

# TODAY'S CATHOLIC



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CNS PHOTO/CROSIERS

The Easter season begins with the celebration of the Resurrection, April 16 this year in the Latin Church. Toward the end of the Easter liturgical cycle, the church marks the feast of the Ascension, commemorating the completion of Christ's mission on earth and his entry into heaven. Christ's ascent to heaven is depicted in art at St. Pius X Church in Lourdes, France.

## EASTER MESSAGE

BY BISHOP JOHN M. D'ARCY

His death on the cross is the culmination of that turning of God against himself in which he gives himself in order to raise man up and save him. This is love in its most radical form. By contemplating the pierced side of Christ (cf Jn 19:37), we can understand the starting point of the encyclical letter: "God is Love" (1 Jn 4:8). It is there that this truth can be contemplated. It is from there that our definition of love must begin. In this contemplation the Christian discovers the path along which his life and love must move. — Pope Benedict XVI, encyclical letter: "God is Love."

Thus, does the successor of Peter in his first encyclical speak to the world about what is central to the life of the church.

This week we have pondered that sacred act, which expresses the depth of God's love for us. For this week to affect our lives, we must keep before us and allow to penetrate our hearts through the power of grace the meaning of the wound in the side of Christ.

Is this when the apostles first began to grasp the depth of his love — when, with Thomas, they saw the risen Christ and the wound in his side. Is this when they first began to be open to the Holy Spirit who would soon transform them? Pope Benedict XVI writes that love can only be commanded when it has first been given. To live out the commandment of love given on Holy Thursday, we must first accept it. We must allow Christ to wash our feet.

The true source then of apostolic love and pastoral love lies in contemplating in prayer the wounded side of Christ and the love that prompted him to offer himself for our salvation.

Another word for this love is grace. It is the true grace of Easter: Union with God given to us through baptism and the Eucharist. We must understand it more deeply through prayer and offer it to others. As we approach the 150th anniversary of this diocese, a cross travels from parish to parish, carried by parishioners, including many young people. The words of a psalm are engraved on this cross, "His Steadfast Love Endures Forever." The jubilee logo or image, which is taken from a beautiful work of art from one of our parishes, shows Christ on the cross with Mary by his side. All this is to first call us to prayer and then to love.

Christ the eternal Son of God was wounded for our salvation and he gave this to us out of love for us. In this beautiful Easter season, let us allow Christ to approach us, for he is always trying to do so, and let us prepare for our jubilee year by loving others, for our love of God and neighbor is one; and it is the grace of Easter.

A blessed Easter to you all.

## Notre Dame president addresses controversy

### Father Jenkins announces he will not ban events

BY ANN CAREY

NOTRE DAME — After nearly three months of consideration, the University of Notre Dame president announced on April 5 that he will not ban controversial events like "The Vagina Monologues" and a gay film event from the Notre Dame campus.

In addresses to the faculty and the student body in January, Holy Cross Father James I. Jenkins had said that he was considering whether or not to allow those two annual events to continue. He explained that those events raised deeper issues about academic freedom and the Catholic character of the university, and at the beginning of his presidency he wanted to determine principles for deciding what events were appropriate for Notre Dame.

At those addresses, Father Jenkins had signaled that a change might be coming when he invited input from the university community on this position: "An event which has the implicit or explicit sponsorship of the university as a whole, one of its units, or a university-recognized organization, and which either is or appears to be in name or content clearly and egregiously contrary to, or inconsistent with, the fundamental values of a Catholic university, should not be allowed at Notre Dame."

Father Jenkins told *Today's Catholic* that "views which were passionately held were passionately expressed" after his January presentations. Indeed, around campus strong opinions were voiced on both sides of the issue. Students associated with productions of "The Vagina Monologues" argued that the play was their only venue for celebrating womanhood and

See Bishop D'Arcy's statement

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## EUCCHARISTIC MINISTERS CARRY CHRISM OILS



MICHELLE DONAGHEY

Theresa Hock, left, and Laurie Brewers, picked up the sacred oils for St. Thomas the Apostle, Elkhart, after the chrisim Mass held at St. Matthew Cathedral in South Bend, on April 10.

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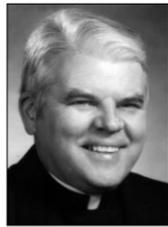
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# Holy Week has always been a time to treasure, special graces



## NEWS & NOTES

### BISHOP JOHN M. D'ARCY

#### Another Holy Week

Long after I have completed my mission here, if God gives me years, I will remember Holy Week in this diocese. The chrism Masses, one in each city. The informal dinner with the priests and deacons beforehand. People coming from all over the diocese, first in South Bend and then in Fort Wayne. Parish council members. Eucharistic ministers. Young people. The priests renewing their promises joyfully and with all their hearts. The long trip from South Bend to Fort Wayne late at night.

Holy Thursday. The washing of the feet. Slaves washed the feet of the elite and intelligentsia. The renewal of this service that had taken place in the early church but then lapsed is something I remember. I believe it was in my deacon year in the seminary that this was begun once again. Optional, but impressive. The focus at such a time is on Christ. It is not on the priest, but on Jesus Christ; and it is a call to humility and repentance for all of us.

I alternate years; Holy Thursday in South Bend and Good Friday at the Cathedral of the Immaculate Conception in Fort Wayne, and the opposite the following year.

The Good Friday service and hearing confessions afterward. Hearing confessions also on Holy Thursday, this year at St. Matthew Cathedral Parish, followed by the long drive home, usually in good weather.

Some rest on Holy Saturday. On Easter Sunday, the television Mass, bringing the elderly and infirm into the Easter mystery. Then Easter Sunday at the Cathedral of the Immaculate Conception.

I have always treasured Holy Week. The change and renewal took place when I was a deacon and among our faculty members was the legendary Father Fred McManus, a native of Lynn, Mass. Although an eminent canon lawyer, the liturgy was his great love. He was a peritus, or expert, at the Second Vatican Council, which came a few years later. My strongest memory of him was the instruction he gave us as deacons on the nature of the Holy Week reform, its history and what it meant and how we should instruct our people. He went around the Archdiocese of Boston as part of a team to speak about it and to explain it. He explained it to us as seminarians, and I have carried his catechesis with me all these years.

#### A certain Holy Week remembered

It was just before Holy Week in 1965 that I received a call from Msgr. Matthew Stapleton. Matt, as we students affectionately called him (but never, indeed, to his face), was a biblical scholar, with the letters of St. Paul his great passion. He was rector of our seminary. I was at my home sleeping late and then preparing to play handball at the semi-

nary with Fathers Art Calter, Pete Martocchio and others. Art is celebrating 50 years as a priest. He has done two tours in Vietnam, and was decorated with two bronze stars. We were young then and we played handball every week. In the evening, I would return to St. Mary, Beverly, for Lenten Mass.

I was requested to visit with Msgr. Stapleton. He wanted me to study ascetical theology. I did not think that was a very good idea because I didn't know how to spell it. However, I visited him later that day after playing handball. Msgr. Matt Stapleton loved sports. He had been a baseball pitcher. I think the fact that I was engaged in a physical exercise with other priests only confirmed that I was the right one to go study theology. He told me it would be to seek a doctorate in Rome and also to come back and be a spiritual director in a seminary.

I loved parish life. I think it is the summit of the priesthood. To prepare people for death. To instruct people in marriage and set them on the right course for life. To welcome the sinner in the sacrament of penance. To be around teenagers and young adults, listen to them and offer guidance. Indeed, the great teacher about work with youth was Pope John Paul II. It was one of his favorite pastoral ministries from the beginning. So, to give that up was very difficult.

I remember a visit during Holy Week to Msgr. Frank Rossiter, my spiritual director in the seminary. He struck the right note. He said that in a decision like this, you always do what is best for the church. I can remember saying to him, "Well, if that is the choice, then the way is clear." Msgr. Stapleton called again on Holy Thursday. I was not quite

Once I heard myself saying,

"If I do this for you,

all will be well,"

the decision followed.

It was divine grace.

ready. But that night I prayed after the Holy Thursday liturgy in the presence of the Blessed Sacrament. I can remember saying to the Lord, "If I do this for you, you will see me through." The worry, indeed, had been about studies. Classes in Latin. A faraway place. Away from my parents and my family. Once I heard myself saying, "If I do this for you, all will be well," the decision followed. It was divine grace.

So, I remember that prayer in the back of Mary, Star of the Sea Church during the period of eucharistic adoration on Holy Thursday night. I went out on the front steps, a short walk from the Atlantic Ocean. The decision was clear. Indecision was over.

I have thought about it nearly every Holy Thursday night since then. There are special graces in these weeks. I have always prayed like that before every big decision.

#### Thinking of last Easter

It was Easter Saturday, the day before the Sunday, which is set aside in the universal church as Mercy Sunday, when Pope John Paul II left us. That great and noble heart, which carried him all over the world, to

inspire young people, to reach out to our dear Jewish friends, to call out to young people. That truthful heart which led him even, we are told, against the advice of his advisors, to have a special ceremony of repentance for the sins of members of the Catholic Church at St. Peter's Square in the last Lent before the Year 2000, the Year of the Great Jubilee. That noble soul went from us. Who can forget 4 million people descending on St. Peter's Square? No one planned it or programmed it. They just came, and came and came.

I will cherish my meetings with him in great public places, but especially in the "ad limina" visits. He took the "ad limina" visits so seriously, for he believed he was the successor of Peter, and bore the responsibility of "confirming the brothers," as Christ had told Peter.

#### A busy Lent

A beautiful night in Decatur for confirmation. Decatur is special. People come out to church there. A few nights before I came, they had a penance service that packed the church. Among those concelebrating with me was a son of Decatur, Father Dale Bauman. There have been many vocations, both to the consecrated life and the priesthood, from this parish.

A few weeks earlier, I had joined Father Bauman at the parish where he is the pastor, St. Joseph, Bluffton, for the celebration of the feast of St. Joseph. In both places, Bluffton and Decatur, many people came up to me to thank me for sending such a good pastor. This was true in Decatur about Father David Voors and also true in the small town of Bluffton about Father Bauman. Is there anything better as a bishop than having people say, "Thank you, bishop, for sending us this priest."

#### Easter week

I look forward to two quieter days on Easter Monday and Tuesday. After that, confirmations begin in earnest — St. Mary, Huntington; St. Michael, Plymouth; St. Joseph, LaGrange; St. Pius X, Granger; and on and on. Also, there is a youth rally at Marian High School for teenagers from throughout the diocese. A

Mass at Notre Dame late Sunday night. A visit with some law students at Notre Dame in response to their invitation. A fundraiser at Bishop Luers High School. Demanding days, indeed, but let us give thanks to God for good health.

#### Sports report

Alas, the Red Sox have won four out of the first five; and they have all been in foreign territory. The pitching seems solid. Perhaps my pessimism born of the years was out of place. We shall see.

Above all, the spring has come in earnest. The jonquils have bloomed in the back yard. Let the records show that, on April 12, the bishop of the Diocese of Fort Wayne-South Bend had his breakfast on his back porch wearing a light jacket. What could be more joyful?

A blessed Easter to all.

## JENKINS

CONTINUED FROM PAGE 1

calling attention to sexual violence, and these students mounted a petition drive to keep the play.

Many faculty asserted that the position Father Jenkins proposed was an affront to academic freedom, and the Notre Dame Faculty Senate approved a "Statement of Principles on Academic Freedom" that contended: "To silence otherwise legitimate intellectual or artistic expression solely because its content is thought to conflict with the core values of the university is to risk both insult to the individual whose expression is silenced and injury to the climate of intellectual freedom."

Other students, faculty and alumni welcomed the prospect that material offensive to Catholic values would not have a place at Notre Dame, and some alumni threatened to withhold contributions if the play continued to be on campus. Expectations of this group were raised when the presidents of The Catholic University of America and Providence College banned "The Vagina Monologues" from their campuses.

And Bishop John M. D'Arcy of Fort Wayne-South Bend repeated the objections he had made every year the play was offered, since 2002, when he asked the Notre Dame administration to prohibit the play because it "is offensive to women" and "antithetical to Catholic teaching on the beautiful gift of human sexuality and also to the teachings of the church on the human body relative to its purpose and to its status as a temple of the Holy Spirit."

On April 5, Father Jenkins released a statement announcing his decision to allow the events to continue.

"We are committed to a wide-open, unconstrained search for truth, and we are convinced that Catholic teaching has nothing to fear from engaging the wider culture," he wrote. He was determined, he continued, "not to suppress speech on this campus," and

"As long as the Gospel message and the Catholic intellectual tradition are appropriately represented, we can welcome any serious debate on any thoughtful position here at Notre Dame."

In an interview with *Today's Catholic*, Father Jenkins said he had not backed away from his statement in January, saying, "I believe that, in some situations, given the distinctive character and aspirations of Notre Dame, it may be necessary to establish certain boundaries, while defending the appropriate exercise of academic freedom."

Father Jenkins said he had to "look at context, frequency, balance." He said that his main concern with the "Queer Film Festival" had been that its title might have been construed as a celebration of homosexuality. That concern was alleviated when the event's name was changed to "Gay and Lesbian Film: Filmmakers, Narratives and Spectatorship."

His objection to "The Vagina Monologues" was that "It portrays a view that it's apart from and indeed in opposition to, in some ways, the Catholic understanding. It's not a problem that such views are represented," Father Jenkins said. "In fact, I think a university is for that kind of presentation of a variety of views. But my concern was about the frequency and the prominence given it by the fundraising and publicity."

In conversation with students involved with that production, Father Jenkins said the students had agreed to move on to producing their own play about their experiences, entitled "Loyal Daughters." However, he declined to rule out the possibility that students would be allowed to put on "The Vagina Monologues" again, repeating that each situation would be judged on "context, balance and frequency."

Reaction to the statement on the Notre Dame campus was mixed. Peter Holland, chair of the Film, Television and Theatre Department, told *Today's Catholic*: "I welcome Father Jenkins' statement as a wonderful assertion of the values of a Catholic university. He has

ensured that the spiritual life of our students and their intellectual life intersect in interesting ways that do not pretend that faith is stronger by being insulated from the world."

However, Margot O'Brien, a professor in the business school told *Today's Catholic* that the Jenkins' policy puts no real limits on the events Notre Dame may sponsor, and "is premised on license, not academic freedom." In practice, she said, this faulty understanding of academic freedom "will always trump Notre Dame's Catholic character."

"The Vagina Monologues" show contempt for the values and sensibilities of the Catholic faith and the many diverse groups at the university, O'Brien said, adding that "Notre Dame's continued sponsorship of the monologues also brings scandal on the university and the Catholic faith," a scandal that she said was growing because the *South Bend Tribune* article about Father Jenkins' statement is highlighted on the "V-Day" Web site, which promotes performances of "The Vagina Monologues" on college campuses.

Notre Dame law student Lauren Galgano of Eden Prairie, Minn., who received her undergraduate degree from Notre Dame in 2005, said she loves Notre Dame and feels an excellent Catholic education is available there. But she said Father Jenkins' statement was "a complete reversal" from his January concerns about "The Vagina Monologues" and the nature of academic freedom.

Galgano also disagreed with Jenkins' conclusion that any view is welcome as long as the Catholic position also is presented.

"The hallmark of a Catholic education is not the panel discussion," she said. "Father Jenkins' letter seems to imply that the staging or display of any artistic expression will comport with the broader scheme of Catholic education so long as someone is willing to stand up at the end and say, 'But, the Catechism says...'"

"Instead, the hallmark of Catholic education — at least as John Cardinal Newman reasoned — is the cultivation of souls."

