

TODAY'S CATHOLIC

Immigration reform brings Fort Wayne community to the streets

BY TIM JOHNSON

FORT WAYNE — More than 5,000 people took to the streets in downtown Fort Wayne on April 2 to rally for the just immigration reform law. The rally, sponsored by the Hispanic Leadership Coalition of Northeast Indiana, Inc. (HLCNI), had the purpose to raise awareness about the immigration reform issue in the local context, according to Max U. Montesino, HLCNI president and an associate professor of organizational leadership and supervision at Indiana-Purdue Universities at Fort Wayne (IPFW).

Montesino added the purpose of the rally was “to protest xenophobic legislation passed by the House of Representatives (the situation changed this week with discussion that took place in the U.S. Senate); to call for more humane and solid immigration reform that protects our country against ‘real terrorists’; and to support legislation projects already submitted by some Senators that address comprehensive immigration reform.”

Montesino told *Today's Catholic*, “HLCNI believes that law HR 4437 — already approved by the House of Representatives — and others being considered by the Senate are only punitive to the immigrant, without any real solution to the immigration crisis we face today. They make matters worse, affecting documented and undocumented people.”

On March 27, the U.S. Senate Judiciary Committee passed the Comprehensive Immigration Reform Act of 2006. The committee-passed bill includes a pathway to legal state and citizenship for undocumented immigrants, guest worker programs and a pathway to citizenship and protection from being charged with

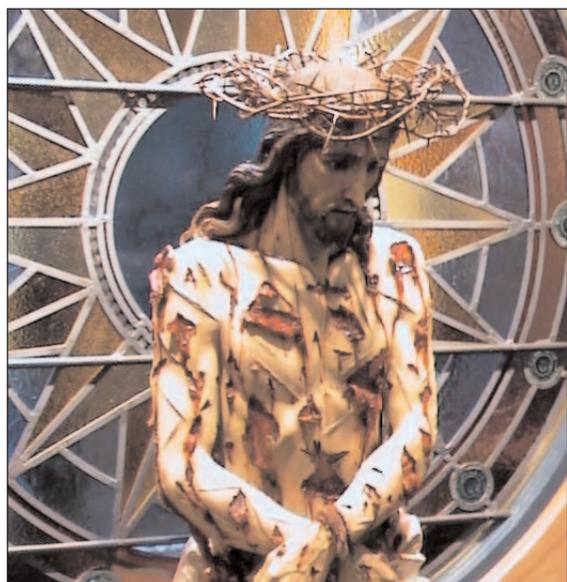
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TIM JOHNSON

Bishop John M. D'Arcy offered a blessing outside of St. Patrick Church in Fort Wayne at the beginning of the just immigration reform march and rally. The bishop and Father John Overmyer, St. Patrick pastor, joined thousands of Latino, white, African American and others on a march April 2 from St. Patrick Church to the Allen County Courthouse. Bishop D'Arcy is the son of Irish immigrant parents.

REMEMBERING GOOD FRIDAY



TIM JOHNSON

The statue of Jesus located in the Cathedral Museum in the Archbishop Noll Catholic Center in Fort Wayne depicts the scourging by the Roman soldiers.

‘Where are you going? What are you doing?’

Young adults gather for annual retreat

BY DON CLEMMER

SYRACUSE — Father Jim Shafer made it quite clear in his series of talks at the annual Bishop's Retreat that the Eucharist is the richest, most complex mystery in Catholicism and that a person could spend a lifetime exploring and describing it. But he only took a weekend. And the approximately 120 young adults who had gathered at the luxurious Oakwood Inn from across and beyond the Diocese of Fort Wayne-South Bend happily followed him as he looked at dimensions of the sacrament including unity, love, sacrifice, thanksgiving and mission.

“Father Jim has quite a spiritual depth without being ‘heavy,’” noted Sister Jacinta Krecek, OSF, one of the retreat coordina-

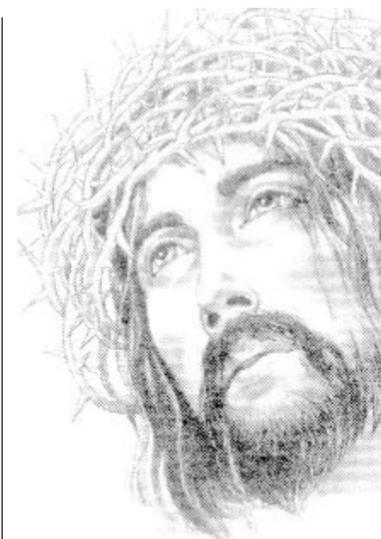
tors, of Father Shafer's talks. “His love for Jesus in the Eucharist and his joy in life shines through.”

“He's such a great speaker, especially on the Eucharist,” said Mark Landrigan, Indiana-Purdue Universities at Fort Wayne (IPFW) student and St. Elizabeth Ann Seton parishioner of his pastor's work on the retreat.

“I've never heard Emmaus described as our own search for God and our own emotional state clouding over our vision of Christ and knowing that he's here with us,” said Jessica Andrusiak, a native of Grand Rapids, Mich., and student at Saint Mary's College, Notre Dame. Father Shafer had noted that the story of Emmaus was symbolic for the fact that the disciples were walking away from Jerusalem and Christ when the risen Lord approached them and asked where they were going.

The questions of “Where are you going?” and “What are you doing?”

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Diocesan offices will be closed Good Friday, April 14

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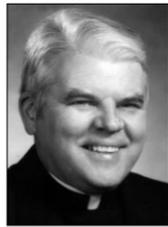
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Meeting, mission, retreat and march bring variety to the week



NEWS & NOTES

BISHOP JOHN M. D'ARCY

A week like no other

In a way, I suppose that can be said of any week. No week or no day is the same. Well into my 50th year as a priest, it is still true, and I believe most priests would agree with me. No day is the same. It is part of the joy and fascination of this life.

I spent Thursday with our Priests' Council seeking their advice on a number of matters. How can we foster vocations to the priesthood and the consecrated life as part of the observance of our sesquicentennial anniversary? Secondly, we looked at holy Communion services outside of Mass on weekdays. Thank God, we never have to do it on Sunday.

Father Mark Gurtner, who has completed his studies in canon law, has been very helpful in sharing with us a new admonition from the Holy See in a document called, "Redemptionis Sacramentum." Here it indicates that the bishop should only rarely, and with special conditions, give permission for holy Communion outside of Mass on a weekday. So, we are working to bring our diocese into full communion and compliance with this directive. Not that we have Communion services very often. In fact, they are rare in our diocese. But, we also want to instruct our people as to why this should be rare on weekdays. We all need to see that the Mass is a eucharistic action, and Mass must always be the normal way to receive holy Communion, except, of course, in the case of the ill and the dying. We also needed to discuss some financial matters at the council meeting.

Following another meeting with a small group of priests, I headed south on Route 15 from Sacred Heart Parish, Warsaw, where we were meeting, toward the lovely, Indiana town of Wabash and the marvelous parish of St. Bernard to complete a parish mission. After a stop at a local Burger King for a chicken sandwich, I arrived at St. Bernard in plenty of time.

Closing mission

The beautiful country church was almost full. They had had four exceptional nights with wonderful preaching. There was great enthusiasm among the people. They told me that three priests had heard confessions the night before, and there were long lines for each priest. It was a joy to preach there and to see the wonderful spirit. The pastor is Father Sextus Don, a Salesian priest. This is the congregation founded under the great St. John Bosco, noted for his work with young people. Father Sextus comes to us from faraway Sri Lanka, which was hurt so much by the tsunami. "He has made us understand the universal church, and he has

broadened our outlook," said one parishioner. The people also spoke about the spirit of reverence and the sound instruction they receive from him.

There is also much enthusiasm and gratitude for Sister Marilyn Ellert, OSF. Sister has been principal at St. Bernard School, Wabash. I can recall not many years ago when many were asking if this parish school should continue. Through the hard work Sister Marilyn, Father Sextus and many parishioners, the numbers have increased so that, in kindergarten, preschool and early grades, the numbers are higher than perhaps they have been in years. Much credit to Sister Marilyn. They have added a grade, so now they have six grades in all.

A Catholic school in a small town like Wabash, which may be 10 percent Catholic, is very important. A number of children from other traditions attend the school. It is held in high esteem in the community.

Home then through the night on Route 24 to Fort Wayne after a very special day.

Youth retreat

I believe this is the 21st successive year in which we have had a weekend retreat for young people. Coordinated by Linda Furge and various people from our Young Adult and Campus Ministry Office, it is a special time. Toward the close, I said, "Linda, it never gets old."

I followed my usual procedure of arriving on Saturday afternoon at Oakwood Inn, near Syracuse. It's a marvelous place, right

This legislation would send
11 million Hispanics
back to Mexico and would
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or give them employment.

on the lake. This year, for the second time, Father James Shafer, pastor of St. Elizabeth Ann Seton Parish, Fort Wayne, was the preacher. Both the staff and the young people, 130 in all, were thrilled with his presentations, centered around the holy Eucharist. Indeed, the theme of the retreat was "Gift and Mystery: the Eucharist in Our Life." Father Shafer's presentations were very enriching for the young people.

In the afternoon, I took part in the question-and-answer period and, in the evening, preached at the penance service, as I did at Mass the next day. About 10 priests came from across the diocese after a busy day to help with the sacrament of penance, and we all heard confessions for over an hour.

I rejoice at being close to young people and still having many opportunities to serve as a confessor through our parish missions, our high schools and young adult retreats.

And then the march

Father Jim Shafer left in midmorning to drive to West Virginia with young people from his parish. I had a shorter drive. After

picking up my box lunch, I headed to Fort Wayne with a car full of young Hispanic Catholics from South Bend following me.

At St. Patrick Church, I joined a huge crowd, estimated at 7,000, in a peaceful and joyful march, to make evident to the citizens of Fort Wayne our concern, and the concern of many Catholics, about some harsh legislation recently passed by one branch of Congress.

This legislation would send 11 million Hispanics back to Mexico and would make it a crime to assist them or give them employment. Another piece of legislation sponsored by the other branch of Congress is more balanced. Remember, many of them have children born in this country and, consequently, are United States citizens. This would legalize their parents under certain conditions. They would pay a fine and would be documented. They could stay six years as guest workers here and obtain a driver's license. If they wish, they could then begin the five-year road to becoming citizens. That is the same five-year road that my dear mother and father took after coming to this country as immigrants over 80 years ago.

It was joyful to be with these Hispanic Catholics and to march through town. We started at St. Patrick Parish, and paused in front of the Cathedral of the Immaculate Conception to pray the Hail Mary in Spanish. It was important to me to be with them, and it seemed important to them.

Why did I take part? I do not support illegality. In fact, it is the wish of our people that they be documented. They are members of our parishes. They work in our cities. I am their shepherd. I wish to stand with them in their hour of need and show my love and care, and also affirm their desire to become good citizens of this country. Indeed, many of the marchers have been citizens for many years. These are the people Christ has given to me to shepherd, and it was a joy to be with them.

What a privilege the next day to offer Mass in our Cathedral of the Immaculate Conception with a large crowd for our beloved John Paul II on the first anniversary of his going to "the house of the Father."

Holy Week

Now comes this most important week of our church year. I will follow my usual schedule with the chrism Mass on Monday night at St. Matthew Cathedral in South Bend and, on Tuesday night, at the Cathedral of the Immaculate Conception in Fort Wayne. On Thursday, I will celebrate the Holy Thursday liturgy at St. Matthew. On Friday, Saturday and Sunday, I will be at the cathedral in Fort Wayne.

We are celebrating the victory of Christ. It will be a time of prayer and of opening our hearts to his love.

I especially invite our people to some time of adoration on Holy Thursday night. I urge everyone to seek out the sacrament of penance in these days.

The Red Sox won the opener. The season has begun.

See you all next week.

Pope Benedict celebrates Mass, calls his predecessor 'rock of faith'

BY CINDY WOODEN

VATICAN CITY (CNS) — Pope John Paul II was a “rock of faith,” communicating the Gospel even when he could no longer speak and suffering racked his body, Pope Benedict XVI said, celebrating a memorial Mass for the late pope.

Just as he did a year earlier when he lay dying, Pope John Paul drew tens of thousands of people — mainly young people — to St. Peter's Square to mark the first anniversary of his death with an April 2 nighttime vigil and an April 3 evening Mass.

In his homily at the Mass, Pope Benedict said, “Those who were able to associate with him close up could almost touch that pure and solid faith of his,” a faith that also impressed huge crowds as he traveled the world.

Pope Benedict was speaking from personal experience as one of Pope John Paul's closest collabora-



A photo of the late Pope John Paul II appears with burning candles during a prayer vigil in St. Peter's Square at the Vatican April 2. Tens of thousands of pilgrims were present to remember the beloved pope on the first anniversary of his death.

CNS PHOTO/DANIELE COLARIETE, CATHOLIC PRESS PHOTO



CNS PHOTO/PETER ANDREWS, REUTERS

Boys kneel in prayer outside the birthplace of the late Pope John Paul II in Wadowice, Poland, April 2, the first anniversary of the Polish pope's death.

tors for more than two decades as head of the Congregation for the Doctrine of the Faith.

Among the dozens of cardinals concelebrating the Mass was one who knew Pope John Paul even better: Cardinal Stanislaw Dziwisz of Krakow, Poland, who served as his private secretary for almost 40 years.

Addressing some 30,000 people — including Italian actress Sofia Loren — gathered in St. Peter's Square for the Mass, Pope Benedict said his predecessor had a “convicted, strong and authentic faith, free of fear and compromise, which touched the hearts of many people,” particularly at the moment of “his agony and his death.”

On the actual anniversary of his death, April 2, some 80,000 people gathered in St. Peter's Square to recite the rosary, sing hymns and remember the vigil kept by thousands of people as the pope lay dying a year earlier.

“He continues to be in our minds and in our hearts,” Pope Benedict told the crowd gathered

for the candlelight vigil.

“He continues to communicate to us his love for God and his love for humanity,” Pope Benedict said.

A group of young Romans in the square when the pope died returned with a banner addressed to the late pope: “We are here with you. We are here to thank you.”

The banner-maker, 27-year-old Bindu Casalini, said, “There were so many moments when he made us feel important.”

“Rereading the words of John Paul, I feel he's still close. He's still important to me,” she said.

Her friend, Marco Iannotta, said: “It was like losing a member of the family. But he left us so much written down that it's like we can still dialogue with him.”

Pope Benedict knelt in the window of his studio overlooking the square, reciting the rosary with the crowd.

As the clock approached 9:37 p.m., the hour of Pope John Paul's death, the rosary concluded and Pope Benedict addressed those present and thousands of Catholics watching by satellite in Poland.

Pope Benedict said that espe-

cially in how Pope John Paul accepted his weakening physical condition and death “he gave suffering dignity and value, testifying that a person does not have worth because of his efficiency or appearance, but for his self, because he was created and loved by God.”

Jerzy Zolc of Lublin, Poland, was one of thousands of Poles who traveled to Rome to mark the anniversary by praying at the tomb of the Polish pope.

“I was here last year and when I left I wondered if I ever would come back. But I promised myself to be here on this night,” he said. Pope John Paul “showed us the way to live.”

Jay Mello of the Diocese of Fall River, Mass., was one of dozens of seminarians from the Pontifical North American College who were praying in the square when Pope John Paul died; they returned for the anniversary vigil.

“At Mass when we pray for ‘Benedict, our pope’ it still seems strange,” he said. “It seemed right to come here tonight.”

Pope John Paul, who served almost 27 years, was the only pope many of the seminarians ever knew.

Pope Benedict also dedicated his midday Angelus address April 2 to Pope John Paul.

The late pope's last hours, he said, were “a pilgrimage of faith, love and hope, which left a profound mark on the history of the church and humanity.”

“John Paul II died as he always lived, animated by the indomitable courage of faith, abandoning himself to God and entrusting himself to the Blessed Virgin Mary,” he said.

“In his last years, the Lord gradually stripped him of everything,” Pope Benedict said. “When he could no longer travel and then not walk and finally not even speak, his gesture, his proclamation was reduced to the essential: to the gift of self until the last.”

The anniversary was marked at parishes, cathedrals, concert halls and on television channels in Rome, Poland and around the world.

BISHOP D'ARCY REMEMBERS POPE JOHN PAUL'S DEVOTION TO PRAYER



TIM JOHNSON

Bishop John M. D'Arcy, at a memorial Mass held at the Cathedral of the Immaculate Conception in Fort Wayne on April 3, recalled Pope John Paul II's devotion to prayer.

Prayer was at the heart of John Paul II, the bishop told the congregation at the noon Mass. The pope's conviction to always seek and do the will of God brought him to a life of holiness. Pope John Paul II died April 2, 2005.

REFORM

CONTINUED FROM PAGE 1

“smuggling” for humanitarian organizations that provided assistance to immigrants, according to Catholic Charities USA statement.

“Fortunately, the recommendation from the Senate Judiciary Committee is a positive sign. This committee essentially said “no to the xenophobic bill passed by the House of Representatives,” Montesino added.

However, Senate Majority Leader Bill Frist (R-Tenn.) has offered his enforcement-only proposal, and the Senate will decide whether to have debate on Sen. Frist's bill or the bill passed by the Judiciary Committee, the Catholic Charities advisory added.

Such legislation, proposed by Sen. Frist, could have ramifications for church-related agencies such as Catholic Charities and even priests from the diocese who work with immigration.

Father Larry Snyder, president of Catholic Charities USA, announced in a press statement last week, “We are pleased with the progress the Senate Judiciary Committee has made proposing enacting immigration reform that not only promotes the security of our nation, but also puts undocumented workers and their families on the path to lawful permanent residence and citizenship.”

In addition to providing a pathway to legal citizenship and worker protections, the committee's draft legislation includes a “Good Samaritan” provision that will protect groups like Catholic Charities that may provide aid to illegal immigrants. “Catholic Charities USA is grateful that the senators recognize that those providing humanitarian assistance should not be subject to criminal penalties for fulfilling their mission of helping those in need,” said Father Snyder.

“If the proposal that came from

the Judiciary Committee passes, many immigrant families living in the Diocese of Fort Wayne-South Bend will have the opportunity to legalize their status, which is the main concern they face today,” said Montesino. “They would be able to come out of the shadows and claim their rightful place in our society. These are hard-working families whose only interest is to work and contribute to our economy. The other immigrants with legal status will be able to offer their compassion without fear of being criminalized.”

“But if Law HR 4437 — the one passed by the House — is not changed by the entire Senate, there will be terrible consequences for our undocumented brothers and sisters,” Montesino added. He believes the Senate will stop the House-passed bill. “If not, all of us will go to jail, because we will not stop providing support, compassion and solidarity to our undocumented brothers and sisters,” Montesino said.

