno, cajoled. He still hesitated. She whispered in his ear.

“Because my mommy made me,” Tristin finally blurted. Laughing, she reminded him how much fun he had the year before, but he didn’t seem to remember much from the year before.

“That was a long time ago,” he said. But he’s writing, and that’s what seemed to be the important thing to organizers of the conference.

According to Suzanne Wiwi, chair of the Young Author’s Conference and principal at St. Joseph’s School on Hill Street in South Bend, writing is integral to every aspect of learning.

Students write in science, social studies, math — all classes, she said.

“Reading and writing is so important to their success in every- thing they do,” she said.

And the conference speakers talk about their writing, what writers do, the process they go through and how they became writers, Wiwi said.

The conference guest speakers included Steve Swinburne, author of 20 children’s books about nature, and Joe Urbaney, a musical storyteller.

During his presentation to second- and third-graders, Swinburne encouraged students to explore their world and write about what they see.

He talked about visiting a bear den in Pennsylvania and manatees — the subject of one of his latest books — in Florida.

He also talked to kids about heart-breaking rejection.

His most popular book called “Once a Wolf” — the one that has sold the most copies and won him the most awards — was rejected 37 times before a publisher finally accepted it.

His motto? A quote from British statesman Winston Churchill: “Never give up. Never ever give up.” And he encouraged the students to adopt the same motto.

He also told students that if they’re interested in writing, just write, no matter what it is, just write.

During his session with kindergartners and first-graders, Urbaney sang to students about the different parts that make up a story and entertained the kids with songs on his guitar.

Despite the guest speakers, many of the kids seemed most excited about being able to share the stories they wrote during the small group sharing time.

Mitchell Isenhart, 7, a second-grader at St. John, South Bend, was one of those.

Though it was a work of fiction — a trip to Disneyland — he was hoping everything he’d imagined would one day come true. He said one day he’d like to go.

“Why does he like to write, Mitchell didn’t hesitate: “Because it’s fun.”

Indeed.
Speaker sets the framework for understanding poverty

FORT WAYNE — Dr. Rita Pierson grew up in a well-educated, middle-class family in segregated Houston, Texas, where poverty lived “next door.” As a school speech therapist, elementary and secondary teacher of regular and special education, counselor and eventually administrator in the Chicago area, she has witnessed firsthand the impact poverty has on a child’s educational opportunities.

During her time as an urban/suburban school administrator Pierson, who now holds a doctorate in education and is a licensed professional counselor, met Ruby Payne at a workshop on poverty and education. That was a meeting that changed her life.

Ruby Payne, Ph.D., has been an educator since 1972. After years of working with poverty and economic class issues, she authored “A Framework for Understanding Poverty,” that teaches the hidden rules of poverty and strategies to overcome the obstacles created by these rules.

Since its first publication in 1995, Payne has authored several books and handouts to learn how educators can assist students to overcome the obstacles of poverty and education are essential for students to move out of poverty and into middle-class attire and discourse, to overcome the challenges of economic class within their schools. Pierson, whose self-proclaimed middle-class attitude and discourse, engaged those in attendance with humorous anecdotes and situational narratives centering on economic diversity students. The focus during the first day of the workshop was teaching the understanding of poverty and its effects on education.

She talked about the eight resources of a student including financial, emotional, support and more. Language and discourse patterns were discussed as well as the hidden rules among economic classes. Hidden rules, she says, are stereotypes and can only be learned by observation, adding that educators must understand the hidden rules to overcome the hidden poverty.Pierson’s workshop was scheduled a year in advance with funding from Title Four: Safe and Drug Free Schools money. She hopes participants will “take the information back to their own schools and train others to open their eyes to kids’ behaviors.”

Pierson, along with Mary Schreiber, principal at Benoit Academy, has been trained to teach economic class information and has conducted workshops for local schools. Schreiber says, “This is an outstanding workshop. As principal I believe my staff needs to hear these things. She (Pierson) has a lot to offer.”

Dr. Rita Pierson from the Houston-based aha Process, Inc. speaks to over 100 educators, administrators and other professionals from around the diocese during a two day workshop providing a “framework for understanding poverty.” The workshop was held at the Archbishop Noll Catholic Center in Fort Wayne.

Pierson’s workshop was taught economic class information for a day in the life of a child in poverty. She stressed that relationships are so important and that the way we speak to these children is important. She stressed that the classroom should be a safe place.

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She discussed the importance of a teacher being able to overcome the obstacles created by poverty and education are essential for students to move out of poverty and into middle-class attire and discourse, to overcome the challenges of economic class within their schools. Pierson, whose self-proclaimed middle-class attitude and discourse, engaged those in attendance with humorous anecdotes and situational narratives centering on economic diversity students. The focus during the first day of the workshop was teaching the understanding of poverty and its effects on education.

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Disciples in Mission

"Put it on and grow — lower your nets for a catch."

Living Christ today: The church today

BY GINNY KOHRMAN

Opening prayer

O God, humble but strong, we your children learn to celebrate your eternal presence among us. Infinitely redeemed and empowered by the victory of death and resurrection of Jesus Christ, you have chosen us to be your church. Chosen and blessed as a group of loving persons, we are called to continue your mission in the world. In thanksgiving for your mighty works in the history of the people of Israel, and today, do you ask us to continue the mission of Jesus Christ, enlightened by the Holy Spirit. It is through this common ground of faith that love is able to flourish within the family of God — all those who reject Christian principles and attitudes. How can one proscribe in a society that turns away from you? How can you attempt to proclaim the Gospel? How can one be "kingly" when our society promotes excessive self-sufficiency and individualism? Perhaps it is best to take another look at what it means to be a priestly, prophetic and kingly people of God.

Priestly people

The ministerial priesthood and the prophetic priesthood of the faithful are different, but interrelated. Each, in its own important but distinct way,Perfectly, each is formed in them." — LG, #7. The early Christian Church may have been in its infancy stages — yet today, following the Second Vatican Council, we witness the Church's ongoing life. We are aware that through our participation in the sacramental life of the Church, we are able to flourish within the family of God. A healthy personal evaluation of our baptismal commitment will once again remind us of the importance of that sacrament of the Body of Christ. We are all wounded and in need to reconcile our relationship with God. We are all valued without exception. We are the God's holy people, the church today.

Reflection and connection

• What are the gifts you received from the Holy Spirit for building up the church? Do you feel you are empowered to use these gifts in concrete ways in the church or in the world? What keeps you from using your prophetic abilities to be the voice of God in the world today? How might you begin to carry out this prophetic call?

Evangalizing action challenge

For interior renewal

Make a short list of questions about your faith and seek answers to these questions with a spiritual mentor, priest or catechist. Join or form a spiritual book club and discuss books, articles or church teachings as a group.

Reaching out to others

Pray for good and faithful vocations to the ministerial priesthood, assist in teaching children or youth about the Catholic faith, spiritual traditions or prayers ... especially in your family or parish. Answer the question of someone else is doing this. Take your children to church each week and help them be beautiful and holy images of each of the sacraments.

Transforming society

Try to respond each day in love to those you meet. Build up society and the church by treating each individual as you would treat Jesus Christ. Pray that our country will be open to the message of Jesus Christ.

Closing prayer

How lovely your dwelling, O Lord of hosts!
My heart and flesh cry out for your name!
As the sparrow finds a home
And the swallow a nest to set-
In the courts of the Lord.
As the sparrow finds a home
And the swallow a nest to set-
In the courts of the Lord.
— Ps 84:1-5
Pope Benedict XVI waves to the faithful after celebrating Mass March 26 in the Church of God the Merciful Father, a modernistic church in Rome commissioned by John Paul II. The pope quoted from a sermon his predecessor, Pope John Paul II, prepared shortly before his death in which he worried that the world was succumbing to selfishness, fear and the power of evil.

Church’s credibility with minorities called important in AIDS work

WASHINGTON (CNS) — The credibility of the church among minorities makes it an important institution in HIV/AIDS prevention and education programs at the local level, said Catholic officials involved in African-American and Hispanic ministry. This credibility helps break down the taboos, stigma and misconceptions associated with the disease, said Beverly Carroll, executive director of the U.S. bishops’ Secretariat for African-American Catholics, and Ronaldo Cruz, executive director of the U.S. bishops’ Secretariat for Hispanic Affairs. In both minority groups, the percentage of people infected with the AIDS virus is much lower than their percentage in the overall U.S. population. In the African-American community, for example, they will be identified “as someone who is promiscuous, who has had sex outside of marriage or who is a drug abuser,” said Carroll. The result is that people are afraid to get tested, she said. Cruz said the Hispanic value system opposes homosexuality and “there is a cultural norm which seems to say that if you have AIDS you’re gay.” A lack of knowledge means that people do not understand that the disease “can be contracted by innocent people,” he said.

Speaker: ‘Da Vinci Code’ lies could bring more interest in faith

CORK, Ireland (CNS) — Instead of fearing or trashing “The Da Vinci Code,” people of faith should view it as a much-needed vaccine against ignorance, according to Thomas Ryan, chairman of the religious studies department at St. Thomas University in Miami. “It is a novel that holds a mirror up to us — to silly academics and people who misuse facts,” Ryan told a group of Protestant, Catholic and Jewish leaders gathered March 22 for the monthly clergy dialogue sponsored by the National Conference for Community and Justice. He said talking about the popular book and upcoming movie should “strengthen our congregations to be able to deal with what’s out there” in terms of religious ignorance and misconceptions. “This is a vaccine,” said Ryan, whose area of specialization is medieval church history. “This articulates the silliness that’s out there. We could use it as a way of mooting ourselves.”

Opus Dei unveils new Web site in 22 languages

NEW YORK (CNS) — In its fourth design in the past decade, Opus Dei has launched a new version of its Web site at www.opusdei.org. The Web site, which was visited by more than 3 million people in 2005, offers information about Opus Dei as well as news about the Catholic Church and the pope. It is now available in 22 languages. “The Da Vinci Code” has “definitely increased the number of visitors to our Web site,” said Peter Bancroft of the Opus Dei communications office in New York. “In 2005, we had 15 million page hits, from 3 million different visitors. Just on the U.S. version of the site, we have had a million visitors to our page about ‘The Da Vinci Code.’” An improved press room section of the site offers contact information for Opus Dei press offices around the world, as well as backgrounders, press releases and audiovisual materials on the organization.