STATEMENT BY BISHOP JOHN M. D'ARCY

## Concerning the Notre Dame decision to allow sponsorship of the 'Vagina Monologues'

April 5, 2006

As pastor of the diocese with the sacred responsibility for the care of souls of all our people, including the young men and women at the University of Notre Dame, and with pastoral concern always for the Catholic identity of Notre Dame, as is my obligation, I am deeply saddened by the decision of Father John Jenkins, CSC, to allow the continuing sponsorship of the 'Vagina Monologues' by Notre Dame, the school of Our Lady.

For further understanding of my position on this matter, I refer all to my statement found in the Feb. 12, 2006 issue of *Today's Catholic*, and in my statements of the previous two years. All these statements may be found on the diocesan Web site at [www.diocesefwsb.org](http://www.diocesefwsb.org).



CNS PHOTO/NANCY WIECHEC

Judas kisses Christ in the Garden of Gethsemane as Jesus is handed over to soldiers in this detail from a contemporary Bible illumination. The National Geographic Society April 6 released the first modern translation of an ancient gnostic text that describes conversations between Jesus and Judas Iscariot.

## Jesuit scholar says Gospel of Judas does not merit name 'Gospel'

BY CINDY WOODEN

ROME (CNS) — The Gospel of Judas was unimportant to most Christians when it was written hundreds of years ago and it is unimportant today, said a Jesuit professor who has convoked a series of ecumenical studies of the historical Jesus.

Jesuit Father Gerald O'Collins, a longtime professor of Christology at Rome's Pontifical Gregorian University, said the text, like the gospels of Mary Magdalene and Philip, "does not merit the name 'Gospel.'"

The National Geographic Society unveiled the document

April 6, posting a copy of it on the society's Web site, [www.nationalgeographic.com](http://www.nationalgeographic.com), and releasing English translations of portions of the text.

"A 'Gospel' is a literary genre — established by Matthew, Mark, Luke and John — focusing on the life, death and resurrection of Jesus," Father O'Collins said.

While including events supposedly related to the life of Jesus, the Gospel of Judas and the others really are texts "attempting to bolster the

importance" of the personalities they are named after, not of Jesus, the priest said.

"They are not summaries of the good news," he said.

The texts come from the gnos-

A 'Gospel' is a literary genre — established by Matthew, Mark, Luke and John

FATHER GERALD O'COLLINS

tic tradition, a religious-philosophical current popular in the second, third and fourth cen-

turies. The gnostics claimed to have secret knowledge unavailable to the vast majority of people and focused so strongly on the spiritual and intellectual that they despised material creation,

including the human body.

In the year 180, St.

Irenaeus condemned the gnostics, mentioning particularly a Gospel of Judas.

Father O'Collins said the most impor-

tant thing about the text released in early April is that "it shows just how right Irenaeus was in

saying the gnostics were against mainstream Christianity and Judaism, they were against our God."

"To give Judas greater credit," the Jesuit said, the gnostics "portray Jesus giving him secret knowledge. It was a nice try," but there is no evidence to support the claim.

"It was junk then, and it is junk now," he said.

Father O'Collins, who between 1996 and 2003 convoked a series of ecumenical, interdisciplinary summits for scholars on the historical Jesus, said it was "ridiculous" for anyone to claim publication of the Gospel of Judas will challenge mainstream Christianity.

# Acton Institute founder talks about wealth

BY ANN CAREY

NOTRE DAME — “Can a rich man go to heaven?”

A lecture by that intriguing title attracted a large crowd of students, Holy Cross seminarians and faculty to the University of Notre Dame's Mendoza College of Business April 5 to hear Father Robert A. Sirico, president of the Acton Institute.

The Acton Institute was co-founded by Father Sirico and Kris Alan Mauren in 1990 in Grand Rapids, Mich., in order to educate religious and business leaders, as well as academic professors and researchers, in principles of economics and in the connection that can exist between virtue and economic thinking. The institute is named after the 19th-century English historian, Lord John Acton, who studied the relationship between liberty and morality.

Father Sirico told the audience that he came to his interest in economics after being active in social change movements in the 1970s, but he hadn't thought through those issues in a systematic way. He also had moved away from his Catholic faith.

Then someone gave him some economics books to read, and Father Sirico experienced what he said were “two conversions.” A political-economic conversion came first, and then he returned to the Catholic Church after realizing that “a paradigm of economics centered on the dignity of the human person,” a keystone of Catholic teaching.

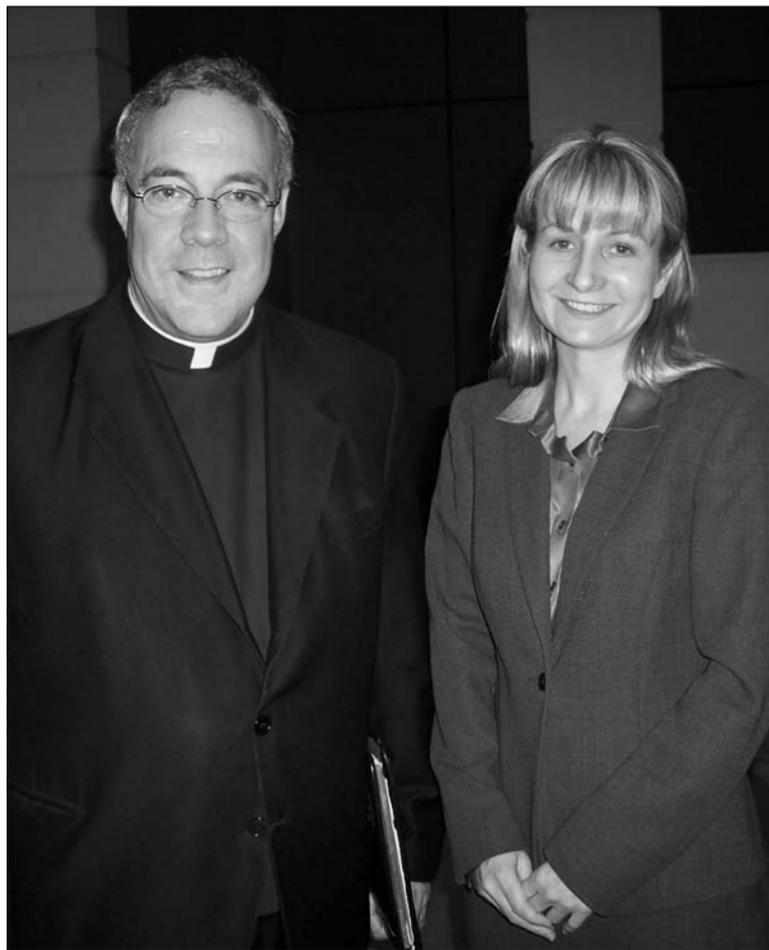
In seminary, Father Sirico said he encountered an effort to “baptize Karl Marx and liberation theology.” So, he began to work through those questions from not just a political and economic point of view, but also from a theological, moral and philosophical point of view. That

exercise, he said, prompted him to found the Acton Institute.

Father Sirico said there is a certain amount of “religious ambivalence” about economic systems that are productive, and many religious thinkers believe that if you are poor, you are holier than a wealthy person, and that somehow contact with the material world is intrinsically evil.

“There is at the base of this ambivalence a presupposition that the wealth of one logically implies the poverty of another,” Father Sirico said.

That negative attitude is based on a “zero-sum world view,” he said, and is like viewing wealth as a pie that needs to be divided up: When someone takes a big piece of the pie, he is depriving the person who receives only a small piece. The roots of this negative view of wealth are from the pre-industrial world when goods were scarce



ANN CAREY

Father Robert Sirico, president of the Acton Institute, was introduced for his lecture at Notre Dame's Mendoza College of Business by Margot O'Brien, a professor in the business school.

and most people came into wealth through either politics or theft, Father Sirico said. Therefore, wealth came to be associated with greed and injustice, and the heresy of gnosticism sustained the notion that the material world is bad and disordered.

A broader and more positive view of material goods, he said, is in the Judeo-Christian view of creation of the world, in which God pronounces it good and creates humans to multiply and fill the earth. And God entrusts the human family with the care, productivity and cultivation of the world. This view parallels the economic model of creating wealth.

Father Sirico said that too often in discussions about material goods, we simplistically “canonize the poor and demonize the rich without asking some very essential questions” that have to do with the persons involved and the opportunities and knowledge they have.

He urged the business students to tap into the insights of Catholic social teaching, which is based on the intrinsic dignity of the human person. One of the greatest contributions in this

teaching, he said, was the 1991 encyclical of Pope John Paul II, “Centesimus Annus” (“The Hundredth Year”), written on the 100th anniversary of Pope Leo XIII's encyclical “Rerum Novarum” (“On Capital and Labor”).

In John Paul's encyclical, written shortly after the fall of communism, the pope pointed out that man's greatest resource is the human person, because the human person is inventive and creative, Father Sirico said. There are two paradigms for viewing economy, he continued: command and control, or free. One has to examine both to see which reveres the dignity of the human person, he said, and he made it clear that he favors the free economy in which labor and capital work together in harmony.

“I don't believe that capitalism or a free economy is a good moral system, but it has moral potential” and can be used for good or evil, Father Sirico concluded, urging the business students to ask themselves not “What kind of a capitalist will I be?” but rather, “What kind of a person will I be?”

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# The church needs to be in the middle of Hollywood

BY ANN CAREY

*This feature is the first of three-part series of lectures at the University of Notre Dame titled, "Hollywood: Mission Field or Mission Impossible?"*

NOTRE DAME — "Because Hollywood is so powerful in shaping the culture, the church needs to be there, in the middle of Hollywood."

That was the message of Holy Cross Father Willy Raymond in an April 4 presentation at the University of Notre Dame entitled, "Hollywood: Mission Field or Mission Impossible?"

Father Raymond is national director of Family Theater Productions, a Catholic production company founded in 1947 by the late Holy Cross Father Patrick Peyton, also known as "the rosary priest."

Family Theater Productions is located on Sunset Boulevard, smack-dab in the middle of Hollywood. There, Father Raymond and his staff of 11 full-time employees have produced films like the documentary "The Fifth Gospel: The Land and Sea of Galilee" and biographies like "God, Country, Notre Dame: The Story of Father Ted Hesburgh, CSC."

The company also oversees production of the Voz Latina Spanish radio series and distributes the Family Theater Classic Radio series created by Father Peyton and starring Hollywood greats like Bing Crosby. And the company

runs a nationwide public service billboard prayer campaign fashioned on Father Peyton's slogan of the "The Family That Prays Together Stays Together," but updated with slogans like "God Makes Housecalls."

However, Father Raymond's work is not limited to making wholesome films and radio programs and reminding people to pray: He also runs a busy pastoral outreach program for Catholics and people interested in the faith, and he touched on all the facets of his work in his talk to the Notre Dame students, exploring both the good side of Hollywood and the dark side.

"There are a lot of good, committed people doing good, ethical work" in Hollywood, he said; but others are driven by power, money and the desire to be "edgy" in order to impress their peers with how low they can go.

Film is a powerful influence in shaping culture around the world, he continued, telling of his surprise at seeing Polish, Italian and South American youth in Rome for World Youth Day 2000 singing probably the only thing in English they all knew: "Singing in the Rain," from the American movie.

It's important not to condemn Hollywood and the film industry outright, Father Raymond said, but

he added that we must be discerning. He cited the first encyclical of Pope Benedict XVI, "Deus Caritas Est" ("God Is Love"), saying that Benedict pointed out that the church can't replace the state in political battles, but neither can it remain on the sidelines in the fight for justice.

The media can be misleading and often distort the truth for an agenda, Father Raymond cautioned, "So it's important to have people in the media who love the truth."

Father Raymond related that he often encounters young Catholics who come to Hollywood looking for a career in the film industry. Artists are particularly open to talking about the faith and learning more about it, he said. So, this is a perfect opportunity to do

the pastoral work of the church.

"There are a lot of ways you can go wrong in Hollywood," Father Raymond said. "There are so many ways you can be tempted and seduced by the appeal of Hollywood, so it's incredibly important for the church to be present in the middle of that industry."

Thus, Family Theater is a production company during the day and a supportive place for young Catholics at night. Once a month, Family Theater hosts a "Prayer and Pasta" open house for young people in the film industry. At that event, guests pray with the staff and other people in the business and enjoy a meal and conversation. Father Raymond often refers newcomers to others in the industry who will be good mentors.

Every Tuesday, a group is hosted by Family Theater to study and discuss Pope John Paul II's "Theology of the Body." And every Wednesday, a prayer and discussion session on "Going

Deeper" into the Catholic faith takes place. Additionally, weekly RCIA sessions run from October through Pentecost, examining the content of the faith through great literature, art and film.

Family Theater also sponsors the "Angelus" annual student film festival to encourage young filmmakers to create works that respect the dignity of the human person, with a grand prize of \$10,000. Father Raymond showed the 2005 second place, \$5,000 winner to the Notre Dame student audience. The film, "Christmas Wish List" was produced and directed by Sean Overbeeke, a student at the University of North Carolina at Chapel Hill, and involved finding the true meaning of the Christmas spirit.

Father Raymond's presentation was the first of a three-part Catholic film lecture series sponsored by the Notre Dame Center for Ethics & Culture as a companion to the center's fall lecture series on Catholic literature.

**"So it's important to have people in the media who love the truth."**

FATHER WILLY RAYMOND

## 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

Exposition of the Blessed Sacrament and Benediction, Divine Mercy Chaplet

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

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## FaithFest 2006 to be held Saturday, April 22, at Marian High School

MISHAWAKA — FaithFest, the annual Catholic Youth Rally led by teenage members of the Diocesan Youth Council and sponsored by the Office of Youth Ministry of the Diocese of Fort Wayne-South Bend, will be held Saturday, April 22, at Marian High School, Mishawaka. FaithFest 2006 begins at noon, and it will be celebrating its 12th consecutive year.

Featuring recording artist and comedian Jesse Manibusan, the event includes Mass with Bishop John D'Arcy presiding, the sacrament of reconciliation, dinner, workshops, alternative prayer experiences and more. The cost is \$25 per person if pre-registered by April 9, \$30 at the door.

For more information or to register, call (260) 422-4611, ext. 3348, or go the Web site: [www.diocesefwsb.org/Faithfest](http://www.diocesefwsb.org/Faithfest).

## St. John the Baptist Cub Scouts earn their Catholic religious emblems

FORT WAYNE — A Cub Scout is reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion. The Cub Scouts and their families at Pack 3019, St. John the Baptist in Fort Wayne know this.

Thirty-eight Cub Scouts from Pack 3019, with the assistance of their parents, leaders and Father Daryl Rybicki, recently completed the requirements to earn their religious emblems by completing activities and Bible studies geared toward strengthening the spiritual growth and religious knowledge of Scouts of the Catholic faith.

The purpose of the Light of Christ emblem is to help young Scouts in the first and second grade develop a personal relationship with Jesus. With the parents' active assistance and participation in this program, it is hoped that the Cub will come to see Jesus as a real person and friend.

The purpose of the Parvuli Dei (Children of God) emblem is to help Cub Scouts in the third and fourth grade explore a wide range of activities in order to discover the presence of God in their daily lives as members of their families and parishes, and also to develop a good, positive self-image through the contributions they can make to the group or community.

The following are Scouts who received their religious medallions, presented by Father Daryl Rybicki, on Scout Sunday, Feb. 19:

- Light of Christ — Wolf Cubs, second grade, Alexander Steffen, Jonathan Brecht, Frank Meehan, John Hickey, Mike Hickey, Luke Bender, Greg Shank, Augustus Serrani, Andrew Bontempo, Antonio Bottone, Jacob Fabina, Luke Fabina, David Johnson, Joseph Berghoff, Sean Brouwer, Noah Hoeffel.