Even the Fort Wayne Police, who would enforce the House bill as other police departments across the nation, would find “all the effort at improving community policing would go to waste, and that is an area in which the Fort Wayne Police Department has made tremendous progress.”

Montesino agreed that the immigration laws need to be tightened in light of 9-11.

“We need immigration reform in our country to protect us against terrorists that wish us harm. But to criminalize the immigrant community in the name of security is wrong,” Montesino said. “We need to solve the immigration problem; no doubt about it. But we do not need to penalize the hardworking Hispanic community in that process. That is exactly what law HR 4437 would do.”

“What the Senate is discussing is a comprehensive way of dealing with a problem that we have to solve,” he added.

Costs skyrocket, but clergy sex abuse cases fall sharply in 2005

BY AGOSTINO BONO

WASHINGTON (CNS) — Clergy child sex abuse allegations dramatically declined in 2005 over the previous year, but costs skyrocketed, according to the yearly audit on how the U.S. church is applying child protection policies.

Dioceses, Eastern-rite eparchies and religious communities paid out \$467 million in child sex abuse-related costs in 2005, \$309 million more than in 2004, while new credible allegations dropped by 28 percent to 783, said the audit report made public March 30.

Most of the money, \$446 million, was paid out by dioceses and eparchies, with 49 percent covered by insurance. The payouts involved many cases reported in prior years.

When added to previously released costs, the U.S. church has paid out more than \$1.3 billion on clergy sex abuse-related issues, mostly in settlements to victims, since 1950.

Besides allegations, the number of alleged victims and abusers dropped significantly.

The 783 allegations involved 777 people who said they were abused by 532 clergymen, almost all priests. Males made 81 percent of the allegations and over half of the cases occurred prior to 1980. About half of the accusers said the abuse started when they were between the ages of 10 and 14.

In 2004, there were 1,092 allegations by 1,083 people who said they were abused by 756 clergymen.

The audit also showed a drop to 88.5 percent in the percentage of participating dioceses and eparchies in full compliance in

2005 with the bishops' policies in the "Charter for the Protection of Children and Young People." In 2004, 96 percent were in full compliance.

The 2005 drop was mostly due to tighter criteria for implementing training classes in child sex abuse prevention. The other main problem area was conducting background checks on clergy, employees and volunteers.

The audit report was released at a March 30 news conference in Washington by the U.S. Conference of Catholic Bishops, the USCCB Office of Child and Youth Protection and the National Review Board composed of 13 laypeople and established by the bishops to monitor compliance with the charter.

"It is clear that the church is moving forward and will continue to move forward," said Bishop William S. Skylstad of Spokane, Wash., USCCB president, in a preface to the report.

"The clergy abuse crisis has challenged us in many ways, one of which called for a spiritual assessment of who we are as shepherds of the church," he said.

In separate cover letters to the report, Teresa Kettlekamp, executive director of the Office of Child and Youth Protection, and Patricia O'Donnell Ewers, National Review Board chairwoman, said future audits should shift from focusing on implementation to concentrating on judging the effectiveness of the programs.

At the news conference Ewers said having good policies in place is not enough if they are not carried out effectively. Among her recommendations were establishing quality standards for compliance with charter policies and pro-

viding access to personnel files.

Kettlekamp said the money spent on sex abuse issues in 2005 may well have been a record for one year.

A lot of cases were settled last year involving large sums of money, she said.

The diocesan audits were done by the Gavin Group of Boston and the statistics on costs and new allegations were compiled by the Center for Applied Research in the Apostolate, known as CARA, at Georgetown University in Washington.

The report said 191 of the 195 U.S. dioceses and eparchies participated in the audit. The Diocese of Lincoln, Neb., and the Melkite Eparchy of Newton, Mass., refused to participate, it said.

At the news conference, Bishop Skylstad said that aside from the power of persuasion he had no authority to force a bishop to participate in the audit process.

The Archdiocese of New Orleans and the Diocese of Beaumont, Texas, were exempted because of the damage they suffered in hurricanes Katrina and Rita, the report added.

For the CARA statistics, 94 percent of the dioceses and eparchies responded and 67 percent of the 221 religious communities responded.

The report said 22 dioceses were noncompliant with at least one of the 17 articles in the charter. Of these, 21 were noncompliant in implementing sex abuse prevention education and five failed regarding background checks. The Armenian Exarchate of the United States, based in Brooklyn, N.Y., was noncompliant with five articles, more than any other diocese or eparchy.

Regarding allegations deemed credible when made, 695 were against 463 diocesan clergy with one-third involving a clergyman who had no prior allegations against him.

Of the allegations against diocesan clergy, 90 percent were still deemed credible at the end of the year. More than half of the allegations were made against clergymen who were dead, missing or already removed from ministry.

For clergy in religious orders, new allegations declined by 55 percent since 2004 and the number of alleged offenders dropped by 49 percent. In 2005 there were 87 people making 88 allegations against 69 religious clergymen.

Most of the diocesan noncompliance involved training classes in child sex abuse prevention for clergy, lay employees, volunteers and children in church programs. The number of dioceses that were

found noncompliant in this area jumped to 21 from 7 for 2004.

This reflected a stricter 2005 criteria requiring dioceses to complete training by the end of the year. In 2004, dioceses were compliant if they had selected and scheduled training even if the classes had not been completed.

Overall, dioceses significantly upped the number of people trained in 2005 in child sex abuse prevention.

Almost 95 percent of the 7.7 million people needing training in 2005 received it, said the report.

Five dioceses were found noncompliant regarding background checks on clergy, employees and volunteers, the same as in 2005.

Volunteers form the largest group of adults needing background checks and one of the problems involves how to deal with volunteers who are illegal immigrants, said the report.

Number of priests accused of child sex abuse decreasing, says study

BY AGOSTINO BONO

WASHINGTON (CNS) — Although child sex abuse allegations against Catholic clergy may continue, there is a marked decrease in the number of cases that have occurred in recent years, said a report by the John Jay College of Criminal Justice in New York.

Most of the recent allegations concern events that took place decades ago, it said in a supplemental report to its mammoth study of the nature and scope of the U.S. clergy sex abuse crisis.

The original study, covering the years 1950-2002, was released in 2004 and commissioned by the U.S. bishops' National Review Board. The supplemental study contained further analysis of the same data and was released in Washington March 30 along with the 2005 audit of how the U.S. church is applying its sex abuse prevention policies.

"The decrease in sexual abuse cases is a true representation of the overall phenomenon," said the John Jay supplemental report.

"Even if more cases are reported, they will be based primarily on abuse that occurred years before," it said.

A major reason for this is that people often have been waiting for many years before reporting abuse by a clergyman, it said.

The conclusion was based on an analysis of abuse reports made during selected years, including 2002, in the initial study.

The analysis established a stable trend, said the report.

At the news conference releasing the report, Karen Terry, John Jay principal investigator, said there was a significant decline in child sex abuse cases after 1985 and "an even more significant" drop after 1993.

Margaret Smith, data analyst for the study, said the spike in clergy sex abuse cases in the 1970s and 1980s paralleled a spike in the general society in child maltreatment and other "socially deviant" activities such as crime and drug use.

The initial study said 4,392 clergymen, almost all priests, were accused of abuse by 10,667 people during the 1950-2002 period. It said 75 percent of the abuse incidents occurred during the 1960-84 period.

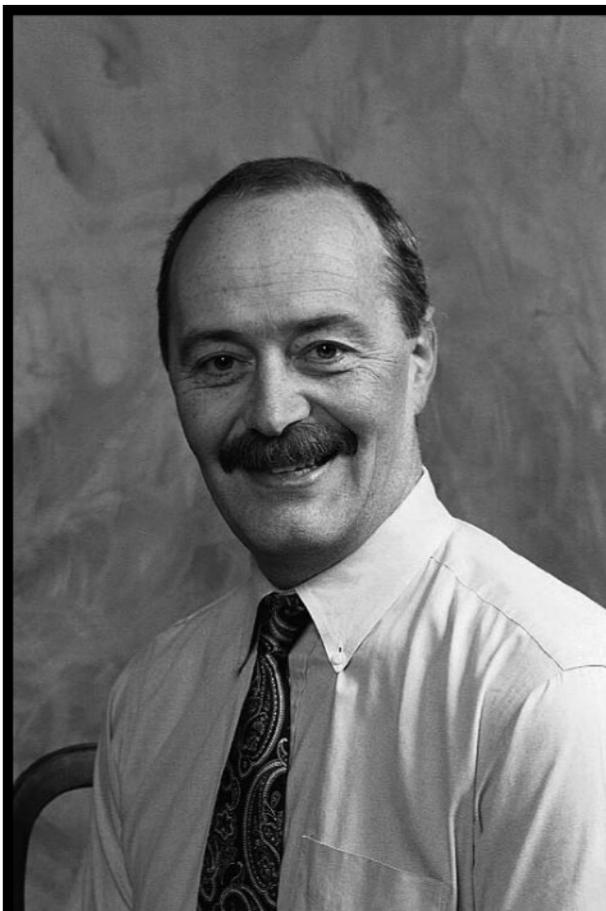
The separate 2005 audit report released March 30 said more than half of the 783 allegations reported last year occurred before 1980.

The John Jay supplemental study said dioceses taking "prompt and decisive action" after receiving reports of sex abuse "were able to limit the extent of the problem of sexual abuse by clergy."

Dioceses responding promptly reported a lower average number of abusive clergy, a shorter average duration of abuse per clergyman and a lower average percentage of explicit sexual acts, said the report.

"For those dioceses and religious institutions with 15 or more priests with allegations, increased

JOHN JAY, PAGE 5



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

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St. Peter Food Bank finds new home

BY KAY COZAD

FORT WAYNE — The first weekend in April was one of celebration for those at St. Peter Parish in Fort Wayne. Following the April 2 Sunday morning Mass, Father Phil Widmann, pastor of St. Peter, invited the congregation to join him in dedicating the parish St. Vincent de Paul Society food bank's new home. An informal gathering at the food bank took place following the Saturday evening Mass on April 1 as well.

An enthusiastic crowd gathered with Father Widmann and the St. Vincent de Paul Society volunteers who staff the food bank inside the house located at 510 E. DeWald St. between the church and the new pavilion dedicated only last year. A sample display of food donations complimented the reception tables that held coffee and pastries for those in attendance. Father Widmann blessed the house and those who would minister there with peace and God's love. Scripture readings and intercessory prayers were shared by the crowd with fellowship and informal tours following the pastor's blessing of the rooms with holy water.

The house, originally a single family residence, was gifted to St. Peter Church years ago after the death of its owner. Once converted into a convent, it became home to several sisters of different religious orders serving in Fort Wayne, including the Poor Handmaids of Jesus Christ and Our Lady of Victory Missionary. Following the sisters' stay, Father Eugene Koers used the house as his residence until his death in November of 2005.

The food bank, originally created by women of the St. Vincent de Paul Society, has served the parish and surrounding community since 1945. What began as a small food bank staffed by volunteers was located in the basement of the church and served five families a month. It has since grown to serve over 40 families each week due to the fall in local economy and the closing of neighboring St. Andrew Parish and their food ministry.

From the basement, the food bank moved to the church boiler room and eventually on to a stall

in the parish garage. When the house on DeWald St. became empty, Father Widmann agreed to relocate the food bank there.

According to St. Vincent de Paul Society president, Tom Haley, the house provides more room and a homelike atmosphere for the visitors they serve. "It's uplifting here. We went from the basement to this house. Now we have so much room. It's like having a home of your own!"

The front rooms house the areas in which volunteers organize and bag the food, paper and cleaning goods for the food bank. Each bag contains items worth over \$30. Visitors enter the back of the house in a warm, inviting room where they sign in.

St. Vincent de Paul Society treasurer, Jeanne Lubomirski, says, "It's nicer here. We can speak to the people who come in, whereas before it was hard to connect to them. Now they can sit and talk to each other, too."

The upstairs rooms have been converted into office and meeting space for the food bank. Construction is underway on a private chapel as well.

The food bank is supported solely by contributions collected monthly during Mass at St. Peter. Haley, Lubomirski and others are considered bargain hunters as they search the city for sales on items they purchase for the visitors of the food bank.

St. Peter pastoral associate Tony Henry says this move is taking the food bank in the right direction. "This house was a Gospel opportunity to invite the visitors into a homier pastoral setting. They find it comforting. It helps them know we care about them."

Entering their fourth week of service from the new location, Jo Finton, secretary of the society, who greets the visitors for sign in, says, "Every week we're serving more and more people. There is a great need here and those who come are grateful."

Volunteer JoAnne Amstutz agrees, saying, "They're not greedy, they're needy. They care about each other here. It's community."

Father Widmann, pleased with the move, says, "The move has pumped new life into the operation. They (St. Vincent de Paul Society) have lots of plans."



This house is now home to the parish food bank supported and staffed by St. Vincent de Paul volunteers. The food bank receives visitors every Thursday from 1-2 p.m. in a roomy and more homelike atmosphere.

The St. Peter food bank is open every Thursday from 1-2 p.m. for those needing assistance from the area. Visitors are required to sign in and may receive food goods two times each month.



PHOTOS BY KAY COZAD

Father Phil Widmann, pastor of St. Peter Parish, is joined by a standing-room-only crowd at the dedication of the new home to its St. Vincent de Paul Society food bank, located adjacent to the church at 510 E. DeWald St. in Fort Wayne.

The Novena to The Divine Mercy

On Good Friday, 1937, Jesus requested that St. Faustina make a special novena before the Feast of Mercy, from Good Friday through the following Saturday. He, Himself, dictated the intentions for each day. By means of a specific prayer she was to bring to His heart a different group of souls each day and thus immerse them in the ocean of His mercy, begging the Father - on the strength of Jesus' passion - for graces for them.

(See diary of St. Faustina, 1209)

Prayers for the Novena

(Diary, 1209-1229)

The novena and chaplet is said on the rosary.

Begin with the three beads each day your intentions with the soul is read.

It is greatly recommended that the following novena intentions and prayers be said together with the Chaplet of Divine Mercy, since Our Lord specifically asked for a novena of Chaplets, especially before the Feast of Mercy.

First Day

"Today bring to Me all mankind, especially all sinners, and immerse them in the ocean of my mercy."

Second Day

"Today bring to Me the souls of Priests and Religious, and immerse them in My unfathomable mercy."

Third Day

"Today bring to Me all devout and faithful souls, and immerse them in the ocean of My mercy."

Fourth Day

"Today bring to Me those who do not believe in God and those who do not yet know Me."

Fifth Day

"Today bring to Me the souls of those who have separated themselves from My Church, and immerse them in the ocean of My mercy."

Sixth Day

"Today bring to Me the meek and humble souls and the souls of little children and immerse them in My mercy."

Seventh Day

"Today bring to Me the souls who especially venerate and glorify My mercy, and immerse them in My mercy."

Eighth Day

"Today bring to Me the souls who are detained in purgatory, and immerse them in the abyss of My mercy."

Ninth Day

"Today bring to Me the souls who have become lukewarm, and immerse them in the abyss of My mercy."

Divine Mercy Celebration - Sunday, April 23, 2006

Immaculate Conception Catholic Church
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2:00 PM Confessions - 3:00 PM Celebration

PRESIDER: FATHER BABASINO FERNANDES

Assisted by Fathers Raymond Balzer and Adam Schmitt

Exposition of the Blessed Sacrament and Benediction, Divine Mercy Chaplet

Jesus, We trust in You!

JOHN JAY

CONTINUED FROM PAGE 4

use of suspension and treatment increased the positive results," it added.

Smith said the data shows there were "many cases, frankly, when no response" was made by church officials.

The average abusing priest was in his late 30s at the time of the first reported abuse, the analysis said. The average time lapse between ordination and the first reported incident of abuse was 11 years, the study said.

Because of this time gap, "there are no clear, early indications of risk that a priest will abuse later

on," it said.

Terry said the only exceptions in terms of possible early detection are serial abusers who had more than 20 victims and who began abusing within three to four years of ordination.

The fact that 55 percent of the abusers were reported to have had only one victim indicates that most priests had a low likelihood of repeating a sex crime, said the report.

"Very young and very old clerics are more frequently found among single-incident cases than in the group with two to 20 incidents," it said.

Priests accused in only one case of sexual abuse "show evidence of greater self-control or self-correction," it said.

St. Vincent de Paul coach receives Golden Apple Award

FORT WAYNE — St. Vincent de Paul parishioner and veteran basketball coach Terry Coonan was the recipient of the March Indiana's NewsCenter Golden Apple Award. Reporter Jennifer Blomquist presented the award to Coonan at a school assembly, and he was featured on the March 29 evening newscast.

The Golden Apple Award honors teachers that are changing young people for the better every day and rewards outstanding teachers and the schools that allow them to flourish.

Coonan was nominated by the St. Vincent eighth-grade girls' basketball team he currently coaches. Colleen Witte, one of his players, wrote, "I nominated Coach Coonan because he cares so much about coaching and about us that he even put off his knee replacement surgery until after the season ended." She echoed her teammates' appreciation when she said that they not only learned about basketball from Coach Coonan, but important life lessons as well. Coonan has coached at St. Vincent School for a total of 16 years.

Committee on Scouting receives Quality Diocese 2005 Award

FORT WAYNE — The Diocese of Fort Wayne-South Bend Catholic Committee on Scouting received the Quality Diocese Award for 2005 from the National Catholic Committee on Scouting. Scouting is a youth ministry working with the Girl Scout councils, Boy Scout councils and the youth ministry department.

In the programs of retreats, training, religious emblems, the development of responsibility, maturity, leadership and the lay apostolate formation, youth and adults find the constant elements that the Catholic Committee on Scouting tries to achieve in their youth ministry.

The committees encourage parents, priests, religious leaders and teachers to support Scouting. The committee thanks parishes that have a pack, troop unit or crew for their support. If a parish or local church community does not have a Scouting program, the committee encourages the parish to give it serious consideration.

Members of the two diocesan Catholic committees on Scouting are Bishop John M. D'Arcy; Father Christopher Young, chaplain; Gary Weaver, chairman and Laura Ray, vice chairman. In South Bend, the committee consists of Janet Lattrez, Frank Freeman, Tim and Nancy Henthorn, Franz Nabicht, Elmer Danch, Shane Harlow, Jim Mauck, Jeff Klaybor, Mark Modlin and Chris Culver.

In Fort Wayne, the members consist of Bobbi Bachinsky, Cindy Bradtmueller, John Berghoff, Theresa Dirig, Arlene Hatfield, Angie Harber, Cathy Jacob, Eve Colchin, Frank Serrani and Steve Weigand.

AROUND THE DIOCESE

ST. CHARLES STUDENTS PREPARE FOR CROSS TRANSFER



DON CLEMMER

Eighth grade students from St. Charles Borromeo School in Fort Wayne stand with the Jubilee Pilgrim Cross as they wait to begin the journey to Our Lady of Good Hope Parish. Along the way, the students prayed the Stations of the Cross and carried crosses they had constructed.

