



TODAY'S CATHOLIC

Notre Dame hosts Divine Mercy Sunday eucharistic procession

BY MICHELLE DONAGHEY

NOTRE DAME — The sky was blue and the weather just perfect for the University of Notre Dame's second annual eucharistic procession on Divine Mercy Sunday, April 23.

Once a yearly event at the University of Notre Dame, the observance of celebrating eucharistic processions fell out of practice on the campus more than 30 years ago. Inspired by the late Holy Father Pope John Paul II's declaration of the Year of the Eucharist (October 2004-October 2005), Notre Dame students, clubs and campus ministry staff organized a eucharistic procession in April 2005.

Since this procession was well attended not only by students, faculty and religious, but also by local families, campus ministry and student leaders asked Bishop John D'Arcy for permission to make a eucharistic procession an annual event at Notre Dame, celebrated on Divine Mercy Sunday.

The tradition's revival reflects a renewed interest in classical devotions to the sacrament of the Eucharist among Notre Dame students. By honoring the consecrated Host, these devotions stress the Catholic belief that Jesus Christ is truly present in the holy Eucharist.

The procession started from the Basilica of the Sacred Heart of Jesus immediately following the 11:45 a.m. Mass, making its way through various parts of campus and concluding at the dome under Our Lady, Notre Dame.



MICHELLE DONAGHEY

Students, faculty and religious and local families gathered for a eucharistic procession on the campus of the University of Notre Dame.

DIVINE MERCY IMAGE IN ST. PETER'S SQUARE



CNS PHOTO/ALESSIA GIULIANI, CATHOLIC PRESS PHOTO

A Divine Mercy image of Jesus and a "Santo Subito" sign are seen in St. Peter's Square during Pope Benedict XVI's "Regina Coeli" prayer at the Vatican April 23. The "Santo Subito" sign, which translates as "Sainthood Now," calls to mind the requests of the faithful at Pope John Paul II's funeral last April for the Polish pope's immediate canonization. The pope died on the eve of the feast of Divine Mercy.

Fact-finding mission on U.S.-Mexican border

South Bend resident learns about immigration

BY JENNIFER OCHSTEIN

SOUTH BEND — It almost seems odd.

A retired, white, suburbanite man who's into photography and spending time at his cottage in northern Michigan would go to the U.S.-Mexican border.

But that's exactly what Bill Muempfer did earlier this year.

At first glance, you may not take Muempfer to be the type of guy who is at ease venturing out of his comfort zone. But that might be where you could misjudge a man, especially if you fail to look straight to the heart of the matter.

"I've always had a sense of concern for the poor," said Muempfer, sitting at his kitchen table with a National Geographic map of the border between the U.S. and Mexico spread out before him. To the left of that — a stack of information printed off the Internet about what different groups are

doing to help the poorest of the poor in that region.

It's been nearly a month since his trip, but the way he talks about it might make you think he just got back yesterday. And, if you let him, Muempfer, who doesn't speak a lick of Spanish, will spend hours talking to you about his experiences skipping back and forth for a week across the U.S.-Mexican border and immigration reform. And, really, who could blame his seeming sense of urgency?

During his trip to the border, he saw houses made of wooden shipping pallets that could be bought for a buck-fifty each. This white man from northern Indiana experienced the prejudiced stares from a restaurant — full of U.S. citizens — when a member of his party began to speak Spanish. His group had a run-in with a vigilante border-patrol zealot who thought himself on the front lines of battle to keep the purity of America intact. He talked of the rich in Mexico and Central America and rich American corporations exploiting the poor through jobs that pay \$1 to \$2.50 per

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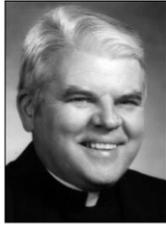
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Law school students, FaithFest, confirmations fill Easter week



NEWS & NOTES

BISHOP JOHN M. D'ARCY

A weekend to remember

In a sense, the weekend started on Wednesday night when I drove to Huntington for confirmation, which included young people from both St. Mary and Ss. Peter and Paul parishes. My host was Father John Pfister. Wherever he has gone, Father Pfister has brought light, wisdom and spiritual joy to the parish. Every parish he has ever cared for has flourished and become stronger in faith through his efforts. That night and later, so many people told me how much it means to have the presence of Father Pfister's presence at sporting events, in the school and around town. Many of our priests tell me that one of the things that they believe is important in the fostering of vocations, certainly one of our most important responsibilities, is for the young people to see the priest, not only in the classroom, but at other human events. As with Christ, our savior, it was his humanity that drew people to him, and so it must be for us. A delightful evening in the historic parish of St. Mary's, Huntington, the place where Archbishop Noll, while pastor, founded the Our Sunday Visitor.