- Parvuli Dei — Bear Cubs, third grade, Padric Adams, Schuyler Cook, Devin Fritz, Nathan Hayes, Christopher Heiny, Anthony Hickey, Noah Holman, Peter Litchfield, Christian

# AROUND THE DIOCESE

## SAINT MARY'S COLLEGE SPONSORS HOME RENOVATION



PROVIDED BY SAINT MARY'S COLLEGE

Saint Mary's College at Notre Dame has sponsored a home to renovate during Rebuilding Together's Community Volunteer Day on April 8. What is special about this sponsorship is that the home assigned to Saint Mary's happens to belong to the mother of one of the building services employees. That means Saint Mary's students, faculty and staff served one of their own.

Milligan, Ryan Norris, Joe Westropp, Graham Williams, Michael Woodfill.

- Parvuli Dei — Webelos Scouts, fourth grade, Nicholas Steffen, Dominick Parsons, Sam Russell, Brennan Mullins, Nathan Grabner, Benjamin Oberly, Benjamin Gust, Patrick Shank, Jack Jones.

## Ministry Center offers 'Awakening to the Sacred' workshop

HUNTINGTON — The Victory Noll Ministry Center will offer a workshop entitled "Awakening to the Sacred," on Saturday, April 29. This workshop will consider some of the emerging insights from eco-spirituality and science that will awaken participants to the awesome wonder of the planet and teach them how to walk reverently on the earth.

The workshop presenter, Sister Paula Gonzalez, a Sister of Charity of Cincinnati, is an educator, futurist and environmentalist. She has presented over 1,500 similar workshops and retreats throughout the United States and abroad and has inspired a deep appreciation for the beauty and sacredness of all creation and our responsibility for caring for the planet earth.

The workshop will be held from 9 a.m. to 4:30 p.m. at the Victory Noll Ministry Center, 1900 W. Park Dr. in Huntington and is open to the public. A dona-

tion of \$10 is requested for the workshop, which includes a continental breakfast and luncheon. Preregistration is required and must be made no later than April 20.

Registration forms may be obtained at Victory Noll or the Huntington City-Township Public Library, 200 W. Market St., or the Huntington County Visitor and Convention Bureau, 407 N. Jefferson St. Space is limited, so please return registrations as soon as possible. For more information or to register by phone, please call Jan Parker at (260) 356-0628 ext 128.

## Redeemer Radio completes on-air appeal

FORT WAYNE — Redeemer Radio, Catholic Radio 1450 AM, has completed its first on-air appeal, held March 29-31. A total of \$80,000 was raised toward the station's operating expenses. An array of local and national guests, including Bishop John M. D'Arcy, appeared on the air.

Known as "Spring Sharathon 2006," the event was hosted by Jerry Usher at the studios of Redeemer Radio. Usher is the national host of Catholic radio's most popular program, "Catholic Answers Live," heard on Redeemer Radio weekdays from 6 to 8 a.m. and 6 to 8 p.m.

During Sharathon, the on-air guests shared their perspectives on the vital importance of Catholic radio to our community.

In his on-air interview, Bishop John M. D'Arcy said that having Redeemer Radio on the air is a blessing and that it has opened a whole new road of reaching the people for Christ. And he noted that the station will unquestionably help the diocese in its program for vocations. The bishop characterized the work of Redeemer Radio's lay apostolate as "extraordinary" and wished the best for this instrument and success in its efforts.

In addition to Bishop D'Arcy, local guests included Father Robert Schulte, vicar general-chancellor; Msgr. William Lester; Father John Kuzmich, pastor, St. Vincent dePaul; Cindy Black, Life Teen leader at St. Vincent; Father Mark Gurtner, pastor, Our Lady of Good Hope; Father Phil Widmann, pastor, St. Mary and St. Peter; Father Joe Rulli, pastor, St. Therese; Sister Jane Carew, director, Diocesan Office of Catechesis; Tim Johnson and Don Clemmer, editor and assistant editor, *Today's Catholic*; Fred Tone, principal, Bishop Dwenger High School; Mary Keefer, principal, Bishop Luers High School; Jim Fitzpatrick, diocesan master of ceremonies; Greg Erlandson, president, *Our Sunday Visitor*; Dr. Dominic Aquilla, dean, School of Liberal Arts, University of Saint Francis; Nick Gray and Tom Kaough, Serra Club; Greg Diss and Larry Wilson, Knights of Columbus; Don Schenkel, CEO, Tower Bank; Michael Dubruel, author and editor, *Our Sunday*

Visitor; Amy Welborn, "Decoding DaVinci" author; Tom Didier, Fort Wayne councilman; Michele Addino-Colchin, singer-songwriter; and Bruce Summerfield, religious artist.

National guests included Patrick Madrid, Dr. Ray Guarendi, Sister Ann Shields, John Martignoni, Stephanie Wood and Matt Pinto.

Father Gurtner remarked that since Redeemer Radio's come on the air, it's all he listens to. "Everyone I've talked to just loves it." And Msgr. Lester noted that a great thing has started at Redeemer Radio, calling it a "great cause."

Also as a part of Sharathon, local Catholic-owned businesses donated their products or services, which were offered on the air as incentives for giving. Local Catholic groups, such as the Knights of Columbus, worked the phones and processed pledges from listeners.

## Schmitt Lecture Series welcomes stem-cell bioethicist

NOTRE DAME — The Notre Dame Center for Ethics & Culture will host Dr. William Hurlbut, M.D., on Tuesday, April 18, at 4:30 p.m. in the McKenna Hall Auditorium.

Dr. Hurlbut, a consulting professor in the program in human biology at Stanford University, will discuss stem-cell research.

Each semester since fall 2001, the center has sponsored a lecture series in honor of the generosity of the Arthur J. Schmitt Foundation to the University of Notre Dame. The goal of semi-annual lectures is to bring in distinguished speakers from around the world, attracting speakers of the highest quality, Nobel laureates, outstanding scientists and engineers and leading philosophers and theologians.

The lecture series aims to provide occasions at which the Schmitt fellows, graduate students in the Colleges of Science and Engineering, could join with other members of the Notre Dame community to reflect on the ethical, political and religious dimensions of the studies in which they are engaged.

## Correction

The mother-daughter talk, featured in the April 9 issue of *Today's Catholic*, had an incorrect date for the Fort Wayne event. The Fort Wayne program of "Beyond the Birds and Bees — Understanding the Language of the Body" will be Sunday, April 23, from 1 to 4 p.m. in the parish center at St. Mary Church. Please contact Lisa Everett for more details at the Office of Family Life (574) 234-0687 or by e-mail at [lisaanneverett@sbcglobal.net](mailto:lisaanneverett@sbcglobal.net)

# Goshen parishioners hear from the voices of Afghanistan

BY DENISE FEDOROW

GOSHEN — Their main message was that Afghanistan needs continued support from United States government and individuals — much is being done, but so much more is needed. Carrying that message were Melody McNeil and Huma Safi from Catholic Relief Services (CRS), Afghanistan, who spoke at St. John the Evangelist Church in Goshen on March 29. The program was sponsored by Notre Dame's Center for Social Concerns.

McNeil, originally from Michigan, said Afghanistan is the sixth poorest country in the world. She and her husband have been living in Afghanistan for two years. McNeil works mainly in western Afghanistan, spending 50 percent of her time in Herat, a major agricultural area, and the rest in a nearby mountainous area. McNeil said when the U.S. removed the Taliban regime, the Islam Republic of Afghanistan held elections in 2004 and 2005.

"The general sense of the Afghan people is that they went pretty well," she said. "So much of the country is remote, so the government is not far-reaching, not able to effectively reach the people at this point."

McNeil said there are two main CRS offices in Afghanistan and five field offices with 160 staff members, 150 of whom are Afghanistan natives.

Some of the projects McNeil is working on are agri-enterprise support programs, which offer support to small and medium farmers. CRS is also helping build greenhouses and collection centers and teaching the people to grow new crops like Chinese garlic and saffron. McNeil said greenhouses are vital to the Afghan people because, in winter, the cost of importing fruit and vegetables is 10 times more. She said the idea of greenhouses has been well received.

"Afghans are real nationalistic about what they eat," she said.

A lot of the work CRS does in Afghanistan is focused on women.

"When we decided to focus on women, we were not sure it would work. Organizing the women and getting access to them was difficult," McNeil said.

Currently, there are 80 women in four food-processing centers where they are taught to make jam and tomato sauce and market the

product to local village shopkeepers.

"It's really incredible to see the results and response — the shopkeepers have been extremely supportive of the program," McNeil said.

She said local villagers have started to bring produce into the centers asking the women to make the tomato paste for them. The women told her, "Everyone is so proud of us they got together and brought us presents."

Safi works in the CRS office in Kabul, the capital of Afghanistan, working mainly with education issues. She said Afghanistan women are important contributors to the household working on carpet weaving, orchard production, livestock maintenance and tailor-

teach religious and academic education.

Safi attended school for 12 years and higher education for three years. When the Taliban took over in her second year and closed the schools, she went to them to negotiate, and they refused. She went to Pakistan to obtain her teaching certificate, returned to Kabul and started an underground school. She began with five students and grew to 180 women and children ages 5 to 35. The schools are segregated by gender in Afghanistan.

Establishing self-help groups for women is also a growing area. Encouraging a higher level of social participation and having the women decide what is most needed to improve their areas.

"They said, 'People here worry about you.'  
That made me feel so good."

HUMA SAFI, CATHOLIC RELIEF SERVICES

ing. Safi said there were 2,700 women who had no access to education until CRS built the schools they now attend.

According to the relief workers, in remote places where education is not highly valued, teaching literacy and numeracy through an income-generating program works best. Safi said some of the constraints to education in Afghanistan, besides the 24-year war and the Taliban, are a lack of qualified teachers, distance between home and school (some children have to walk one to two hours to attend school) and cultural constraints.

"Some don't feel secure sending their children to school and, in remote areas, don't believe it's necessary," Safi explained.

Catholic Relief Services established 28 early childhood development centers (called play groups by locals) and the idea for them came from the Afghan women in the villages. The centers help prepare children for school and promote the value of education.

Formal Islamic education typically begins when children are old enough to read the Qur'an in a local mosque. Madrassas are formal educational institutes that

During a question-and-answer segment, McNeil was asked if she felt safe. She replied, "I feel very safe where I am. When you work very closely with communities, you become friends, like family. I've never felt anything but welcomed and loved in Afghanistan."

She said the Christian workers do not proselytize — the government is not interested in that, so they do not do so — their function is to practice Catholic social teaching. People are aware they are Catholic and are very tolerant. McNeil said a Jesuit priest and brother travel to Herat on occasion, and she's able to attend Mass in a home. Most Christians in Afghanistan attend church in their homes.

Safi was asked what was the mood of the people in Afghanistan and did they realize how desperate they appeared to the world? She said, "There are a lot of problems but they are very happy now we have peace in our country. They have hope for the future of Afghanistan."

After the presentation, Safi was asked how she felt about her first visit to the U.S. "Before I came, I was a little worried. ... What I love so much about the U.S. is the peo-

ple. They are so kind, so nice.

"I met a couple of (religious) sisters who told me they cried for my country and people," she said. "They said, 'People here worry about you.' That made me feel so good."

Safi said the Afghanistan people appreciate help from the United States and desperately need that help.

She appreciated how relief workers like McNeil respect her culture. "Respect gets respect," she said.

McNeil said it was all about showing solidarity, and their final message was this, "Working on solidarity alongside the people of Afghanistan, we see how much more similar we are than different. We are one human family who deserve a safer world filled with different opportunities and a brighter secure future for our children."

The two women are traveling the Midwest and Northeast on a speaking tour to heighten awareness of U.S. Catholics about Afghanistan based on the positive insights and experiences of CRS workers. Bill Purcell, associate director of Catholic Social Services, who accompanied the women, explained that Catholic Relief Services was started during World War II when U.S. Catholic bishops and bishops worldwide wanted to find a way to help refugees from the war-torn countries. CRS is now involved in projects in 99 countries.



DENISE FEDOROW

Huma Safi, an Afghan native working with Catholic Relief Services in Kabul, Afghanistan, speaks to an audience at St. John the Evangelist Church, Goshen, about what the conditions are like in her country and how much the Afghanistan people appreciate the support received from the United States.

## AFGHANISTAN AT A GLANCE:

- Afghanistan was a battlefield between Britain and Russia in the 18th and 19th centuries and again during the Cold War.
- Population of 27 million according to 2003 estimate.
- Fifty percent of population has chronic malnutrition.
- Literacy rate is 43 percent males, 14 percent females.
- Only 23 percent of people have access to safe drinking water.
- There are 6,400 schools for boys and 1,357 schools for girls in the entire country. Thirty percent of boys attend school, 15 percent of girls attend school. Only 2,646 of those 7,757 schools have actual buildings.



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## Pope Benedict drops tradition of Holy Thursday letter to priests

VATICAN CITY (CNS) — Dropping a tradition of his predecessor, Pope Benedict XVI is not issuing a letter to the world's priests on Holy Thursday, a Vatican spokesman said. Father Ciro Benedettini, assistant director of the Vatican press office, said April 6 that no papal letter would be released this year. He did not say why the pope had decided to discontinue the practice. In 1979, a few months after his election, Pope John Paul II began writing the Holy Thursday letter as a sign of his special concern for the priesthood and the burdens of pastoral ministry. Over the years, the letters covered such topics as priestly vocations, morale among the clergy, spirituality and priestly celibacy. The pope's last letter to priests focused on the importance of the Eucharist; he signed it three weeks before his death in April 2005.

## Send-off of pilgrim cross opens countdown to World Youth Day 2008

VATICAN CITY (CNS) — With the unveiling of a logo, the hand-over of a pilgrim cross and the cheers of young Australians, the "road to Sydney" and World Youth Day 2008 were officially opened at the Vatican. Pope Benedict XVI sent the World Youth Day cross on a two-year trip across Africa and Oceania after a Palm Sunday liturgy April 9. Accepting it were young Australians, eager for the spiritual spotlight that will soon begin to swing across their country. With Australian flags unfurled, the young people indulged in some lively celebration after the liturgy in St. Peter's Square. "That was the spirit of Sydney on display," Morris Emma, premier of the Australian state New South Wales, remarked at a press conference afterward. He predicted that young people would find Sydney "the friendliest city and the most welcoming city" in the world. Pope Benedict XVI gave the organizers a morale boost when he told pilgrims, "See you in Sydney, God willing." When Australia was announced last year as the venue for the next international gathering, there was doubt about whether the pope would make the trip.

## Vatican confirms pope's visit to Poland in May

VATICAN CITY (CNS) — The Vatican confirmed Pope Benedict XVI will visit Poland May 25-28, and the trip will include Pope John Paul II's hometown and the former Nazi death camp at Auschwitz. Formally announcing the trip April 8, the Vatican said the pope would spend one night in Warsaw, Poland's capital, and two nights in Krakow, the city where Pope John Paul had served as archbishop. While a detailed itinerary was not released, the Vatican listed the places the pope would visit each day: May 25, Rome to Warsaw; May 26, the shrine of Our Lady Jasna Gora in

# NEWS BRIEFS

## YOUNG WOMAN PRESENTS BIRTHDAY CAKE TO POPE



CNS PHOTO/L'OSSERVATORE ROMANO

A young woman presents a birthday cake with a grand piano made of dark chocolate to Pope Benedict XVI at the end of an audience with some 5,000 university students at the Vatican April 10. The pope celebrates his 79th birthday April 16.

Czestochowa, then on to Krakow; May 27, Wadowice, the birthplace of Pope John Paul, and the shrine to Christ's passion at Kalwaria Zebrzydowska, 30 miles outside Krakow, then returning to the city for the night; May 28, Auschwitz, then returning to Krakow for the flight back to Rome.