Bishop Luers speech team competes at state contest

FORT WAYNE — The Bishop Luers High School speech team had three entries at the state competition on March 25 at Warren Central High School in Indianapolis. The trip marked the sixth consecutive state appearance for the Knights, after qualifying for the trip following a 10th overall finish at sectional competition.

Representing Bishop Luers in the individual competition was senior Abby Root in impromptu speech and junior Aggie Pryor in humor. Top placers for the Knights were the combined pair of seniors Kylie Canales and Abby Becker in the scripted duo category. Canales and Becker placed 17th out of the field of 49 students competing in that division. Bishop Luers also had six entries that were listed as alternates.

Holy Cross College to host Easter Egg-stravaganza

NOTRE DAME — Instead of reading textbooks, typing papers and studying notes, folks at Holy Cross College are taking a break for the Easter holiday to paint faces, balance eggs and race in potato sacks. And it's all for kids' sake.

Saturday, April 8, the Social Concerns Committee will be hosting an Easter celebration at Holy Cross College for children ages 3-8. Several area elementary schools,

the YWCA and the South Bend Homeless Shelter have been invited, but all are welcome to join in on the festivities.

At 1 p.m., the egg races, cake walks, face painting and potato sack races begin. Then at 2:15, everyone will walk next door to the Dujarie House at the Holy Cross Village, where those folks will help host an Easter egg hunt.

For more information, please contact Holy Cross student Marc Ortiz at lortiz@hcc-nd.edu.

SMC Madeleva Lecture examines women, justice and religion

NOTRE DAME — The Saint Mary's College Center for Spirituality will present the 21st Madeleva Lecture on Thursday, April 20, at 7:30 p.m. in the Little Theatre, Moreau Center for the Arts. The lecture is free and open to the public.

Dr. Susan A. Ross, a professor in the theology department at Loyola University Chicago, is the keynote speaker. She will present "For the Beauty of the Earth: Women, Sacramentality and Justice."

The Madeleva Lectures in Spirituality are named for Sister Madeleva Wolff, CSC, past-president of Saint Mary's College. In 1944, at a time when no other Catholic college or university admitted women to the doctorate program in theology, Sister Madeleva established the School of Sacred Theology to educate women

at the doctoral level.

The Center for Spirituality at Saint Mary's is dedicated to exploring the Christian spiritual tradition, especially as it relates to issues facing contemporary women, their families and friends.

Lectures examine religion in Hollywood

NOTRE DAME — Lectures on the role of Christian religious belief in the production and distribution of contemporary film and television programming will be given at the University of Notre Dame in April.

The lectures, "Hollywood: Mission Field or Mission Impossible?" are sponsored by Notre Dame's Center for Ethics and Culture as its Spring Catholic Culture Series.

Amy Welborn, syndicated columnist and author of the widely read Open Book Web log, will give a lecture on her recent book "Decoding Da Vinci: The Fact Behind the Fiction of 'The Da Vinci Code,'" at 7:30 p.m. April 10 in Room 155 of DeBartolo Hall. Welborn argues that Dan Brown's best-selling novel has "a startling number of blatant, glaring errors on matters great and small that should send up big red flags to anyone reading the novel as a source of facts, rather than just pure fiction."

Barbara Nicolosi, founder and director of Act One Inc., a nonprofit organization that trains people of faith for careers in mainstream film and television, will give a lecture on "Why Does God Care about

Hollywood? The Role of Entertainment in Human Life" at 7:30 p.m. April 27 in Room 155 of DeBartolo Hall. Nicolosi has described Act One as "an alternative to the top secular film schools. Going to one of those schools is still a tremendous advantage, but their underlying world view is radically nihilistic. As a Christian, you can learn the craft in those places but everything you believe will be ridiculed by your professors."

Basilica rings bells in memory of Knute Rockne

NOTRE DAME — The 75th anniversary of the death of legendary Notre Dame football coach Knute Rockne was marked March 31 by the ringing of bells in the Basilica of the Sacred Heart on campus.

The bells rang for five minutes beginning at 10:45 a.m., the time when Rockne's plane crashed March 31, 1931, in a field in Bazaar, Kan. He was 43.

Also on campus Friday, there were multiple showings of a 52-minute video documentary on Rockne titled "Knute Rockne and His Fighting Irish."

Rockne was a receiver for the Notre Dame football team in 1912 and '13, earning third-team All-America honors as a senior. He majored in chemistry, graduating magna cum laude with a grade average of 90.52 on a scale of 100.

As an undergraduate, Rockne worked as a chemistry research assistant in the laboratory of Father Julius A. Nieuwland, CSC, the renowned Notre Dame chemist who discovered the formula for synthetic rubber. Upon graduating, Rockne was offered a position at the university as a graduate assistant in chemistry, which he accepted on the condition that he be allowed to work as an assistant to football coach Jesse Harper.

When Harper retired after the 1917 season, Rockne was appointed head coach, and Notre Dame's football program soared to national prominence. He coached from 1918 through 1930, finishing with a 105-12-5 (.881) career record that still ranks as the best winning percentage in the history of college football. His teams won consensus national championships in 1924, 1929 and 1930, and he was inducted into the College Football Hall of Fame with the inaugural class in 1951.

Outdoor Way of the Cross presented at Bethel College

MISHAWAKA — The Way of the Cross will be presented on Thursday, April 6, at 7:30 p.m. at Bethel College.

The outdoor path will circle the two ponds on the pilgrimage with Jesus. The gathering place will be the plaza by the reflections pond near the steps outside the Everest-Rohrer Chapel-Center. In case of inclement weather, the gathering place will be in the Everest-Rohrer lobby.

Correction

A plenary indulgence may be granted for spending 30 minutes with the Blessed Sacrament, not one hour as printed in last week's That's A Good Question column.

Youth group takes on the mission of exploring hunger

BY MICHELLE DONAGHEY

SOUTH BEND — Their stomachs may have been grumbling after a day without food, but members of the Kingdom Construction Company (KCC) youth group found that finally eating didn't fill them up as much as serving the food they prepared for people at the Hope Rescue Mission.

"That was one of the major times that surprised me. I found myself caring not so much about eating for the first time in a day, but instead making sure that everyone around, the people that we were feeding, were all served and satisfied. It certainly says something about the experience we all had over the past 24 hours (of fasting)," said Dan Jacobs, youth group member.

"I just kept doing what I was doing. The food everyone made (for the mission) was awesome, which made the meal even better. It was wonderful to eat, but I think if I was more hungry that I would have enjoyed it more," said Kate Kirbie, youth group member.

Seventeen members of the KCC came together recently for their sixth annual 24 Hour Food Fast at the church. The 24-hour event actually began with eating at Little Flower's Friday Night Lenten Soup Supper and prayer service entitled, "Prayer without Action is Dead." Monies donated from the Friday soup event were given to the group to purchase groceries for the Hope Rescue Mission Saturday evening meal menu.

Fasting began immediately

after the Friday evening service with an evening chock full of activities, menu planning and shopping for the planned dinner.

One of the activities, a grocery shopping "field trip" opened the eyes of the youth to the reality of hunger.

"We went to the grocery store and divided up into groups to purchase, theoretically, groceries for a week. One group represented a family of two parents and one child with no limit on what they could spend. The second group represented a middle class family of two parents and two children with a budget of \$200 for the week. The third group represented a poor family of a single parent with three children who only had \$50 in food stamps for the week. That experience was also eye opening," said Bill Odell, youth group director.

"We tend to forget how much we have and how little others have and how we never seem to be conscious of that fact as much as we should," noted Jacobs.

Returning to the church late Friday evening after also shopping for the dinner they would prepare Saturday, the group then watched the movie, "Romero" which takes a close look at the real issues of hunger, noted Odell.

"I want them to realize that hunger doesn't happen in a vacuum, but has reasons. No one wants to be hungry or chooses to be hungry. Contrary to popular belief, laziness is the least of them. Rather, hunger and poverty are caused by armed conflicts, discrimination, corporate greed, unjust government policies, oppression, pollution, disease, environment abuse, all which

result from ignorance, selfishness and a lack of compassion, all of which were portrayed in the movie, "Romero," said Odell.

The fast continued Saturday morning with a prayer service, "Give a Person a Fish," followed by a simulation activity in which they examined the effects of power play and discrimination on people. In the early afternoon, the group then prepared the meal which included four kinds of pasta, a KCC "signature" Jell-O dessert and double chocolate cupcakes.

"No real glitches, except the signature Jell-O cake didn't work out. It collapsed into a multi flavored Jell-O" said Odell. The KCC then traveled to Hope Rescue Mission where they unloaded, served and ate dinner.

"One of my favorite parts was when we gave peace to everyone. Somehow it was so meaningful. In the beginning of the fast, Bill told us one of the meanings of the fast was to be in solidarity with the oppressed. By sharing peace with everyone we had just served, it made me realize how similar we are to everyone at the shelter. We could easily be in their place, and them in ours, so we should treat them the same as we would want to be treated," said Kirbie.

"The whole event made for an altogether very wholesome experience. I just remember sitting back and feeling completely powerless, yet inspired to make a change. I felt completely moved from when I walked in on Friday. Serving at the mission was a great top off to the experience, especially after the things we had just dealt with," added Jacobs.



PHOTOS BY MICHELLE DONAGHEY

Nate Konecny and youth director, Bill Odell, show the trays of Jell-O for their signature Jell-O cake. The cake was the only "glitch" that the group encountered when serving up a meal at the Hope Rescue Mission, congealing into a mixed Jell-O dessert.



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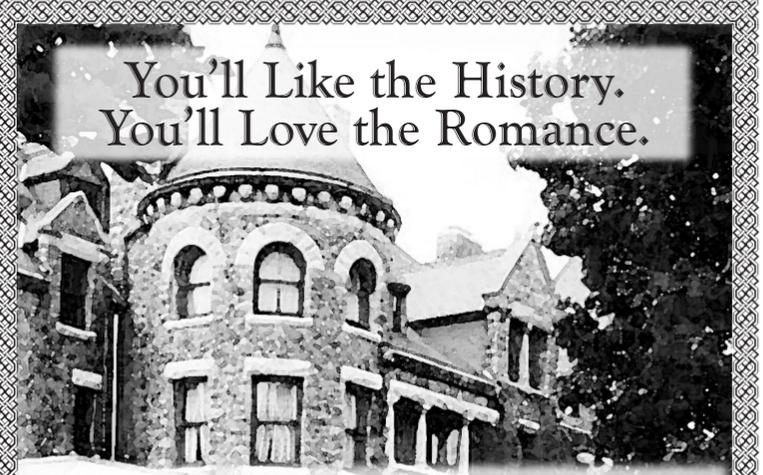
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Pope says people do not need to be perfect to be called to a vocation

VATICAN CITY (CNS) — One does not have to be perfect to be called to a vocation in the priesthood or religious life, but one must recognize that God calls each person to repentance and holiness, Pope Benedict XVI said. "Human frailties and limits do not represent an obstacle" to having a vocation, "as long as they contribute to making us more aware of the fact that we need the redeeming grace of Christ," the pope said in his message for the 2006 World Day of Prayer for Vocations. The day dedicated to praying for vocations to the priesthood and religious life will be celebrated May 7 in most countries; the pope's message for the day was released March 30 in Italian. From Jesus' time, Pope Benedict said, God has called individuals to dedicate their lives totally to serving God and their brothers and sisters. God's call is not addressed to the perfect, but to those open to God's love, which changes human hearts and makes them capable of communicating the love of God to others, the pope said.

Christian convert, in Italy, thanks pope for appealing on his behalf

ROME (CNS) — After fleeing to Italy, an Afghan man who faced the death penalty for converting to Christianity thanked Pope Benedict XVI for appealing on his behalf. "In Kabul they would have killed me, I'm sure of that," Abdul Rahman said after he was granted refugee status in Italy on grounds of religious persecution. Speaking to a small group of Italian reporters March 30, Rahman thanked a number of people who pressed for his release; the first person he mentioned was the pope. Rahman, 41, arrived in Italy from Afghanistan in strict secrecy. He said he intended to stay in the country and find work. In the meantime, he was being cared for by the Italian Interior Ministry, officials said. Pope Benedict and others had appealed for Rahman's release, urging Afghan authorities to show respect for freedom of religion.

Late pope's 'new evangelization' has transformed airwaves

INVER GROVE HEIGHTS, Minn. (CNS) — The late Pope John Paul II might have found it a sweet irony that millions of Americans tuned into Catholic radio for programs commemorating his death April 2, 2005. When he called for a "new evangelization" in the U.S. at the dawn of the third millennium, Pope John Paul described modern media as an indispensable means of achieving it. "Using the media correctly and competently can lead to a genuine inculturation of the Gospel," he wrote in his 1999 apostolic exhortation "Ecclesia in America." At that time, about two dozen

NEWS BRIEFS

CARDINAL LUSTIGER SPEAKS AT HOLOCAUST MUSEUM



CNS PHOTO/NANCY WIECHEC

French Cardinal Jean-Marie Lustiger, retired archbishop of Paris, addresses an audience at the U.S. Holocaust Memorial Museum in Washington March 29. The cardinal, a longtime champion of Catholic-Jewish relations, spoke on remembering the Holocaust and combating anti-Semitism. Cardinal Lustiger was born to a Jewish family and became a Catholic when he was sheltered by a Catholic family during World War II.

Catholic radio stations operated from coast to coast. But it didn't take long for the seeds of Pope John Paul's encyclical to sprout. By the end of 2000, there were 35 Catholic radio stations, according to the Catholic Radio Association, which was founded in 1999 with the mission "to serve the new evangelization." Now 130 Catholic radio stations operate in the U.S., the association reports, marking a 400 percent increase from the end of 1999 to today. Catholic radio reaches more than 80 million Americans.

Australian Catholic council calls for release of Guantanamo detainee

SYDNEY, Australia (CNS) — A 30 year-old Australian captured by U.S. forces in Afghanistan in 2001 and held in detention in Guantanamo Bay should be afforded "real justice" outside the U.S. military's legal system, said the Australian Catholic Social Justice Council. The chairman of the council, Bishop Christopher Saunders of Broome, urged the Australian government to ensure that detainee David Hicks receives "a proper trial before a nonmilitary court" or gets returned to Australia. "This situation has gone on for far too long," the bishop said. Bishop Saunders urged the Australian government to follow the lead of Commonwealth countries such as Britain and Canada, who have secured the release of their own nationals from detention at Guantanamo Bay. "Concerns about conditions at Guantanamo, the indefinite detention and the deficiencies of military trials

should be a basis for action on behalf of Mr. Hicks," said Bishop Saunders. Hicks, a former Australian soldier, was captured with Taliban combatants when U.S. troops overran their positions in Afghanistan in 2001.

Polish bishops seek forgiveness for priests who were informers

WARSAW, Poland (CNS) — Poland's Catholic bishops have requested forgiveness for priests who served as secret police informers under communist rule. "The dramatic experiences of Polish history show trust was ... betrayed by certain people of the church — we are pained by this and apologize to those who experienced distress and harm," the bishops' conference said in mid-March. "But we also stress that the Christian attitude is to extend mercy and forgiveness toward those who show repentance and offer recompense. We are concerned for everyone's salvation, including those who persecuted the church." The statement also criticized the media for sensationalizing reports that about 10 percent of Catholic priests are believed to have acted as communist informers in Poland, although wider secret police recruitment was recorded in some dioceses in the 1980s.

Southern bishops urge Gospel response for imprisoned women

MARTIN, Ky. (CNS) — A group of more than 30 Southern bishops issued a pastoral statement urging a new look at how the criminal

justice system treats women in prison. "We do not tolerate sin or crime," the bishops said in the statement, "Women in Prison," issued March 27. "But we bishops of the southern U.S. call our people to recognize the dignity of those women who suffer from incarceration in our prison system and to help them toward responsibility, reconciliation and restoration." The bishops said the female population in U.S. prisons "is escalating faster than that of men in prison. In fact, the U.S. now has 10 times more women in prison than the combined nations of Western Europe with approximately the same number of women in the population." The statement quoted the testimony last year of Kathy Masulis, a volunteer teacher in a women's prison. Masulis said, "Most women in our correctional system are poor, and many were accomplices to crimes committed by their boyfriends or husbands. They are now held in a system largely designed by and for men, despite the fact that incarcerated women are usually not a threat to public safety, nor are they likely to attempt escape."

Archbishop closes historic New Orleans church, citing sacrilege

NEW ORLEANS (CNS) — Citing "sacrilege" by demonstrators who disrupted a Mass, Archbishop Alfred C. Hughes of New Orleans has ordered the removal of the Blessed Sacrament from historic St. Augustine Church and said it will be closed "for the foreseeable future." The order came March 27, the day after sign-waving protesters repeatedly interrupted a priest try-

ing to celebrate Mass in the church, causing the liturgy to be terminated. St. Augustine Parish, in the Tremé neighborhood of New Orleans next to the French Quarter, was founded in 1841 as a multicultural parish attended by free African-Americans, slaves and whites. It calls itself the nation's oldest predominantly African-American parish and was the birthplace of the Sisters of the Holy Family, the second-oldest congregation of African-American women religious. Following the recommendations of an archdiocesan pastoral plan after Hurricane Katrina, Archbishop Hughes had decided to close the small parish, merging it with neighboring St. Peter Claver Parish, but to keep the church building open for one Mass each Sunday.

Former America editor to go to Woodstock center

WASHINGTON (CNS) — Jesuit Father Thomas J. Reese, former editor of *America* magazine, is to return to Woodstock Theological Center at Georgetown University in Washington this July as a senior fellow. Father Reese was a senior fellow at Woodstock from 1985 until 1998, when he left to become editor of *America*, a New York-based national Catholic magazine run by the Jesuits. Following his resignation as editor last year he has been on sabbatical as a visiting scholar at Santa Clara University in California. At Woodstock, a Jesuit-sponsored theological think tank on religious and social issues, he will specialize in contemporary church issues, religion and politics, and ethics and public policy. "Woodstock is an ideal setting for scholarly reflection on contemporary theological and ethical issues," he said. "I look forward to returning to Woodstock."

Catholic Library Association honors Notre Dame professor emeritus

ATLANTA (CNS) — Jay P. Dolan, professor emeritus of history at the University of Notre Dame in Indiana, will receive the Catholic Library Association's Jerome Award for outstanding contributions to Catholic scholarship April 20 during the association's annual convention in Atlanta. Dolan, who joined the Notre Dame faculty in 1971, founded the university's Cushwa Center for the Study of American Catholicism in 1975 and served as its director until 1993. He has written or edited numerous books on the history of Catholicism in America, including "The American Catholic Experience: A History From Colonial Times to the Present." A former visiting professor at the University of Chicago, Boston College and University College in Cork, Ireland, he also has served as president of the American Society of Church History and the American Catholic Historical Association.