The next day, I was moving west on a lovely April afternoon for a meeting of the Diocesan Finance Council, a group of dedicated men and women who oversee our entire financial situation and give expert advice based on their own life experience. It was a chance to share fully the continuing and hopeful results of the Legacy of Faith, which I hope to share in the pages of this newspaper.

Off then southwest to St. Michael Parish, Plymouth, for a confirmation, which included young people from Sacred Heart, Lakeville and St. Mary of the Lake, Culver. I was able to arrive early and say prayers in the back of the church, including the beautiful Evening Prayer of Easter week. I saw Father Manuel Evangelista celebrating a Mass for Hispanic Catholics and rejoiced that he is with us. A blessing to have Brother Dennis Meyers, CSC, there to help us in the liturgy — along with Father Thomas King, CSC, and Father Glenn Kohrman.

Off early Friday to say Mass for some members of the Saint Thomas More Society at the Notre Dame Law School. This was one of the first groups I had spoken to many years ago after shortly coming to Notre Dame, and I think it was the first time I had been with them in perhaps 17 or 18 years. I was greeted by Becky Austin, who had asked me for this visit several months ago. With my schedule, it is difficult to find a time — but there we were.

After Mass and a nice lunch, I spoke to about 50 law school students in one of the classrooms. Following their request, I spoke first of all about the office of bishop as found in the Second Vatican Council and as understood by St. Augustine. Then, at their request, some comments on the recent doc-

ument from the Congregation for Catholic Education on homosexuality and the discernment of vocations to the priesthood. Finally, some brief comments on "Ex Corde Ecclesiae" and the relationship of the church with institutions of higher learning. Some excellent questions followed, and I must say I was deeply impressed by the ardor and strength of faith in these young people, who, I am sure, will bring a Catholic spirit to their noble profession. I met several faculty members, and was introduced by Father John Coughlin, OFM JCD. Father Coughlin is a Franciscan priest with a civil law degree from Harvard and a doctorate in canon law from the Gregorian University in Rome. He is the chaplain of this group and does much work in spiritual direction and confession with the young people.

After a very stimulating question and answer period, I was off east down the Indiana Toll Road to the little town of Rome City. I have never lost the joy of visiting the small, rural parishes. This was for a confirmation, which included young people from St. Gaspar del Bufalo, Rome City; St. Joseph, LaGrange; and Blessed Sacrament, Albion. I had some time with Mary Arend, one of the first people I met in coming to the diocese. She formerly worked in the area of youth ministry.

Up Saturday morning to Marian High School, Mishawaka. Here, Steve Weigand, Chris Culver and the Diocesan Youth Council had prepared a grand and prayerful day. What a joy to walk in to almost 300 teenagers from all over the diocese. I addressed a large group in the Bishop Crowley Center, and then led a workshop, which was mostly questions. I was also able to help with the sacrament of penance.

A key question

One of the most important questions, especially from the youth leaders who were present in my workshop and from the young people as well, was, "How can we do more to reach public school students?" This is a serious question and a major pastoral responsibility on which we must do better. There is no question that we have strong religion departments and pastoral care in our four Catholic high schools. But the majority of our young people are in public schools. Some of our parishes have excellent youth programs, which reach public high school students; but many do not.

I was especially impressed with the leaders from some of the small, rural parishes, where there is no Catholic school on either the elementary or high school level. Yet, you have these wonderful men and women who are struggling and need our help to do more.

I was very impressed with the culture of this day as prepared by Steve and Chris. It is especially impressive to see the young people running the day. This is the Diocesan Youth Council. One woman, Amanda Doesch, told me that the work of this council and the youth ministry generally "has become my life." She was from Our Lady of Good Hope Parish. She spoke about Matt Coonan, a seminarian who served there for a year as youth director. The young people, their lay leaders and our diocesan directors are hungering to do more. We will be taking up with our Presbyteral Council, a diocesan-wide pastoral plan put together by Steve and Chris.

With God's help, this can be a major project as we approach our sesquicentennial.

Promises to keep

It reminded me of the words of the New England poet, Robert Frost, whom John Kennedy loved to quote, "I have promises to keep and miles to go before I sleep."