## Josephinum professor joins staff of Institute for Priestly Formation

OMAHA, Neb. (CNS) — Deacon James Keating, associate professor of moral and spiritual theology at the Pontifical College Josephinum in Columbus, Ohio, has joined the staff of the Institute for Priestly Formation in Omaha. Beginning July 1, he will be developing and directing programs for seminary personnel at the institute, located at Creighton University. Father Richard Gabuzda, director of the institute, said Deacon Keating's "outstanding academic credentials and his years of seminary experience will enable him to be of great assistance to seminary personnel." Ordained a deacon for the Diocese of Columbus in 2001, Deacon Keating has been on the faculty at the Josephinum since 1993.

## Last fresco fragments restored in Assisi basilica

ASSISI, Italy (CNS) — Restorers have replaced the last fresco fragments in the Basilica of St. Francis in Assisi, more than eight years after an earthquake sent parts of the ceiling crashing to the floor. With the aid of computer technology, experts were able to recompose most of the damaged images — including an archway with Sts. Francis and Clare, and a rib vault decorated with a depic-

tion of St. Jerome at his desk. St. Matthew did not fare as well: His image today, high above the main altar, is a series of chromatic stains against a white background. "We preserved a relic of this major work by (Giovanni) Cimabue, but not the work itself," Giuseppe Basile, who oversaw the restoration project, told a press conference in Assisi April 5. When the vault section fell in September 1997, four people below were killed. Cimabue's fresco of St. Matthew exploded into more than 120,000 pieces, many of them smaller than a fingernail.

## U.S. cardinal supports new probe into Mexican cardinal's 1993 killing

WASHINGTON (CNS) — The 1993 murder of a Mexican cardinal was drug-related, warranting a reopening of the investigation by Mexican authorities, said Washington Cardinal Theodore E. McCarrick at a congressional hearing. He also asked the U.S. government, which is holding several Mexican suspects and witnesses in the case, to aid Mexican authorities in the investigation. Cardinal Juan Posadas Ocampo of Guadalajara, Mexico, was "a martyr in the war against drugs," said Cardinal McCarrick April 6 in testimony before the House Subcommittee on Africa, Global Human Rights and International Operations. The initial Mexican ruling that Cardinal Posadas was accidentally killed in a crossfire between rival drug gangs was "a travesty of justice," said the U.S. cardinal. The House subcommittee has been pressuring the U.S. Justice Department to explain why it does not want to allow Mexican authorities to question the Mexican suspects and witness-

es it is holding or to turn them over to Mexican authorities.

## Pope Paul VI's personal secretary dies at 82 in Milan, Italy

VATICAN CITY (CNS) — Pope Paul VI's longtime personal secretary, Archbishop Pasquale Macchi, died April 5 at the age of 82 in Milan, Italy, after being hospitalized for kidney failure. Pope Benedict XVI recalled "the deep spirituality and generous episcopal dedication" that marked the life of the prelate. The pope lamented the loss of this "good, faithful servant" of God in a telegram to Cardinal Dionigi Tettamanzi of Milan. The Vatican released a copy of the telegram April 6. Cardinal Tettamanzi, who was to preside over the April 8 funeral Mass, said he would always remember Archbishop Macchi's great sense of friendship and generosity. He was an extremely loyal secretary to Pope Paul and spent years preserving the memory and image of the late pope, the cardinal said in an interview with the Italian Catholic newspaper *Avvenire* April 6.

## Cardinal Dulles affirms lay mission in church, world

NEW YORK (CNS) — Laypeople are called to serve the church's mission, both by ministry within the church and by apostolate to the world, U.S. Cardinal Avery Dulles said in a lecture March 29. While some Catholics would like to restrict the use of "ministry" to what the ordained do, Scripture, tradition and official church documents make the use of the term much broader, the Jesuit theologian said. It is also a mis-

take to view lay ministry within the church — a necessary support for strong lay apostolate toward the world — as somehow undermining lay apostolate, he said. Cardinal Dulles, the Laurence J. McGinley professor of religion and society at Jesuit-run Fordham University, spoke about "The Mission of the Laity" in his spring McGinley lecture at the university.

## Cleveland bishop's retirement accepted; Boston auxiliary is successor

WASHINGTON (CNS) — Pope Benedict XVI has accepted the retirement of Bishop Anthony M. Pilla of Cleveland and appointed Auxiliary Bishop Richard G. Lennon of Boston as his successor. Archbishop Pietro Sambi, apostolic nuncio to the United States, made the announcement in Washington April 4. Bishop Lennon's installation is to take place May 15 at Cleveland's Cathedral of St. John the Evangelist. In what was then the National (now U.S.) Conference of Catholic Bishops, Bishop Pilla served as treasurer 1990-92, vice president 1992-95 and president 1995-98. He turned 73 last November and marked his 25th anniversary as bishop of Cleveland Jan. 6. In an interview last December with the *Catholic Universe Bulletin*, his diocesan newspaper, he said he was looking forward to retirement because after 25 years "it's time for a change." Bishop Lennon, 59, has been an auxiliary bishop of Boston since 2001. He was apostolic administrator of the archdiocese for a turbulent seven months from December 2002 to July 2003 after Cardinal Bernard F. Law resigned as archbishop in the midst of Boston's crisis over clergy sexual abuse of minors.

## Institute aims to build evangelical movement within Catholic Church

MADISON, Wis. (CNS) — To be truly evangelical, Catholics have to "know and love the church," Archbishop Timothy M. Dolan of Milwaukee told a gathering of college students, priests, seminarians and parish leaders from around the country. "It ain't always easy to love the church," he said, mentioning the clergy sexual abuse scandal. "But we embrace the church in its messiness." Archbishop Dolan gave the opening keynote talk March 31 at the Evangelical Catholic Institute, aimed at building the evangelical movement within the Catholic Church. The two-day institute was held at St. Paul's University Catholic Center on the University of Wisconsin-Madison campus. "We gotta face it: The world hates our guts," Archbishop Dolan said. "The world will hate us because they hated Jesus Christ first." But he called on Catholics to return that hate with love. "Love is the essence of evangelical Catholicism," he said. "We celebrate the love that God has for us and the love that we return to one another."

# THE INCREDIBLE EASTER EGG

BY KRISTI R. WARD

I love Easter eggs, don't you? Everything about them is special — from the smudged masterpieces dyed by little children to the jeweled eggs created by goldsmith Peter Carl Faberge.

And yes, the edible ones are favorites of mine, too — spun sugar delicacies or scrumptious peanut-butter chocolate creations (one of my weaknesses), and even the plastic egg-shaped containers with their tasty goodies hidden inside.

But have you ever wondered why it's an Easter "egg"? I mean, if history had taken a wrong turn, would we be hunting Easter rocks? Would we be carefully dipping turnips into colorful dyes or rolling raccoons down the White House lawn?

And how did a simple bird's egg become one of the most beloved symbols of our Easter season anyway? If you'll pardon the puns, "scramble" with me to find some "eggs-citing" answers as we "crack open" the mystery of the Easter egg and get to the "yolk" of the matter.

Let's start with the egg itself.

It's been called nature's perfect package — containing everything needed for new life. Some smart guy who lived a long time ago noticed the earth blossomed with new life after the long, cold winter — and the egg also mysteriously produced new life where there seemed to be no life before. This observation led pagan people to believe the egg had special powers.

And so eggs were buried underneath houses to scare off evil (although the scent of decaying "magic" might have had something to do with it). Pregnant Roman women thought carrying an egg around with them would foretell the sex of their child, and French brides crushed an egg as they stepped into their new home.

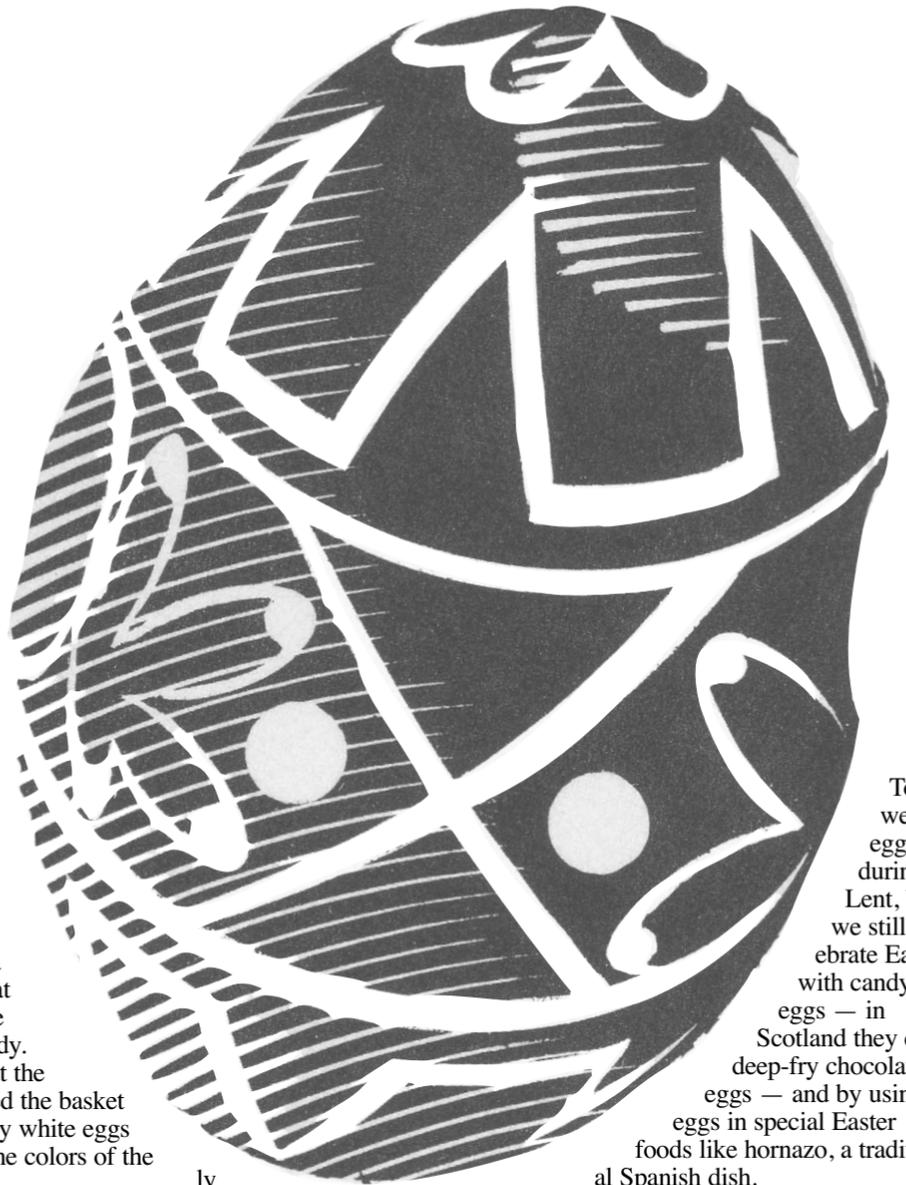
Then along came our ancestors, the early Christians. They borrowed the egg from the pagan rite-of-spring festivals and gave the whole thing a drastic makeover — instead of symbolizing the rebirth of the earth, the Christian egg came to symbolize the rebirth of the human race as a result of Christ's sacrifice. And so the Easter egg was born.

And the reason we dye our Easter eggs? That brings us to a

couple of Polish legends. The first one tells of our Blessed Mother giving eggs to the soldiers at the foot of the cross. She wept as she begged them not to be so cruel and her tears fell on the eggs, leaving spots of dazzling color.

In the second legend, Mary Magdalene went to the tomb carrying a basket of eggs to eat during breaks while anointing Jesus' body. When she arrived at the tomb, she uncovered the basket to see the previously white eggs sparkling with all the colors of the rainbow.

Today, eggs are decorated in traditions from all over the world. In Greece, they're dyed crimson to honor the blood of Christ. Austrian artists fasten tiny plants and ferns around their eggs and boil them to leave a lacy, delicate pattern. And the Polish and Ukrainian intricate-



Today, we eat eggs during Lent, but we still celebrate Easter with candy eggs — in Scotland they even deep-fry chocolate eggs — and by using eggs in special Easter foods like hornazo, a traditional Spanish dish.

Whether you eat them or dye them, or simply prefer to admire their beauty, Easter eggs in all their forms are an incredible reminder of the tomb of Christ — and his gift of new life for all of us. Alleluia!

ly decorated pysanki eggs are masterpieces of skill and workmanship.

Eggs also used to be a no-no during Lent (they were considered meat), and Easter celebrations found ways to use all the eggs, which had been sorely missed.

## ST. DOMINIC SPONSORED EGG HUNT



MICHELLE DONAGHEY

Though the weather wasn't as warm as they would have liked, St. Dominic Church, Bremen, egg hunt participants, from left, Magali Garcia, 8, Selena Andrade, 8, and Gabby Buck, 9, sit together looking over each other's baskets. The hunt was sponsored by Religious Education and was held with the help of the Adult Religious Education group.

## ST. MATTHEW'S YOUNG VINCENTIANS FILL BASKETS



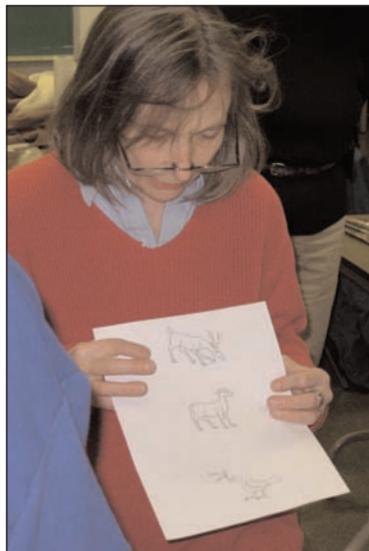
CATHERINE KNABENSHUE

The Young Vincentians of St. Matthew School, grades 3 through 8, worked together to compile Easter baskets, which will be given to needy families with food baskets this Easter season. The students brought in candy and used money from fundraising to buy the baskets and toys. They made baskets for toddlers through preadolescents. This is the third year the Young Vincentians have been making baskets.

# Artist instructs St. Pius parishioners how to decorate their own Easter candles

BY JENNIFER OCHSTEIN

GRANGER — Adam Redjinski, an artist from Boston, recently visited with parishioners at St. Pius X Catholic Church in Granger to teach them how to decorate their own Easter and baptismal candles.



PHOTOS BY JENNIFER OCHSTEIN

Redjinski explains to her students as they gather around her for instruction that the first thing they'll need to make the candles is a pattern. Redjinski, who has been making the candles for about 40 years, provided patterns that she herself had made over the years. Redjinski explains to students that after choosing a pattern they will need to trace an outline of the pattern onto tracing paper.



Then she instructs students to rub the tracing paper on to the candle to imprint the image from the paper onto the candle.



Next, Redjinski shows students how to take a razor blade and trace around the pattern that has been imprinted onto the candle with the tracing paper. She tells students that once they have their outline, students should use the razor blade to make a groove in the wax. As the excess wax is shaved away from the groove, she explains, the pattern will become clearer and clearer.



Brynne Weaver places tracing paper around her candle. Weaver's candle is to be used as a baptismal candle for her upcoming baptism

into the church. She said she's to be baptized on Easter.



Father Dan Scheidt stands next to the Easter candle that Redjinski carved for St. Pius.



A closer look at the pattern of the Easter candle that Redjinski carved for St. Pius. Father Scheidt explained that the theme of the candle is water, beginning with Noah's Ark and ending at the bottom with a depiction of water flowing through the Temple in Jerusalem.



Karen King carefully begins to carve out a groove in her Easter candle with a razor blade.



Redjinski readies acrylic paint to paint the Easter Candle. Once the patterns are carved into the candle, the grooves are painted.



With a small brush, she showed students how to use the brush to

inlay the paint into the grooves made by the razor blade on the surface of the candle.



A close up shot of the Noah scene on the Easter candle Redjinski made for St. Pius X Catholic Church. Father Scheidt indicated that it took Redjinski 40 to 50 hours to carve and decorate the candle.