Family Faith

TECHNOLOGY IMPACTS HOW WE TALK TO OUR TEENS Today's teenagers use cell phones, text messaging, instant messaging and chat rooms to catch up with each other. They have long buddy lists filled with their friends' screen names. This has a lot of parents feeling out of the loop. But in the spirit of "if you can't beat 'em, join 'em," many parents are realizing that these same technologies are making communication with their teens more fun and easier than ever.

Knitting generations together at Ss. Peter and Paul

BY KAY COZAD

HUNTINGTON — Saturday afternoons are generally reserved for ball games, shopping and other recreational activities in Huntington. But if you visit Ss. Peter and Paul Catholic Church between 1-3 p.m. you'll find something very different going on.

Every Saturday, young girls, grades 3-8, gather with women of the parish to knit and crochet.

This intergenerational knitting group was the brainchild of Jerid Miller, youth minister there, who believes that bringing the generations together promotes not only personal and social development, but spiritual growth as well. "The ladies are role models for the girls. They do a lot of teaching without even knowing it," says Miller. "The kids are more likely to stay in the church when they have relationships with others there."

Why knitting? Miller says it was a lost art that has experienced resurgence in recent times. The new group met for the first time on Jan. 7, when young and old gathered for an introductory lesson on this useful craft. Most of the girls, all of whom attend Huntington Catholic School, together joined after responding to letters of invitation they received from the youth ministry. Others, like third-grader Corinne Zay, heard a friend talk about it and decided to join.

Several women responded as well. Parishioner Beth Fulton was excited by the prospect of the group. "I saw Jerid's advertisement in the bulletin for retired women to teach the girls to knit. I'm not of retirement age but I called Jerid to see if I could join," says Fulton, who has emerged as the group's facilitator. An avid knitter, Fulton has been knitting

KNIT, PAGE 11



KAY COZAD

The enthusiastic, intergenerational knitters of Mother Mary's Heart Warmer's Knitting and Crocheting Group gather around the craft table at Ss. Peter and Paul Parish to continue their work on a service project for their community. Around the table from front left are: Melanie Joblonski, Angela Sober, Corinne Zay, Cindy Zay, Marilyn Stoffel, Beth Fulton, Erica Carroll, Brittany Scher, Laurisa Richard and Katelyn Niswander.

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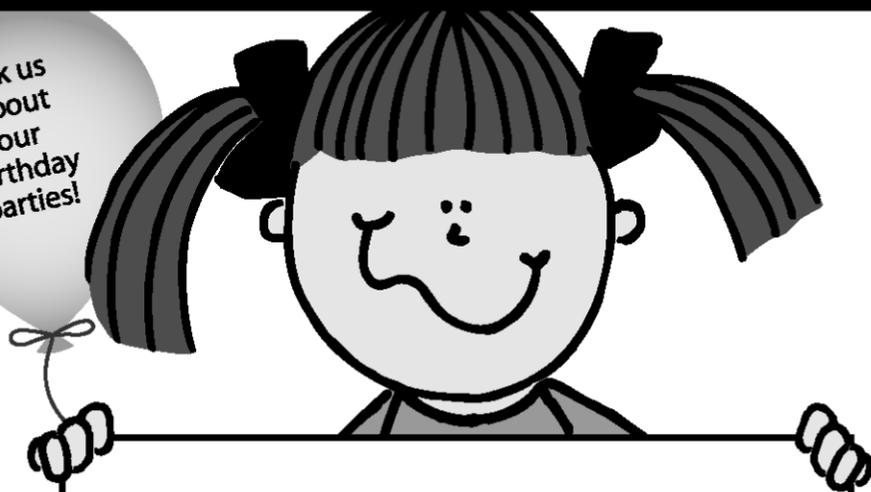

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Workshop teaches language of the body

BY KRISTI R. WARD

GRANGER — Lisa Everett of the Diocesan Office of Family Life says with a smile, "I tell them it's normal to be nervous — this is a private matter, we're talking about private stuff."

Everett recently presented a program for seventh and eighth grade girls and their mothers called "Beyond the Birds and Bees — Understanding the Language of the Body" at St. Pius X Parish in Granger. Eight mother-daughter duos attended the workshop along with youth minister Tara Schmitt. Everett's own eighth-grade daughter, Elizabeth, was also present.

Everett said she offered the program for the first time last spring.

"It's something I've wanted to do for years — and I saw an increasing need," she said. "I really wanted to get mothers and daughters together to talk about important things."

She opened the workshop with prayer and then talked about the biblical and theological vision for sexuality as a gift to be treasured and enjoyed within the sacrament of marriage. After that, she moved to an in-depth exploration of physical, emotional and hormonal changes throughout a woman's monthly cycle.

"Sex is the body language of married love," Everett stressed. "Sex is a gift that should be gift wrapped." Those comments led to a discussion on the virtues of modesty and speaking, acting and dressing in a way that is attractive, but not "sexy."

The discussion was followed by personal testimony from Caroline Murphy, a senior at Saint Joseph's High School. Murphy is active in sports and takes a leadership role in several school organizations — and she's also received a full scholarship to Notre Dame.

Murphy's parents told her she could date when she was 16. A week after her 16th birthday, she attended a retreat where she was



KRISTI R. WARD

Lisa Everett of the Office of Family Life speaks to seventh and eighth grade girls and their mothers at a recent workshop held at St. Pius X in Granger titled "Beyond the Birds and Bees — Understanding the Language of the Body."

challenged not to date during high school. That led to all sorts of rewards — she focused on learning and school activities and she became closer to all her friends and family, especially her mother.

Murphy concluded by presenting each girl with a CD of her favorite Christian songs and encouraged them to contact her.

Everett also presented a nine-step game plan for chastity, which included signing a pledge card, writing a letter to your future spouse or wearing certain jewelry as a reminder of your commitment to chastity, finding supportive friends, making modesty a priority and socializing in groups rather than single dating.

Another program for mothers and daughters will be presented on April 24 from 1-4 p.m. in the Parish Center at St. Mary's in Fort Wayne.

A father-son program for seventh and eighth graders will also be presented on May 21 (time and location to be announced).

Contact Lisa Everett for more details at the Office of Family Life (574) 234-0687 or by e-mail: Lisaanneverett@sbcglobal.com

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KNIT

CONTINUED FROM PAGE 9

since she was "younger than these girls." Though her career as hair dresser requires much of her time, Fulton says she knits and crochets every free minute she has. "I love it. Everyone should learn it. It is therapeutic and meditative."

Other seasoned knitters include Betty Kindler, Marilyn Stoffel, Pat Oakley and Mary Brennan. Kindler, who has been a member of the parish for 40 years, and Stoffel, a parishioner for 63 years, agree they enjoy being with the girls and feel they all learn something new each time they gather. "This group is positively great," says Stoffel. "It teaches them something new and brings the generations together."

Moms join the group periodically as well. Cindy Zay attends with her daughter Corinne as a way of spending personal time with her away from her other four children. "I wanted to be with just her. I think it's wonderful the girls are learning to knit at an early age."

The early meetings not only included instructions on how to knit and crochet, but involved choosing a mission for the group as well as a special name.

Inspiration for the name Mother Mary's Heart Warmer's Knitting and Crocheting Group came in light of the beautiful stained glass window in the front of the church depicting the Annunciation. The window depicts the Virgin Mary sitting with a basket of red yarn. The group was thrilled when Miller designed a transfer illustrating the Annunciation, which Fulton ironed on canvas knitting bags for each of the members.

The mission chosen: to develop their knitting and crocheting skills in an effort to craft projects to be offered to local charity efforts.

"Because the skills are limited now, we are making squares to be sewn together for a blanket. It will be presented to the

Huntington Right to Life Office for a young mother in need," says Fulton. Eventually the group would like to knit hats and mittens for the Boys and Girls Club, as well as items for the local nursing home and homeless shelter.

The weekly meetings begin with prayer and a refresher course on previously learned skills. The first hour is devoted to work on the community project. Following snack time, provided by a parent, the girls return to craft any other project they might enjoy. Most, says Fulton, return to work diligently on the service project.

Each member of the group enjoys making these hand crafted squares. Melanie Joblonski, like

the others, came to learn to knit but likes the service aspect of the group. "Making squares is an easy way to get everyone involved. It shows how everyone can help."

Lauren McCullough, Angela Sober, Erica Carroll, Laurisa Richard, Brittany Scher and Katelyn Niswander all agree that the joint effort to make a blanket is worthwhile.

"It's a really good idea. It's neat that we're all pitching in to make this blanket for the babies who can't afford one," says Richards.

And they all agree with Carroll when she says, "It's a great opportunity for kids to have others (women) teach us, so we can make other stuff for other people."

In the spirit of fun there is a

sense of devotion to service among the girls and as they develop their new found skills with the help of their mentors, they expect to produce many heart-warming creations for future service projects as well as personal gifts. And there is no doubt that each of their creations will be crafted with faith, community and spirit.

"It teaches them something new and brings the generations together."

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Service and community focus of students

BY KAITLIN, EIGHTH GRADE

I have been going to school at St. Joseph-Hessen Cassel for 10 years and been a member of the parish for the last 14. These are my thoughts on the school and what I got out of it that I think I would not have gotten at a public school.

I think that the patron of St. Joseph is played out very well at St. Joseph Hessen Cassel. St. Joseph is the patron saint of workers. The students and staff at St. Joseph work hard to do their best.

St. Joseph's builds its Catholic identity through teaching by example. We are encouraged to use our time, talent and treasure in our parish and community. We collect food for the food bank, work at the parish fish fries and serve at Mass for example.

We start each day with a prayer and ask God to help us do our best this day and every day. The faith comes into play since in our classes we are taught the normal subjects, but we can also bring our faith into play as how it ties into the class and how the church views our lessons and the every day aspects of our life. We are taught to not just do the minimum amount to get through the class but to do extra to better ourselves.



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The servers of St. Joseph-Hessen Cassel are from the fourth through eighth grade.

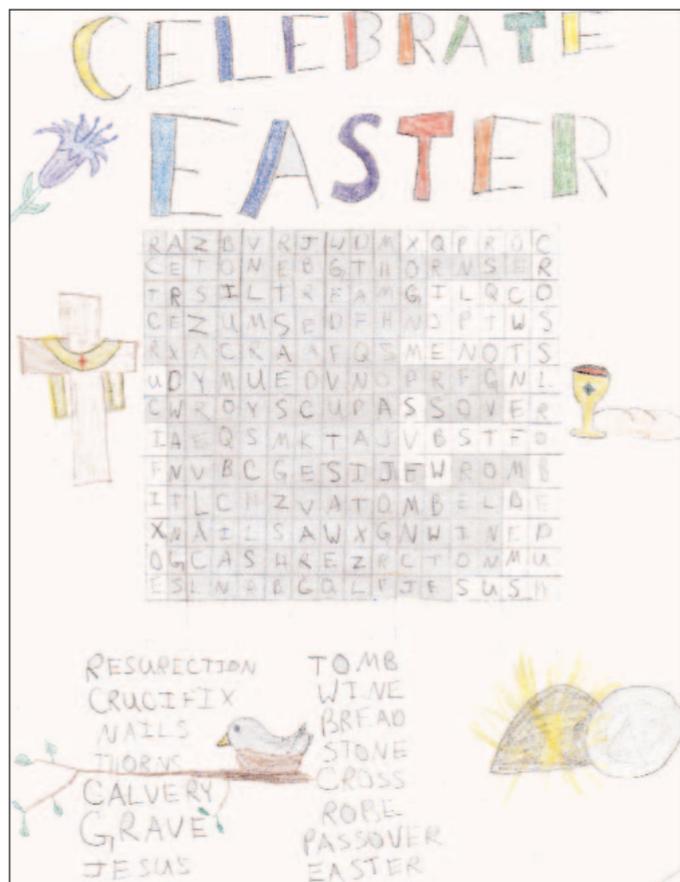
We are taught that if you want something you have to work for it, it will not just be given to you.

Our faith is emphasized through the Scripture readings, prayers at various points in the day, our constant reminder that is the reason we are who we are, and the help our teachers give with the class and our everyday life. We are taught that you control your own destiny with God's help. We are taught to

share our gifts with the less fortunate and fellow human beings whether it is singing in nursing homes or mowing grandma and grandpa's lawn or any other talent we may have. We are taught to do these charities without solicitation. We are also taught we should help build each other and the kingdom of God every day of our lives.

Celebrate Easter with this word search

BY GEORGIA, SIXTH GRADE



Easter poem

BY BRETT, THIRD GRADE

When Jesus rose from the dead.
All of God's people were led.
To him in heaven above.
So we would know of his love.



DRAWING BY ANDY, KINDERGARTEN

Easter Prayer

Loving Jesus, I know that you loved me so much that you died on the cross for my sins. How great that you rose from the dead on Easter morning so that when I die I can be with you in heaven forever and ever. Amen

— Cara, fourth grade

My favorite part of Easter is ...

because I can go to my grandma and grandpa's to see them.

— Kathryn, kindergarten

sitting on the Easter bunny's lap.

— Jessica, kindergarten

Jesus rises from the dead. My grandma and grampa and cousins come over.

— Isabel, first grade

sharing gifts with friends. Then we find our baskets. Me and my mom make supper and we go to bed at grandma and grandpa's house.

— Justin, first grade

Jesus.

— Seth, second grade

the egg hunt at my grandma's.

— Christian, second grade

the gathering of families together.

— Kendall, third grade

when Jesus rose from the dead and forgave all sins.

— Robert, third grade

sharing candy with my cousins.

— Andy, fourth grade

looking for Easter eggs.

— Miranda, fourth grade

dyeing eggs with my family.

— Stephanie, eighth grade

going to church as a family. Every other Sunday we go at different times, but on Easter we all get together and sit with each other. It always puts a smile on my face.

— Amy, eighth grade



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HOLY WEEK

Why did Jesus die?

A Good Friday reflection

BY EARL KUMFER

Answer C: Jesus is role model

Jesus is not a cowboy, but a shepherd. He does not drive us like cattle into heaven, but leads us if we follow. Spirituality is about imitating Jesus, being his disciples. This requires a conversion from doing what we want to becoming like him in both living and in dying. He came, he showed us how, and he went on ahead, sending his Spirit to guide us. He left us a plan: Love one another as he has loved us. And he left us a dramatic example. He told and showed us how to live. And how to die.

One of the powerful scenes in Mel Gibson's "The Passion of the Christ" is the portrayal of Simon of Cyrene who is recruited to help Jesus carry his cross. Jesus literally embraces, hugs, his cross, but he can't make it alone. Simon is converted and throws himself into the task so fully that he doesn't quit when the job is done.

Jesus showed us how to die well in very tough circumstances. And he showed us, in his resurrection, that it all leads to a new, better life. If, like Simon, we follow him and do what he did, we will help make his kingdom come in this world. We will change our hearts, perfect our wills, and move on through death to a different, more perfect world.

Answer D: Jesus is love incarnate

This theology of Jesus' death is neither well known nor popular today. Adopting this view requires serious revision of one's understanding of God, of the purpose and meaning of creation, of salvation, and of today's feast. Early elements of this answer were developed in the theology of Blessed John Duns Scotus, a Franciscan known as the "Subtle Doctor."

Duns Scotus offers a vision of a God who is not a grisly general, willing to sacrifice his creatures and even his own Son to conquer evil. For him, Jesus' death was not required by human sinfulness. Jesus is not God-become-man for the sake of paying our guilt price nor to lead us out of our vale of tears to the Promised Land. The Incarnation, God becoming man in

Jesus, would have happened even if Adam and Eve would not have fallen, even if no human person ever sinned.

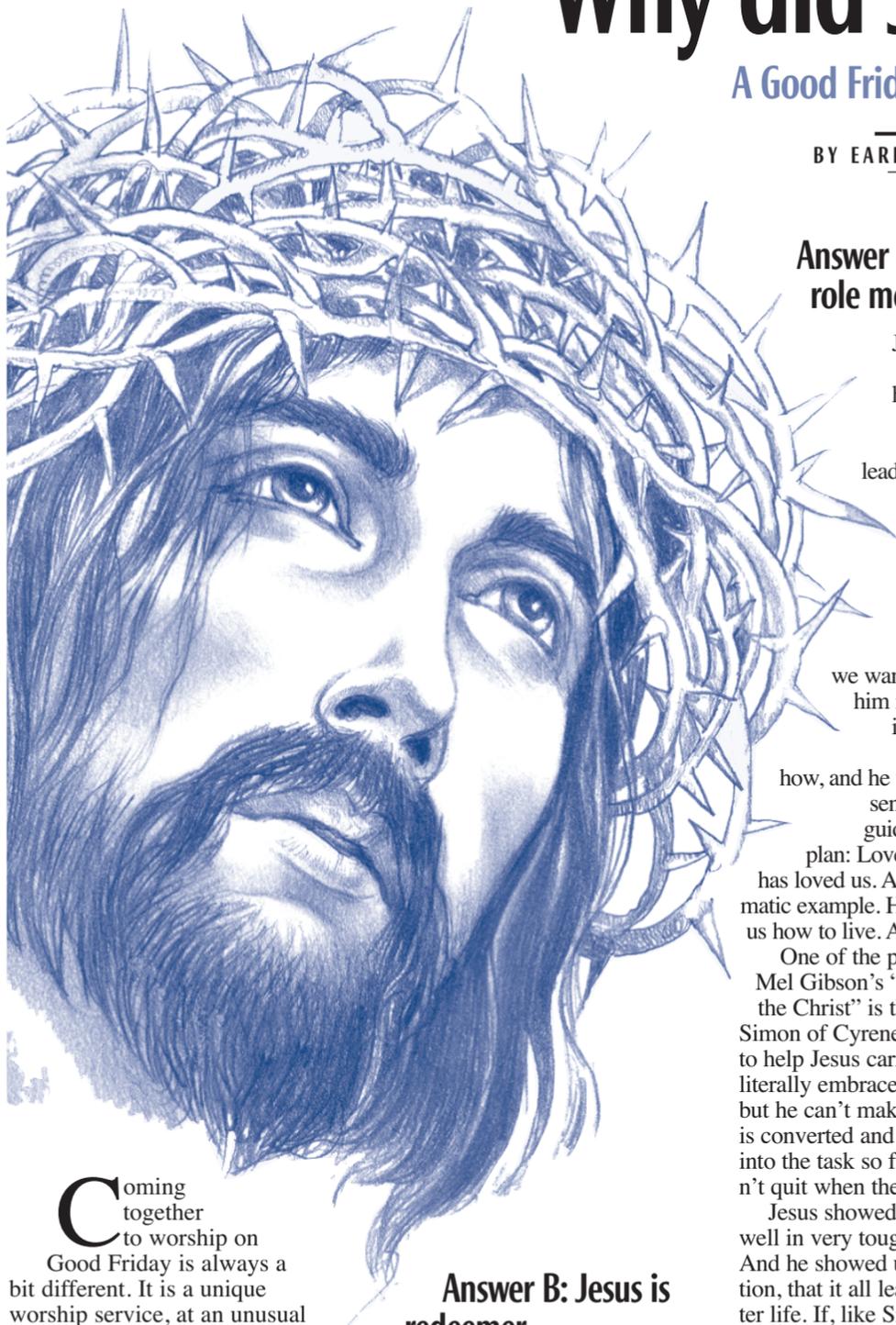
The divine intention, says Duns Scotus and others after him, was to share divine life in full communion with every single human person. So, there would have to be a person who was that very communion — a person who was both natures in one Person. God so loves us characters in his creation script that he wrote himself into the script. That person is Jesus. The author becomes a character; the creator becomes a creature. Jesus lives humanly in every way but sin. He is born of flesh, he lives in human time and in the human condition — eating, talking, learning, having friends, having headaches and allergies. And since death is part of living, he dies. Jesus is gift, God's gift of himself to us in our finite, concrete

self. As gift, Jesus wasn't expected nor required. A gift doesn't have to do anything. It pays no bills. But it gives joy. It makes us excited that God would so love us and creation as to want to be one of us in every possible way — being abandoned, experiencing pain, being loved by a mother and friends — including the ultimate personal act, dying.