Official: Time ripe for improvement in Vatican-China relations

VATICAN CITY (CNS) — The time is ripe for improvement in Vatican-China relations, said a top Vatican official. In interviews with a Hong Kong television station and local newspaper, South China Morning Post, the Vatican’s foreign minister, Archbishop Giovanni Lagallo, said there was hope for an eventual normalization of relations between the two states. “The fact itself of (China) entering into unofficial contacts is an attitude not of closure but of openness,” the archbishop told the Hong Kong-based newspaper. While official diplomatic ties have never been severed since 1951, some sort of improvement may be on the horizon, he added. “The time is ripe,” the archbishop said March 25 on a Hong Kong cable television program. “We hope for an opening on the part of the Chinese authorities, who cannot ignore the expectations of their people or the signs of the times.”

Vatican says pope dropped title for theological, historical reasons

VATICAN CITY (CNS) — Pope Benedict XVI has dropped “patriarch of the West” from his official titles because it was theologically imprecise and historically obso- lete, the Vatican said. “The renun- ciation of this title is meant to express a historical and theolog-
REKINDLE THE AMAZEMENT

‘Redemptionis Sacramentum’ revisited

BY BEVERLY RIEGER

In 2003, Pope John Paul II wrote an encyclical letter entitled “Ecclesia de Eucharistia,” (“On the Eucharist in Its Relationship to the Church”). In this beautiful encyclical, Pope John Paul writes:

“As an aspect of this rekindling mystery. With it he brought to his church the perennial gift Jesus Christ entrusted to his church on the Upper Room ... In this gift Jesus Christ entrusted to his church the perennial gift Jesus Christ entrusted to his church the perennial gift Jesus Christ entrusted to his church the perennial gift Jesus Christ entrusted to his church the perennial...”

As liturgical ministers, we are all called to do our part to carry on the spirit of Vatican II. We need to proclaim the word with knowledge and joy, having prepared well. Our music needs to be quality music, well prepared and pastoral—sound for the people of our parish. Our church art needs to be authentic and the best possible art, which will help our parish community lift up their hearts to God. Our parish community must be a welcoming sign of the presence of Christ among us. The homilies must be well prepared and direct people to a deeper understanding of Scripture and of a well-lived spiritual life. We must have outreach to the poor among us.

All of these things will help bring about the vision of Pope John Paul II: “I would like to rekindle this eucharistic ‘amazement,’” which is also the vision of Vatican II of a “participation burning with faith, hope and charity.”

Beverly Rieger is the director of the Office of Worship.
Teaching our children to pray begins long before first Communion

BY LISA KOCHANOWSKI

SOUTH BEND — Who is Jesus’ dad? Who is Jesus’ mom? These are questions commonly asked by all young children when they start asking questions about Jesus and church. It is the natural progression of their brain activity as they mature, but sometimes the questions get a little bit deeper and parents might find themselves a little stumped or think that their child is too young to understand the basics of the Catholic faith.

“Children learn what they live. Faith sharing begins between husbands and wife first; then this love and faith naturally just overflows to the children. Your love will be contagious,” said Christine Bettcher, religious education leader for Little Flower Church in South Bend about why parents should teach children about God starting before the age of five.

“If you witness love and faith at home, as well as commitment to regular attendance and service at your parish at an early age, they will have the framework and foundation for developing their own unique spirituality and growing in their relationship with God,” said Bettcher.

Religious education leaders feel it is extremely important for parents to start engaging their children in the ways of the Catholic faith at an early age so the family can grow together in God’s love.

Parents are primary educators

“Parents are the primary educators of their children,” said Michelle Artusi, religious education director at St. Pius X Church in Granger. “They are the first heralds of the Gospel. They teach by example. Values are caught, not taught. Children arelittle stumped or think that their questions get a little bit deeper and sometimes the progression of their brain activity that, as a series of exciting surprises, this is not as troubling for them as it becomes when we get older and begin to learn about things like logic and proofs and inconsistency,” said O’Malley.

So how can a parent get started? It is recommended that parents start with some short and easy to understand verbal examples and initiate conversation about God with their children.

O’Malley said, “As explaining God to young children, perhaps it is best to get to the heart of the matter, and to the heart of God. ‘God’s Love’ is a good starting point. We can’t see God but we know that he is there with us because we can love our families and friends, and our parents and siblings can love us. That love is the way we can see God in this world. Because he loves us so much, he gave us good things like mommies and daddies and dogs and good food. Because we love him, we are thankful for the things he has given us, we love them in return, and we treat them well.”

Bettcher said, “Show them what God does, and share your constant gratitude and excitement. Point out the tiny miracles all around us in creation, share love and point out kindness. Create things together, making food or projects, and talk about how God created everything they see, hear, taste, touch and smell. Share God’s love with others, inviting the children to serve family, friends and their community in small, meaningful, beautiful ways. Talk about how it feels to give and receive love.”

Don’t forget Mary and the saints

Artusi feels it is never too early to start talking about God, Jesus, Mary and the saints.

“Explain how God is like our very best friend...help them understand it because they have something to feel and touch that relates to being Catholic. ’Bring them to church. Notice the beautiful statues and paintings around you, tell them about your faith. Take them on little pilgrimages — to holy spots in town — like the grotto at Notre Dame or some of our beautiful churches. Let prayer be a calming and peaceful, regular time of your day...establishing regular morning, midday and evening prayer rituals. Teach them traditional prayers, and incorporate spontaneous prayers from their heart,” suggested Bettcher.

“Tell the stories of the saints, and try to act like them together, inspiring them to become saints by the simple holy choices they make. Think about what you appreciate about your Catholic faith, and share the richness of our sacraments, traditions and call to faithful service with them. Be excited to learn about your faith together.”

A search for symbols

Artusi suggested things like having a scavenger hunt around the house to look for items of Catholic identity — pictures, statues, medals, crosses, crucifixes — and, depending on the age of the child, you can start explaining in age-appropriate terms and then keep adding more to the definition as they age; use ordinary things associated with their own baptism as a teaching lesson — look at their baptismal pictures, talk about the white garment, the candle, look at the pictures in your wedding album with them, point out the church, the priest, and the cross; establish a holy space — a sort of prayer corner — when you are reading Bible stories. They can put out the cloth on an end table (or the like), carry and set out the Bible (with respect) and help you light a candle as the story is read. This shows it is something important that we are reading about; do little skits/plays about Bible stories. They may not be very simple at first and then become more and more complicated as the child ages.

Never too young to start praying with children

“Above all, make time to pray with your children, even when they are tiny babies. If you and your spouse and your child pray together nightly, then you will be instituting a grace-filled habit that could last a lifetime,” said O’Malley.

Religion, like life, has hard lessons to teach, and part of the Great Commission is to teach young children.

“It is difficult for children to understand that this unseen source of ever-present, all-knowing, divine, unconditional love is also their very best friend. Relate God’s love to the love of their mother and father, who offer their lives in love for their children,” said the Rev. Artusi. “Explain how God is like their very best friend...help them understand that friends talk with and listen to each other regularly, so we too can grow in friendship with God if we increase and embrace prayer talking and listening with God as an ongoing part of our days.”
A sampling of the forms of wafers that arrive at your church are shown in a variety of packaging sizes and styles from the Cavanagh Company.

Fruit of the vine and work of human hands

BY KAY COZAD

At the very heart of our Catholic faith tradition lies the Eucharist, in which Jesus becomes real to us in the gifts of bread and wine during Mass. During the transubstantiation, by the power of the Holy Spirit, bread and wine are transformed into the body and blood of our Lord Jesus Christ. But what of the fruit of the vine and work of human hands prior to the life-giving transformation?

Bread is one of two essential elements shared at Communion and is commonly referred to as altar bread, wafer or host. It is required by Canon 924 to be produced using only the basic ingredients of wheat flour and water. No additives may be used.

The Cavanagh family in Greenville, R.I., has been in the business of producing altar bread for 60 years and is considered one of the largest producers of Communion wafers in America. According to Andy Cavanagh, controller, the company employs 35 full-time workers, some who have been loyal to the Cavanagh Company for 50 years. Production is completely automated and the wafers are sealed minutes after baking and untouched by human hands.

The process begins with the mixing of flour and water in 60 gallon tanks. The batter is then spread between flat rectangular plates and baked according to “methods established by historical liturgical guidelines.” The wafers pass through a “humidifier for dampening, enabling the bread to be cut into circles without crumbling” and stamped with a religious symbol. Finally, the finished product is packaged in plastic bags, boxes or resealable plastic containers for shipping.

All breads have a carefully molded, sealed edge to prevent crumbs and are offered in sizes and thicknesses ranging from one to nine inches in diameter. Cavanagh Company distributes altar bread through religious goods dealers across the world.

Wine is the second element necessary for the sacrifice of the Eucharist. In 1882, the Christian Brothers established an order in Martinez, Calif., along with production of fine altar wine. The brothers relocated to Napa Valley in 1932 where their wine production continued. Then in 1989, the winery was sold to Heublein, Inc., and in turn the Mont La Salle Altar Wine Brand was purchased by Jim Cox and three former Christian Brothers’ employees.

Cox, owner and president of Mont La Salle says their wines are one of their biggest customers, says owner Cox.

Mont La Salle is a member in good standing of the National Church Goods Association and offers 15 wine types including Port, Rose and Chablis. In addition to the wines, Mont La Salle offers “Mustum,” an alcohol-free grape juice. Each wine type is bottled with tamperproof screw cap closures for freshness.

These highlighted companies loyal to the production of sacramental breads and wines are two of many across the country who supply the churches.

So the next time you approach the altar to receive the holy Eucharist, say a little prayer of thanksgiving for the work of human hands and the process that brings the bread and wine to your table.

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The Office of Youth Ministry Proudly Presents:
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CNS PHOTO/GREG TARCYZNSKI

BY KAY COZAD

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So the next time you approach the altar to receive the holy Eucharist, say a little prayer of thanksgiving for the work of human hands and the process that brings the bread and wine to your table.
BY CINDY WOODEN

VATICAN CITY (CNS) — From starting prayer groups to cheering at the mention of his name, people around the world continue to show their devotion to Pope John Paul II.

A year after Pope John Paul’s death, the Vatican still maintains a separate entrance to the grotto under St. Peter’s Basilica where he is buried, and Pope Benedict XVI still cites his writings and example in his public speeches.

While the cause for Pope John Paul’s canonization continues with interviews of people in Rome and Poland who were close to him, Pope John Paul prayer groups are springing up around the world.

Msgr. Slawomir Oder, the official promoter of the pope’s saint-hood cause, said the groups — one in Argentina calls itself “Juan Pablo Magno” (John Paul the Great) — not only support the cause with their prayers, but they study Pope John Paul’s writings.

Pope Benedict does not appear jealous of the attention; in fact, from the beginning of his pontificate he has urged the church to continue to study the teachings of his predecessor.