Redjinski wipes excess paint from the candle she demonstrated for students. She tells students not to be discouraged if their painting and carving isn't what they hoped it would be. She explained they were working with very small patterns.



Sherie Wilcox, begins painting the candle she will use during her baptism on Easter. She said of her baptism: "It's been a long journey. I'm looking forward to being able to be a part of the whole Mass" after becoming an official member of the church.



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# Diocesan employees garden with spirit

BY KAY COZAD

FORT WAYNE — As the winds blow warm and the sunshine returns again following the gentle rains, tiny shoots of color begin to dot the landscape. One cannot fail to notice spring has arrived. Some gardeners among us have already been at work welcoming this season of growth.

Tim Johnson, editor of *Today's Catholic*, is an avid vegetable gardener. He and wife Rose, and their three-year-old daughter Heather, have lived in their rural home on two acres of land since 2002. Johnson recalls gardening as a young child with parents and grandparents alike, though not all memories are pleasant. "I didn't like picking beans or weeding. I was more interested in academic pursuits. But as I got older, I helped plant and till."

Currently, Johnson finds a sense of joy in gardening. What began as a small vegetable garden soon expanded to include pumpkins, watermelons, zucchini and much more. "We like to try new things each year. I like to grow what my grandpa grew, like potatoes. Rose is interested in the flower gardens."

Working in the dirt connects him to the earth, says Johnson, who hopes as his daughter helps she will develop that connection as well. He refers to the freshly tilled garden as analogous to the soul after baptism. "It's a clean slate, ready to be planted. It's up to you to develop and nourish the growth. The seeds planted are the gifts given by God to share with the world."

So as the Johnsons grow vegetables that their family especially enjoys: beans, peas and cucumbers, they also revel in sharing their produce with others. "We look at the produce as a gift from God. That's why we share them with others," says Johnson.

Donna Macino, associate director of the Office of Catechesis, wholeheartedly agrees, saying, "Nothing goes to waste. We share food and plants with other friends who garden." Macino and her husband Jim have cultivated 15 acres since the early 1980s. Transplants from the Chicago area, the Macinos considered moving to the country a big step. When their three children were young, they micro farmed 10 acres but had a family produce garden with "crooked rows." As the children grew up and moved away, they rented the farm out for sod and eventually planted trees to produce a wooded area.

"Our land has grown with us as we've grown older," says Macino. In recent years, though she continues to grow vegetables like beans, corn and zucchini, Macino has developed an interest in exotic flowers and works in the



PROVIDED BY DONNA MACINO

Donna Macino, associate-director of the Office of Catechesis, showcases her flower garden with the garden shed, built by her husband, in the background.

garden month by month to create growth and beauty almost all year round. She takes particular pleasure in starting her plants from seeds right in her own kitchen, where florescent lights coax germination of over 60 seedlings.



ROSE JOHNSON

Heather Johnson, then 2, admires the zinnias grown last summer in the flower garden at the Johnson home in rural Allen County. Rose and Tim Johnson enjoy gardening, an interest they hope to pass along to their daughter.

Awaiting the sprouts teaches her patience, she says with a grin.

There is a spiritual slant to gardening for this woman, who rises at 5 a.m. to tend her flowers before she goes to work. "The very act of gardening brings you to your knees immediately. You are co-creator with God," she muses, adding that prayer and gardening go hand in hand for her. The garden is her sacred space as she feels grounded in the quiet of nature. But she knows that gardening is not always easy.

"Gardening is a wonderful analogy to everyday life. Sometimes it's frustrating, like life. Sometimes things are not under your control, just like life," says Macino.

As Macino speaks of her orchids and poppies, the delight on her face is evidence of the meaning gardening holds for her. "It is a rooting in faith, hope, possibilities and co-creation. As in Ecclesiastes, there is a time for everything."

Linda Furge, director of the Office of Campus and Young Adult Ministry, finds peace and contentment wandering around her orchards and flower gardens. Gardening, she says, has always been a part of her life. Like Macino, what began as a large produce garden tended by her husband Bill and four children, over the years has "morphed into ever-expanding landscape and flower beds." And like Macino, Furge enjoys plants that are unusual or different. Currently she grows roses, dahlias, orchids and cactuses and is attempting to graft roses and clone an aging pear tree.

She finds that it is in gardening, with the turning of the soil, planting, battling bugs and disease and harvesting that she remembers "what is real and good in our wonderful God-created world." When asked why she gardens, she explains, "I have

something in me that must create. It takes time and energy, but since this is my passion and 'grounding,' I enjoy every moment I can 'go out and play.' For me it's never work ... and as we often tell folks, it's cheaper than therapy."

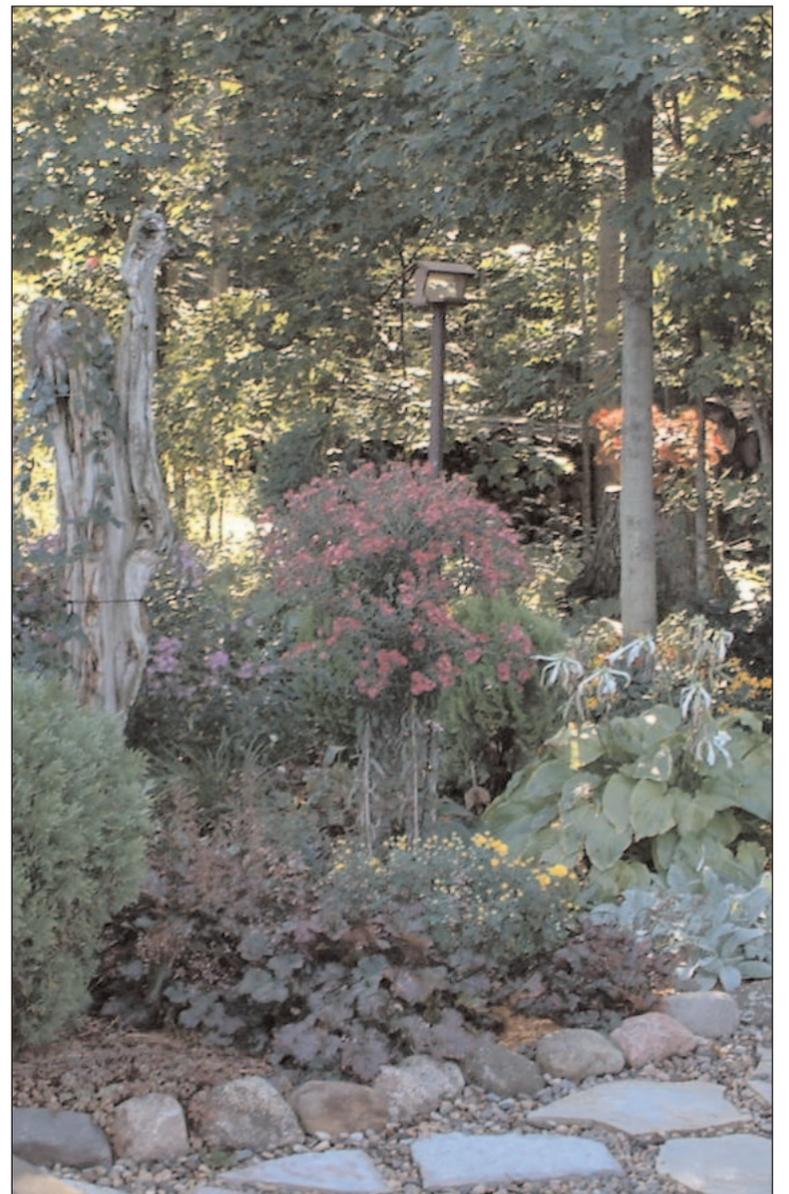
Joe Ryan, chief financial officer of the Business Office of the diocese, was raised on a 120-acre farm as a child and also says gardening for him is "very therapeutic."

"You may have a bad day at work and come home and garden for a while, and things don't seem so bad," says Ryan. Wife Gail and four children, ranging from eighth grade to kindergarten, work along side Ryan to plant, nurture, harvest and can the likes of peas, potatoes, onions, corn, beans and pumpkins, among other vegetables each year.

They live on a five-acre homestead that has plenty of room for the large garden area that is shared with the pigs they raise.

Ryan works together with his family to grow God's bounty and says, "There is nothing tastier than to pick a ripe tomato from the garden to have for supper."

So for these four diocesan employees and their families gardening not only brings a bounty of fruits for their labor, it nourishes their spirits and brings a balance to their lives. They all agree that gardening grounds them, so it seems as they tend their gardens, they also tend their souls.



PROVIDED BY LINDA FURGE

The garden nurtured by Linda Furge has taken on a natural look as it works to blend into the accompanying wooded area.

## EDITORIAL

## Church as garden — a reflection

"We are not on earth to guard a museum, but to cultivate a flourishing garden of life."

These words, spoken by Pope John XXIII, represent one of the metaphors he drew upon to explain his reasoning for calling the Second Vatican Council. Now over 40 years into that new era of the church's life, this notion of "church as garden" is still worth exploring, especially in the springtime and at the beginning of the Easter season.

The church is a garden, not a museum. That immediately begs some comparisons. What makes a garden so different from a museum?

The first difference is right there in the quote: life. The church, like a garden, is in the world to cultivate faith that is alive, ever growing, ever changing, living quite literally in this world and always needing nourishment.

Another difference is in structure. A museum catalogues every last detail of what it contains, housing its treasures in cases and in designated areas beyond the reach and touch of the viewing public. A garden, while also possessing structure, methodology and guidelines, is far more hands-on, requiring the gardener to roll up her sleeves, get her hands dirty and interact directly in the open air.

Which brings up another major difference: air. A museum is closed off from the outside world, its climate strictly controlled to protect the exhibits and artifacts. A garden is out in the open. Fresh air flows all around the place. Bugs buzz. Rain falls. Certainly there are dangers in being exposed to the elements, but the elements (i.e. rain) are also essential to the new life being cultivated.

Museum artifacts never encounter the elements, but not only do the elements help nourish a garden, they strengthen it. For instance, a gardener growing flowers will deliberately expose them to wind and other elements so that they develop more sturdy stems that do not immediately flop over at the first breeze. The parallels to faith are powerful.

Also, while a museum has the advantage in an unchanging climate, a garden, very much like the church, must regularly weather periods of time during which the conditions of the outside world are not conducive to the growth of faith — a winter. It is during these times that the church must draw on its abundant spiritual harvest from the season before and look ahead with hope to the next springtime.

Demeanor is another factor that delineates a garden from a museum. While both require reverence (a museum — a hushed reverence for the history around you; a garden — an intense, connected to creation reverence), one approaches a museum in a reserved manner, intently taking in the history on display, a garden requires passion, manual labor, patience and an almost parental sense of love and responsibility.

Another difference is relevance. A museum's value lies in the historical significance of the artifacts it contains, but in and of themselves, these items serve little or no purpose today. A garden, on the other hand, is not about the past, but is about planning and actively executing; its produce a growing, living entity with plenty of purpose in the present and future.

And speaking of the future, a museum remains fairly static for all time. Exhibits can be rotated out of storage or brought in from private collections, but little more than that changes. A garden exists to be creatively reimagined and reseeded, its abundance passed down from one season to the next.

Finally, the service each provides differs. A museum offers a window into the past, providing highly valuable perspective on the direction of the human story, offering rich details and insights about every step of the journey. A garden, on the other hand, can provide nourishment to feed the human person and beauty to inspire individual and remind him of the greatness of God.

In retrospect, one can easily see how the paradigm shift — from museum to garden — very much applied to the church as it underwent the reforms of Vatican II. It is still a healthy exercise to remember these ideas today, although, truth be told, both museums and gardens have a place in the world, and the church's tradition is broad and rich enough to house both of these models — and others — quite comfortably. But Pope John XXIII did the body of Christ a great service by reminding it of its potential for refreshing beauty and limitless growth.

**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

## Spiritual director offers some facts about Fatima and Medjugorje

The ad for Medjugorje on page 14 of the March 12, 2006, edition of *Today's Catholic* may cause some confusion with the picture of Our Lady of Fatima at the top of the advertisement. It would seem to say that Our Lady of Fatima endorses Medjugorje. I have not heard that said by anyone before.

The following are some facts about Fatima and Medjugorje.

### Fatima:

- May 13, 1917 — First of six appearances by Our Lady of Fatima to Lucia, Jacinta and Francisco.
- Oct. 13, 1917 — At Fatima, the sun went out of its orbit before 70,000 people for 10 minutes — something never heard of before or since in the history of the world.
- Oct. 13, 1930 — During the pontificate of Pius XI, the bishop of Leiria Diocese, where Fatima is located, declares the Fatima apparitions to be supernatural and worthy of belief by the faithful.

tions to be supernatural and worthy of belief by the faithful.

- Oct. 31, 1942 — Pope Pius XII consecrates the world to the Immaculate Heart of Mary. Later in 1944, the same pope institutes the feast of the Immaculate Heart of Mary.
- Oct. 31, 1951 — The holy year is closed at Fatima instead of Rome, as requested by Pius XII.
- Dec. 13, 1962 — Pope John XXIII institutes the feast of Our Lady of the Rosary in honor of Our Lady of Fatima. The designated feast day is May 13.
- May 13, 1967 — Pope Paul VI visits Fatima on the golden jubilee of the apparitions. He calls for a renewed consecration to the Immaculate Heart of Mary.
- May 13, 1981 — Pope John Paul II is shot and could have died except that the bullet that entered his body turned sideways and left his body without killing him.
- May 13, 1982 — Pope John Paul II goes to Fatima to publicly thank Our Lady for sparing his life.
- March 25, 1984 — Pope John Paul II, along with all the bishops and priests of the world, consecrates Russia and the entire world to the

Immaculate Heart of Mary.

- May 13, 1991 — Pope John Paul II again goes to Fatima to thank Our Lady and puts the bullet that almost killed him in the crown of the statue of Our Lady at Fatima.
- May 13, 2000 — Pope John Paul II went to Fatima to beatify Francisco and Jacinta. The only trip the pope made outside of Italy, except for four biblical countries, in the year 2000.
- May 13, 2004 — For the first time, the feast of Our Lady of Fatima was on our church calendars.

### Medjugorje

• Alleged apparitions began in 1982 to six Catholic children, ages 10-16, on a hillside in Medjugorje. As of this date, April 7, 2006, the Catholic Church has not yet stated that Our Lady has truly appeared at Medjugorje, has not endorsed the 24 years of continuing messages.

Is it the same Lady of Medjugorje as at Fatima? Maybe and maybe not. We are still waiting the Catholic Church's approval, if there is to be an approval.

Father Adam Schmitt

Spiritual director, Fort Wayne-South Bend Fatima Apostolate

## Some remarks on the so-called 'Gospel of Judas'

BY FATHER MICHAEL HEINTZ

You have probably heard or read in the news of a recently discovered manuscript — timed to appear with no small irony at the beginning of Holy Week — called the "Gospel of Judas," which purports to record conversations between Jesus and Judas and portrays Judas sympathetically as the disciple closest to Jesus.

In fact, the bulk of the document is comprised of astrological speculation and contains only a very limited amount of dialogue. Because of the media interest in this discovery, several things should be made clear to Catholics.

First, as a matter of history, the document is quite late by biblical standards — written mid-second-century AD, and thus probably some 50-60 years after the last of the New Testament texts were composed.

Second, as a text, it is replete with gnostic concerns. The gnostics were an early group loosely claiming the Christian name, who held that the created world is the result either of a divine mistake or of the malevolence of a lesser god. They also held a dark view of bodily existence (seeing the body as "trapping" and burdening the soul which seeks liberation) and of matter generally. They were dismissive of institutions like the threefold order of bishop, priest, deacon, were critical of sacramental worship since sacraments involve the use of material ele-

ments, and taught that Jesus had imparted special, hidden knowledge — the Greek word for knowledge, "gnosis," is the source of their name — to one or more of his disciples and accessible only to a few. Possession of this secret teaching was considered by them essential to salvation.