So, what is this feast about? Why did Jesus die?

There are at least four choices to this test question. Perhaps you can write a fifth, maybe "All of the above." But we have to wait a while to get our grade, because God has the answer key.

Earl Kumfer is a professor of philosophy and theology at the University of Saint Francis in Fort Wayne.



Coming together to worship on Good Friday is always a bit different. It is a unique worship service, at an unusual time, with somber readings and music. Beneath it all lurks a question: Why did Jesus die? Perhaps this is a multiple-choice question, one where all the answers are true. But which is the best answer?

Answer A: Jesus is savior

We are caught up in a great cosmic war of good vs. evil. God our maker and his faithful creatures are in a winner-take-all struggle with Satan, the general who marshals all the forces of evil, rebellion and sin. From all eternity, God's strategy has built up to the surprise tactic we celebrate today. Jesus appears in time. At the very moment of Jesus' death, it looked like evil had triumphed. But, in dying, Jesus' utter obedience reveals his all-conquering divine nature. The trap is sprung. Voila! Satan's head is crushed. Evil is banished. The war is over. Goodness wins. Humans and all creation are free as long as we don't turn to Satan's underground terrorism movement.

Answer B: Jesus is redeemer

Adam and Eve really blew a great setup in Eden. Likewise, we burn our spiritual bridges behind us when we sin — and we get plenty of practice at that. Whatever the motives and causes of sin are, the result is that we create a huge gap between our Maker and ourselves. And we don't have the power to unravel the network of evil we have spawned or to rebuild the bridges with our finite and now flawed power. Because we can't make amends, we are damned.

St. Augustine of Hippo sees this tragedy as a happy one. Our helplessness cried out to God's mercy to revise his plan of creation. And he did. But justice also had to be served. Because we could not pay the price of sin, God sends his own Son, who as God can pay the huge ransom and as man can draw his Father's forgiveness to all mankind by obedience. The price is Jesus' willing suffering and death. Today we celebrate that the bill is paid, once and for all. We are ransomed and reborn as God's children. Jesus' blood price makes us at-one with God; sin is atoned.

THE MASS OF CHRISM IS A MOMENT WHEN EVERYONE IS MADE AWARE OF CHRIST'S REDEMPTIVE LOVE

BY BISHOP JOHN M. D'ARCY

Every person in the church is consecrated to Christ through the sacraments of baptism and confirmation. We are "a chosen people, a royal priesthood, a holy nation, a purchased people" (1 Pt 2,9).

This consecration has been made possible by the blood of Christ. It is not our own doing but is a gift. Through it we become joined to Christ, and we are sons and daughters of God our Father.

What are we consecrated for? We are given a share in Christ's priesthood so that we may follow his example, that is, so that we may say "yes" to a loving God.

This often involves struggle. We sometimes fail in weakened human nature. So Christ, through the church, gives us strength. In fact, he "makes us over." He re-creates us so that we become like him, open to his call and eager to serve him. He does this through word and sacrament.

It is fitting that the oil and chrism, through which we are all anointed and directed towards God, be blessed in Holy Week; the week Christ consecrated the world through his death and resurrection. It is his blood that made our sanctification possible.

The chrism Mass then is a moment when everyone in the church is made aware of Christ's redemptive love and of the fact that he continues to touch and sanctify us.

Through the priesthood received in baptism, we are enabled to follow Christ. However, Christ calls and consecrates as shepherds certain chosen men who give their lives to nourish our personal call. The ordained priest is "an abiding sacramental sign that the love of Christ, the Good Shepherd, for the flock will never be absent."

At the Mass of chrism, these priests renew their promise of celibate love and pastoral service. Thus, a person who is alert and prayerfully present at the Mass of chrism, sees in the blessing of oils and the promises of priests a faithful Christ present and active among his people. It is a moment of faith and joy. It is a moment of renewal for the whole church.

The Mass of chrism will be celebrated in St. Matthew Cathedral in South Bend on Monday, April 10, at 7:30 p.m.; and in the Cathedral of the Immaculate Conception in Fort Wayne, on Tuesday, April 11, at 7:30 p.m. Bishop John M. D'Arcy will be the principal celebrant at each Mass. All are welcome.

Tenebrae service captivates ND community

BY JENNIFER OCHSTEIN

SOUTH BEND — The crucifixion and resurrection of Jesus Christ captivates millions of Christians worldwide during the Easter season.

As well it should since it is a foundation for the faith. And for most students at the University of Notre Dame, their devotion is no less apparent than on Holy Thursday night when they will attend the traditional Tenebrae service at the Basilica of the Sacred Heart on campus.

And, it seems, few churches can do a Tenebrae service like the basilica can.

According to Father Peter D. Rocca, CSC, and rector of the basilica, the church will be packed, mostly with students, though some alumni and sur-

rounding community members will also fill the basilica.

According to Father Rocca, few churches can hold traditional Tenebrae — Latin for darkness — services because they are difficult to prepare and do well. Much of the service depends on the quality and traditional elements of the music. That's because the service is almost entirely all musical, Father Rocca says. And the university, he says, has been blessed with wonderful choirs and singers that can perform the music beautifully.

Traditional Tenebrae

The basilica's Tenebrae service is part of the triduum from Holy Thursday evening through Easter Sunday evening, Father Rocca says.

The Tenebrae service com-

bines the Offices of Matins — today, the Office of Readings — and Lauds — today, the Office of Morning Prayer, Father Rocca says.

In part, the service is a series of singing recitations of Psalms, Lamentations and responses. The only light in the basilica during the service will come from a candelabra with seven candles, Father Rocca says.

The Lamentations, he says, are powerful for attendees of the service because they are laments over the sack of Jerusalem in B.C. 587 by the Babylonians. Often, Father Rocca says, the laments are seen as also relating to the suffering of Christ.

With the end of singing each psalm, one candle will be extinguished, says Father Rocca. When the light from one candle remains, it will be taken from the candelabra and walked, still lit, from the church.

"The church will be cast in total darkness, which is reminiscent of the darkness that was manifested with the crucifixion of Jesus," Father Rocca says.

The darkness, he says, will seem to point to the triumph of darkness over life and the chaos of darkness.

"One would think the forces of evil had won," Father Rocca says.

During that period of darkness will come the "strepitus," or loud noise, which implies the earthquake after Christ's death.

But the candle that is taken from the church is returned and placed at the top of the candelabra, which suggests Christ defeating death and darkness, he explains.

"That's why the students like it," Father Rocca says, "It's so different from what they're normally exposed to — from the chanting of the Psalms and the

exiting of the candelabra ... Freshmen coming in have never seen anything like it. There's a lot of drama and symbolism. It's so powerful."

He says there's nothing like the compelling symbolism of the clash between darkness and light during the service. And because the service is late at night — 11 p.m. — those symbols become even more pronounced.

With the service lasting one hour, Father Rocca says, it "helps usher us into the observance of Good Friday."

While few of us can imagine what it was really like 2,000 years ago at the crucifixion of Christ, the Tenebrae service seems designed to give us an inkling, as is the entire Easter season.

Along with hundreds taking part in the Stations of the Cross on campus, many students also attend all the liturgies throughout



2006 Holy Week Liturgy Schedule Basilica of the Sacred Heart - Notre Dame

Saturday, April 8

5:00 PM: Palm / Passion Sunday Vigil Mass

Palm / Passion Sunday, April 9

9:45 AM: Sunday Mass with outdoor procession

Noon: Sunday Mass with outdoor procession

7:15 PM: Sunday Lenten Vespers

Monday of Holy Week, April 10

11:30 AM: Mass 5:15 PM: Mass

Tuesday of Holy Week, April 11

11:30 AM: Mass 5:15 PM: Mass

7:00 PM: Campus Wide Stations of the Cross
(procession departs from Grotto)

9:15 PM: Opportunity for individual confession
(follows Stations in the Basilica)

Wednesday of Holy Week, April 12

11:30 AM: Mass 5:15 PM: Mass

Holy Thursday, April 13

9:00 AM: Morning Prayer

Noon: Basilica closed until 4:00 PM

5:00 PM: Evening Mass of the Lord's Supper

6:30 PM: Adoration in the Lady Chapel

11:00 PM: Tenebrae

Good Friday, April 14

9:00 AM: Morning Prayer

Noon - 3:00 PM: Hours of Silent Prayer

3:00 PM: Celebration of the Lord's Passion

7:15 PM: Stations of the Cross

Holy Saturday, April 15

9:00 AM: Morning Prayer

Noon - 3:30 PM and 5:00 - 7:30 PM: Basilica Closed

9:00 PM: The Paschal Vigil Mass

Easter Sunday, April 16

8:00 AM: Easter Sunday Mass 10:00 AM: Easter Sunday Mass

Noon: Easter Sunday Mass

7:15 PM: Easter Paschal Vespers



Confessions During Holy Week (April 10 through April 15)

Monday: 11:00 AM, 4:45 & 7:00 PM

Tuesday: 11:00 AM, 4:45, 7:00 and 9:15 PM

Wednesday: 11:00 AM, 4:45 & 7:00 PM

Holy Thursday: 11:00 AM, Noon & 7:00 - 8:00 PM

Good Friday: 11:00 AM, 2:00 & 7:00 - 8:00 PM

Holy Saturday: 11:00 AM, Noon & 3:30 - 5:00 PM

Easter Traditions



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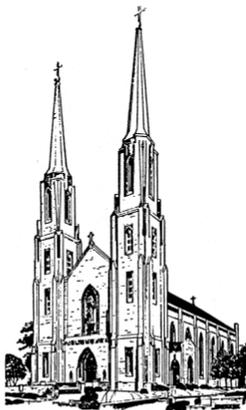
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Holy Week and Easter Schedule

Holy Thursday, April 13

Mass of the Lord's Supper at 7:00 pm

Father Robert Schulte presiding

Good Friday, April 14

Celebration of the Lord's Passion at 1:00 pm

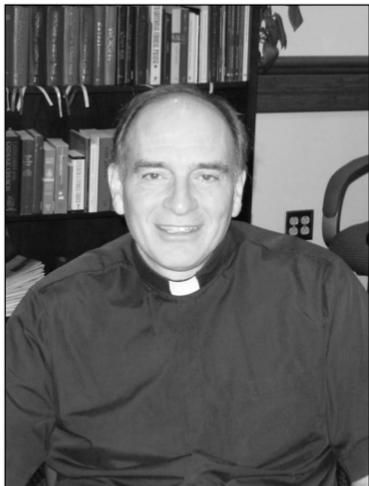
Bishop John M. D'Arcy presiding

Way of the Cross at 7:00 pm

Holy Saturday, April 15: Easter Vigil at 8:00 pm

Easter Sunday Masses, April 16

7:30 - 9:30 and 11:30 am (No 5:00 pm Mass)



JENNIFER OCHSTEIN

Father Peter Rocca, CSC, is the rector of the Basilica of the Sacred Heart at Notre Dame. The basilica has a tradition of celebrating the Tenebrae service. "It's a powerful service that helps people enter more fully and more deeply into the events of the death and Passion of Christ," says Father Rocca.

the triduum.

Services include Evening Mass of the Lord's Supper; Celebration of the Lord's Passion on Good Friday; Easter vigil on Holy Saturday night; and Mass and vespers on Easter Sunday. Morning prayer, Father Rocca says, is also available Thursday,

Friday and Saturday.

He said most Stations of the Cross offerings are packed because people really want to be there and want to reflect on the suffering of Christ out of their devotion. Many share their devotion by attending the liturgies as well.

And as far as the Tenebrae service is concerned, Father Rocca says, "It's a powerful service that helps people enter more fully and more deeply into the events of the death and Passion of Christ."



Saint Pius X Church
52553 Fir Road
Granger (574) 272-8462

Holy Week and Easter Schedule

HOLY THURSDAY, April 13: 7:30 PM - Mass of the Lord's Supper
9:00 PM Individual Reconciliation following the liturgy
Paschal watch and Paschal Fast begins 9:30 PM - Night Prayer
GOOD FRIDAY, April 14: 8:30 AM Morning Prayer
1:00 PM Commemoration of the Lord's Passion and Death
2:30 - 5:00 PM Individual Reconciliation
7:00 PM Solemn Stations of the Cross
7:30 - 9:00 PM Individual Reconciliation 8:00 PM Taize Prayer
9:30 PM Night Prayer (Paschal Watch Continues)
HOLY SATURDAY, April 15: 8:30 AM Morning Prayer
8:30 PM The Great Easter Vigil
EASTER SUNDAY, April 16: Easter Masses 7:00, 8:45, 10:30 AM & 12:15 PM
5:30 PM Solemn Paschal Evening Prayer (NO MASS)

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Holy Thursday, 7:30 PM
Evening Mass of the Lord's Supper

Good Friday, 12:30 PM
Celebration of the Lord's Passion

Holy Saturday, 8:30 - 11 PM
Easter Vigil Mass including all 7 Old Testament Readings

Easter Sunday Masses:
9:00 and 11:00 AM

Our Lady of Good Hope HOLY WEEK SCHEDULE

Tuesday, April 11 • Chrism Mass at the Cathedral 7:30 PM

Wednesday, April 12 • Confessions 7:00 - 8:00 PM

Holy Thursday, April 13 • No Morning Mass

Confessions 10:00 - 11:00 AM • Mass of the Lord's Supper 7:00 PM

Vigil with Blessed Sacrament in Classroom 1 • 8:30 - 11:00 PM

Good Friday, April 14 (Day of Fast and Abstinence)

Commemoration of the Lord's Passion • 12:30 PM

Confessions • 2:00 PM until finished

Holy Saturday, April 15 • Easter Vigil Mass • 8:30 PM

Easter Sunday, April 16

8:30 and 10:30 AM • Easter Sunday Mass

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Risen

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RECONCILIATION SCHEDULE

Saturday, April 8 - 9:30 - 10:30 AM & 3:30 - 4:30 PM

Palm Sunday, April 9 - 3:30 - 5:00 PM

Tuesday, April 11 - Noon - 1:00 PM

Wednesday, April 12 - 9:30 - 10:30 AM & 4:00 - 5:00 PM

Holy Thursday, April 13 - 3:00 - 4:00 PM

Good Friday, April 14 - 2:30 - 4:30 PM

Holy Saturday, April 15 - 9:00 - 10:00 AM

HOLY WEEK SCHEDULE

HOLY THURSDAY: April 13 - 7:00 PM

GOOD FRIDAY: April 14 - 1:00 PM & 7:00 PM

HOLY SATURDAY: April 15 - 7:30 PM Easter Vigil

EASTER SUNDAY MASSES: April 16

7:30 - 9:30 - 11:30 AM - 1:30 PM

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EASTER TRIDUUM

THURSDAY 7:00 PM MASS OF THE LORD'S SUPPER
(ADORATION AFTER MASS UNTIL 9:00 PM)

FRIDAY - 1:30 PM GOOD FRIDAY LITURGY & COMMUNION

SATURDAY - 8:00 PM EASTER VIGIL MASS

EASTER SUNDAY - 8:00 & 10:15 AM MASSES
(REGULAR SUNDAY SCHEDULE)

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EDITORIAL

Pope's 1968 writings echo teachings today

It has now been one year since the interregnum between the late John Paul II and his successor, Joseph Ratzinger, now Benedict XVI. In the course of the past year, Benedict has presided at the World Youth Day gathering in Cologne, published his first encyclical and created 15 new cardinals. The books he wrote earlier in his life — whether as a private theologian or as a curial prefect — have been snatched up and are being devoured by the public, Catholic and otherwise, to such a degree that one of his earliest works, "Introduction to Christianity," has sold out and is being reprinted.

The "Introduction" is seminal for understanding Benedict's thought. Written in 1968 as the fruit of his lectures at Tübingen the summer before, it is as timely today as it undoubtedly was then. It reveals both a depth of thought as well as a genuine engagement with the modern imagination.

He shows remarkable sensitivity to the problem of unbelief and its causes. In the course of the work, he digresses in a brief excursus — literally a "detour" — in which he offers what he considers the principal features of a genuinely Catholic theology.

It is intriguing, when one hears or reads his papal homilies or his encyclical, how his contemporary teaching echoes his reflections of nearly 40 years ago; there is a profound unity of thought in this man.

In a nutshell, the six themes — pivotal, according to Ratzinger, for a genuinely Catholic theology — can be summarized as follows:

- While the individual has intrinsic value, that value is only truly understood in relation to the community; that is, there can be no "lone ranger" Christians — identity is determined and enriched precisely by one's being part of something larger than oneself.

- Christians are most emphatically "for" others — following the example of Christ, there is in the Christian life an indivisibility of service to others and the glorification of God.

- God's revelation of himself, particularly in Christ, is ultimately achieved in paradox — seeming unfitness or apparent incompatibility: the Lord of the universe has revealed his glory on a cross; to see God, one must be attentive to this dynamic.

- To be a Christian is no mere legalism or slavish obedience to achieving the minimum; as God has lavished life upon us, we are called to offer back to God and to our neighbor the gift of self with the same prodigality; and only those who love can understand this.

- There is a definitive character to God's revelation in Christ — Christ is in one sense the "end" but in another just the "beginning" of a new mode of existence; while God's revelation is completed in Christ, the result is not stagnancy, but makes possible a dynamic new way of being.

- The primacy of acceptance over production, of being over doing; the recognition of creatureliness is a liberation from the drive to "earn" one's value or achieve self-worth in "doing."