Speaking to the Roman Curia in December, he said: “No pope has left us a quantity of texts equal to what he left us; no pope before him could visit the entire world like he did and speak directly to men and women of every continent. “The Holy Father, with his words and his works, has given us great things; but no less important is the lesson he gave us from the chair of suffering and silence,” Pope Benedict said.

In addition to the television movies, documentaries and books on the life of Pope John Paul, an Italian work focused specifically on the suffering.

“Let Me Go: The Strength in Weakness of John Paul II” was released March 15 in Italy and featured reflections by the pope’s longtime secretary, Cardinal Stanislaw Dziwisz of Krakow, Poland, and by Dr. Renato Buzzonetti, the pope’s personal physician.

Buzzonetti, who was the pope’s physician for almost 27 years, wrote that the pope “was a person very attentive to noticing symptoms, which he described with great exactness, evidently with the aim of simply enlightening his doctor and accelerating his treatment so he could get back to work.

“He always demonstrated an attitude of profound interior serenity which — despite some moments of visible human disappointment and impatience — led him to accept sickness, physical pain and forced inactivity from the hands of God,” the doctor said.

The title of the book comes from the pope’s last words, murmured in Polish: “Let me go to the house of the Father.”

In his contribution to the book, Cardinal Dziwisz said Pope John Paul’s life “from the beginning was marked by suffering, which he transformed into an instrument for his apostolate.”

The Krakow cardinal said Pope John Paul’s obvious suffering in silence and his death were his “last catechism,” telling the world that “moments of suffering and death must be lived in the light of faith, with love and Christian hope, in complete abandonment to the will of God.”

The way Pope John Paul lived and the way he died have led millions of people to his tomb.

Archbishop Angelo Comastri, the papal vicar for Vatican City State, said that until Pope John Paul died an average of 300 people a day went down to the grotto below St. Peter’s to visit the tombs of the popes.

Now, he said in early March, the daily number is 10 times greater and often reaches 20,000 on Sundays and holidays.

Pope Benedict, one of Pope John Paul’s closest aides as prefect of the Congregation for the Doctrine of the Faith, obviously tries to connect with those devoted to his predecessor.

At the beginning of his pontificate, Pope Benedict seemed surprised when people would interrupt him — especially during a Mass homily — with applause and cheers.

When he would mention Pope John Paul, the reaction was immediate and predictable, and it did not take long for Pope Benedict to adjust his timing and, especially with young people, to emphasize his predecessor’s name and let the crowds roar.

German Cardinal Joseph Ratzinger, dean of the College of Cardinals, blesses the casket of Pope John Paul II with holy water during his funeral Mass in St. Peter’s Square at the Vatican April 8, 2005. Cardinal Ratzinger would be elected pope April 19.

One Year Later

A year after pope’s death, people worldwide continue to show devotion

Laymen carry the body of Pope John Paul II through a packed St. Peter’s Square en route to the basilica at the Vatican April 4, 2005. An estimated 4 million people paid their respects to the pope over the next several days.

A young man in St. Peter’s Square holds a photo of Pope John Paul II on the night the pope died, April 2, 2005. The news of the pope’s death was announced to more than 100,000 people gathered in the square and was met with a long applause, an Italian sign of respect. Bells tolled and many people wept openly.
A year after Pope Benedict’s election, world sees new style of papacy

BY JOHN THAVIS

VATICAN CITY (CNS) — In April, the church marks the first anniversary of the death of Pope John Paul II and the election of Pope Benedict XVI, events that captured the world’s attention and introduced a new style of papacy.

Thousands will gather to pray in St. Peter’s Square the evening of April 2, a poignant reminder of the vigil outside the late pope’s window on that date last year, when a hushed crowd was told the pontiff had “returned to the house of the Father.”

As his sainthood cause gathers momentum, Pope John Paul remains in people’s hearts, a fact witnessed daily in the seemingly endless line of pilgrims who come to his grave carrying flowers, notes or a silent prayer.

Pope Benedict, meanwhile, has used a simple and direct approach to win over the record crowds that are flocking to his appearances at the Vatican and elsewhere. Quietly and slowly, in more than 200 sermons and speeches, he has engaged the faithful and the wider society on fundamental issues of truth, freedom, faith and human dignity.

In some ways, it has taken a full year for the papal transition — a year to absorb the legacy of Pope John Paul’s long pontificate and a year for Pope Benedict’s papacy to come into focus.

The new pope found himself presiding over many events scheduled under his predecessor, like the Synod of Bishops last October, several canonizations, the closing of the eucharistic year and numerous meetings and liturgies.

Pope Benedict has eased gently into his role. Those who hoped for tough new doctrinal pronouncements, wholesale removal of liberal bishops and a rollback in liturgical reform have been disappointed.

The pope’s only major document so far has been an encyclical that focused on what he called the foundation of the Christian message, “God is love,” and its implications for personal and institutional charity.

The much-discussed Vatican document barring men with deep-seated homosexual tendencies from the priesthood, although approved by Pope Benedict, was a project inherited from the previous pontificate.

The long-rumored tsunami of replacements in the Roman Curia has not hit yet. The pope’s only major appointment came last May, when he named U.S. Archbishop William J. Levada as head of the doctrinal congregation and later named him a cardinal.

But in March, the pope made his first move to streamline Vatican offices. At least temporarily, the council dealing with migration was combined with the justice and peace council, and the council that dialogues with non-Christian religions — including Muslims — was combined with the council for culture. The final alignment of curial offices is not yet clear and the changes may take months, but most expect a significant shrinking of the number of agencies.

For the last year, however, Pope Benedict’s priorities have not been administrative. Instead, he has embarked on what might be described as a project to water the roots of the faith.

He has urged Catholics to rediscover Christ’s focus of their personal lives and to resist the tendency to make the individual ego “the only criterion” for their choices. The pope has been careful to phrase this as a sympathetic invitation and not a warning.

“We continually close our doors; we continually want to feel secure and do not want to be disturbed by others and by God” — and yet still Christ will come for his people,

the pope said in a sermon last May.

As a teacher, he has turned to Scripture far more than doctrine, making connections between the early Christians of apostolic times and modern men and women struggling to live their faith.

Pope Benedict has tackled contemporary social and political issues by emphasizing a few main principles: that human rights rest on human dignity, that people come before profit, that the right to life is an ancient measure of humanity and not just a Catholic teaching and that efforts to exclude God from civil affairs are corroding modern society.

He returns often to a central theme — the relationship between God and man — in language that can be clear-cut and gripping.

“Human life is a relationship ... and the basic relationship is with the Creator, otherwise all relationships are fragile. To choose God, that is the essential thing. A world emptied of God, a world that has forgotten God, loses life and falls into a culture of death,” the pope said in a talk in March.

He has zeroed in on what he has called Europe’s spiritual fatigue, occasionally railing against the crises and rallying the forces on issues like gay marriage, cohabitation and abortion.

The pope’s style — deliberate and thoughtful — was seen in the way he took up residence in the Apostolic Palace. He commissioned a lengthy remodeling of the papal apartment, and only in December did he really move in, along with his 20,000 books.

It impressed people at the Vatican that the pope took the time to meet separately with the often-overlooked groups of employees who serve him every day, including ushers, papal gentlemen, members of the papal antechamber and the Vatican’s security force.

Pope Benedict has had an overwhelmingly favorable reception, too, among the tens of thousands of pilgrims who come to see him each month. When he moves through a crowd, he seems to look people in the eye.

Last year, when the pope waived the normal five-year waiting period for the start of Pope John Paul II’s sainthood cause, he showed he was sensitive to the popular voice of the church.

In April, when the crowds gather to pray in St. Peter’s Square, he will join them in remembering the late pontiff and the dramatic events set in motion by his death.
First Communion is a sacred moment, a seed of faith to be nourished

With the coming of spring comes also the beautiful moment of first holy Communion for many of our second graders. But this grace-filled moment can also bring with it some disappointing aspects, which these editors would like to point out not so as to dampen the joy of the moment, but so as to help promote a more reverent celebration of the sacrament.

First, in many a parish, the first Communion Mass has taken on the character of a show. Priests speak of parents and relatives fighting each other in the church for the best seats. In the church, friends and relatives loudly chatter before Mass as if in a movie theater. Parents with camera in hand charge right up the main aisle during the reception of Communion compromising the sacredness of the moment.

Of course, this is a great day of joy. It is a great day of celebration with family and friends. It is a day to be remembered with pictures.

But this joy must not be allowed to transform into an exuberance that distorts the sacredness and solemnity of this occasion in which the Lord gives himself to his precious little children. This is indeed a holy moment, which deserves to be preserved as such.

Second, it is a particular sorrow for priests when children are brought forward to receive first holy Communion whose parents do not attend Mass regularly, if at all. Of course, by virtue of their baptism, these children have every right to receive the sacrament. However, how will the seed of faith be nourished in these children if parents do not bring them to Mass as they grow? First holy Communion is not some sort of cultural stepping stone in the life of a child or family. It is the beginning of a lifelong relationship of nourishment and love between a child and his or her eucharistic Lord.

But this relationship cannot deepen and grow in a child if parents do not bring them to Mass. It is a supreme injustice against such a child.

We urge for our little ones preparing to meet our Lord Jesus for the first time in holy Communion. We pray also for their parents, that God will inspire all these parents to be faithful to Sunday Mass so as to be good examples of faith to their children, and we pray that every celebration of first Communion in our diocese will be filled with reverence for this sacred moment.

A time for wisdom

In this edition of our newspaper, one finds a letter written by Bishop D’Arcy to our two senators. They concern a bill which Bishop D’Arcy to our two senators. They concern a bill which

This bill would even mark as criminal many in our diocese who assist the thousands of Hispanic Catholics who are here and their numbers grow each day.

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Poll shows many want religious history in public school textbooks

FAIRFIELD, Conn. (CNS) — Religious history and traditions should not be kept out of public school textbooks, according to a national poll conducted by the Sacred Heart University Polling Institute. According to results released March 7, more than 79 percent of respondents said religious traditions should be included in public school textbooks and the same percentage also said it was important to teach religious history in public schools.

But some respondents indicated they were not always happy with the way their religious traditions are portrayed in textbooks. Thirty-six percent said public school textbooks frequently misrepresented their religious history. Twenty-six percent said misrepresentation does not happen or seldom occurs, and 36 percent were unsure.

Among Catholics, 34 percent believe textbooks misrepresent their religion, while 35 percent of Protestants believe their faith is misrepresented.

More than half of all respondents, 57 percent, suggested publishers allow religious groups to review, but not edit, public school textbooks for accuracy prior to their release. Another 27 percent did not agree and 14 percent were unsure.