What do we know about the so-called Gospel of Judas? First, it is a papyrus manuscript discovered in Egypt. The warm, dry conditions in the middle east contribute to the longevity of papyrus. It is written in Coptic, an ancient language of Egypt, likely a translation of a Greek original.

From what we can derive from the narrative of this text, Judas is praised by Christ precisely for arranging his demise and thus liberating him from bodily existence.

The document's interest in astrology, its clearly antibody teaching and its desire somehow to "rehabilitate" Judas reveal its clearly gnostic origins, in particular with a group called the Cainites: they held that the material world was the product of a malevolent, lesser god (whom they associated with the God of the Old Testament). The Cainites gloried in those who stood up in opposition to this god (hence their association with Cain).

One will read or hear in reports about this discovery that it "opens new windows into the radical diversity among the followers of Jesus," and that "it reveals the desire of those in power (read: bishops) to suppress this diversity." Such assertions are perhaps as untrue as they are dramatic. While

there was indeed considerable diversity among early Christians, there nonetheless arose among them a "mainstream" group — to use an anachronistic term — recognizable even to its opponents and critics. Celsus, a harsh pagan critic of the Christians (writing c. 180, at almost the same time that the Gospel of Judas was being composed), recognized even among the various groups claiming the name "Christian" a group standing over and above the rest and to whom other groups, like the gnostics, were lesser competitors; he referred to this mainstream group as the "Great Church."

It is difficult to imagine, in a pre-Constantinian Empire (where Christianity is still at best suspect and at worst illegal), how the leaders of the church could amass any power or leverage in suppressing these movements, since they had no government sanction and were in many ways an underground movement.

Gnosticism, far from being "squashed" by the Catholic Church, failed precisely, as the philosopher Eric Osborn has made clear, because it was intellectually incoherent and failed to offer anything substantial to those who sought meaning in it. It was the Great Church, the movement basing itself upon the texts we now call canonical, which triumphed, not by an exercise in dominance and power, but by the rationality and persuasiveness of its account of the human predicament and of its resolution in Christ.

# Does strictness lead to growth?

In 1972, Dean Kelley wrote a book called "Why Conservative Churches Are Growing." Using a combination of theory and data, Kelley argued that conservative Protestant groups, such as Baptists, the Assemblies of God and the Nazarenes were attracting members while liberal Protestant bodies, such as the Episcopalians, Presbyterians and the United Church of Christ were declining in membership.

In more recent years, a number of other researchers have advanced the same argument. Like Kelley, they contend that strictness fosters church growth. Demanding, countercultural groups are more likely to attract and retain members than lenient, culture-affirming groups.

But, why? How does strictness foster commitment and growth? According to economist Laurence Iannaccone, strictness strengthens a church in three ways: it "raise(s) overall levels of commitment," it "increase(s) average rates of participation," and it "enhance(s) the net benefits of membership."

This thesis has gained considerable acceptance among Protestant and Catholic church leaders.

Embracing the strictness thesis, these leaders argue that adopting a conservative theology that requires



## RESEARCH FOR THE CHURCH

JAMES D. DAVIDSON

members to set themselves apart from prevailing cultural norms and values increases a group's chances of increasing its membership and fiscal solvency. Conversely, they argue, a liberal theology that reaffirms the prevailing culture attracts fewer people and leads to financial difficulties.

There is no question that, at least in the last 50 years or so, there has been a correlation between strictness and church growth. It is easy to prove that conservative groups such as the Assemblies of God and Jehovah's Witnesses are growing, while liberal groups such as Episcopalians and Presbyterians are losing members.

But, one should not mistake correlation with causation. To show a correlation between strictness and church growth does not prove that strictness explains the growth. It might, but the correlation could be spurious, and other

factors that happen to correlate with strictness might be the real reasons for the growth.

Indeed, a number of studies have shown that, when strictness is considered along with a number of other possible influences, the other factors explain more of the variation in church growth. It is not that conservative or demanding theology is irrelevant; it seems to have at least some impact. However, other factors seem to have even more effect. Let me mention two of them.

First, contextual factors related to population growth and decline in the larger community or in surrounding neighborhoods help to explain why some churches grow and others decline. Even lenient, liberal churches in rapidly growing communities and neighborhoods are likely to grow, while conservative churches in declining neigh-

DAVIDSON, PAGE 14

# Jesus is savior and lives forever



## THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### Easter Sunday Jn 20:1-9.

This weekend the church celebrates the greatest of its feasts, the feast of the Resurrection of the Lord, or Easter. It is the greatest of feasts because it rejoices in the fulfillment of human salvation, finalized and completed when the Lord Jesus rose from death to new earthly life after having been crucified.

On Holy Saturday, after dusk, the church presents its splendid liturgy of the Easter Vigil.

These reflections, however, focus on the readings proclaimed in Masses during the day on Easter.

The first reading is from the Acts of the Apostles. Speaking on behalf of all the apostles, Peter gives a capsulized version of the life and mission of Jesus. It is more than a biography. It is a testament of God's love for humankind, given in Jesus, and in the sacrifice of Jesus. It is an invitation to people to follow the Lord. And it is a reassurance that God is with us still in processes developed by Jesus.

For the second reading, the church offers a passage from the Epistle to the Colossians. This reading tells us, as it told its first audience, that we have been raised with Christ. We usually

associate resurrection with death, in that resurrection is re-vivification after physical death. In the Pauline writings, resurrection also meant an event on earth while physical life is present. It is a resurrection over sin, voluntarily chosen by each disciple.

St. John's Gospel supplies the last reading. It is the familiar story of Mary Magdalene's early morning visit to the tomb where Jesus had been buried after being crucified. She found the tomb empty. Immediately, she hurried to Peter and the other disciples to give them the news.

Peter and the others took her word. At once they went to the tomb and saw for themselves that it was empty. The disciple whom Jesus loved also saw the tomb. He was not bewildered. He knew that Jesus had risen.

### Reflection

The readings for this feast, as well as the feast of Easter itself, are overpowering in the richness and depth and breadth of their message. Jesus is the savior! He lives forever!

In the Acts of the Apostles, it is clear that Peter and the apostles were exercising a role given them earlier by Jesus, a commissioning by the Lord documented in John and the other Gospels. Salvation in Jesus did not end when Jesus ascended. It lives in the apostolic credentials of the church.

Colossians, the second reading, calls us clearly and firmly to turn totally to Jesus. We must drown our sins, and in this we too rise, even now and not only after physical death. Sin is living death. If we do not repent, our sins are final. They doom us to death. Nothing good ever can come from sin, from rejecting

God.

Volumes have been written about these verses from the Fourth Gospel. Two figures are very important. The first is Mary Magdalene. The second is the beloved disciple, assumed to have been the Apostle John, although the Gospel never identifies this disciple by name.

Common between them is their unqualified love for Jesus. Mary of Magdala is an example for us all, although much recently centers on the fact of her gender. She had much to lose by paying attention to the corpse of a condemned traitor. The Romans always were looking for conspiracies, and the Romans played for keeps. Yet, unknowing about what she would find, Mary went to the tomb.

The beloved disciple realized what had happened. The example for us is to trust in the Lord relentlessly. After all, we are limited as humans. We need Jesus. And true commitment to Jesus brings wisdom and insight for living.

## READINGS

### First Week of Easter

**Monday:** Acts 2:14, 22-33 Ps 16:1-2a, 5, 7-11 Mt 28:8-15

**Tuesday:** Acts 2:36-41 Ps 33:4-5, 18-20, 22 Jn 20:11-18

**Wednesday:** Acts 3:1-10 Ps 105:1-4, 6-9 Lk 24:13-35

**Thursday:** Acts 3:11-26 Ps 8:2a, 5-9 Lk 24:35-48

**Friday:** Acts 4:1-12 Ps 118:1-2, 4, 22-27a Jn 21:1-14

**Saturday:** Acts 4:13-21 Ps 118:1, 15-15, 16ab-21 Mk 16:9-15

## CATEQUIZ'EM

By Dominic Campion

At Easter we focus on the events of Good Friday and after. This quiz looks at an earlier event integral to the paschal events, the Last Supper.

**1. According to Mark 14, how were the disciples to know where they would dine with Jesus?**

- He told them to look for a man carrying a jar of water who would lead them to the house.
- He told them to look for a sign "eats" over an all-night Matzo stand.
- He told them to ask a man about a horse.

**2. According to Matthew, who speaks up immediately when Jesus says one of the disciples will betray him?**

- Peter
- Andrew
- Judas

**3. What do we know about the room where Jesus ate the Last Supper?**

- It was a large upper room.
- It was in the house of the high priest.
- It was inside the grounds of the temple.

**4. What is that room also known as?**

- the Cenobite
- the Celibate
- the Cenacle

**5. Since the Last Supper was a Passover meal, what meat would have been served?**

- roast beast
- pork
- lamb

**6. Jesus is described as sharing these two items with his disciples:**

- milk and honey
- wine and bread
- lamb and bitter herbs

**7. The cup used at the Last Supper took on the nature of an article sought in quests in the Middle Ages (at least in stories). What was it called?**

- the cup which runneth over
- the Holy Grail
- the Mandela

**8. All three synoptic Gospels (Mark, Matthew and Luke) have Jesus make this point (in slightly different words) about the wine:**

- He wanted it to indicate a new baptism.
- He wanted his followers to follow the custom of abstinence (Nazirite vows).
- He would not drink it again until he is in heaven with the Father (or the kingdom of God comes).

**9. John's Gospel is different from the others in that his mention of the Last Supper does not include this:**

- Condiments
- The institution of the Eucharist
- The description of the betrayal of Jesus by Judas Iscariot

**10. Most theologians point to this other item in John as referring to the same sacrament:**

- The roasting of the herbs and provision of salt water for dipping them in
- The bread of life discourse (John 6)
- The referral to the "disciple that Jesus hated"

**11. What instead does he have occur at the Last Supper?**

- Jesus washing the disciples' feet
- Jesus curing the daughter of a centurion
- Jesus admonishing Thomas to have more faith

**12. According to John, how does Jesus indicate who will betray him?**

- He said it would be the person he kissed.
- He said it would be the person he gives a piece of food to after dipping it.
- He said it would be the one he seats at his right hand.

**13. Probably one of the most famous depictions of the Last Supper was by this Italian artist:**

- Leonardo DiCaprio
- Leonardo Da Vinci
- Lynardo De Skynnardo

**14. What is unusual about the seating arrangements in this painting?**

- All are reclining when they should be sitting up.
- All are seated along one side of a long table.
- All are of equal height, when in reality James the Lesser was shorter.

### ANSWERS:

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

# Happiness and joy of heaven is indescribable in human terms

**A friend believes we will not know anyone in heaven whom we knew on earth because St. Paul says, "Eye has not seen what God has prepared for us." Is he right?, S.C., South Bend**

In St. Paul's first letter to the Corinthians, he writes: "Eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him." St. Paul is saying here that the happiness and joy of heaven is indescribable in human terms. He mentions that many rulers in the ancient world did not realize the beauty of heavenly life to which people are called. St. Paul's point here fits in well with the myriad of life-after-death experiences of people today who, when they recover, say that they were so happy on the other side that they did not want to come back to this life.

Elsewhere in First Corinthians, St. Paul says we will see God in heaven. "Now we are seeing a dim reflection in a mirror; but then we shall be seeing face to

face. The knowledge that I have now is imperfect; but then I shall know as fully as I am known."

In other words, the beauty of this world is merely a reflection of what lies beyond the grave. The human person himself is but an image or likeness of God.

St. John the Apostle, in his first epistle, also says we will see God. "We are God's children now; what we shall later be has not yet come to light. We know that when it comes to light we shall be like him, for we shall see him as he is."

St. John is speaking here of the beatific vision, namely the vision that makes us happy when we see God face-to-face in heaven. Pope Benedict XII (A.D. 1336) defined that the blessed in heaven "see the divine essence with an intuitive and even face-to-face vision, without the interposition of any creature in the function of the object seen; rather the divine essence immediately manifests itself to them plainly, clearly, openly ... Those who see the divine essence in this way

## THAT'S A GOOD QUESTION

take great joy from it ... are truly blessed and possess life and eternal rest."

The early Fathers of the Church also describe heaven as union with God. St. Augustine of Hippo (d. A.D. 430) writes: "You have made us for yourself, and our hearts are restless till they find rest in you." St. Clement of Alexandria (d. A.D. 215) says the blessed become "pure in heart and near to the Lord."

Besides us and God, there are other beings, too, in heaven. There are the good angels, the Blessed Mother and the human saints. St. Matthew describes the general judgment at the end of the world, when Jesus separates

the good from the wicked, and the good go to heaven. The Book of Revelation says the saints in heaven wear long white robes, implying there are many people in heaven.

Similarly, the church's doctrine of the "communion of saints" shows the connection between the holy people on earth, the souls in purgatory and the blessed in heaven. The blessed in heaven are basically all those who have died in the state of grace and have made it to heaven, even if they had to be first purified in purgatory. Among these blessed can be many of our family, friends and acquaintances whom we knew on earth.

Heaven is a truly loving community, where we will be able to know and love God, Jesus, the Blessed Mother, the angels, the saints, as well as our family and friends who have preceded us to this state. We will love as God loves, by using our free will only to do good. So in heaven there will be no sin, no temptation to sin, no suffering, no sadness.

This is possible because God strengthens and perfects our mind by which we know and our will by which we love. A. Winklhofer says, "God brings to perfection his rational creatures so that they may give him perfect adoration and honor by their love for him. This love far surpasses what a creature is capable of by himself. To perfect his creature, God raises it by grace above itself and bestows his own power on it for it to love him."

**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.

## Home is where the heart is: Uganda

*"Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you."*

— Mk 5:19

The first rays of the equatorial sun explode over the Mountains of the Moon, east of the Comboni mission station of Kyamuhunga, Uganda. Children trot by on the way to class, women in flowing robes head for the market balancing incredible loads on their heads, and lines form outside the pediatric ward of St. Daniel Comboni Hospital.

Earlier, I concelebrated the Eucharist by the light of a kerosene lamp. Something peculiar happened to me during that celebration. The Mass was in Runyakole, a language totally unknown to me, and I followed the rite by reciting the prayers to myself in English.

When we came to the Lord's Prayer, however, something unexpected clicked in my

mind, and out of my mouth came words in Acholi. It's a language I learned as a young missionary in this land 40 years ago and haven't used in 25 years: "Wonwa ma itye I Polo..." It is the language of the heart, of my first love.

Since landing at Entebbe three days ago on this visit, I've had this feeling of coming home. I need to make sense of it all. How can I feel at home in such a schizophrenic country?

Uganda, not unlike other countries (our own included), is blessed with wonderful and generous people on the one side, and cursed with rather unforgiving political and economic systems

on the other.

Peace reigns supreme on the hillside of Kyamuhunga and throughout the whole district, but the border of Rwanda is only 80 miles south of here. Three hundred miles to the North, bloodthirsty criminals still kidnap children, rape women, loot villages and spread unmitigated terror, while the government doesn't seem to care one way or the other.

Here in the South of the country, farmers till some of the most fertile soils in Africa. Coffee plantations cover entire hillsides and give an impression of ease and well being. But at the local café we were served a bland cup of instant coffee straight from a can bought in a fancy city store. Too many farmers earn a pittance for their toils and buy at 10 times its value the finished product of their labor.

The abyss between the rich and the poor is very much a reality here. Yet, I also see that many Ugandans have broken out of the cycle of abject poverty and now lead decent, laborious and fruitful lives. It does me good to see it.