There is so much that is rich, evocative and stirring in Ratzinger's words and ideas that one looks forward to his continued reflection and teaching.

Conflict in Massachusetts

For over 100 years, Catholic Charities of the Archdiocese of Boston has carried out, with integrity and resourcefulness, the beautiful service of placing children for adoption. Special attention was always given to hard-to-place children, including those with handicaps.

Now this blessed activity is over. The bishops of Massachusetts made it clear that they could no longer violate church teaching by placing children with same-sex couples.

The Massachusetts legislature, according to reports, refuses to enact a conscience clause, which respects Catholic teaching and allows this agency to place children only in a family where there is a marriage between a man and a woman.

What would John Adams, the author of the Massachusetts Constitution, say about this brutal affront to religious liberty? What would the authors of the First Amendment of the Constitution say about the refusal to consider a law that would respect the freedom of Catholics?

One is also left to wonder why Catholics in the great state of Massachusetts, one of the original 13, do not seek redress of this affront in the courts. Such an effort would be not only to reclaim a right, and that is important, but would also be undertaken for the benefit of children, who have a right to a home where they will be raised by a man and a woman. Why does no one speak for the little ones in a state that, from the beginning, supported religious freedom?

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

COMMENTARY

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

Israeli youth minister talks about current events in his homeland

SOUTH BEND — Shalom. My name is Tom Bielik. I'm 27 years old, and I came to South Bend for a year from Israel, working as a youth director for the Jewish Federation. I want to tell you about living in Israel and about the current events and the latest news from Israel.

Israel is a beautiful and wonderful place to be. The things you usually see on the news are only a small and minor part of the country. Israel is a land of amazing history, a lovely landscape of deserts, mountains, beaches and rivers, and, most important, very warm and kind people.

The long conflict with the Palestinians and the war against terror are a part of the reality, but nevertheless we have a normal life: big cities with culture, art and nightlife, universities, technology and all the modern comfort that you have here in the United States.

The interesting thing about Israel is that there's always something going on. It seems like we are the focus of the world's attention, and everything that happens gets a lot of coverage.

To understand the latest current events in Israel, we need to go back. Last August, Israel took a brave step and carried out the disengagement plan from Gaza strip. Sharon, the prime minister at the time, made this decision in spite of the strong opposition from his own party, the "Likud." Sharon pulled out 8,000 Jewish settlers from the Gaza strip and gave back the Palestinians the control of their land, hoping that this unilateral step would start the peace process again and bring peace to the region.

After the disengagement, Sharon decided to leave his party and form a new party, "Kadima," to give him the chance to continue the process and work toward a solution to the conflict. He gathered parliament members from all the different political sides, and new elections were scheduled for March 28. But as we know, not everything worked the way Sharon planned. About two months ago Sharon had a major stroke and was hospitalized. He has remained in a coma and is not able to lead his new party. Ehud Olmert, the former mayor of Jerusalem and Sharon's successor, was appointed as the acting prime minister and the new leader of the Kadima party.

Another recent event you need to know about to understand current events in Israel is the success of the "Hamas," the terror organization, in the Palestinians elections. The Hamas won, and

are now working to form the new government of the Palestinian authority. This is an alarming sign to Israel, since the Hamas still refuses to recognize Israel's right to exist.

On March 28, the elections were held in Israel. As expected, Ehud Olmert and his party, Kadima, won, but they didn't get as many seats in the Knesset (the Israeli parliament) as they expected. The Labor party came in second. Many other small parties, like "Shas" (the ultra-orthodox religious party), "Yisrael Beitenu" (the party of the Russian immigrants) and "Hagimolim" (the party of the elderly pensioners) won many seats. The Likud, the former party of Sharon, had failed to gain any significant political power.

Now Olmert will need to put his effort into forming the coalition and the new government of Israel in order to continue Sharon's agenda and promote the peace process and more pullouts from the West Bank.

Another interesting point in these elections in Israel is the low voter turnout, only 63 percent, the lowest ever in Israel, though it is still high compared to the U.S. This shows that the Israeli people have apathy or are tired of the current leaders and parties.

It's almost Passover time. In Israel, this is the time of changes. The winter is over, and the warm spring arrived, bringing beautiful flowers that cover the land and fresh water running in all the

ALL WHO WORSHIP

BY TOM BIELIK

rivers and lakes. The smell of summer is in the air. The scenery is changing, both the political scenery and the landscape itself. And as we know, there will always be more news and more surprises coming from our little country.

There are about 1.5 billion migrating birds flying over Israel twice a year, going to and coming back from Africa and Europe. From their point of view up in the sky, they just see the same land and nature, without knowing of all the other changes and happenings. They don't care about the elections, the conflict or the fight against terror. I hope that someday it would be the same for us, all the citizens of Israel and the Middle East region, and we could all rest under the wings of the peace dove. Amen.

Tom Bielik is the Israeli Shaliach, or youth minister, at the Jewish Federation of St. Joseph Valley. He is available to speak to classes in our Catholic schools and in our parish religious education programs.



The Way of Beauty: Can it lead people to God?

VATICAN CITY (CNS) — Poets and philosophers have long pondered the mysterious nature of beauty: Is beauty only what pleases or teases the eye of the beholder? Or does a more universal beauty exist that can attract people of all ages and cultures? And what about the wilting or wrinkling demise of physical beauty? Isn't there perhaps something more enduring that offers a glimpse of the divine?

Just as Socrates and other esteemed Greek intellectuals gathered one day more than 2,000 years ago to discuss beauty and love, another kind of symposium was held in the Vatican March 27-28 when more than 40 cardinals, bishops, religious and lay experts in culture revisited these perennial questions.

Participants in the Pontifical Council for Culture plenary assembly met to discuss the "Via Pulchritudinis" — a not so beautiful-sounding Latin phrase for the "The Way of Beauty" and how it could become a "Privileged Pathway for Evangelization and Dialogue."

Beauty, along with what is true

and good, can lead people to God, said the council's president, French Cardinal Paul Poupard.

But, he asked, how can the church help people discern this liberating and redeeming path of beauty from the more deceptive forms glistening and gleaming in magazine ads, on television and in storefront window displays?

Bishop Donal Murray of Limerick, Ireland, said in his address that most advertisements aim to persuade people they need certain products or services and that something "passing and trivial is more important and desirable than it really is."

In a world full of bright, attractive images, Bishop Murray said, "questions about the awful do not exist," and, quoting U.S. psychologist William James, he said "the big outside worldly wilderness with all its sins and sufferings" is avoided.

Christian beauty is also manifest in people who live a life of holiness, said other participants.

Slovenian Jesuit Father Marko Rupnik said people infused with love for the other become beautiful. It is not enough to offer kind

THE VATICAN LETTER

CAROL GLATZ

words and do good deeds; "only spiritual people" bathed in the grace of the Holy Spirit emanate beauty, he said.

Cardinal Ivan Dias of Mumbai, India, said the lives of the saints can be inspirational even for people of other religious faiths or no faith at all.

Most holy people do not often embody modern notions of beauty; many, like Blessed Mother Teresa of Calcutta, were poor and others, like Pope John Paul II, were ailing and practically voiceless, and yet they still attracted people of all beliefs to listen to their message, he said.

People living a holy life might also be the object of ridicule, persecution or other hardships, mak-

LETTER, PAGE 18

God' love will not be outdone



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Palm Sunday Mk 14:1-15:47

This weekend, the church celebrates Palm Sunday, to use the older term, or the Sunday of the Lord's Passion. As the rite of the procession of the palms begins, a selection from the 11th chapter of Mark's Gospel is read.

For the first of these readings, the church presents a passage from the third part of the Book of Isaiah. It is one of the four Songs of the Suffering Servant, the four poetic and highly moving compositions that form one of the great glories of Third Isaiah.

Over the centuries, Christians have seen the image of Christ, the innocent Lamb of God, in these Suffering Servant Songs. Scholars debate the identity of the Suffering Servant. Was he the prophet himself? Was he a collective identity for the people of Israel? Did he represent the devout and faithful among the people? Was he someone else?

In any case, the message is clear. Despite outrages brought against him, the Suffering Servant is true.

The second reading comes from the Epistle to the Philippians. One of the most eloquent sections in the New Testament, this reading had its origins, scholars think, in an ancient Christian liturgy dating

from the times of the apostles. It is excited in its proclamation of faith and appealing in its call to faithfulness.

Palm Sunday's liturgy shares with that of Good Friday a powerful and dramatic reading of a Passion narrative from the Gospels. The Gospel of John always provides the reading for Good Friday. The reading for Palm Sunday alternates among the Synoptic Gospels, Matthew, Mark, and Luke. This weekend, the church presents the Passion narrative of Mark.

While all the Gospels go into considerable detail in telling the story of the Lord's trial and crucifixion, they differ from each other. After all, each is the work of a distinct Evangelist, and the imprint of the respective Evangelist's sense of the meaning of what happened on the first Good Friday is clear.

Without doubt, the death of Jesus occurred as a result of a horrendous process of torture and humiliation. Even setting the Gospels aside, it is obvious that Jesus would have died under such circumstances since the Romans dealt with convicted traitors with ghastly cruelty and viciousness.

It loses sight of the Gospel's message, however, to see the awfulness of these events and nothing more. Of course, the story is about the love of God, manifested in Jesus. Jesus endured all to redeem humanity. Such was God's loving plan. It would not be thwarted.

However, Mark's insight was that, despite all, Jesus was vindicated. His apostles, human as they were, either missed the point or outright denied Jesus, as did Peter in Mark's narrative. All around, cynicism, a cover for insecurity and inadequacy, and self-interest surround Jesus.

Yet, Jesus prevails. He does not succumb. When it is over, God identifies Jesus, just as God identified Jesus at the Jordan during John the Baptist's baptism and at the Transfiguration. In the first verses of Mark, the Gospel declares Jesus to be the Son of God. In the Passion, Mark saw this identity as brilliant and undiminished.

Reflection

The majesty of the Gospel reading speaks for itself. But its message should not be sidetracked, even if the diversion is not untrue.

This Palm Sunday's profound reading from Mark calls us to hear what Mark is saying. We are inclined to the fearfulness and scheming exhibited by others in the story of the Passion. We are sinners. We are flawed.

Nothing humans can mount can overwhelm God. God's love will not be outdone. It will endure. Sinners and stumbling, we need God's love. It awaits us endlessly, if only we earnestly seek it.

READINGS

Holy week

Monday: Is 42:1-7 Ps 27:1-3, 13-14 Jn 12:1-11

Tuesday: Is 49:1-6 Ps 71:1-4a, 5-6ab, 15, 17 Jn 13:21-33, 36-38

Wednesday: Is 50:4-9a Ps 69:8-10, 21bcd-22, 31, 33-34 Mt 26:14-25

Thursday: Is 61:1-3a, 6a, 8b-9 Ps 89:21-22, 25, 27 Rv 1:5-8 Lk 4:16-21

Good Friday: Is 52:13-53:12 Ps 31:2, 6, 12-13, 15-17, 25 Heb 4:14-16; 5:7-9 Jn 18:1-19:42

Saturday: 1) Gn 1:1-2:2; **2)** Gn 22:1-18; **3)** Ex 14:15-15:1; **4)** Is 54:5-14; **5)** Is 55:1-11; **6)** Bar 3:9-15, 32-4:4; **7)** Ez 36:16-17a, 18-28; **8)** Rom 6:3-11; **9)** Mk 16:1-7

CATEQUIZ'EM

By Dominic Campion

April showers require one main ingredient.
This quiz looks at that.

- In Genesis, the "waters" form this:**
 - the heart of oak
 - the sky
 - the city of the mer-people
- Noah had plenty of water to contend with; why was he able to survive it?**
 - He built an ark, which served as a boat.
 - He built a tabernacle shelter.
 - He was the first aquatic Hebrew.
- In Exodus 7, Aaron and Moses do something rather strange with the water:**
 - They drink it heated to boiling point to show how tough they are.
 - They turn it into blood.
 - The freeze it to aid the Israelites' walk across the sea.
- Pharaoh's men had cause to complain about the water of the Red Sea when they attempted to follow the Israelites across the Sea. What effect did the water have on the Egyptians?**
 - They became inebriated by it.
 - They were turned around by it and charged the wrong way.
 - They were killed by it.
- In Numbers 5, the "water of bitterness" is used for a very unusual purpose:**
 - a sauce for hay for poor people
 - as a test for the fidelity of a wife
 - as a mirror
- Proverbs 9 tells us that stolen water is:**
 - like the dregs of the grave
 - a curse upon the evil doer
 - sweet
- Isaiah promises that when the Lord turns to save his people they will draw water**
 - in buckets of gold.
 - from the rivers of Babylon.
 - at the fountain of salvation.
- In the most famous Psalm, the Lord leads by quiet waters. Which psalm is that?**
 - the 12th psalm
 - the 23rd
 - the 66th
- In the church, water is indispensable for:**
 - baptism
 - the Sunday morning social
 - the ordination of a monk
- Water is also always mixed with this in the Mass:**
 - oil
 - bread dough
 - wine
- Holy water is water that has been**
 - blessed.
 - boiled then returned to room temperature.
 - distilled, then bottled while sterile.
- Sometimes this is added to holy water:**
 - bourbon
 - salt
 - caffeine
- In the Eastern Christian tradition, water is often blessed at a "Lesser Blessing of Water" at this frequency:**
 - every month, usually on the first day
 - on the first day after the full moon, in the lycanthrope rite
 - every 40th day of Lent
- Water is sprinkled in this rite at some liturgies and blessings:**
 - the rite of wringing out
 - the asperges rite
 - the holy hosing down of the faithful
- Should Catholics admit that holy water was invented in the Middle Ages?**
 - Yes, confession is good for the soul.
 - No, because nobody will ever know if we do not fess up.
 - No, water was used extensively by the church early on and is well documented by the 300s.

ANSWERS:

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

Nothing 'ordinary' about the office of bishop

Why is a bishop called an ordinary? J.T., Roanoke

In American English today, the adjective "ordinary" can mean routine, usual, of common quality and even deficient in quality, poor or inferior.

But the word "ordinary" actually comes from the Latin "ordo," meaning a church order, an arrangement, group or class. Thus an "order" can refer to a community under a religious rule. Or the sacrament of holy orders refers to three grades of Christian ministry: deacon, priest and bishop.

The English noun "ordinary" hails from the 14th century and means a prelate exercising original jurisdiction over a specified territory or group. The church also uses the word "ordinary" to describe the parts of the Mass that do not vary from day to day but assume a regular or customary condition. Again the church employs the term to its liturgical season of "Ordinary" Time, meaning the period not dealing with the Incarnation of Christ

(Advent and Christmas) nor the death and resurrection of Christ (Lent and Easter), but the public life of Christ that includes his teachings and miracles. This season treats the public life of Christ in an "orderly" manner in its Scripture readings. So the season of ordinary time does not mean it is unimportant. In fact, the miracles and teachings of Christ treated here are extraordinary.

The new Code of Canon Law defines the noun "ordinary" when used in Catholic Church affairs. Canon 134 reads: "In addition to the Roman pontiff, by the title of ordinary are understood in the law diocesan bishops and others who, even if only temporarily, are placed over some particular church or a community equivalent to it, as well as those who possess general ordinary executive power in them, namely, vicars general and episcopal vicars; likewise, for their own members, major superiors of clerical religious institutes of pontifical right and of clerical societies of apostolic life of pontifical right who

THAT'S A GOOD QUESTION

at least possess ordinary executive power."

The canon continues that local ordinaries include the above-mentioned, except the superiors of religious institutes and of societies of apostolic life. These latter are called personal ordinaries.

The term "local ordinary" is normally used in the new Code of Canon Law. It is found in at least 25 canons. For example, Canon 273 says clerics are bound by a special obligation to show reverence and obedience to the Supreme Pontiff and their own ordinary.

The term "bishop" refers to the third step in the sacrament of holy orders. The bishop is said to

have the fullness of holy orders. The office of bishop was created by Christ at the Last Supper, the first Mass, when he told his apostles: "Do this in memory of Me." Canon 375 says the bishops succeed to the place of the apostles through the Holy Spirit and serve the church as the teachers of doctrine, priests of sacred worship and ministers of governance. The bishop acts in communion with the pope and the other bishops.

Canon 376 distinguishes between various types of bishops. A diocesan bishop has care of a diocese or particular territory of land. Any other bishops are called titular bishops. These comprise: 1) coadjutor bishops with the right of succession to a diocese, 2) a retired or former diocesan bishop and 3) all other bishops who have a titular see, e.g., auxiliary bishops, legates of the Holy See, territorial abbots, apostolic vicars, apostolic administrators, special servants in the Roman curia or church or any other bishops who are not coadjutor, diocesan or retired diocesan

bishops.

The word "titular" means existing in title only, especially bearing a title derived from a defunct church jurisdiction. So a titular see is a diocese, often from the early church, that no longer has a diocesan bishop. Titular bishops have no jurisdiction in the titular church, but enjoy the privileges and honors of the episcopal order.

Today's Catholic welcomes questions from readers to pose to Father Richard Hire, Father Michael Heintz, Father Mark Gurtner and the Office of Worship. Please e-mail your questions to editor@fw.diocese-fwsb.org or mail them to *Today's Catholic*, That's A Good Question, P.O. Box 11169, Fort Wayne, IN 46856. 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.

'60 Minutes' and stem cells

The CBS news magazine "60 Minutes" prides itself on asking the hard questions that other television news vehicles are too polite, or perhaps too afraid, to ask. That tough-minded approach to an important issue wasn't much in evidence, however, when "60 Minutes" recently took on the question of whether "spare" embryos "left over" from in vitro fertilization procedures should be used for stem-cell research that would result in the embryos' death.

During the segment, Princeton's Robert P. George, a member of the President's Council on Bioethics, tried to explain certain basic moral facts to Leslie Stahl. Cryogenically preserved embryos, Professor George said, "have the dignity of a human being, the way a full-grown man or woman has the dignity of a human being." Stahl wasn't persuaded. Referring to the embryos as "these little bunches of cells," she asked, in some evident bewilderment, "Are you equating them (with grown men and women)?" Yes, he was, Professor George replied, because "those bunches of cells are very unique bunches of cells. Those are human beings in the earliest stages of their natural development. You were one once; I was one once."

The editing of the segment strongly suggested that "60 Minutes" preferred the approach of the University of Pennsylvania's Dr. Arthur Caplan, an enthusiast for research that, as he put it, would destroy "embryos ... that no one will ever use for any purpose whatsoever." That, of course, is the conventional wisdom in the bioethics guild, which frequently serves as a permission-slip factory for scientists and the biotech industry. Had Stahl wanted to put Art Caplan through the typical "60 Minutes" grinder, she could have

asked some really tough questions:

"Dr. Caplan, isn't it true that there isn't a single embryonic stem-cell therapy at even the earliest stage of FDA clinical trials?"