Among Catholics and Protestants, support for such textbooks was 62 percent and 62 percent, respectively.

“A majority of Americans polled seem to indicate that not only do religious histories matter, but getting them right matters as well — and, certainly, there is a sense for a majority of Americans that many textbooks, probably unconsciously, have discussed religious traditions or practices in ways that are representative of a historical approach but not the approach of believers,” said June-Ann Greeley, assistant professor of religious studies at Sacred Heart University.

The Sacred Heart University institute’s poll was completed via telephone interviews with residents nationwide Feb. 9-15. The margin of error for the survey was plus or minus 3 percent.
RESEARCH FOR THE CHURCH
JAMES D. DAVIDSON

Catequism
By Dominic Campbell

What was the Jewish view of fasting?
- a. None, Jews did not fast.
- b. Jews practiced fasting from very early times.
- c. Jews fasted, but only in Ramadan.

John the Baptist practiced a strange type of fasting. His diet was restricted to these exotic items:
- a. Catequisms.
- b. Locusts and wild honey
- c. Escargot and sea slugs

Although now we tend to mix the terms fasting and abstinence, what is the actual difference?
- a. None.
- b. Fasting is not eating for a period of time, like a day; abstaining is repeating that for a number of the same periods.
- c. Fasting is not eating for a time; abstaining means avoiding a food, usually meat.

What was Jesus’ attitude about fasting?
- a. He approved of it in theory but did not practice it.
- b. He practiced it and supported its practice.
- c. He outlawed it as a “work.”

An early church work, the Didache, cites these two days as primary days of fasting:
- a. Monday and Wednesday.
- b. Wednesday and Friday.
- c. Thursday and Friday.

This is still evident from the names for days in this language, where Wednesday is translated “First Fast” and Friday is “Fast”:
- a. Irish
- b. Welsh
- c. Frisian

Lent, perhaps surprisingly, originally lasted
- a. Two days.
- b. 39 days.
- c. 45 days.

This tradition of Christianity has more periods of fasting than the most American Catholics are used to:
- a. The Arians
- b. The Eastern (Orthodox) churches and Eastern Catholics
- c. The Carthusian and Cistercian

In many churches in these traditions (7 above) fasting includes this further stricture:
- a. No food that has a shape or texture can be eaten.
- b. No vegetable or animal products are generally allowed.
- c. No animal products (or just no dairy) are allowed.

In some monasteries (during Lent) food intake during the day is restricted to one meal per day. When is it taken?
- a. In the morning.
- b. Afternoon.
- c. Evening.

This is the only type of fasting which has to do with honoring a liturgical act and
- b. The celebration of the Eucharist.
- c. The celebration of the sacrament, rather than asceticism.

1. What is the difference between fasting and abstinence?
- a. Fasting means a snack or small meal.
- b. A small snack or meal per day. When is it taken?
- c. The last meal before Communion.

Believers walk in the Lord’s footprints

THE SUNDAY GOSPEL
MSGR. OWEN F. CAMPION

Fifth Sunday of Lent
Jn 12:20-33.

The book of Jeremiah is the source of this Lenten week's readings. Jeremiah ranks among the greatest of the ancient Hebrew prophets. He wrote at a very difficult time for his people. Outside pressures had come to be so strong that the very future existence of the Hebrew people was in doubt. Jeremiah, however, insisted that God had not delivered the people into peril. Rather, they had decided to pursue their own policies and to move along paths that inevitably would lead to their downfall.

These policies were dangerous because they were sinful. They ignored God, and they rebelled against God. Nothing could come of them. Great trouble was to be expected.

These were not acts of rebellion, God was true to the Covenant. The people broke the Covenant. Nevertheless, God, forever merciful and forgiving, promised a new Covenant. If the people would be faithful to this new Covenant, if they would sin no more, they would survive. However, being faithful to the new Covenant, and sinning no more, meant more than verbal pledges. It meant living in accord with God’s revealed law.

For its second reading, the church offers us this weekend a selection from the Epistle to the Hebrews.

This reading looks ahead to the Passion, that will be the centerpiece of next Sunday’s liturgy, the liturgy of Palm Sunday. It will surround the church as it celebrates Holy Thursday. It will enoble the church on Good Friday. The church will rejoice at the victory of Jesus over death in the Easter Vigil and at Easter.

Jesus was perfectly obedient to God. He was the teacher, therefore, of perfect obedience. Because of this obedience, Jesus attained life after death. He pledges life after death to us, if we are obedient ourselves.

St. John’s Gospel provides us with the last reading.

Virtually every verse in John’s Gospel is a masterpiece of eloquence and instruction. These verses are no exception. Indeed, quoting Jesus, they are nothing less than jewels of literary and of theological exposition. Jesus is clear. His hour is approaching. It will be the hour of the Passion. It also will be the moment of Resurrection. The cross meant intense suffering for Jesus. He was a human, after all, as well as the Son of God.

Yet, Jesus accepted the cross. He died, as all humans must die. However, in glory, Jesus rose. All believers must walk in the Lord’s footsteps. All must die, literally, but also they must die to sin. Death will be hard in coming. But, if occurring in the love of God, resurrection itself will follow.

Reflection
The church leads us through the last remaining two weeks of Lent. For four weeks, we have been living through this season. It may have become dreary. The church gives us these readings to inspire us and to encourage us.

As inspiration, and as encouragement, it reassures us that if we are faithful to God, eternal life awaits us.

However, more than any one season is at stake here. The season of Lent, and our response, merely reflect life. Life can be dreary. Life can mean for any of us, often for many of us, a daily carrying of crosos to personal Calvaries. The church this weekend therefore speaks to us about life, not only Lent. If we follow Jesus, indeed follow Jesus to Calvary by obediently consenting to God’s will, and by putting God’s first, then the glory of eternal life awaits us.

Lent has been a time so far to focus ourselves. We need to be faithful to the Covenant. The church urges us today to recommit ourselves to this process and to the Covenant itself.

READINGS
Fifth week of Lent
Tuesday: Nm 21:4-9 Ps 102:2-3, 16-21 Jn 21:3-20
Wednesday: Dn 13:14-20, 91-92, 95 Dn 352-56 Jn 8:31-42
Thursday: Gn 17:3-9 Ps 105:9-4 Jn 8:51-59
Friday: Jfr 20:10-13 Ps 18:2-7 Jn 10:31-42
Saturday: Ez 37:21-28 (Ps) Jfr 31:10-13 in 11:45-56
ANSWERS:
1.b, 2.b, 3.c, 4.b, 5.b, 6.a, 7.a, 8.b, 9.c, 10.a, 11.b, 12.c, 13.c, 14.c, 15.a

Changing images of God and society

The Catholic Church has been willing to change its mind on nonessential teachings. It no longer requires Catholics to abstain from meat on Fridays the way it once did. After years of requiring that the Mass be said in Latin, it now permits even encourages — the use of the vernacular in Mass. Also, the church recently announced that it earlier teaching about limbo (as where unbaptized babies spend eternity) is “a theological hypothesis,” not definitive truth.

But, for the most part, it has not changed its views on core church teachings. It has not altered its teachings about Incarnation, Resurrection and Christ’s presence in the Eucharist. “A theological hypothesis,” not definitive truth.

Yet, in my lifetime alone, the church has been willing to modify two teachings that I consider to be near the core of the faith. One has to do with the church’s image of God, and the other concerns its view of the world.

In the pre-Vatican II years of the 1930s, ’40s and ’50s, the church projected the image of God as a rather austere judge. Catholics were taught that they were to be holy and moral, as defined by the Ten Commandments and the teachings of the Catholic Church. But, given the human condition, they knew they could not live up to such high standards. They also believed that God would hold them accountable for both their good and bad transgressions (which the church called venial sins) and major ones (called mortal sins). Only the holiest and most moral Catholics who confessed their sins and repented would be invited to spend eternal life in heaven (which was seen as a rather small place). Most Catholics feared that God would assign them to many years in purgatory (a much larger place) or, even worse, would condemn them to hell (which also was seen as a big place).

In the last half century, the church has promulgated a very different view of God. In diocesan programs, parish pulpits and parochial school classrooms, Catholics have been taught that their God is a God of love and mercy. He is their Creator and loves them unconditionally. He knows their essential goodness and their desire to love others as he loves them. Very few of today’s Catholics fear God or the prospect of eternal damnation. Instead they trust that he wants them to spend eternity with him in heaven.

Also, in the pre-Vatican II days, the church had a very negative view of modern society. The individualism in American culture was thought to be incompatible with the communal ethos of Catholicism. The secularism of the society was believed to undermine in particular the foundations of faith. Society’s emphasis on change was thought to be at odds with the church’s emphasis on tradition. The Protestant majority was seen as hostile toward Catholicism.

Believers walk in the Lord’s footprints.
Thoughts on a first Communion

D o you remember your first holy Communion? I remember mine clearly — memorizing the acts of faith, hoping to love Sister Teresa Marie’s second grade class, the excitement and anticipation in finding a beautiful lace white dress and veil to honor the occasion and, on the big day itself, kneeling at the altar rail with butterflies in my stomach, waiting for Father to make it to my place in the row. I was going to be meeting Jesus!

When my oldest boys were ready to make their first Communion, I found a book on Blessed Imelda Lambertini, the patron saint of first communicants. I hadn’t read it beforehand, so together we learned, page by page, about this little saint. I imagine, too, what the mother of Imelda felt as her daughter takes sacred vows. Will anyone in their first Communion Class? I wonder every time someone makes a first Communion. I heard a priest say that if we knew what a gift the Eucharist was, what graces were poured forth each time we received, and how much Christ loves us personally and individually, we would literally die of gratitude (just like Blessed Imelda).

I think children are most keenly aware of the fact that why they approach the altar with timidity and reverence and awe? Is that why it is said that the prayer of a child on his first Communion day will certainly be answered? Children seem to have a better grip than adults on the truth, beauty and wonder of this wonderful sacrament.

My daughter Grace makes her first Communion this spring, and the house is buzzing with excitement. We will finish the book about Blessed Imelda (with ample warning about its ending and reassurance beforehand that immediate death is not common) and we will add watching a movie about the real presence of Jesus in the Host. Grace will wear the beautiful dress and veil that her sister wore before her, but the veil will be new.

We will go to reconciliation the night before the big day, and she will have practiced many, many times.

As we do only on very special occasions, we will order a fancy cake with the word Jesus on it from our favorite bakery. Grace can hardly wait. She has been thinking about her first Communion intention for weeks.

We adults can capture the appreciation, truth and wonder initially felt on our own first Communion day. It can be as simple as stirring up sentiments of devotion in our hearts, making a sincere act of faith, hope and love and reminding ourselves of the awesome gift of Jesus himself communicated corporeally into our bodies and souls.