Off east then to be on time for LuersKnight. This is an important fundraiser, and I have a part to play. We were able to raise \$90,000, the most ever by far, for scholarships and grants to those who otherwise could not attend Bishop Luers High School. A joy to have so many of our priests present.

A few hours of sleep after working on the article, which is printed elsewhere in this newspaper, I was off Sunday morning to a blessed and wonderful confirmation at St. Pius X, Granger, a parish flourishing and pulsating with life and joy. A delightful dinner prepared by Father Chris Young, a legendary cook — much joy and laughter with Fathers Bill Schooler, Dan Scheidt and Mike Heintz and Jim and Karen Fitzpatrick.

But the day was not yet done. I promised my good friend, Christina Emilian of the Cathedral of the Immaculate Conception Parish in Fort Wayne that I would celebrate a Mass in her residence at Notre Dame. I meet Christina and her family many times at the 5 p.m. Mass at the cathedral. So, I went there for a 10 p.m. Mass at the Welsh Family Hall with about 200 young women.

A full day still lay ahead on Monday, including a confirmation at St. Matthew Cathedral Parish. Then, back to Fort Wayne for a quiet day off for some rest, hoping it will be sunny. Everyone thinks that I should get a driver. I do have a new car, and it is very comfortable.

Next weekend, I will be going to the Pontifical College Josephinum in Columbus, Ohio, where I will have the privilege of ordaining two of our young men to the diaconate, and, on the previous evening, receiving another one of our official candidates for the priesthood.

Sports report

How splendid to see Coach Weis and his success in recruiting and the great spirit surrounding the football program at Notre Dame.

As for the New England team, there is always anxiety. I do not see enough hitting and pitching after you get through the first two starters. Questionable. Ah, but the joy of it, and what a wonderful spring for us all. The beautiful readings in the Liturgy of the Hours and at Mass for the Easter season.

See you all next week.

ND faculty present open letters opposing Father Jenkins' statement that permits controversial events

BY ANN CAREY

NOTRE DAME — Three prominent University of Notre Dame faculty members have written open letters criticizing the decision of the university president to permit events like "The Vagina Monologues" and a gay film event to continue on the Notre Dame campus.

Published between April 11 and April 20 in the Notre Dame student newspaper, *The Observer*, the letters were written by John Cavadini, chair of the Department of Theology; Franciscan Father John Coughlin, a professor in The School of Law; and Holy Cross Father Wilson Miscamble, a history professor and former rector of Notre Dame's Moreau Seminary. All three letters express deep concern that the policy articulated by the Notre Dame president, Holy Cross Father John Jenkins, will seriously damage the Catholic character of the university.

In January addresses to faculty and students, Father Jenkins — who became Notre Dame's 17th president in 2005 — indicated his discomfort with the play and film festival, saying "(They) either are, or appear to be, at odds with certain fundamental values of a Catholic university." He invited input from the university community on a policy that an event "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."

On April 5, Father Jenkins issued "A Closing Statement on Academic Freedom and Catholic Character," saying that he decided not to prohibit performances of "The Vagina Monologues" or other events that present views contrary to Catholic teaching, as long as the issues are "brought into dialogue with Catholic tradition."

Some students and faculty — particularly those in the School of Arts and Letters — celebrated the decision as a victory for academic freedom. Other students and faculty, however, expressed deep concern over the president's statement, and three professors wrote lengthy open letters that were published in *The Observer*.

Father Miscamble addressed his April 11 open letter to Father Jenkins and explained that he was writing publicly "to alert our facul-

ty, colleagues and our treasured students that not all members of the Congregation of Holy Cross, to which we belong, endorse your decision."

Father Miscamble noted that the president's decision to allow the programs to continue "brought most joy to those who care least about Notre Dame's Catholic mission" and inflicted "real damage to our beloved school and its distinct place in American higher education." And he urged Father Jenkins to reverse his decision.

"By your decision you move us further along the dangerous path where we ape our secular peers and take all our signals from them," Father Miscamble continued, noting that similar decisions at other religious schools "led them down a dangerous path to the full surrender of their religious mission and identity."

Father Coughlin wrote on April 20 that he had not been eager to enter into the controversy, but concern for the future of Catholicism at Notre Dame convinced him to

speak out. The Jenkins statement "espouses a conception of the Catholic university based upon a divorce between reason and faith," he contended.

"The statement creates the impression that Catholicism is just another 'good idea' sometimes at issue and to be battled around in the ongoing intellectual debate at the university," wrote Father Coughlin.