We don't hear much about lepers these days — a memory of the past. But 15 or 20 years ago, Uganda was known as the hotbed of AIDS. Thanks to an enlightened government policy, the scourge was exposed and dealt with in the open. Today, Uganda leads the way to recovery and containment.

The thought of so many dreadful contradictions has been haunting me since I landed last week. Uganda gave birth to some of Africa's most cruel tyrants, the likes of Idi Amin, Milton Obote



## THE GLOBAL CHRISTIAN

FATHER JOE BRAGOTTI, MCCJ

and some of the criminals that made their ascent to power possible.

But this is also the land of the Uganda Martyrs and of many others after them, who stood in the way of tyranny and paid the ultimate price. I pride myself in the fact that I have personally known some of these modern day saints.

From the porch where I am sitting I see the sprawling expanse of this out-of-the-way mission. I see the hospital, the clinic, the grade school, the technical school and the high school. I see the community's little house where three Comboni Missionaries — a Ugandan, a Mexican and an Italian — live. I see the convents of three different local congregations of sisters, the parish church and the catechist training center.

I realize once again that, through all the turmoil and contradictions, it is missions like this that have provided the stability, the decency, the hope.

It does me good to know that I have come home.

**Father Joe Bragotti, MCCJ**, is mission director of the North American Province of the Comboni Missionaries, a worldwide religious institute founded by St. Daniel Comboni to carry the Gospel to "the poorest and most abandoned" people on earth.

## SCRIPTURE SEARCH

By Patricia Kasten

Gospel for April 16, 2006

Mark 17:1-7

Following is a word search based on the Gospel reading for the Easter Vigil: John's story of the women's early morning visit to the tomb of Jesus. The words can be found in all directions in the puzzle.

MAGDALENE	MOTHER	SALOME
BOUGHT	MIGHT GO	VERY EARLY
STONE	TOMB	LARGE
ENTERING	YOUNG MAN	RIGHT SIDE
WHITE ROBE	AMAZED	NAZARETH
LAI D HIM	BUT GO	GOING
GALILEE	FLED	TREMBLING

## NOT HERE

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

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## DAVIDSON

CONTINUED FROM PAGE 13

borhoods are likely to see a decline in membership. For example, the influx of new immigrants helps to explain the growing size of Catholic parishes in many communities.

Second, regardless of theology, the more churches meet prospective members' social and spiritual needs, the more likely they are to grow. It so happens that many of the churches that are especially

good at discerning, and responding to, the needs of people in surrounding neighborhoods and communities have conservative theologies. But, liberal churches that address people's need for companionship, assistance in raising their children, and worship services that intensify their relationship with God also grow. Whether they have liberal or conservative theologies, churches that are unable to meet people's needs tend to fail.

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

# Site of burning bush still honored today

## How do we know God spoke to Moses in the burning bush?

The story of Moses is in the Book of Exodus in the Old Testament or Hebrew Scriptures. It says Moses was a Hebrew child but was raised by a daughter of the Egyptian pharaoh. When Moses got older, he saw an Egyptian striking a Hebrew, and he slew the Egyptian. Fearing for his life, Moses fled to Midian, an ancient region on the Sinai peninsula between the Gulf of Suez on the west and the Gulf of Aqaba on the east with the Red Sea at its south end and the Mediterranean Sea on the north.

S. Jenkins mentions that the Sinai is a region of incredible beauty and often served as a place of refuge, as it did for Moses. The southern interior of Sinai is filled with row upon row of barren, jagged, red-brown mountains that are surrounded by dry, yet colorful, desert plains. On the coast of Sinai, you find palm trees. On the north, you see dunes and swamps, and on the south, white-sand beaches and coral reefs. Sinai also has oil

fields and manganese deposits.

Today the population of Sinai is about 200,000 and is mostly Bedouin. A. Knopf says now the Bedouins are mainly sedentary. Each particular tribe follows its own traditional customs looking after both economic and social affairs.

For the ancient pharaohs of Egypt, the quarries of Sinai provided enormous quantities of turquoise, gold and copper. G. Freeman mentions that, from B.C. 3000 to 1100, inscriptions on stela, or upright pillars, found in the abandoned mines name almost every pharaoh. So Sinai was well-known to the Egyptians, and the Israelites, like Moses, could have been well-informed about the sources of water and oases.

While Moses was sitting by a well in Sinai, the daughters of a priest of Midian, named Jethro, came to draw water, but shepherds chased them away. Moses jumped up and defended the daughters and drew water for them. Moses then was invited to live with Jethro. While tending



FATHER RICHARD HIRE

## HIRE HISTORY

Jethro's flocks, Moses came to Mount Horeb. Here he noticed a burning bush that was not being consumed. God called to Moses from the bush and asked him to free the Israelites from the oppression of the Egyptians. Then God revealed his name: "I am Who am" or Yahweh, i.e., God is the source of all beings.

Mount Sinai, or Jabal Musa in Arabic, is a 7,497 foot high mountain often identified with Horeb. Tradition says that St. Helena (d. A.D. 330), the mother of the Roman emperor Constantine, ordered a chapel to be built here in the valley around the site of the burning bush. G.

Freeman says the pilgrim Egeria, a Spanish nun in A.D. 384, describes where Moses took Jethro's cattle to pasture when God spoke to him twice in the burning bush. The bush was still alive and sprouting in a pretty garden. In 1483, Father Felix Faber visited Mount Sinai where he was taken into the Chapel of the Burning Bush. He was required to take off his shoes, as Moses did. The lamps burned day and night.

Today the Chapel of the Burning Bush is behind the altar of the Church of the Transfiguration on the grounds of the Monastery of St. Catherine. G. Freeman says the bush, or its successor, is seen in the courtyard outside, transplanted from where

today a silver plate marks the site under the small altar. The altar has alabaster legs and is enclosed by decorative mother-of-pearl miniature arcades on either side. The walls are decorated with tiles.

Because of his call by God in the burning bush, Moses became the founder of Israel and the founder of the worship of Yahweh as the God of Israel. The fact that Moses was afraid and unwilling to return to Egypt points to a call from God. The uniqueness of the name of God as a spiritual self-existing being in a world where people worshiped material things, like the sun and moon, as gods also points to a revelation from God to Moses.

# FaithFest invites teens to discover 'IT'

BY SARAH ROMPOLA

If you know any high school student like me — bogged down with school work, managing a hectic work schedule and seemingly never enough time to relax with friends and family — I would highly encourage them to attend this year's FaithFest at Marian High School on April 22. As I already mentioned, I am an average senior in high school. I currently attend Marian High School and very much anticipate this spring and the many exciting events for seniors.

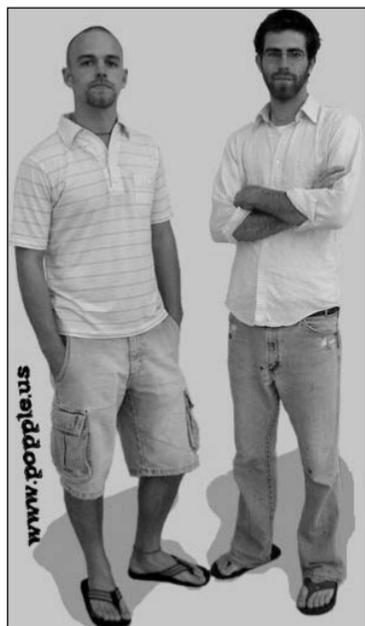
I go to St. Joseph Parish and am an active part of the youth ministry there and am proud to say I am part of the Diocesan Youth Council. Many people probably do not know what we do or who we are, but we are the driving force behind FaithFest.

FaithFest is an amazing day-long youth rally for high school students. The theme this year is "Catholics ... Believe IT ... Speak IT ... Mean IT ... Live IT!" The day is laid out to help teens discover what the "IT" about their faith means.

I had never attended a youth rally before FaithFest last year, but, after investing my time in planning it and experiencing such an amazing day, I encourage everyone to seriously consider attending this year's gathering. It will be a great day.

Marian hosts the event after last year's FaithFest was at held at Bishop Dwenger High School in Fort Wayne. FaithFest traditionally has been staged in the middle of the diocese but finds itself in the western end of the diocese as part of the plan to bring the event to venues across the diocese.

The move last year proved to



POPPLE IS KYLE HEIMANN AND DAN HARMS.

be a good one since it was the largest turnout at FaithFest ever. I truly believe the enthused teens that came together from all over the diocese are what made the event so special. The diverse group of students really contributed to the uniqueness of the day.

Through the witness of last year's guests, Sarah Hart, Tony Melendez and Steve Angrisano, great workshops, time with Bishop D'Arcy and the interactive village, we had a chance to discover and witness faith, fun and fellowship. Mass was celebrated towards the end of the day to bring focus to the reason why we were there, to nourish us on our journey.

I'd like to invite as many people as possible to come be a part of this year's FaithFest. I'm sure this year will be even better than last. We will be blessed to have

the keynote address by Jesse Manibusan and musical guest Popple. Bishop D'Arcy will lead us on our journey this day.

Manibusan is a very energetic man with a unique story to tell. He's a talented composer, artful storyteller and a very funny guy. He is known by his icon, a large smiley face. Even in a crowd, Jesse is easy to find. His smile matches his shirt. He's happy and proud to be Catholic, and he loves leading young people to discover Christ in their lives. Just ask any of the junior high kids that had a chance to spend a day with him at the Junior High Youth Rally in 2004.

Popple has to be experienced. Popple is Kyle Heimann and Dan Harms, and they are just crazy enough to do a very good job relating to high school students. They can be found wandering around the diocese, singing, laughing, sharing. Popple provided much of the entertainment for last year's diocesan celebration of World Youth Day at Notre Dame and is invited back by popular demand. They are all about sharing the love of God.

Like FaithFest in years past, there will be great workshops asking teens to discover ways to "believe it, speak it, mean it, live it." The village has all sorts of vendors, experiences and opportunities to find "it." There will also be a coffee house with an open microphone so that teens can showcase their talents. And of course there will be sacramental opportunities with reconciliation, adoration and the closing Mass.

I can tell you from personal experience FaithFest is a day well spent that will rejuvenate your spiritual life. I hope to see all you at Faith Fest!

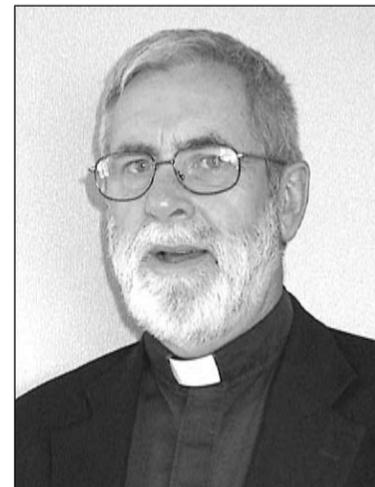
## Meet The Priest

### Father Bill Sullivan

Ordained to the priesthood:

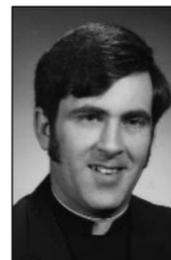
May 20, 1972

Pastor, St. Thomas the Apostle, Elkhart



### What were your primary influences in your decision to become a priest?

I am so grateful for the Franciscans who taught me at Bishop Luers — they were men of prayer and conviction. My parish priests in Maine (where I went to grade school). The daily example of my parents in modeling the faith. My father was in church each morning before work. My mother prayed the rosary daily and often said that she would be open to God's call to one or more of her children to become a priest or sister.



### What do you do for relaxation?

Please note what I stated earlier about trips to the health spa and being on the golf course. I would like to invest more time in reading. You must also know that, with a name like Sullivan (mother's maiden name was O'Keefe) that I would cheer for the Irish of Notre Dame.

### What is your favorite reading material?

I have purchased a number of books on the priesthood as well as on the sacrament of reconciliation. Our bishop gives a couple of books a year to the priests on matters related to spirituality. I was never one to read novels.

### What do you think is the best part of being Catholic?

Who could say anything but the reception of the sacraments, particularly the Eucharist, on a daily basis?

### What is your favorite prayer of Scriptural passage?

I usually conclude any of my communication with all or part of the Irish blessing: "May the road rise to meet you — and until we meet again, may God hold you in the palm of his hand."

### How do you prefer to be addressed by the laity?

I have found that most people will say "Father Bill." I certainly would answer to those who say "Father Sullivan." It makes no difference to me.

### Why do you like being a priest?

The many opportunities a priest has to be involved in the lives of others is so special. A priest can express God's love to those who are rejoicing and to those who bear the cross.

### Do you have a special interest or hobby?

I live and die with the Red Sox. You will find me twice a week at Fitness USA. I enjoy being on the golf course on occasion during the summer months (not as often as I should). I was blessed with the chance to participate in many sports during my four years at Bishop Luers, and this enthusiasm still persists.

### Do you have any pets?

No pets — it has been suggested by some brother priests, as well as members of my family, that I should get a dog. I can't imagine that at the moment.

# Sports

**BISHOP DWENGER HOSTS GOLF OUTING** The Bishop Dwenger High School Alumni Association will host the Saints Open Golf Outing on Saturday, April 29, at Autumn Ridge. The four-person Florida scramble is open to both men and women and proceeds will benefit the Bob Eifert Memorial Scholarship Fund. Cost is \$100 per person or \$400 per team. Guests may attend the closing dinner at \$25 per person. Tee sponsorships are available at \$100 each. For information, contact Shib Neddeff at (260) 493-2068, Mark Eifert at (260) 637-2838 or the school at (260) 496-4700 or e-mail [dfech@bishopdwenger.com](mailto:dfech@bishopdwenger.com).

## Both CYO soccer and softball see season openers this week

BY MICHELLE CASTLEMAN

FORT WAYNE — With spring break wrapped up for most Fort Wayne area schools, the Catholic Youth Organization (CYO) will see the soccer and softball seasons open this week.

### CYO soccer

After Nathan Stant attended St. John, Delphos, Ohio, and played club soccer during high school, he went on to play four years at University of Saint Francis. Upon graduating, he coached two years at Blackhawk. He's now teaching social studies and coaching this year's St. Charles CYO eighth grade boys' soccer team.

Of the 16 players on the roster, 11 players can be on the field at one time: one goalie, three to four defenders, four to five midfielders and two to three forwards. Last year's team was the tournament champ, but Stant says he has no idea how this year's team will fare after just two weeks of practice.

He says this group has been playing together for several years

and knows each other well, which is definitely a strength. He is depending on many of his players with club experience.

His goals are to prepare his players for high school and win games. The Cardinals will play their games at Krieger and Foster Parks. The regular season begins this week and ends with a seeded tournament in early May.

### CYO softball

John Cady will help bring back the softball program to Queen of Angels-Precious Blood girls this season with the help of assistant coaches Louie Aguirre and Christy Brooks. The CYO season starts this week.

Each of the eight teams will face each other once during regular season. Records will not count going into the tournament at the end.

Cady feels a real plus for his team is that only two of his 11 players (seventh and eighth

grades) have not played organized softball in the past.

His goals for this season are to have fun and win as many games as possible. He would also like to see his team win the year-end tournament.

Jack McCartney and the girls from St. Therese-St. John Fort Wayne are looking forward to their second year with a CYO softball program. McCartney begins his 24th year of coaching with 14 girls on his roster — grades 5 through 8.

They will be led by three eighth graders and hope to incorporate more speed and another power hitter into their attack this year.

While practicing in their gym and on the parking lot, they have been focusing on all aspects of the game.

Greg Byerly, Maureen Dimit, Shelly Stellhorn and helper, Linda Loegring, assist McCartney. Their games will be held on the diamonds at St. Charles and Havenhurst this season.



## Reigning track champs gear up

BY MICHELLE CASTLEMAN

NEW HAVEN — The St. John the Baptist New Haven boys track team took the city title in 2005 and is looking forward to another great season. They have several experienced athletes returning and many new upperclassmen with a lot of talent coming out for the first time this year.