Every Communion, after all, is worth commemorating and treasuring. May God bless all first communicants this year, and may your next Communion with Jesus be as special as your first.

Theresa A. Thomas

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Everyday Catholic

THESA A. THOMAS

E very time I attend the first Communion of a child, one of my own or a nephew or niece, I have to fight back tears. I love to watch the children, in their purity, process forward and prepare to receive Jesus. I marvel at how young they are and how reverently they approach the altar rail. I imagine the moment is punctuated by bursts of celestial music by angels in heaven celebrating the moment when the divine Creator stoops to be in union with his humble creation. I imagine, too, what the mother of a religious child feels as her son or daughter takes sacred vows. Will any of my children join that refrain to Protestants or other baptized Christians?

Finally, as an interesting side note to this question, Canon 844 states, “Any baptized person who is admitted to holy Communion.” JA, Fort Wayne.

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In the last half century, the church has almost totally transformed its image of society. The church now says that modern society is God’s creation. Rather than withdrawing from it, Catholics are called to participate in it. They should work toward the common good with people in other faith traditions. They should bring their faith to bear on decisions in the workplace and political arena. Through civic engagement, they will contribute to the building of God’s kingdom here on earth. These changes have affected the attitudes and actions of laypeople.

Fifty years ago, research showed that a majority of Catholics viewed God as a harsh judge and the world as a hostile place. Today, studies show that most laypeople see God as an understanding and loving figure who has a very positive view of the world.

James D. Davidson is professor of sociology at Purdue University in West Lafayette.

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A Good Question

THESA A. THOMAS

Y es, the church still does. In fact, Pope Benedict has been especially willing it seems to offer the faithful opportunities to receive Communion.

There are basically two types of indulgences, plenary indulgences and partial indulgences. Plenary indulgences involve the full remission of temporal punishment due to sin, and partial indulgences involve the partial remission of temporal punishment due to sin. Note that all indulgences can be applied to oneself or one’s dead.

The conditions necessary to receive a plenary indulgence are as follows:

• Confession (within a span of eight days from the work of doing the penance)

• Reception of holy Communion

• Work to which a plenary indulgence is attached

• Prayers for the intentions of the Holy Father

• A complete freedom from all attachment to sin, even venial sin

The Holy Father determines what kind of acts can be done to receive a plenary indulgence. For example, by spending an hour in prayer before the Blessed Sacrament (in addition to all the other conditions mentioned above) one can gain a plenary indulgence. A partial indulgence does not require all of the conditions noted above. It is sufficient that one perform the work necessary for a partial indulgence with the intention of gaining the indulgence with true sorrow for one’s sins. For example, a partial indulgence is granted for the “Angel of God” prayer.

A complete list of works to which indulgences are attached and a fuller explanation of their meaning is found in the document from the Holy See entitled, “Enchiridion of Indulgences.” It can be found in Catholic bookstores or online.

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SCripture Search

Gospel for April 2, 2006

John 12:20-33

Following is a word search based on the Gospel reading for Fifth Sunday of Lent. Cycle B: a lesson from when Greeks came to see Jesus. The words can be found in all directions in the puzzle.

Wheat Grains

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

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Communion by non-Catholics explained in catechism, canon law

Can an apparent difference between the Catechism of the Catholic Church and the Code of Canon Law regarding non-Catholics and their participation in holy Communion in the Catholic Church be clarified? CCC ¶1400 states, “Eucharistic intercommunion with these communities is not possible for the Catholic Church.” However, Canon 912 states, “Any baptized person who is not forbidden by law may and must be admitted to holy Communion.” JA, Fort Wayne.

There are two issues here. First, the statement of the catechism is a general one, that is, general open communion between the Catholic Church and other Christian communities is not possible. This is because, for Catholics, to receive holy Communion is to say, “I believe everything that the holy Catholic Church believes and teach everything that it teaches. I am committed to living a Catholic life.” It would be simply a falsehood to allow other Christians access to the most sacred Mystical Body of Christ. It would be as if we were to say, “Catholics are the only ones that love us personally and individually. We would literally die of joy if we could enter our presence.”

A second issue is serious and concerns the question of whether the consecrated Host is the Body of Christ or a mere sign. The answer is found in the Catechism of the Catholic Church in the beautiful and eloquent words of Pope St. Pius V, that is, the Holy Eucharist is and was and ever shall be the Body of Christ, and that anyone who receives the Host in the name of the Redeemer has the fullness of grace.

The Communion fast is not broken by water or medicine (even over-the-counter medicine). Therefore, a cough drop—which is an over-the-counter medicine—would not break the fast. However, a piece of candy would.

Today’s Catholic welcomes questions from readers to pose to Father Michael Heintz, Father Mark Gurtner and the Office of Worship. Please e-mail your questions to editor@tw.dioecesewi.org or mail them to Today’s Catholic, That’s A Good Question, P.O. Box 1169, Fort Wayne, IN 46856. Include your name, city and an e-mail address or phone number so we can contact you if necessary. Anonymity will be preserved upon request.
People fled to Egypt in times of famine or danger

Question: What was life like for the ancient Hebrews when they were in Egypt from the time of Joseph to Moses?

First, we must remember that it was normal for people living in what is now southern Israel to flee to Egypt in times of famine or danger. Thus Abraham and his wife, Sarah, went to Egypt because of a severe famine. Likewise Joseph sent his sons to Egypt to get grains because of a famine. The prophet Jeremiah and his family also fled to Egypt while the Babylonians were conquering Jerusalem. And Joseph and his family fled to Egypt to escape the wrath of King Herod the Great.

Joseph, the son of Jacob, was sold into Egypt by his envious brothers. But Joseph found favor in the eyes of Pharaoh and became the head of the land. Hence, when a severe famine hit Egypt, many Egyptians fled to Egypt for food. Joseph, however, was able to buy food for them when the famine was over. In this way, Joseph could again be reunited with his family.

Joseph’s family lived here during the time of Moses. Moses led the Israelites out of Egypt and brought them to the Promised Land. This is the region east of the Mediterranean Sea. The delta is one of the most fertile regions in the world. Here the Nile River divides into two branches to enter the Mediterranean Sea. The delta is also called the Nile Delta.

The Israelites were growing in numbers. Then a new king, who ignored the services rendered by Joseph, came to power in Egypt. Fearing the powerful Israelites, he oppressed them with forced labor to build the supply or treasure cities of Pithom and Ramses. The Israelites also worked in brick making where they used hoes to build.

Then they did field work where the plowmen guided a two-han- dled plow drawn by two oxen. The Hyksos had built their second capital or royal residence at Avaris or Zoan on the right bank of the arms of the Nile River south of Lake Menzaleh. The city was destroyed by a king of the 18th dynasty who, after B.C. 1580, expelled the friendly Hyksos from Egypt. Then King Ramses II (B.C. 1290-1224) rebuilt the city and renamed it the city of Ramses. Ramses made this city his royal residence, because it was nearest the border to Palestine. Ramses built a great temple to Seth, the god of the Hyksos, to whom he traced his lineage. Ramses also erected a 92-foot statue of himself that weighed about 900 tons. In the Exodus from Egypt, the Israelites set out from the city of Ramses, for it lay in or near the land of Goshen they inhabited. After B.C. 100 the city of Ramses is called Tanis, as it still is today. For several centuries, Tanis was one of the largest cities in the Nile delta. S. Jenkins mentions that excavations at Tanis have revealed sacred lakes, a royal cemetery and a multitude of statues and carvings. You can even visit some of the royal tombs.

The French excavations of 1929-1932 uncovered Hyksos fortifications, structures of Ramses II, and a 400-year stele, i.e., a carved or inscribed stone slab or pillar used for commemorative purposes.
BISHOP DWENGER ANNOUNCES HALL OF FAME BANQUET

Bishop Dwenger High School will hold its Hall of Fame Banquet and Induction Ceremony on Friday, April 28, at the Pine Valley Country Club. This year’s honorees include: Tim Kearney, 1970, Alumnius of the Year; Joe Sweeney, 1969, Mike Weissert, 1977, and Coach Larry Bartolameoli, Athletic Hall of Fame; Dick Brown and Nancy Kartholl, 1980, Fine Arts Hall of Fame; and Dee Dee Dahm, Citizens of Two Worlds Award. Tickets for the banquet are $35 per person at the school office. For information, contact Mary Sturmn at (260) 496-4700, ext. 710.

Sports

Bishop Dwenger gymnasts and National Cheer Champion feted at school assembly

BY BONNIE ELBERSON

FORT WAYNE — Bishop Dwenger High School students, staff, administrators and parents were on hand early Monday as the girls’ state gymnastics champions and the Bishop’s Catholic cheer championship recognized at an all-school assembly.

Gymnastics team members were introduced, then each girl demonstrated her winning style with a high-spirited, energetic tumbling routine, much to the delight of the standing-room-only crowd. “We Are The Champions” rang through the gymnasium as a video of the state meet was played for an appreciative audience.

Bishop Dwenger cheerleader Molly Zeigler was also recognized for being named individual cheer champion at a national competition in mid-March in Myrtle Beach, S.C. Zeigler’s parents, Cathy and Norm, were in the audience to watch their daughter’s performance. Cathy and daughter Mandy Buncham, a former Purdue cheerleader and assistant coach at Dwenger, were also on hand when Molly won the national title. Zeigler has already been accepted at Purdue University, where she hopes to follow in her sister’s footsteps by trying out for the cheerleading squad.

Though longtime gymnastics Coach Rosemarie Nix says, “School is just as important as your routine,” she considers the 2006 season especially gratifying since seven of the team’s 16 members competed at the state meet to bring home the title. Seniors Rebecca Trahan and Janunta Nix were “all-arounders,” that is, they competed in all four events — vault, beam, bars and floor. Since four athletes may be entered in each event, however, five other gymnasts competed at state as well. They included senior Kristi Kozych; sophomore Stephanie Yoder and Jenna Van Hoey, and freshmen Alicia Roche and Michelle Shoelct. “It was a mix of classes ... a total team effort,” says Nix.

This year marked the school’s 16th straight state title and the second straight state title in four years. Since 1993, Bishop Dwenger has been runner-up five times and state champs four times. “History doesn’t make champions — champions make history,” says Nix. It is enjoyable for her to see how younger athletes continue the traditions that have been established by their predecessors. “The camaraderie is very good,” she points out, and they pray together before each practice session and gymnastics meet. The girls “know these talents have been given to them by God,” she says.