"Without the recognition of the primacy of

Catholic truth claims at Notre Dame, the university's own internal dialogue will fail to ensure integration of faith and reason," he continued. "And in its dialogue with wider culture, Notre Dame will be a weak partner with little of its own to offer."

From the perspective of an attorney and a canon lawyer, Father Coughlin took issue with Father Jenkins' determination "not to suppress speech on this campus." Father Coughlin said that even in constitutional law, the guarantee to free speech is not absolute. Further, he said, universities "enjoy the right not only to regulate, but to suppress, speech on their private property," and virtually every university does so.

Church law also puts restrictions on speech, demanding respect for the integrity of faith and morals and the common good and dignity of individuals, he said. Father Coughlin noted that Father Jenkins' statement even admitted that "The Vagina Monologues"

stands in opposition to Catholic teaching on human sexuality.

"Instead of adopting a policy that permits this kind of speech, the president of a Catholic university should be guarding against it," Father Coughlin wrote.

Professor Cavadini wrote on April 19 about the overall framework in which the issues were considered, saying, "There is a missing conversation partner," namely, the Catholic Church. He said the Jenkins statement refers to "the Catholic intellectual tradition," rather than to the church, whereas, "Ex Corde Ecclesiae" ("From the Heart of the Church," Pope John Paul II's 1990 apostolic constitution on Catholic higher education) talks about the relationship between the Catholic university and the church specifically.

Additionally, Cavadini noted that the Jenkins statement did not even mention that Bishop John M. D'Arcy had repeatedly urged the Notre Dame administration to prohibit such events that are antithetical to Catholic teaching.

"(Whether) we recognize it or not, this relationship to the church ... is the lifeblood and only guarantee of our identity as a Catholic university," Cavadini wrote.

"There is no Catholic identity apart from affiliation with the church."

This relationship between the university and the church should never be dismissed as irrelevant, Cavadini continued, and he expressed concern that such irrelevance is increasingly happening at Notre Dame, judging from the Jenkins statement and the subsequent praise for it.

"The president's statement, as a way of going forward, seems to ratify our unspoken declaration of independence from the church, to permit it as the 'default' mode of operation, and to invite the reduction of any model of the university, which entails any explicit relationship to the magisterium of the church as a 'seminary' model," Cavadini wrote.

"But everyone who is honestly invested in Catholic identity, in a genuine Catholic intellectual tradition, in the special intellectual witness that is demanded of a Catholic university, should feel some caution, and even some regret, at the absence of any explicit commitment to accountability to the church reflected in the president's statement," Cavadini continued.

"Without a sense of the university's close relationship with, and accountability to, the church, the unique and precious intellectual fabric that we have woven here and which many, including many who are not Catholic, have come to value precisely because of its special character and witness, can never in the long run be sustained."

The complete texts of the three professors' letters are posted on Today's Catholic Web site, at www.diocesefwsb.org/TODAY

STATEMENT BY BISHOP JOHN M. D'ARCY

Pastoral response to 'A Closing Statement on Academic Freedom and Catholic Character' by Father John Jenkins, CSC

April 30, 2006

Father John Jenkins, CSC, shared with me his decision and the rationale that supported it at the same time he shared it with the press, the afternoon before it was released to the public. Holy Week and the beautiful pastoral responsibilities it brings followed immediately, but now, with these responsibilities completed, I am able to respond to the decision and the material that accompanied it in a way that is more adequate, and thus try to fulfill my pastoral obligation.

A bishop is bound to preach the Gospel. In fact, if St. Paul is taken at his word, it seems that this obligation relates directly to his eternal salvation. "If I preach the Gospel, this is no reason for me to boast for an obligation has been imposed on me, and woe to me if I do not preach it." — 1 Cor. 9, 16. Surely, this sacred responsibility does not relate only to the preaching of the Gospel on Sunday at the holy liturgy, though that is always central. It also requires the bishop to apply the Gospel and the teachings of the church to the questions of the time, and, indeed, to his own pastoral decisions. If we do not accept that, there is the danger that the Gospel would become irrelevant and the ministry of the bishop greatly weakened.

Academic freedom

In the discussion, which Father Jenkins initiated with his talk in January to the university faculty and later to the students, and also in his closing statement, he spoke about academic freedom and the Catholic character of Notre Dame.