Coach Greg Lawrence started coaching Raider track eight years ago after several years of coaching in Warsaw. He reported that his team will be his largest yet, with nearly 80 boys and girls participating in grades 5-8.

His group also consists of a few runners, jumpers and throwers from St. Louis Academy and St. Joseph, Monroeville. Assistant coaches include Linda Heddens and Mark Watts both new this year and helping the "throwers." Scott Voelker is in his seventh year and works with the distance runners. Clay

Franke, hurdle specialist, started with Lawrence eight years ago. College student, Jeremy Fendel and several high school alumni are also donating their time to the program.

Lawrence is excited to have such a hardworking, enthusiastic group. He feels he has a well-balanced attack and should be competitive. He hesitated to make any predictions for the upcoming season, but stressed his longtime favorite motto, "You can't coach desire."

The team will compete in three regular season meets. Then, the city showdown, which typically highlights the older runners, will conclude the season in mid-May. After that, Lawrence has helped put on an unsanctioned meet for just fifth and sixth graders the past few years. He hopes that will happen again this spring.



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Your Sorrowful Passion,  
Have Mercy on Us*

Feast Day Mass

**MERCY  
SUNDAY**

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# South Bend agencies unite to prevent homelessness

BY LISA KOCHANOWSKI

SOUTH BEND — One agency fighting to prevent homelessness is good, but 13 service agencies coming together for one cause is even better.

This is the goal of the fourth annual Homeward Bound 5K Walk scheduled for April 23, 2 p.m. at the College Football Hall of Fame in South Bend.

"It has been a joint effort between St. Joseph and Elkhart counties in north central Indiana since 2003," said Erin M. Powell, special events coordinator for the Youth Service Bureau of St. Joseph County and co-organizer of the event. "The Homeward Bound Walk gives local charities an opportunity to work together to provide awareness about housing and homelessness issues, as well as raise much needed funds for programs that support our local community."

The 13 agencies involved in this year's walk are SPA Women's Home, Hope Rescue Mission, United Religious Community, Habitat for Humanity of St. Joseph County, Youth Service Bureau of St. Joseph County, Guidance Ministries, Servants of the Streets, St. Vincent de Paul Society of St. Joseph County, The Center for the Homeless, Catholic Charities Diocese of Fort Wayne-South Bend, Family Services Elkhart/Helping HAND, Madison Center and Life Treatment Center.

Anyone can get involved in a variety of different ways. Walkers can form teams and raise funds for a particular agency or for a general fund that will be divided between the different agencies. Registration begins at noon. The afternoon will include fellowship, food, music and fun for the whole family.

For more information visit [www.homelesswalks.org](http://www.homelesswalks.org) or call the St. Vincent de Paul Society at (574) 251-4906.

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Position to begin: July 1, 2006

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For more information, visit the school's website at [www.lcchs.edu](http://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:

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## Medjugorje 2006 National Conference

University of Notre Dame  
May 26, 27 and 28



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

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





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

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





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

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





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

**Fr. Anthony Bus, CR**, is author of the highly acclaimed book "Another's Plea," a misspelling diary about the life of a contemporary parish priest amidst the turmoil of today's culture. Fr. Bus is the pastor of St. Stanislaus Kostka parish in Chicago, Illinois.



### Conference Schedule

Friday, May 26	Saturday, May 27	Sunday, May 28
5:00 pm...Doors open	7:15 am...Doors open	7:15 am...Doors open
7:00 pm...Conference begins	8:00 am...Morning session	8:30 am...Morning session
Guest speaker	Holy Mass	Guest speakers
Candlelight rosary procession to the Lourdes Grotto	Guest speakers (all sessions)	1:00 pm...Holy Mass
	1:30 pm...Afternoon session	Procession and Consecration
	6:30 pm...Evening session	3:00 pm...Conference ends
	Eucharistic Adoration and Benediction	

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Web site: [www.QueenofPeaceMinistries.com](http://www.QueenofPeaceMinistries.com) e-mail: [maryconference@sbcglobal.net](mailto:maryconference@sbcglobal.net)

# Trailer for 'Jesus Decoded' documentary on Web site

WASHINGTON — A trailer highlighting observations of experts featured in the upcoming TV documentary "Jesus Decoded" is available on [www.jesusdecoded.com](http://www.jesusdecoded.com).

The four-minute, 44-second trailer is the latest addition to the Web site developed by the U.S. Bishops' Catholic Communication Campaign (CCC). Visitors can view the excerpts from the program by clicking on the "TV Special" section of the Web site and then clicking on "View the Trailer." The trailer has been posted in formats that can be viewed on computers

with Windows or Macintosh operating systems and is also available for download to Apple iPod or Sony Playstation portable systems.

"Jesus Decoded" is an hour-long documentary that answers important questions that people are asking about Jesus Christ and the Catholic Church in light of popular media such as "The Da Vinci Code." The program will be offered to TV stations affiliated with the NBC network for broadcast starting the third weekend of May.

The hour-long documentary will highlight clear and accurate information about the person of Jesus,

his disciples, and the formation of the books in the canon (or list of books) of the New Testament. Shot on location in Israel, Turkey and Italy for the CCC by NewGroup Media of South Bend, "Jesus Decoded" offers a solid Catholic response to "Da Vinci Code" believers, concentrating especially on the first three centuries of the development of the church. The program includes interviews with international scholars versed in art, history and Scripture, including:

• Salesian Father Francis J. Moloney, a renowned biblical expert who most recently served on

the faculty of the Catholic University of America.

• Richard Hays, Ph.D., George Washington Ivey Professor of the New Testament at Duke University's Divinity School and internationally recognized expert on the letters of Paul and on New Testament ethics.

• Sister of St. Joseph Maria Pascuzzi, associate professor of the New Testament at the University of San Diego who is recognized for her knowledge of the Gospel of John and the letters of Paul.

• Marist Father Justin Taylor, a biblical scholar and expert on

Christian origins and New Testament professor at the École Biblique et Archéologique Française in Jerusalem.

• Robert Randolph Coleman, Ph.D., an art expert and associate professor at the University of Notre Dame.

The Web site also features articles on Jesus and the teachings of the Catholic Church that present the facts and rebut the fiction presented in "The Da Vinci Code" and other popular books.

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# 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.

**Men 50 and over softball league**  
Arcola — St. Patrick Church is looking for men 50 and over for a softball league this spring. Contact Gus Trahin at (260) 432-4706 or Dan Strack at (260) 625-4475 to get your team signed up.

**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.

**Divine Mercy devotions**  
Fort Wayne — St. Henry Parish has Divine Mercy devotions every Wednesday at 3 p.m. and first Sundays at 3 p.m.

**Little Flower Holy Hour**  
Fort Wayne — Father William Hodde, will celebrate the Holy Hour at MacDougal Chapel on Tuesday, April 18, at 7:15 p.m.

**Living the Faith Series**  
Fort Wayne — The Young Adults of the Cathedral, St. John the Baptist and St. Joseph will host this month's event at the Cathedral Center on Thursday, April 20, at 7 p.m. Refreshments will be served. The speaker will be Father Tim Wrozek, pastor of Saint Joseph Parish. A discussion concerning the responsibility of forgiving others and self will be the topic.

**Salad luncheon planned**  
Elkhart — St. Thomas the Apostle Church will hold a salad luncheon on Wednesday, April 26, from 11 a.m. to 1 p.m. at 1405 North Main St. in Elliott Hall. Handicapped accessible. Donation of \$6 received at the door. Raffle tickets are \$1 each or 6 for \$5.

## REST IN PEACE

### Bluffton

William N. Lautzenheiser, 81, St. Joseph

### Bremen

Elvina W. Gilmer, 91, St. Dominic

### Decatur

Theodore W. Gage, 71, St. Mary of the Assumption

William H. Lengerich, 78, St. Mary of the Assumption

### Elkhart

William H. Foy, 81, St. Thomas the Apostle

### Fort Wayne

Thestle M. Whitmore, 88, St. Therese

LaDonna B. Gephart, 68, St. Joseph-Hessen Cassel

John Michael Kearney, 52, Cathedral of the Immac. Conception

Bernard W. Schenkel, 81, Most Precious Blood

Fern E. Bierly Wait, 89, Cathedral of the Immac. Conception

Gloria M. Claxton, 43, Our Lady of Good Hope

Anna C. Linsky, 87, Our Lady of Good Hope

Catherine H. Rang, 68, St. John the Baptist

Mildred O. Resac, 88, St. Jude

Phyllis A. Feichter, 79, St. Charles Borromeo

Jeanette Lillian Lang, 91, Cathedral of the Immaculate Conception

### Granger

John Reihl Jr., 87, St. Pius X

### Mishawaka

Frank Violi, 95, St. Monica

Elizabeth Dembinski, 77, St. Monica

Louis W. Stoekinger, 76, St. Joseph

Charles A. Hammes, 80, St. Joseph

### New Carlisle

Robert Kulwicki, 82, St. Stanislaus Kostka

### Notre Dame

Brother Walter Foken, CSC, 84, Holy Cross Village

### Plymouth

Ventura P. Flores, 56, St. Michael

### South Bend

Betty M. Krueper, 79, Christ the King

Elizabeth A. Johnson, 62, Little Flower

Eleanore C. Gnot, 91, Christ the King

Marie O. Przybysz, 87, St. Stanislaus

Rose E. Brady, 77, St. Anthony de Padua

Rita M. Horvath, 83, St. John the Baptist

Harry B. Dobosiewicz, 97, St. Casimir

Margaret L. Altice, 90, St. Mary of the Assumption

Tina M. Farrington-Garrison, 42, St. Matthew Cathedral

Josephine A. Gorski, 90, Christ the King

Sophie Kasprzak, 94, St. Patrick

Bernice Hoffman, 98, St. Adalbert

Jeanne T. Liddell, 81, St. Anthony de Padua

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# Going forth as disciples

*"... let the light shine in your lives. Do not wait until you are older in order to set out on the path of holiness. Holiness is always youthful, just as eternal is the youthfulness of God. Communicate to everyone the beauty of the contact with God that gives meaning to your lives. In the quest for justice, in the promotion of peace, in your commitment to brotherhood and solidarity, let no one surpass you."*  
— Pope John Paul II, World Youth Day 2002 Evening Vigil Address, Toronto, Canada.

### Opening prayer

Loving and faithful God, through our life in Christ, you make us a new creation. Send your Holy Spirit upon us now with the gifts of wisdom, understanding, right judgment and courage. Help us to live as your disciples and share the good news of Jesus Christ. We ask this through Christ our Lord. Amen.

Scripture Reading: Acts 1:3-8

### Commentary

We are here together because God has touched our lives. Some of us have experienced the power of God in prayer. Some of us have known God's healing presence and consolation in times of sickness. God has touched us all in some way, and this means that each of us has a story of faith ... a story that is meant to be shared.

It was the same for the very first followers of Jesus Christ ... the very first Christian disciples. Their lives were touched by Jesus, and they were changed.

Jesus commissioned his disciples to carry out his evangelizing mission. "Go, therefore, and make disciples of all nations," he said. He commissions us through our baptism to do the same.

Jesus' call to proclaim the Gospel echoes through the church

in our day. In 1975, Pope Paul VI wrote, "We wish to confirm once more that the task of evangelizing all people constitutes the essential mission of the church... Evangelizing is in fact the grace and vocation proper to the church, her deepest identity. She exists in order to evangelize..."

Many of us are afraid of, or intimidated by, the word evangelization. We think of zealous missionaries traveling in pairs, knocking on our door and bothering us. We think of the fiery preachers we see on television. As Catholics, we have only just begun to say the word evangelization ... much less apply it to ourselves.

Since 1983, our late Holy Father, John Paul II, has been calling for a new Catholic evangelization, something quite different from our stereotyped assumptions of what evangelization means. This evangelization is meant to be new in method, new in content and new in fervor.

As we try to live in faith, follow our Savior day by day as Catholics, and share the stories of how God has touched our lives, we are becoming disciples with a mission. We are becoming evangelizers. This sharing can take place in our everyday, most ordinary of circumstances.

The U.S. bishops have given us a landmark document called "Go and Make Disciples." In this document on evangelization, the bishops ask all the baptized to live the Gospel fully and to share it freely. This is what evangelization means, i.e. "bringing the good news of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself." — "Go and Make Disciples"

In their document, the bishops present three evangelization goals and outline the strategy involved in achieving each goal. The focus of our final gathering during this

Easter season is to look at ourselves and our faith-sharing group through the lenses of these three evangelization goals: to look at our strengths as an evangelizing person and as an evangelizing community and to point out areas for further evangelizing actions.

**Goal I:** "To bring about in all Catholics such an enthusiasm for their faith that, in living their faith in Jesus, they freely share it with others." This goal focuses on personal growth in holiness ... on the experience of conversion and renewal in each individual, every parish and diocese, every institution and every ministry.

### Reflection and connection

• What do I think are the most effective ways I am achieving this goal right now? The most effective ways our group is achieving this goal?

#### Action challenge

• How can I/we become even more renewed in Christ? What specific actions ... ways can move me/us towards this renewal?

**Goal II:** "To invite all people in the United States, whatever their social or cultural background, to hear the message of salvation in Jesus Christ so they may come to join us in the fullness of the Catholic faith." The strategy

behind this goal is to make every Catholic person and institution more welcoming and to develop effective means of outreach to Catholics who have distanced themselves from the church, to those who have no church to call home and to those who seek the fullness of faith.

• What do I think are the most effective ways I am achieving this goal right now? The most effective ways our group is achieving this goal?

#### Action challenge

• How can I/we become even more missionary-minded like Christ? What specific actions ... ways can move me/us towards this missionary attitude?

**Goal III:** "To foster Gospel values in our society, promoting the dignity of the human person, the importance of the family and the common good of our society, so that our nation may continue to be transformed by the saving power of Jesus Christ." This goal reminds us that the Gospel has implications not only for individual attitudes and behaviors, but also for the condition and structures of society, including the needs of our neighborhoods, our families, our workplaces and the world.

• What do I think are the most effective ways I am achieving this goal right now? The most

### Action challenge

• How can I/we become even more conscious of transforming society to Gospel values? What specific actions ... ways can move me/us in this direction?

### Closing prayer with commissioning rite

Have one large lighted candle with unlit smaller candles, one for each member of the group.

**Leader:** Jesus is the light of the world.

**All:** Glory and praise be to God.

**Leader:** Glory and praise be to God, who called each of you by name. Come forward now and receive the light of Christ, which is entrusted to you anew.

The candles of all are lit from the paschal candle.

**Leader:** Let us now pray together our commitment to serve God and our church with an evangelizing spirit through Disciples in Mission.

**All:** Lord Jesus, true light, you know each of us by name and have called us to follow you. Increase our faith so that today we may become more fully children of the light as together we "put out into the deep." Make us attentive to the call of the Spirit and fire us with energy to live, love and be led by God's reviving Spirit. We ask you this, for you are our God forever and ever. Amen.

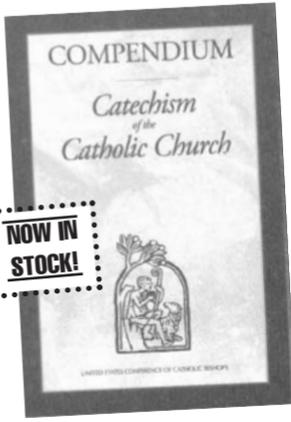
**Leader:** As you go forth as a Disciple in Mission to love and serve the Lord, may the light of your candle remind you that the greatest gift you can ever give to God is the gift of yourself. Go now in God's light, having been touched by the flame of his love, to share it with others.

**All:** Amen.



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Novena Divine Mercy Chaplet  
Good Friday to Mercy Sunday  
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