The preferred candidate will be humanly competent and practically human — one whose life is in harmony with the Catholic Faith Tradition at its best. Candidates will document their experience of leadership in an educational setting and their capacity to manage a nearly two million dollar operating budget. Professional licensing is a must. Letters of application should be accompanied by a resume, transcripts, and three letters of recommendation and sent to:

Kim Pryzybylski, Ph.D. - Superintendent of Schools
Diocese of Gary - 9292 Broadway - Merrillville, IN 46410

CYO and ICCL wrestlers hold match in Fort Wayne

BY MICHELLE CASTLEMAN

FORT WAYNE — Over 80 wrestlers from the Catholic Youth Organization (CYO) and Inter-City Catholic League (ICCL) matched up at Bishop Dwenger High School on March 25 for an all-day tournament.

The match was coordinated and hosted by John Bennett, Pat Delaney and Tim Murphy.

For campers from Bishop Luers and Bishop Dwenger, the event concluded the four-week season for fifth through eighth graders. The wrestlers have been training in their individual weight classes after school Monday through Thursday.

Four different “clubs” of area feeder schools were represented: Bishop Dwenger (BD), Bishop Luers (BL), St. Vincent (SV), and South Bend (SB).

Bishop Luers assistant, John Hanlon, provided the 12 diocesan wrestlers in the fifth-and-sixth grade level: #66, Jacob Burnham (SB); #72, Austin Hammon (BL); #63, Michael Nix (BD); #84, Wesley Laffleur (SB); #86, Nick Snowball (BD); #91, John Spansail (SB); #97, Michael Kazmierczak (SB); #102, Ben Evans (SV); #111, Zach Kanzauerski (SB); #114, Henry Turner (SB); #133, Brandon Payton (BD); and winning in at #150, Corey Ng (BD).

There were nine additional wrestlers who came on top in the seventh-and-eighth grade division: #100, Sean Black (BD); #112, Tony Lovejoy (BL); #124, Aaron Kennerk; #128, Wade Thielscher; #138, Brian Kruckow (SB); #146, Isaac Evans (SV); #155 Tony Svarczkopf (BD); #159, Peter Winkel (BD); and #215, Matthew Biesecker (SV).

Bishop Luers head coach A.J. Kalver said the camps have run for over 10 years now and serve as an excellent way to introduce the sport of wrestling to boys who might not otherwise have the opportunity to compete at the middle school level.

CYO spring sports bound into full swing

BY MICHELLE CASTLEMAN

FORT WAYNE — The first day of spring has come and gone. And the Catholic Youth Organization (CYO) spring sport practices are in full swing with season openers just around the corner. There are many events to keep an eye on — softball, soccer and track.

CYO business manager Ava Meyer reports that there will be eight girls’ softball teams in the league for the 2006 season. They include the following: St. Charles, Fort Wayne; St. Vincent, Fort Wayne; St. Joseph, Decatur; St. Joseph, Hessen Cassel; St. John the Baptist, New Haven; and the two combined teams of St. Joseph-St. Elizabeth-St. Aloysius and St. Theresa and St. John the Baptist, Fort Wayne.

The season opener will be April 11 and games will be played at both St. Charles and Havenshurst.

The season will begin for both boys and girls on April 11. The girls will have seven teams in their league, which include St. Joseph-St. Elizabeth; St. John the Baptist, Fort Wayne; St.ude; St. Therese; St. Vincent; St. Charles eighth and St. Charles seventh graders.

The boys list the same schools for their league except for St. Therese and adds St. John the Baptist, New Haven.

St. Charles eighth graders won the 2005 titles in both girls and boys soccer and softball.

The season will open at Bishop Dwenger on April 17. The schools represented in this year’s league are: St. Charles, Fort Wayne; St. John the Baptist, Fort Wayne, Benoit Academy; St. John the Baptist, New Haven, and St. Rose-St. Louis; St. Joseph-St. Elizabeth; St. Joseph, Hessen Cassel; St. Jude; Queen of Angels; St. Therese-St. Aloysius; and St. Vincent.

Students recognized for academic accomplishment

LA GRANGE — Two seniors from Lakeland High School were recently selected to the 2005-06 Northeast Corner

Students recognized for academic accomplishment

LA GRANGE — Two seniors from Lakeland High School were recently selected to the 2005-06 Northeast Corner Conference All-Academic Team in recognition of their exemplary academic accomplishments.

Gloria Arend is a member of St. Joseph’s Del Bufalo Church in Rome City and will study biochemistry at Purdue.

Daniel Fox is a member of St. Joseph Church in La Grange and will study mathematical economics at the University of Dayton.

Bishop Luers student honored with volunteer service award

FORT WAYNE — Bishop Luers High School student Madeline Helser of Fort Wayne has been honored for her exemplary volunteer service with a President’s Volunteer Service Award.

The award recognizes Americans of all ages who have volunteered significant amounts of their time to serve their communities and their country.

Madeline Helser spent the last four years volunteering for six each summer at Lou Helen Bahá’í School. While there she has worked in the kitchen, gardened and as a counselor, volunteering 40 hours each week of her own time. She also volunteers, giving of oneself, serving others as Jesus did, is at the core of Catholic education. Bishop Luers High School is very proud of Madeline. She has learned what it means to help others,” said Mary Keefer, Bishop Luers High School principal.
Jerid Miller breaks new ground in drawing youth toward service and Christ

By Kay Cozad

HUNTINGTON — If you look at Sr. Peter and Paul Parish youth ministry calendar for March this year, you’ll find over 20 activities open to youth from third grade to college age. That’s quite a difference compared to the calendar two years ago when just four activities were offered in March. Jerid Miller, youth minister there, likes it that way and is planning more.

Miller, 27, converted to Catholicism in spring of 2003 and subsequently signed on as youth coordinator for Sr. Peter and Paul in October that same year. Embracing his lifelong calling to youth ministry and his new love for the rich tradition of the Catholic Church, he brings a passion to this Huntington parish that continues to enliven its youth.

“The Catholic Church is a diverse place. The cornerstone of this ministry is that people’s needs change, and we try to meet these needs with a variety of different formats,” says Miller. Several months after he began working with the established high school youth group, he developed two additional groups for those in the younger grades.

The fifth-and-sixth-grade youth group is an introduction to the youth ministry and meets twice a month in an effort to develop a sense of Catholic identity, through prayer and church teaching.

Miller believes that group activities offered to the younger children may ensure a stronger involvement in their faith development during their high school and college years.

Meeting needs of the high school and college-age youth has led Miller to establish several unique programs. A traditional Scripture study is offered each Sunday evening for the youth that focuses on relating an understanding of the Old Testament to the Gospel and the life of Jesus.

A Breakfast Club meets once each month during the week in Gollner Hall in which several parishioners volunteer to prepare biscuits and gravy for the youth who gather to socialize and pray before school.

In an effort to revitalize the customary youth group gatherings, last fall Miller established a local chapter of the Dead Theologians Society for the youth in his parish. This group, he says, is more structured than a conventional youth group and appeals “a little more to tradition.”

Between 15 and 25 members gather in the chapel of the parish hall where, in a candlelit atmosphere, they learn about the lives of saints and corresponding religious orders. Following a discussion of the relevance to their lives, the group shares intersperso prayers and a decade of the scriptural rosary. Each member, wearing the honorary hooded sweatshirt bedecked with a monogram and Latin for “Dead to the world, alive in Christ,” prays the prayer of St. Gertrude and the meeting concludes with Divine Prayers.

A time of socializing follows the meeting including sharing a meal.

The latest addition to this youth ministry is the Open Forum, which will meet once each month providing an opportunity for youth to discuss issues, such as respecting others, Catholic teaching on sexuality and others, under adult leadership guidance.

Service projects

Miller believes in the importance of youth contributing to the financial health of the parish. So in that spirit the youth groups have participated in many service projects including working concessions at the recent state wrestling championship and a farmer potato soup dinner for the parish. The group also calls on an area senior living home for Bingo and personal visits in addition to corresponding with the residents by card and letter.

Connecting the generations

Intergenerational activities are an important aspect of this growing youth ministry as well, says Miller, who works with a youth ministry team of 10 adults for guidance on the logistical issues of the ministry, such as fund raising. He remains grateful for the support of all the dedicated adult volunteers and parents involved in the ministry.

Several youth contributors assist Miller in producing a monthly newsletter, the “Catholicus,” which includes quotes, history of saints, Latin teaching, music and movie reviews and more. The publication is available in the back of the church as well as in Gollner Hall in an effort to reach all generations of the parish and will be available on the Internet soon at Catholicus.org.

Additionally, Sr. Peter and Paul Parish youth Ministry opened to all parishioners once each month in which the youth participate ushers, lectors and servers.

Seniors and families attend with the youth, with many sharing pizza together in the auditorium following Mass.

Another relatively new program for all generations is the St. Thomas Aquinas Series, which presents a speaker each month to share information on topics including icons and art, theology of the body and vocations. Miller hopes this series will “open the door to the diversity of the intellectual and devotional experience found in our beloved church.”

Audiences of all ages have enjoyed this series beginning in January.

Third through eighth grade girls have joined together with some wiser women of the parish to form the new Mother Mary’s Heart Warmers Knitting and Crocheting Group. This group meets each Saturday to knit and crochet squares in a joint effort to create blankets to be given to chosen charities. The interaction between the generations provides a venue for role modeling in a prayerful environment.

Social activities

Of course as with all youth ministries, Sr. Peter and Paul Church offers a variety of social events throughout the year. Movie nights, retreats and trips provide the youth with a venue in which to socialize with like minded students, in an attempt to “build bridges” within the community is in contact with the youth ministry directors of St. Mary Parish, Huntington, and St. Paul in Columbia City. The three plan to invite other rural parishes to come together to host joint social events with the hope that more youth will come together to take the opportunity to develop their Catholic identity and pride in their parishes.

Miller continues to work diligently to meet the needs of the area youth with the innovative programs being developed at his parish. He hopes parishes across the diocese will each continue to reach out to the youth and engage them where they are, saying, “Youth ministry can’t be afraid of the culture we live in. We have to address these kids where they’re at, not where we wish they were.”
Michiana production of ‘Jesus Christ Superstar’ benefits St. Vincent de Paul Society

B Y L I S A K O C H A N O W S K I

SOUTH BEND — “I remember being seven years old and listening to my older sister’s LP of the original musical recording,” says J. Michael Johnson, co-director of “Jesus Christ Superstar” about what sparked his interest in putting together this production in Michiana. His love for the production coupled by an article he read about this year being the 35th anniversary of “Jesus Christ Superstar” fueled co-directors J. Michael Johnson and Jeff Wilder to create a benefit performance.