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May 6-7 collection assists Catholic Home Missions Appeal

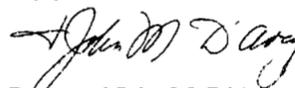
My Dear Brothers and Sisters in Christ,

We are so blessed in this diocese to have dozens of vibrant parishes in which to attend Sunday, and even daily, Mass, flourishing schools, religious education programs and outreach to young people, families, the poor and the sick. We know that this is not the case in many parts of our country where the percentage of Catholics is very small and priests and their co-workers struggle to meet the pastoral needs of their people in isolated parishes and remote missions. For example, one pastor in central Utah travels some 800 miles each week to bring the Mass, sacraments and instruction to the largely Hispanic communities in Mormon territory. In places like Appalachia, the Deep South, the Southwest, the Mountain West and the remote island dioceses of the Caribbean and Pacific, our brothers and sisters in the faith depend on us for financial support.

On the weekend of May 6-7, we will take up the collection for the Catholic Home Missions Appeal, which is sponsored by the United States Conference of Catholic Bishops. This appeal seeks to strengthen the bonds among American dioceses and parishes, allowing Catholics in more prosperous parts of the country to help the missions in poorer areas. It pays for travel expenses for priests to celebrate Mass in remote towns, so people can receive regular nourishment from the Eucharist and the word of God. It helps pay for the education of seminarians, deacons and lay ministers. It supports religious education programs aimed at deepening youth and young adults' knowledge of our faith. Some 90 dioceses, in fact, rely on the support of the Catholic Home Missions Appeal. In addition, this appeal provides funding to the global Archdiocese of Military Services which sends close to 1,000 chaplains to offer Mass, the sacraments, counseling and a comforting presence to American Catholic soldiers and their families throughout the world.

On behalf of our brothers and sisters with whom we share the same country and the same faith, I ask you to be as generous as you can with this important collection.

Sincerely yours in our Lord,



Most Reverend John M. D'Arcy

STATEMENT

CONTINUED FROM PAGE 3

In "Ex Corde Ecclesiae," Pope John Paul II, himself a longtime professor in a Catholic university, wrote with clarity about academic freedom at a Catholic university. Among other things, he said that a Catholic university:

"... possesses that institutional autonomy necessary to perform its functions effectively and guarantees its members academic freedom, so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good."

— "Ex Corde Ecclesiae," 12.

Although Father Jenkins cited "Ex Corde Ecclesiae" in his closing statement, he did not cite its teaching on academic freedom or related matters, and this would have seemed especially relevant in a closing statement on academic freedom in relation to Catholic character. This teaching simply carries forward teaching on the freedom of inquiry stated earlier by the Second Vatican Council ("Gaudium et Spes," 59) and the 1966 Declaration on Catholic Education, where freedom of inquiry is founded on the same principles. These principles, the rights of individuals, the truth and the common good, also constitute central parts of Catholic social teaching and Catholic ethics. Indeed, if properly understood, they do not restrict academic freedom, but enlarge it and give it a color that is truly Catholic.

Nowhere in his comments does Father Jenkins speak of these principles or the tradition of freedom of inquiry that is based on them. I found this difficult to

understand and trust that this teaching was not considered irrelevant.

This is all the more surprising because the University of Notre Dame's Board of Trustees and the officers of the university traveled to the Holy See for their February meeting, immediately after Father Jenkins' January presentation to the Notre Dame community. They visited some close collaborators of Pope Benedict XVI, cardinals and bishops, and even, briefly, the Holy Father himself. Presumably this indicated at least an openness to considering the teachings of the Holy See on matters relevant to a Catholic university community. Yet, upon returning to Notre Dame and listening to varied viewpoints, they made no mention of the principles of Pope John Paul II, and the Second Vatican Council before him, relative to freedom of inquiry in general and to academic freedom in a Catholic university in particular. It seems appropriate to raise the question as to why were such principles not considered worthy to be part of the campus-wide debate.

Father Jenkins noted that he even took time to visit with the young women who had acted in this unfortunate play at the heart of the present controversy. Knowing Father Jenkins, I am sure that this was a pastoral visit and showed his desire to assist them spiritually. But, it seems appropriate to ask, if Father Jenkins gave access to these young women and allowed himself to be influenced by them, as he claims, is it too much to expect that he also would have given access to the understanding of academic freedom in a Catholic university put forward by Pope John Paul II? The papacy, after all, is a teaching office. Would it have been too much to

expect that, after his gracious visit to the Holy See, (memorialized in the pictures sent out to alumni and to all U.S. bishops in the recent edition of *Notre Dame Magazine*) the teaching of Pope John Paul II on academic freedom might have at least been part of the conversation, which went on at Notre Dame for 10 weeks? It might even have had some influence. If, as Father Jenkins says, it was his determination that "we should not suppress speech on this campus," then the speech of Pope John Paul II might have become an influential part of the dialogue. But, if it was the intention that it not be admitted and discussed, what would be the purpose of going to Rome?