"Dr. Caplan, what are we to make of the fact that, to date, embryonic stem cells can't be used therapeutically because they cause tumors in the animals into which they've been injected? And what are we to make of the fact that, because of the biological complexities involved, no one understands, or is even close to understanding, why this happens?"

"Dr. Caplan, why do leading stem-cell scientists tell us that, even if cures using embryonic stem cells are forthcoming (and some reputable scientists are dubious about the prospect), those cures are decades away? And if that's true, why has embryonic stem-cell research been so grotesquely hyped by its advocates? Doesn't that risk a public backlash when the cures aren't forthcoming next month, next year, or 10 years from now? Hasn't Lord Winston, Great Britain's leading scientist in this field, warned about precisely that? Come to think of it, Dr. Caplan, didn't you and a colleague write an op-ed piece raising similar cautions after Proposition 71 passed in California last year?"

"Dr. Caplan, why is there so little public discussion of the fact that adult stem-cell therapies are being used today in treating some 65 diseases? Why do you think that private sector biotech firms are pouring their research dollars into adult stem-cell research and therapies? Why does it seem so important to you and your allies among scientists to direct government funds toward embryonic stem-cell research?"

"Dr. Caplan, in recent months,



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

two of the world's most prestigious scientific journals, *Science* and *Nature*, have published articles by researchers at Harvard and MIT, detailing major advances in obtaining 'pluripotent' stem cells without killing human embryos; what do you, as an ethicist, make of that?"

"Dr. Caplan, what lessons for the debate over embryonic stem-cell research might we draw from the 20th century's grisly experience of medical research conducted on what the researchers regarded as 'disposable' human beings?"

Those are some of the really hard questions in the current stem-cell debate. When a "60 Minutes" reporter asks them, and compels Art Caplan to answer them, and invites Robby George to comment on the answers, we'll know that the program's reputation for forcing the issues is warranted.

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

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for April 9, 2006

Philippians 2:6-11

Following is a word search based on the Second reading for Palm Sunday, Cycle B: Paul's record of an early Christian creed about Jesus Christ. The words can be found in all directions in the puzzle.

EQUALITY	GRASPED	HIMSELF
TAKING	FORM	LIKENESS
HUMAN	HUMBLED	OBEDIENT
DEATH	A CROSS	BESTOWED
THE NAME	ABOVE	JESUS
EVERY KNEE	UNDER	CONFESS
CHRIST	LORD	GLORY

THE NAME

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

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LETTER

CONTINUED FROM PAGE 17

ing them unpopular and hardly attractive to most people, he said.

But the beauty of Christian holiness is like looking at a cocoon, he said. "Some despise the worm there as ugly, while others see in it a beautiful butterfly in the making."

A world that has become indifferent and jaded by so much flash, glitz and dazzle needs authentic beauty, participants said, and it's

the church's mission to point out that "via pulchritudinis."

Father Rupnik said beauty is what links humanity to God and the divine. Take away the saints and angelic cherubim, and people are "left with only the animals," or worse, are alone.

Quoting Pope Paul VI in his Dec. 8, 1965, letter to artists, Cardinal Poupard said the world "needs beauty in order to not sink into despair. It is beauty, like truth, which brings joy" to the human heart, and "resists the wear and tear of time."

From pain to joy



THE CUTTING EDGE

SISTER MARGIE LAVONIS, CSC

As Lent comes to an end and Holy Week approaches, it might be good to reflect on the mystery of suffering.

There is so much suffering in our world. It can be overwhelming. Just recently I saw a video on the “invisible” children in Northern Uganda. (You should look up the Web site about them.)

To see the abuse and inhumane treatment of so many children who are captured and forced to serve in the rebel army there brought me to tears. Little children are literally stolen from their families and are often tortured or raped. They are brainwashed and taught to kill. Those not captured by the rebels live in fear of being kidnapped also. Each night they go to the city to hide from their would-be captors. To hear their stories makes one wonder how this is allowed to go on anywhere?

This is only one small example of the multiple cries of pain and suffering that permeate our world. All we have to do is turn on the radio, television or read the news. These are the stories that get communicated

nationally and internationally. However, we all know of other examples of suffering close to home. Suffering touches everyone in some way.

Every day we hear of people diagnosed with diseases that change their lives. People lose jobs after giving many years of their lives to companies or other organizations. Families suffer from divorce, alcoholism and other tragedies. People we know die in car accidents. Natural disasters like Katrina or the earthquake in Pakistan cause so much unbelievable pain. And then, of course, there is the war in Iraq and elsewhere. You could give many other examples.

For some it is hard to believe in a loving God when so many good people suffer. Even those of us who do believe may wonder why God doesn't step in and prevent such heartache? It can weigh heavy on our hearts, and we feel helpless.

Several years ago, a rabbi wrote a book entitled, “When Bad Things Happen to Good People.” Note that he did not call the book, “Why Bad Things Happen to Good People.” His point, which he learned from his years of ministry as a rabbi, was that we don't know why. All we know is that God allows suffering to exist in the world. God permits it but doesn't make it happen. Not all, but much suffering, is directly or indirectly caused by people. God does not take away our free will. God does not start wars. God does not drink and drive, etc. We do.

Suffering is a deep mystery of life. The positive thing about suffering is that God

does not leave us in it. With all suffering, if we look hard enough, comes a resurrection. That is the meaning of the paschal mystery, which we will soon celebrate during Holy Week. It is the central doctrine of our faith. It is our belief that Jesus suffered, died and rose from the dead. We, too, are called to live that mystery in our own lives in big and little ways. It is part of being a Christian. We believe that God always brings good out of our suffering. God never leaves us in our pain. It is hard to see when we are going through it, but we know God will not abandon us, just as God did not abandon Jesus on the cross.

It is true that we have little power over most suffering, but we can control how we let the pain affect our lives. Catholic Christians believe that suffering can be redemptive. We are called to unite our suffering with that of Christ's. Suffering can deepen our faith and makes us sensitive to the suffering of others. Experiencing a hurt or loss can enable us to be more compassionate and loving to others in similar situations.

On the other hand, we can allow suffering, our own or others, to turn us into bitter, resentful people. We do not see any good coming from it. Consequently, it does not transform us.

On a lighter note, we can control some suffering. That is the suffering we cause others. It is a good practice each evening to reflect upon our day and examine whether or not we have caused any suffering.



YOUNG ADULT PERSPECTIVES

A good exercise for Holy Week might be to reflect on our lives and the suffering that we have experienced. See if you can find a “resurrection” in the situation. For example, maybe Mr. Wonderful dumped you for another girl. If he hadn't, you would never have married the love of your life. Or maybe you lost your job, only to find a more interesting and life-giving one.

Talk to Jesus about your pain and ask him to help you to allow that pain to make you a better person. Consciously unite yourself to him during these holy days.

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

Love of God, love for children, come together for pastoral associate

BY JENNIFER OCHSTEIN

GRANGER — As a younger woman, Amy Schlatterbeck realized some of her friends possessed something she wanted: a relationship with Christ.

And as far as she could tell, the only difference between herself and them was that those friends were Protestant and she was Catholic.

“In high school, I had close friends who introduced me to Christ in a different way and to reading Scripture,” said Schlatterbeck, 27, who graduated from Penn High School in 1997.

The experiences with her friends in high school and college led her on a journey of spiritual discovery that brought her full circle and back to where she started: the Catholic Church.

Now, she said, she believes she's doing exactly what God intended for her to do, and she loves it.

Schlatterbeck is pastoral associate at St. Pius X Catholic Church in Granger. She has trained to be a catechist for Catechesis of the Good Shepherd program, which guides children into a relationship with the Good Shepherd by using the Montessori teaching method. The program also teaches the kids, in three different levels, about the Catholic faith.

“I feel like I was created to do this,” Schlatterbeck said of her role at St. Pius. “I feel like my two loves have come together — my love for children and my love for God.”

But it was a long journey.

At the time she became friends with other students in the Protestant tradition, she said she doesn't recall being around Catholics who had that type of relationship with Christ her friends did. And she wasn't exposed to too many Catholics who read Scripture.

Now, she said, she comes across other Catholics all the time who pray and read Scripture and do have that relationship with Christ.

“It was just part of my journey, I guess,” Schlatterbeck said of those experiences.

But because of them, she began to dig to try to learn more about God. In her early years at the University of Notre Dame, while pursuing her undergraduate degree in history, she began to search out what she believed. She began investigating Protestant churches; she attended Bible studies and studied on her own.

Then she took a trip that would change her life and lead her back to the church she had nearly forsaken.

In 2000, the year before her senior year, Schlatterbeck decided to travel to Memphis, Tenn., on a service project trip for a week. She worked with Mother Teresa's Missionaries of Charity at a homeless shelter for women and children.

“I never experienced people who had such a relationship with Christ,” Schlatterbeck said of the Missionaries of Charity.

All the doubts she seemed to have about the Eucharist and Mary, the Mother of God, seemed

to all melt away while watching and working with the people in the order.

She was also deeply moved by their hour-long adoration before the sacraments as well as all their disciplines of praying all the different prayers of the church on a daily basis.

The Eucharist had always been a source of doubt for Schlatterbeck. But once she saw the joy and love the sisters with the Missionaries of Charity had for the Eucharist, her doubt seemed to turn to awe.

And Mary, too, was a stumbling block. But after Schlatterbeck got past her issues with the Eucharist, she seemed to fall in love with Mary.

“You can't help but fall in love with Mary,” Schlatterbeck said. “She is the embodiment of what the church is. She brings Christ into the world.”

After graduating from Notre Dame in 2001, Schlatterbeck went on to get a master's degree in Theology from Franciscan University of Steubenville in Ohio.

When she graduated from there in 2003, she went on to work as a teacher at Marian High School in South Bend and work part time in the Office of Catechesis. Then, in July 2004, she was offered a position at St. Pius, and she took it.

While 20 years ago, she said, it may have been looked upon unfavorably for her to get a theology degree because she's a woman, now that is not an issue.

She said she would encourage younger people wishing to further



JENNIFER OCHSTEIN

Amy Schlatterbeck is a pastoral associate at St. Pius X Catholic Church in Granger.

their academics to do it while they're young because it's much easier before getting married and having a family.

Schlatterbeck said she's going to continue her career in the church because she loves being in church and always has, even as a child.

She said she sees this desire as God's call on her life. Eventually, she said, she would like to become a formation leader to train other catechists to teach Catechesis of the Good Shepherd.

Eventually, she said, “I want to teach younger people in college to do what I do.”

Sports

SAINT JOSEPH'S HONORS BASKETBALL ATHLETES Saint Joseph's High School in South Bend held its annual awards ceremony on March 22. Senior forward Travis Thorpe was awarded the team's Most Valuable Player. The team's Most Improved Players were sophomore Marcus Macellari and junior Jamie Pawelski. The Mental Attitude Award went to seniors Kevin Paczesny and John Kilbury. Sophomore Ryan Richter received the Defensive Award. Seniors Mike Danielson, John Kilbury, Travis Thorpe and Brandon Wasoski received Two-Year Varsity Awards.

ICCL looks back at a successful basketball season

BY ELMER J. DANCH

SOUTH BEND — The recently-completed 60th basketball season in the Inter-City Catholic (ICCL) League was easily the most successful in the history of the circuit, according to William Sorukas, a 40-year executive who has directed the hardwood activities.

"Since we launched the program at (B-team) level for fifth and sixth grade boys and a similar program for girls, and then conducted a program at the varsity level for seventh and eighth grade boys and a similar one for girls, we had more than 2,340 youth participating this year," said Sorukas.

He said that the B-team level provided spirited action for youngsters who are just starting to play as well as a good training level.

Another important factor, he pointed out, were the east and west divisions in the Martin De Porres and John Bosco major divisions.

Sorukas added, there was splendid cooperation from both Saint Joseph's and Marian high schools to make their gymnasiums readily available to the



young athletes. At

Marian, the Bishop Joseph Crowley auxiliary gymnasium is a plus, he said.

Volunteer basketball coaches have also benefited the many teams in both the boys and girls circuits, he added. A number of the volunteers have been on the scene for a number of years and their experience in handling the young talent stands out on their teams.

Basketball playoffs with the Fort Wayne Catholic Youth Organization (CYO) at the end of the post season tournaments have also added a special luster to both the ICCL and the CYO with playoffs alternating in both cities.

Championship trophies for the ICCL teams have been a contribution for many years from the Father Nieuwland Assembly Fourth Degree Knights of Columbus since the 1960s.

Eighteen ICCL baseball teams ready to hone skills

BY ELMER J. DANCH

SOUTH BEND — A record number of 18 baseball teams will hone their baseball batting skills in two divisions of the Inter-City Catholic League (ICCL) that will open the 60th diamond season on April 10. This year the bottom-four teams in each division are going to have a post season tournament of their own, according to director William Sorukas.

Providing the bottom-four teams in each division is a new twist to the circuit, said Sorukas, since they are the weaker teams and it is not always the right thing to do by putting them in a blind draw in the regular post season tournament.

Walter Bukowski will be the umpire in chief this season and will administer all playing rules. The nine teams in the John Bosco Division are the following: Corpus Christi; Christ the King; Holy Cross; Holy Family; St. Anthony; St. Joseph of South Bend, St. John and Our Lady of Hungary; St. Jude; St. Matthew; and St. Thomas, Elkhart.

The nine teams in the Martin De Porres Division are Christ the King White, Corpus Christi Red,

Holy Family Blue, Mishawaka Catholic, St. Adalbert, St. Anthony Maroon, St. Michael of Plymouth, St. Jude Green and St. Thomas Maroon.

A number of schools have two teams in the circuit and in order to provide all players with an opportunity to compete their second teams will be designated by color.

Three games on Monday afternoon, April 10, will formally open the season. The games are Holy Cross vs. Corpus Christi at Kennedy Field; Holy Family Blue vs. Christ the King White at Boehm Field; and St. Matthew vs. St. Joseph at Sheridan.

The defending champion is the combination teams of St. Joseph, which set an unblemished record of 19-0.

The list of coaches of the John Bosco Division includes the following: Christ the King, Ron

Ratkay; Corpus Christi, Lou Berthold; Holy Cross, John Krzyzewski; Holy Family, Scott Alwine; St. Anthony, Damon Bittner; St. Joseph (South Bend)-St. John-Our Lady of Hungary, Chris Nyikos; St. Jude, Mike Finkler; St. Matthew, Steve Talos; St. Thomas, Elkhart, Mike Brewers.

The list of coaches of the Martin De Porres Division includes the following: Christ the King White, Joseph Boes; Corpus Christi Red, Brian McMahon; Holy Family Blue, Mark Borlik; Mishawaka Catholic, Phil Bergt; St. Adalbert, Tom McCoy; St. Anthony Maroon, Steve Waltz; St. Michael, Plymouth, Mark Mersch; St. Jude Green, Todd Parker; St. Thomas Maroon, James Mulcahey.

A record number of 18 baseball teams will hone their baseball batting skills in two divisions.

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 plan is travel all the way 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 will need to cover significant costs of equipment,

travel, food and other logistical concerns. They are, therefore, seeking 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.

Elementary School Principal

Most Precious Blood School, Fort Wayne, seeks candidates for the position of School Principal. The ideal candidate is a faithfully practicing Catholic with excellent interpersonal skills who is ready to be the Religious, Educational and Managerial Leader of a Catholic elementary school. All candidates must be eligible for an Administrative license. Most Precious Blood is a strong urban parish community with a school that is committed to Catholic education in a true family-like atmosphere. PB has an enrollment of 175 in preschool through 8th grade, with an experienced, dedicated faculty.

For information, or application, please contact:

Catholic Schools Office • P.O. Box 390
Fort Wayne, IN 46801 • (260) 399-1425
Application deadline: April 21, 2006
Position to begin: July 1, 2006



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Hispanic Disciples in Mission group prepares to reach out

BY KRISTI R. WARD

ELKHART — I was early. And I was nervous. My assignment was to visit and write about the Hispanic Disciples in Mission program at St. Vincent de Paul Parish in Elkhart.

My problem was my fear I wouldn't be able to communicate. No one was around except a young man setting up chairs in the empty school gym. I waited in the hallway, trying desperately to remember some fragments of my high school Spanish. I'd once heard a visiting priest say, "Yo tengo mucho español en mi corazón, pero no tengo mucho en mi cabeza" (I have lots of Spanish in my heart, but not much in my head).

That's exactly how I felt. While I was repeating the phrase in my mind, people began to arrive. They looked at me curiously, smiled, and recognizing me as being out of my element, said "hello" instead of "hola" as they went past. Lupita Zepeda, co-leader of the program, greeted me with a smile, led me into the gym and introduced me to the young man who was setting up chairs. He was Miguel Reyes, the other leader of

the program. By then rivers of people were flowing in — some were pushing baby strollers, some were senior citizens, some were just out of high school — but all of them were smiling and greeting each other — and me — warmly.

As I watched, almost 90 men and women gathered in groups and began in-depth discussions about the Bible readings they heard. They were about halfway through the six weeks that they would meet during Lent and were concentrating on learning how to live the Catholic faith fully.

In the second and third years of the program, they'll come up with ways to reach out to their community and share their faith with others.

The gym was soon filled with the hum of discussions and light laughter. I wandered from group to group and tried to listen in. One man in a green South Pole sweat-shirt spoke earnestly and placed his hand over his heart saying "es verdad" (it's true) as his rapt audience listened. Another young man held his tiny dark-haired daughter on his lap as he listened to a woman share her experience.

I left the gym to visit the youth program upstairs led by Josephina

Hernandez. Here, too, I was met by warm smiles from 25 young people and their leaders, as I listened to discussions on how they applied their Catholic faith in their school and daily lives.

Everywhere I went I was greeted warmly. The people showed me

with their smiles I was welcomed and accepted. They also showed me their desire to grow spiritually and share the Catholic faith with others — and their willingness to devote time and effort to learning to be a disciple.

If they do half as well with the

people they're trying to reach as they did with a nervous reporter, they'll reach the goal of the Disciples in Mission program. They'll transform the world for Christ.



KRISTI R. WARD

Over 90 people gather in small discussion groups as part of the Hispanic Disciples in Ministry program led by Lupita Zepeda and Miguel Reyes at St. Vincent de Paul Parish in Elkhart.

CATHOLIC HIGH SCHOOL PRINCIPAL

Lima Central Catholic, a 382 students (grades 9-12) school in Lima, Ohio, invites qualified applicants for principal position, beginning July 1, 2006.

Major responsibilities include:

- Administering day-to-day school operation, management of resources, including revenue, expenditures, facilities, equipment and all programs.
- Educational and faith leader - ensuring the highest quality educational and faith development experience for students.
- Generating strategic and operating plans in collaboration with staff, board and families.
- Serving as lead Development Officer for the school that seeks to raise operating and endowment funds for fiscal viability.