Scheduled for April 7-9 at the Century Center’s Bendix Theater in downtown South Bend, Curtain Up! Theatricals are giving all proceeds from the four different shows to the St. Vincent de Paul Society of St. Joseph County, Inc.

“Back in August, J. Michael came to me stating how he read that ‘Jesus Christ Superstar’ was being offered at special rates for the 35th anniversary of the production. Since it (is) one of my favorite shows, I said I would jump into it. When the quote came back, I suggested that we stage the show as a benefit for St. Vincent’s,” says co-director Jeff Wilder. “Let’s get some donations back in our own community to benefit our own community. The cast members are all very excited and proud to be part of a production where all proceeds are going to St. Vincent’s to help those in need in our local communities.”

“Jesus Christ Superstar” is an Andrew Lloyd Webber and Tim Rice musical spectacular depicting the life of Jesus and his journey to his death on the cross. “Every production of ‘Jesus Christ Superstar’ is different and ours will be different as well,” says Wilder.

“Co-director Jeff Wilder and myself were most concerned, obviously, about what we could find to not only sing Jesus Christ, but who could portray his innocence as well,” says Johnson. “The minute Matt Ehrnsberger opened his mouth on the first night of auditions, those fears were put immediately to rest.”

“When we first looked at the show, I told J. Michael that I know of the greatest person to play Christ, but I had no idea how to get a hold of him. So the first night of auditions, in walks our Christ. He had seen the announcement in the paper, by the way he doesn’t usually read, and came down,” notes Wilder. “Divine intervention I guess.”

“Finding Buddha was a whole different case.”

“And then there’s Judas ... someone who could portray the betrayal and yet bring some sympathy to a character that, at least in my thoughts, history has given a bum rap — not to mention the fact that he sings just as much as Jesus in the show,” says Johnson. And the vocal range required for those two roles along require either a true ‘rock’ singer or a true, traditionally trained singer and this show has shown me that neither the two shall meet.”

“We needed someone who will play off and blend with Jesus’ voice. We couldn’t cast another opera singer in the role with a rock singer as Jesus. The person we have playing the role will handle the nuances of the character quite well and he is a great vocalist too,” says Wilder.

The character of Annas was the easiest person to find for both the directors.

“Kim Egendorfer is such a rare find with his pure tenor voice,” says Wilder. “That and he is looking very menacing.”

“I hope all audiences come away entertained, and amazed by the talent level of the actors, actresses, dancers and musicians we actually have right here in our community — we don’t always need to bus and truck in talent,” says Johnson of his hopes for the perception of the production. “Sometimes we forget to appreciate what we actually have growing in our own back yard.”

Wilder hopes that people not only enjoy the production but feel good proving they are at a great theater that is giving back to the community.

Performances are scheduled April 7-9, at the Century Center, Bendix Theater in downtown South Bend. Tickets cost $15 each and can be purchased at the St. Vincent de Paul Society, 3408 Ardmore Trail, or at the door the day of the show. For more information contact (574) 234-0000 extension 108.

NEW YORK (ONS) — Following is a recent capsule review issued by the U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting.

“The Big Question” (THINKfilm)

“Curious documentary in which filmmakers Francesco Cabras and Alberto Molinari pose several direct questions to fellow cast and crew members on the set of ‘The Passion of the Christ’ — Mel Gibson among them — about their personal religious beliefs, eliciting responses both poignant and pretentious from a diversity of creeds as well as from agnostics and atheists. Cleverly shot using the ancient Southern Italian town where Gibson’s movie was shot as a backdrop, and with many of the respondents in full biblical costume, the film works for the most part, despite consisting of little more than people candidly discussing their ideas of the divine, interspersed with artsy images of a dog wandering the landscape. Subtitled. A brief drug reference. The USCBB Office for Film & Broadcasting classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13.

“Inside Man” (Universal)

Crime drama about a New York City police detective (Denzel Washington) who matches wits with a cunning armed robber (Clive Owen) holding hostages captive in The Wall Street Bank. While a politically connected power broker (Jodie Foster) hired by the bank’s owner (Christopher Plummer) muddles negotiations in trying to keep an incriminating secret buried in the bank’s vault. Secretly written with nods to “Dog Day Afternoon” and just the right amount of humor, director Spike Lee’s film has an interesting spin on the heist genre while exploring themes of race and corruption, resulting in an intelligent caper that can be enjoyed on several levels, despite a morally ambiguous ending. The USCBB Office for Film & Broadcasting classification is L — limited adult audience, films whose problematic content many adults would find troubling. The Motion Picture Association of America rating is R — restricted.

“Ionesco Jim” (FC)

Depressed young man (Casey Affleck) goes back to his Indiana home to live with his overly doting mother (Mary Kay Place), distant father (Seymour Cassel) and con-fused brother (Kevin Corrigan), falls for a single mother (Liv Tyler), and ultimately comes to a better understanding of himself and those around him. Director Steve Biederman’s film is a slow and meandering, and its true-life canard won’t appeal to all tastes, but the central protagonist develops as a person, and the overall message of accepting life for what it is, not what you want it to be, is a good one. Film’s perceptive realism of honesty, and meandering, and its true-life canard won’t appeal to all tastes, but the central protagonist develops as a person, and the overall message of accepting life for what it is, not what you want it to be, is a good one. Film’s perceptive realism of honesty,
FISH FRIES
Knights plan fish fry
Fort Wayne — The Knights of Columbus 451, 661 Reed Rd., will have a fish fry on Friday, April 7, from 5 to 7:30 p.m. The cost is $6 for adults, $3 for children 12 and under. Fish, two sides and beverage are included.

Fish fry at St. John New Haven — The Holy Name Society of St. John the Baptist Parish will have a fish fry on Friday, March 31, from 4 to 7 p.m. Adults $6.50, children 5-12 $3.50, children under 5 free.

Knights plan fish fry Granger — The Knights of Columbus 4263 will have an all-you-can-eat fish fry on Friday, March 31, from 4 to 7 p.m. at St. Pius X Church. Adults $7, children $3.75 and children under 3 free.

St. Henry hosts fish fry Fort Wayne — St. Henry Parish will host a fish fry on Friday, March 31, from 4 to 7:30 p.m. at St. Henry Parish. Adults $7, seniors $6.50, children (6-11) $5.50, children under 3 free.

Drive through fish dinner New Haven — St. Louis Academy seventh and eighth graders will host a drive-through fish dinner on Friday, March 31, from 4 to 7 p.m. Cost per meal is $6.50.

Knights plan fish fry South Bend — The Knights of Columbus 4263 will have an all-you-can-eat fish fry on Friday, March 31, from 4 to 7 p.m. Cost per meal is $6.50. Advance tickets are available after April 10 by calling (260) 318-0262 or reserving a table. Proceeds will benefit the Genevieve and Joseph Gallo Scholarship Fund.

Live chalk drawing Fort Wayne — Queen of Angels Parish will host Mary Hilger for a chalk drawing workshop on Friday, April 14, at 6 p.m. Stations of the Cross will follow at 7 p.m.

Bishop Luers Marketing Committee sponsors chicken dinner Fort Wayne — Bishop Luers High School marketing committee will sponsor a Northern chicken dinner at the Jefferson Pointe Wal-Mart on Saturday, April 29, from 10 a.m. to 2 p.m. Dinners are $6.50. Advance tickets are available after April 10 by calling (260) 749-8103 or by calling (260) 526-3004 on the day of the sale. Proceeds benefit the Luers Marketing Committee.

Christ Child Society have garage sale South Bend — The Christ Child Society will have a garage sale on Thursday, May 4, from 8 a.m. to 2 p.m. at St. Hedwig Memorial Center, Scott Street at Western Avenue. Sale includes clothes, books, household items, collectibles and more. Proceeds are used to cloth children in need in St. Joseph County.

Pilgrimage to EWTN Fort Wayne — A pilgrimage to Our Lady of the Angels Monastery in Irondequo, Ala., will be May 15-19. Pilgrims will attend the Wednesday evening live show and visit Mother Angelica’s Shrine of the Most Blessed Mother of God. Breakfast begins at $215. Several priests will be in attendance. For information call (260) 639-3788.

Center for Hospice to Offer Living With Loss Groups The Center for Hospice and Palliative Care, Inc. will begin two Living With Loss Groups at its Plymouth office, 112 South Center St., in April. The first group will begin on Tuesday, April 4, from 2:30 to 4:30 p.m., and the second group will begin on Tuesday, April 25, from 6:30 to 8:30 p.m. The groups will meet for eight weeks. A children’s grief support group will begin on Thursday, April 6, from 6 to 7:15 p.m. at its Life Transitions Care Center, 23 E. Coach Dr., Mishawaka. The group is for children, ages 6 to 12, who are dealing with the death of someone close to them. Both education and emotional support will be offered through out this six week group. A grieving parents support group on Tuesday, April 4, from 6:30 to 8:30 p.m. at its South Bend office, 111 Sunnybrook Ct. This group provides education and emotional support to parents dealing with the death of a child of any age regardless of the circumstances. Registration is requested by calling (574) 935-4511 or (800) 774-2784.

Jesus Christ Superstar South Bend — The musical “Jesus Christ Superstar,” presented by Curtain Up! Theatricals will have four performances at the Century Center, Bendix Theater on Friday, April 7, at 8 p.m.; Saturday, April 8, at 2 and 8 p.m.; and Sunday, April 9, at 2 p.m. Tickets cost $15 each and are available at the St. Vincent de Paul Soup Kitchen Thrift Store, 3408 Ardmore Trail, or Curtain Up! Theatricals, 1114 N. Michigan St. or by phone. For information call (219) 234-6000.

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

Lenten Day of Reflection Kendallville — Immaculate Conception Parish will host a Day of Reflection for Harvest House and the Elkhart Deanery of the DCCW on Thursday, April 6. The day begins at 9 a.m. with prayer time and will be followed by Father Daryl Rybicki speaking on reconciliation. Lunch is included and there will be time for reflection, reconciliation and end with Mass. Reservations are needed to (260) 347-4045. There is no charge.

MISC. HAPPENINGS
Roses sponsored bake sale South Bend — St. Hedwig and St. Patrick Rosary Society will have an Easter bake sale on Palm Sunday weekend. Lamb cakes, coffee cakes and doughnuts will be offered after all Masses on Saturday and Sunday, April 8 and 9.

Anniversary Mass for Our Lady of Guadalupe Society South Bend — St. Adalbert Parish will celebrate a 28 year anniversary with Mass at 3 p.m. at St. Adalbert with a potluck dinner to follow at St. Casimir Hall.

Spaghetti dinner sponsored by knights South Bend — The Knights of Columbus 5570 is sponsoring an all-you-can-eat spaghetti dinner on Thursday, April 6, from 4 to 6 p.m. Adults $6, children ages 5 to 12 $2.50. Dinner includes spaghetti, salad, bread and desserts. The council is located at 5202 Linden Ave., one block east of Mayflower Road.

Class reunions planned Fort Wayne — An all-alumni class reunion for Central Catholic High School (CCHS) will be held Saturday, June 24, at the Allen County War Memorial Coliseum. For information contact the CCSH Alumni Office at (260) 417-7466. Individual class reunions scheduled include: The class of ’46 Aug. 18 at Half’s Guest House, ’51 Nov. 14 at Gogol Recipes Hall, ’56 Oct. 7 at Fort Wayne Country Club, ’61 Sept. 23 at the Grand Valley Center and ’71 Aug. 19 at the Marriott Inn.

Sisters’ auxiliary bake sale planned South Bend — St. Adalbert Sisters’ auxiliary bake sale will be Saturday, April 8, from 8 a.m. to 3 p.m. in the Heritage Center. Lamb cakes, sweet-sour cabbage and baked goods for Easter will be available. Lamb cakes may be prepaid and ordered by calling (574) 288-7508.

Rummage sale Kendallville — Immaculate Conception Parish, corner of Oak and Diamond streets, will have a rummage sale Friday, March 31, from 9 a.m. to 6 p.m., Saturday, April 1, from 9 to 11:30 a.m. $1.50 bag sale on Saturday.

Bishop Luers holds driver’s education classes Fort Wayne — Bishop Luers High School will be accepting students for the Driver’s Educational Program, Classroom session dates are June 5-16, from 8 to 11 a.m. The driving portion will be set up for June and July. Cost for Luers’ students is $250 (includes road test), all others $365 (includes road test). To register, or for more information, call Bishop Luers High School, (260) 456-2161.

Dinner theatre Avilla — St. Mary Parish will have a dinner theatre on Saturday, April 11, 6 p.m. in the school hall. Tickets are $10 for a single and $20 for a couple. Dinner includes a buffet, bread sticks, side dishes and a dessert bar. A cash bar will be available. Entertainment will include a stand-up comedian, talent from the parish, and a DJ with dancing. Call Mike Hudecek at (260) 318-0266 for information or to reserve tickets.

DONATIONS
St. Vincent de Paul needs your help South Bend — The St. Vincent de Paul Society of St. Joseph County is in need of donations and monetary contributions. Large items will be picked up. Call the office at (219) 234-6000 for information.

St. Vincent de Paul needs your help Fort Wayne — The St. Vincent de Paul Society of Allen County is in need of donations. Monetary contributions are always appreciated. The St. Vincent de Paul Society accepts cars, trucks and vans. Donations can be dropped off Monday through Friday at 1600 S. Calhoun from 9 a.m. to 5 p.m. or Saturdays from 9 a.m. to 4 p.m. Call (260) 456-3561 for pick-up information. Large items will be picked up.

Mustard Seed Furniture Bank can use your donations Fort Wayne — The Mustard Seed Furniture Bank is in need of furniture. Donations may be picked up by calling (260) 471-5802. The Mustard Seed is dedicated to providing household furnishings to those in need.
and know that with the love of the prince of the apostles your love for the church will be reinforced.”

Among the most applauded of the new cardinals at the Mass were Polish Cardinal Stanislaw Dziwisz of Krakow, Pope John Paul II’s longtime personal secretary, and Chinese Cardinal Joseph Zen Ze-kiun of Hong Kong.

After the ring Mass, Pope Benedict served a lunch for the new cardinals and the 140 other members of the College of Cardinals who came to the Vatican for a March 23 meeting with the pope and for the two days of ceremonies for his new peers.

They followed the consistory, all of the new cardinals were supported by groups of family, friends and the faithful, who cheered and waved flags when their cardinal went forward to kneel at the pope’s feet.

Among the Boston pilgrims in the square March 24 was Frank Woodward, who said Cardinal O’Malley “has had a calming influence” on the Boston Archdiocese in the wake of the clerical sex abuse scandal.

Another Boston pilgrim, Nancy Mandamiris, who said, “It was very, very humble, holy man.” She said she hoped that the elevation of Cardinal O’Malley to the College of Cardinals would mark “a new beginning” for the Boston Archdiocese.

Cardinal Zen was cheered by some 300 Chinese Catholics who gathered at the Vatican from around the world. The group included 100 clergy and nuns from mainland China studying in Rome, reported UCA News, an Asian church news agency. The delegation from Hong Kong numbered 141 people, including the cardinal’s oldest and youngest sisters, the agency added.

During the March 24 ceremony a special prayer was offered in Chinese “for all those who still suffer because of their Christian faith.”

The crowd prayed that “in prayer they would experience the certainty of communion with the whole church and that one day they will harvest in joy that which they have sown in patience and love for long years.”

A 60-member group from the Archdiocese of Los Angeles was in reality an expanded version of a pilgrimage from St. Anthony Parish in Long Beach, the home parish of Cardinal Levada.

The core of the group was composed of eight of his high school classmates, including his successor as archbishop of San Francisco, Archbishop George H. Niederer. Another group of Cardinal Levada supporters came from Portland, Ore., where he served as archbishop, 1986-1995.

Todd Cooper, a 34-year-old member of the church will be reinforced.”

Pope Benedict to the College
dated of Washington said the cardinals “are the core of the group was composed of eight of his high school classmates, including his successor as archbishop of San Francisco, Archbishop George H. Niederer. Another group of Cardinal Levada supporters came from Portland, Ore., where he served as archbishop, 1986-1995. Todd Cooper, a 34-year-old member of the Chicago Society of St. Pius X.

There was no formal agenda, but in the hours that followed, the cardinals were mentioned three specific concerns for discussion, according to a Vatican press statement:

• “The condition of retired bishops.”
• “Questions connected with the dialogue between the church and Islam.”

The pope invited the cardinals to raise issues of their own. Given the time constraints, global poverty was the only other topic that generated discussion. The discussion, cardinals told Catholic News Service.

In the morning session, several cardinals spoke about recent Vatican efforts to reconcile with the followers of the late Archbishop Lefebvre, Cardinal Darío Castrillon Hoyos, head of the Congregation for Clergy, described in broad terms his recent efforts to bring the Lefebvrites back into communion with the church.

The comments were varied, with some questioning the terms on which such a reconciliation could and should occur. More than one cardinal reportedly questioned the idea of granting personal prelature status to the Lefebvre’s Society of St. Pius X.

In an interview with CNS, Cardinal Theodore E. McCarrick of Washington said the cardinals were in favor of reconciliation, but that no definitive consensus emerged on how to do it. There was a strong sense that an eventual agreement must bring real unity, he said.

“We all feel certainly that there is one faith and one church, and we all want to avoid having two churches and two faiths,” Cardinal McCarrick said.

Cardinal Wilfrid F. Napier of Durban, South Africa, told CNS that he did not think the pope was looking for a “yes or no” response from the cardinals on the Lefebvrites.

For one thing, Cardinal Napier said, the situation among Lefebvrites is so different in various parts of the world that a thorough investigation would probably be needed before any global solution is reached.

Another topic raised by the pope was the possibility of an enhanced role in the church for retired bishops.

As one cardinal explained to CNS, bishops have a triple office of teaching, sanctifying and governing, and the question is how those gifts can be best used for the church, even among retired bishops.

One bishop suggested raising the retirement age from the current limit of 75 years.

Cardinal McCarrick said the discussion on Islam reflected the shared recognition that “somehow we’ve got to relate to Islam, because it’s such a major force in the world.”

“I think (the pope) is concerned that fundamentalist Islam is hostile to every other faith. That’s a concern of all of us and was brought up by a number of us,” Cardinal McCarrick said.

He said participants were worried about the fate of Christian minorities in some Muslim countries.

In his own remarks to the assembly, the cardinal said he stressed the need to encourage moderate Islamic leaders to “speak out and proclaim an Islam which is tolerant and able to work with others.”

Others said that, while interfaith dialogue was important, perhaps more important right now is a “masterful and precise summary of their discussions.”

“I think he was pleased with it,” Cardinal McCarrick said. “He was very impressed. We have such a brilliant Holy Father.”

New York Cardinal Edward M. Egan described the talks as “worthwhile and helpful.”

“The Holy Father spoke, but mainly let the cardinals who stood up speak,” Cardinal Egan said. Others said the pope at times encouraged comments from cardinals from different geographical areas, making sure that no region was left out of the discussion.

“The atmosphere was very friendly and offered many opportunities for interaction with the cardinals,” said Cardinal William H. Keeler of Baltimore.

It was the pope’s idea to convene the meeting, and Vatican sources said it signaled a strong advisory role for the world’s cardinals under the new pontificate.

Cardinal Angelo Sodano, dean of the College of Cardinals, opened the encounter by thanking the pontiff for seeking their advice on “the great pastoral challenges of the present hour.”

“The convocation of the present consistory reveals to us how much importance Your Holiness attributes to the College of Cardinals,” Cardinal Sodano said.

The first part of the meeting, including 20 morning prayers, was broadcast in a live feed to journalists. At the end of his remarks, Cardinal Sodano said the pope would list a few primary themes; when it was the pope’s turn to speak, the live feed was cut.

For many cardinals, the meeting was a reunion of sorts, evoking their daily encounters ahead of the conclave last April. Cardinal Joseph Ratzinger — the future pope — presided over those meetings, too.

When the cardinals began milling into the synod hall before a.m., they were each handed a green folder that contained a prayer book, notepaper, applications for permission to speak and two lists of cardinals — one alphabetical, the other by seniority.

Before taking seats, the cardinals warmly greeted each other and chatted informally. They rose and applauded the pope when he entered the room at room 30, then recited prayers together.

Pope, cardinals discuss issues, including dialogue with Islam

BY JOHN THAVIS

VATICAN CITY (CNS) — Pope Benedict XVI and most of the world’s cardinals sat down for closed-door discussions on a number of administrative and pastoral questions, including dialogue with Islam.

The pope presided over the day of reflection and prayer March 23, the day before he was to hold a public consistory to induct 15 new cardinals. The cardinals-to-be, dressed in bishops’ purple, were also invited to the meeting in the Vatican’s synod hall.

There was no formal agenda, but in the hours that followed, the cardinals were mentioned three specific concerns for discussion, according to a Vatican press statement:

• “The condition of retired bishops.”
• “Questions connected with the dialogue between the church and Islam.”

Pope Benedict XVI and most of the world’s cardinals meet at the Vatican March 23 for a closed-door discussion on administrative and pastoral issues, including dialogue with Islam.