Interested applicants must be practicing Roman Catholics, hold valid Ohio Principal license and have taught for at least three years.

For more information, visit the school's website at www.lcchs.edu Please send resume, including e-mail address and phone numbers, cover letter of interest, contact information for three references, transcripts and licenses to:

Theodore J. Wallace, President, The Paremos Group Consultants
 143 Woodbury Drive, Dayton, Ohio 45415
tjwallace@paremosgroup.org • 937-657-4932
 An aggressive compensation package is included.
 Application deadline is April 26, 2006

Jim Mickelini

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If you're going to visit Italy, try a saintly companion

'Traveling with the Saints in Italy'
by Lucinda Vardey, Hidden Spring.
ISBN 1-58768-024-6

REVIEWED BY VINCE LABARBERA

Having recently undertaken a pilgrimage to Assisi and Rome, I found Lucinda Vardey's book, "Traveling with the Saints in Italy — Contemporary Pilgrimages on Ancient Paths," a good companion both before and during the journey.

Finding and visiting Italy's sacred sites can be an overwhelming challenge for even the most ardent pilgrim: where to go, what to see and how much time to devote to the visit as well as how to find a particular location. Traveling provides guidance and answers to questions along with some practical tips and brief backgrounds on

Italy's saints.

A useful introductory section defines saints and virtues and furnishes the reader with some food for meditation before undertaking a pilgrimage, what to expect and how to journey using the 448-page book in paperback.

The work is divided into four parts and covers 10 pilgrimages in central Italy, northern Italy, Rome and southern Italy.

The lives of well-known and lesser-known saints from the various regions are examined, including St. Benedict, St. Francis of Assisi, St. Anthony of Padua and St. Catherine of Siena. Some contemporary figures of the Catholic Church also are included, such as Blessed Pope John XXIII and Padre Pio (St. Pio of Pietrelcina).

After the biographical sketch of the life of each saint, Vardey provides a summary of his or her spiri-

tual teaching, a pilgrim prayer, a chronology of events in the saint's life and suggestions for intentions.

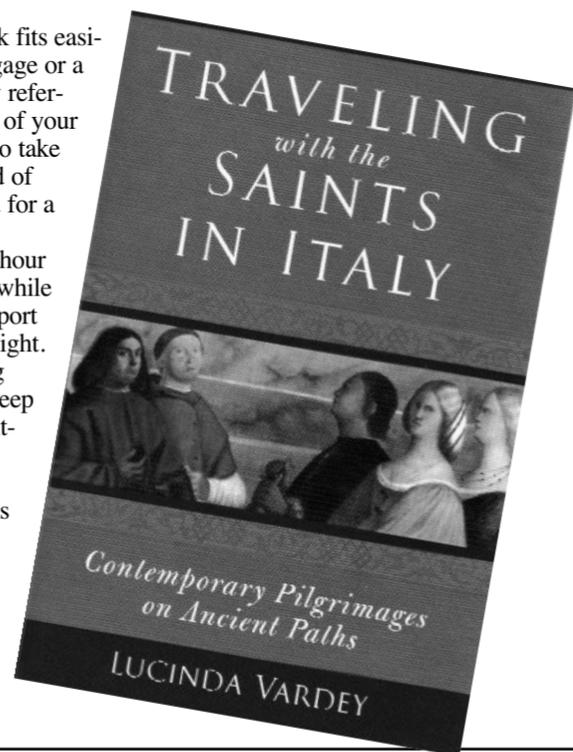
For those with the time and wherewithal, the book provides an itinerary for a stay of one or two days, or even a week, along with maps and detailed directions to the prime places to visit in a particular saint's life.

Sidebars on religious art and artists also are useful, especially a four-day retreat in Rome that can be taken by foot, bus or taxi. (It is best to leave any car outside the main center of the Eternal City.)

Included in the pilgrimage to Rome are some popular sites such as the Colosseum and the Pantheon since they had a role to play in the early history of the church.

Vardey has guided pilgrimages in Italy for 10 years, dividing her time between Toronto, Canada, and a retreat house in Tuscany.

Her handy book fits easily in carry-on luggage or a travel bag for easy reference as the details of your pilgrimage begin to take shape. It's the kind of book you can read for a time during your approximately 10-hour flight to Rome or while you wait at the airport for a connecting flight. It's also something you will want to keep on your hotel nightstand for a quick review before you set out on the day's journey.



SCENE FROM NEW ABC SPECIAL 'THE TEN COMMANDMENTS'



CNS PHOTO/KEN WORONER COURTESY ABC

Douggray Scott stars as Moses in a scene from the new ABC miniseries "The Ten Commandments." The special will air before Easter on April 10 and 11.

Holy Week programming

BY HARRY FORBES

NEW YORK (CNS) — Here are some television program notes for the week of April 9. They are not necessarily recommended by the Office for Film & Broadcasting.

Sunday, April 9, 8-11 p.m. EDT (EWTN) "Solemn Mass of Palm Sunday." Celebrated by Pope Benedict XVI in St Peter's Square at the Vatican.

Sunday, April 9, 9-11 p.m. EDT (CBS) "Robert Ludlum's Covert One: The Hades Factor." A globe-spanning tale of action and intrigue that follows the members of an elite undercover team as they race to locate the source of a deadly virus that threatens to kill millions of Americans. With Stephen Dorff, Mira Sorvino, Anjelica Huston, Blair Underwood, Colm Meaney and Danny Huston. (The miniseries concludes Sunday, April 16, 9-11 p.m. EDT.)

Monday, April 10, 9-10 p.m. EDT (PBS) "The Boy in the

Bubble." The life of David Vetter, who died at age 12, is a tragic tale about ambitious doctors pitted against frightened young parents. This "American Experience" documentary raises some profound ethical questions. Did the doctors condemn the boy to a life not worth living? Did they, in the end, effectively decide how to kill him?

Tuesday, April 11, 9-10:30 p.m. EDT (PBS) "The China Project" (working title). The "Frontline" series raises profound questions about the control of information and the lengths to which the Chinese government will go to suppress democratic expression.

Wednesday, April 12, 8-9 p.m. EDT (History) "The Ten Commandments." Two-part special exploring the real story behind one of history's most famous documents. Legal, religious and historical scholars, including Alan Dershowitz and Old Testament expert Daniel Smith-Christopher reveal how the issues raised by the Ten Commandments have been

viewed, and punished, throughout history. (Concludes Thursday, April 13, 8-9 p.m. EDT.)

Friday, April 14, 8-10 p.m. EDT (A&E) "Dolly Parton." The "Biography" series profiles the Tennessee native who became one of country music's best singers and songwriters and one of the most durable superstars. Interviews with Darryl Hannah, Lily Tomlin, Henry Winkler and Olympia Dukakis.

Friday, April 14, 9-10 p.m. EDT (Science) "Venus Unveiled." In April, as the Venus Express spacecraft reaches orbit and begins its mission, the planet Venus becomes the focus of intense scientific interest. The program will reveal the violent world of Venus, the mystery of how it got to be that way, and how scientists are unraveling it.

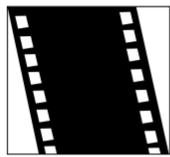
Saturday, April 15, 10-11 p.m. EDT (Discovery) "The Iceberg That Sank the Titanic." Documentary about the 15,000-year-old iceberg that collided with the Titanic on that fateful night in the cold, dark Atlantic.

SCENE FROM NEW A&E REALITY SERIES 'GOD OR THE GIRL'

Dan DeMatte is one of four Catholic men with a calling to the priesthood featured in the new A&E reality series "God or the Girl." The five-part special will air beginning on Easter.



CNS PHOTO/A&E TELEVISION NETWORKS



MOVIE CAPSULES

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

"Ice Age: The Meltdown" (20th Century Fox)

Inferior, but still highly entertaining, sequel to the 2002 computer-animated hit which finds the prehistoric trio — cranky mammoth Manny (voiced by Ray Romano), sarcastic saber-toothed tiger Diego (voiced by Denis Leary) and wise-cracking sloth Sid (voiced by John

Leguizamo) — joined by a confused she-mammoth (voiced by Queen Latifah) and a tag team of prankster possums (voiced by Seann William Scott and Josh Peck) as they race to escape an impending cataclysmic flood triggered by the warming climate. Directed by Carlos Saldanha, the story and characters have thinned along with the ice, but in the thawing process the laughs and zany charm remain intact along with a gentle message about family and friendship. Some scenes of menace that may be too intense for very young children, a few crass expressions, some innuendo and a mildly crude sight-gag. The USCCB Office for Film & Broadcasting classification is A-I — general patronage. The Motion Picture Association of America rating is PG.

WHAT'S HAPPENING?

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

MISC. HAPPENINGS

Marriage encounter plans weekend
Fort Wayne — A worldwide Marriage Encounter weekend will be April 28-30 at the Signature Inn. Registration fee is \$40. A donation is taken on Sunday. Contact Mike and Julia Roszkowski at (574) 243-0743 for information.

Health and safety fair planned
South Bend — Our Lady of Hungary Parish will have a health and safety fair on Tuesday, April 18, from 2 to 5 p.m. in the school gym. The fair will offer resources and provide education about assisting individuals and families. Free hearing, cholesterol and blood sugar testing available. Free bike helmets, face painting and games. Children must be accompanied by a parent. Admission is free.

Bishop Luers hosts preview night party
Fort Wayne — Bishop Luers High School will have a LuersKnight preview party on Friday, April 21, from 7-9 p.m. in the gym. No reservations needed. Enjoy refreshments, visit with friends and bid on silent auction items. There will be an auction booth exclusively for the preview party. A live raffle will allow attendees to purchase keys for \$10 and try to unlock the beverage tub stocked with Luers "spirits."

Rummage sale
New Haven — A rummage sale will be held at the St. Louis, Besancon, parish hall on Friday, April 21, from 9 a.m. to 6:30 p.m. and on Saturday, April 22, from 9 a.m. to noon. Fill a bag on Saturday for \$1.

Memorial association to begin
Fort Wayne — Sacred Heart and St. Henry will begin a first Friday memorial association. In May, a monthly Mass will be celebrated to honor loved ones and families, living or deceased. The names of the members of the memorial association are printed in the Sunday bulletin as a reminder of your intention. The cost is \$5 per Mass, a total of \$60 per year. Please contact Kim or Kathy at the parish office (260) 744-2519.

Day of reflection offered
Mishawaka — A day of reflection will be held at St. Francis Convent, (across from Marian High School) Tuesday, April 25, from 9:30 a.m. to 2:30 p.m. The theme for the day is "God, our Rock." The cost is \$15 and includes lunch. Registrations needed by Friday, April 21, by calling Sister Barbara Anne Hallman at (574) 259-5427.

Rosary Society sponsors 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 April 8, 9.

Sisters' auxiliary bakesale planned
South Bend — The 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) 288-5708.

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 CCHS Alumni Office at (260) 471-7649. Individual class reunions scheduled include: the class of '46 Aug. 18 at Hall's Guest House, '51 Oct. 14 at Goeglein's Reception Hall, '56 Oct. 7 at Fort Wayne Country Club, '61 Sept. 23 at the Grand Wayne Center and '71 Aug. 19 at the Marriott Inn.

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 Society Thrift Store, 3408 Ardmore Trail, or Curtain Up! Theatricals, 1114 N. Michigan St. or at the door. For information call (574) 234-6000.

Pilgrims plan trip to EWTN
Arcola — The pilgrims of John Paul II youth group from St. Patrick will offer a trip to EWTN June 11-15. Tour visits Hanceville, AL and Mother Angelica's temple, Ave Maria in Cullman and then EWTN for tour, live show and television Mass with Bishop Felix Toppo, Father Cyril Fernandes, and Father Joachim Quadros, then leave for Carites. Price begins at \$205. For information call Gus or Roxann Trahin at (260) 432-4706.

REST IN PEACE

Auburn Leona M. (Eisel) Klinger, 91, Immaculate Conception	Donna L. Landstoffer, 97, Queen of Angels	Margaret A. Donahue, 88, St. Anthony de Padua
Bristol Gloria J. Hope, 65, St. Mary of the Annunciation	Grace E. Pranger, 89, St. Vincent de Paul	Genevieve W. Fischer, 92, St. Patrick
Fort Wayne Thomas C. Shaw, 84, St. Charles Borromeo	Huntington Sister Louise Marie Berard, OLVN, 94, Victory Noll	Theodosia B. Stopczynski, 85, St. Adalbert
Doris I. Wisniewski, 77, St. Vincent de Paul	Mishawaka Ronald T. Leda, 62, St. Monica	Mary Haugel, 96, Our Lady of Hungary
Demaris J. (Martin) Jordan, 73, St. Vincent de Paul	Plymouth Helen M. Rahrer, 90, St. Michael	Rocco Papandria, 90, St. Anthony de Padua
Bernice M. Ley, 93, St. Jude	Roanoke Robert D. Loshe, 78, St. Joseph	Patricia Goddard, 82, St. Joseph
Paul J. Motter, 89, Most Precious Blood	Mary E. Pulver, 87, St. Joseph	Modest T. Sciba, 78, St. Casimir
Edith E. Neuhaus, 89, St. Peter	South Bend Sylvester J. Radecki, 100, St. Adalbert	Daniel F. DeVreese Jr., 82, Christ the King
Daniel J. Steinbrunner, 76, St. John the Baptist	Richard K. Zumstein, 83, Christ the King	Wabash Cleo Queen, 89, St. Bernard
Sondra R. Yarman, 65, St. Jude	William R. Ward, 74, St. Anthony de Padua	Walkerton Helen E. Kochanowski, 88, St. Patrick

FISH FRIES

Knights plan fish fry
Fort Wayne — The Knights of Columbus Council 451, 601 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.

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



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RETREAT

CONTINUED FROM PAGE 1

became major themes for reflection on the retreat, with Father Shafer posing them before each session of small-group discussion.

Apart from the talks and sharing, the retreat also offered a sizable chunk of time for silent reflection and personal prayer. This included a rosary, eucharistic adoration and a prayer labyrinth.

"It's really peaceful here," said Amber Steury, parishioner at St. Vincent de Paul, Fort Wayne, and student Saint Mary's College. "I think this retreat has helped me settle down. I get to sit down and reflect on where I'm really going."

"I did the labyrinth for the first time," said Jessica Andrusiak of how she spent the quiet time. "I felt very centered and found some peace that I haven't found in a

long time. And I was able to take that to adoration."

Father Shafer had encouraged the retreatants ahead of time to take part in adoration, noting that, even when it doesn't feel like it, Jesus is constantly "beaming at you" from the Blessed Sacrament. Comparing the effect of this to getting a tan on a cloudy day, Father Shafer recommended that each one of them try to get a "Son-burn."

In the afternoon, Bishop John M. D'Arcy gave a talk on Eucharist and forgiveness followed by a question-and-answer session. The questions, submitted ahead of time by retreatants, dealt heavily with questions of ecumenism, touching on questions of relationships with non-Catholics, worshipping with non-Catholics, defending the faith and other issues. Other questions dealt with annulments, the sex abuse crisis and other topics.

Following an Agape prayer service and dinner, the retreatants, coordinators and



PHOTOS BY DON CLEMMER

Sophia Hubley kneads dough as part of a small-group exercise at the annual Bishop's Retreat at Lake Wawasee. The dough from this session of the retreat would be baked into the loaves of bread utilized at the Agape prayer service before dinner that evening.

Bishop D'Arcy were joined by numerous priests and religious brothers and sisters from across the diocese for a reconciliation service.

While priests heard confessions around the perimeter of the Oakwood program center, the brothers, sisters and lay ministers sat at "listening stations" near the center of the room, where retreatants could sit and mull over issues in their lives. The service was, by all accounts, very healing.

Mark Landrigan, who attended the retreat with his fiancé, Maggie Rost, noted that the reconciliation experience was beneficial from a couple standpoint. "It's nice to share it with her because we are so close," he said, "and in some ways you say, 'I need forgiveness from God, but also from her,' that she can understand that I'm a sinner and things like that. That is important to me."

Maggie Rost, also an IPFW

student and St. Elizabeth Ann Seton parishioner, added, "One of the highlights of this retreat is having this time set aside for God. This weekend, I can focus all my energies, all my thoughts, on God and what he wants me to

do, think about where I'm going and what I'm doing — as Father Jim said in his talk — and it's just nice to be away from school pressure and work pressure and homework and everything and just focus completely on God."

At Mass Sunday morning, Bishop D'Arcy noted that it was the anniversary of the death of Pope John Paul II and suggested to all present that they pray to and pray for the deceased pope.

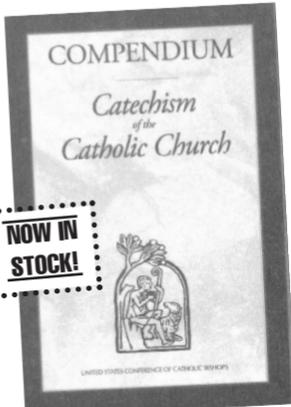
Mike Gibson, campus minister at IPFW, Manchester College and Huntington University said of the whole retreat experience, "I have been attending the Bishop's Retreat for many years as a young adult retreat participant, asking questions of myself, learning from others and trying to grow spiritually. This year I came for the first time as a staff member. I still am that same person from years past, and yet I continue to be transformed through these retreats. I also am convinced that so many others, like me, are very much changed and renewed through our bishop and the gift of this yearly retreat."



Father Jim Shafer, pastor of St. Elizabeth Ann Seton Parish in Fort Wayne, speaks at the Bishop's Retreat. Father Shafer used the story of the disciples on the road to Emmaus as a starting point for his series of talks on many different dimensions of the Eucharist.



Liturgical musicians sing and play a hymn of praise the first morning of the annual Bishop's Retreat.

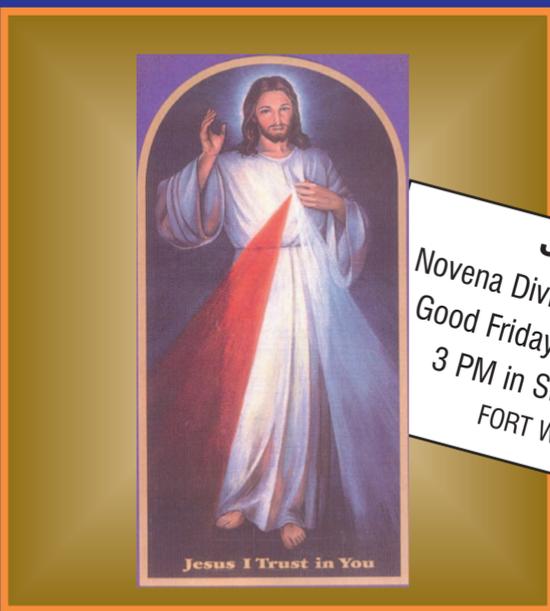


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