Also, it should be noted that, as local bishop, I wrote extensively on this matter three years in a row, as the office I am privileged to hold is also about teaching, and teaching in communion with the successor of St. Peter, as I promised on the day I was ordained a bishop. I, too, presented each year this understanding of academic freedom; but, alas, my words were also absent from Father Jenkins' statement and from the 10-week dialogue at Notre Dame.

Further, Pope Benedict XVI wrote a striking passage in the first encyclical of his pontificate, "God Is Love," that is relevant to the play in question. He addresses the "contemporary way of exalting the body," and judges it deceptive. This insight of the new pope also did not find its way into the continuing dialogue conducted at Notre Dame although I cited it at some length in my statement of Feb. 12, 2006 in our diocesan newspaper. Would it not seem that this would have been very respectful and, indeed, a matter of ecclesial faith to complete the dialogue begun in

Rome, and to help Pope Benedict in his teaching to reach the hearts of the young people at Notre Dame? Not only because he is the pope, but because his insight on the true nature of love and the place of the body in love is a result of genuine scholarship, scholarship which is not only biblical but also philosophically and historically informed and rooted in faith?

The nature of dialogue

In his closing statement, Father Jenkins also speaks of dialogue between the Catholic university and the prevailing culture. He cites this as a reason for not banning the play. But such dialogue, if it is to be fair, must be with Catholic teaching at its best, presented in a way which is systematic, substantive and up-to-date.

In recent years, the church has received from Pope John Paul II a teaching, which has been popularly called the "Theology of the Body." First enunciated at the general audience talks, the late pope, with characteristic humility, called it "an adequate anthropology." It has filled an enormous pastoral need, especially in helping those who work with young people, to go beyond simply telling them that something, e.g., artificial contraception or premarital sex, is wrong. For many years in my ministry as a bishop, even until the present time, I have been involved with retreats for young adults. I, along with those who work constantly with young people, find this approach attractive because it is positive. It is a movement away from the negative, which has often predominated in our catechesis on these issues in the past.

There are groups of students at Notre Dame meeting to explore the theology of the body. Although it is sometimes presented in an exaggerated and oversimplified form on the part of some popularizers, in our diocese in a program that we run jointly with the Notre Dame Theology Department with a grant from Our Sunday Visitor, a professor of philosophy who is an expert on the matter at Notre Dame, is presenting an intensive course on the theology of the body to our diocesan catechists. It has been received with great interest. In fact, two of our priests have asked me to have one of our

Priests' Study Weeks devoted to this topic believing that it could be very helpful to them in their ministry with young adults and with married couples. Yet, I could not find any mention of it in the discussion, which I followed in the *Notre Dame Observer*.

Surely, if there is to be a dialogue between Catholic teaching and culture, as Father Jenkins so rightly prescribes, the teaching of the church should be represented in a contemporary, systematic and enriching form. It should be presented in such a way that young men and women of this time can truly hear it. The church has a right to be a partner that is fully and adequately represented in these discussions. This is only fair. It seems that this was not true in this case.

The truth

The term truth is mentioned twice in Father Jenkins' rationale, and, both times as something for which we search. The search for truth is central to the work of a Catholic university. Also central is that we hold some truths as revealed by God and taught by the church; for example, the dignity of the human person. Truth is something we search for, but it is also something we receive. Surely at Notre Dame we do not find any serious objection to the fact that it is possible for men and women, through study, prayer and faith, to know the truth and base their lives on this truth.

Pope John Paul II, himself a longtime professor in a Catholic university, as already mentioned, puts it clearly:

"A Catholic university's privileged task is to 'unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth'."

— "Ex Corde Ecclesiae," 1,

Discourse to the "Institut Catholique de Paris" June 1980.

What I found to be missing in the decision at Notre Dame and in the rationale of Father Jenkins that accompanied it is any sense that critical decisions for a Catholic university must be based on truth as revealed by Christ and held by the church. Also, I could not find there any mention of the essential link between freedom

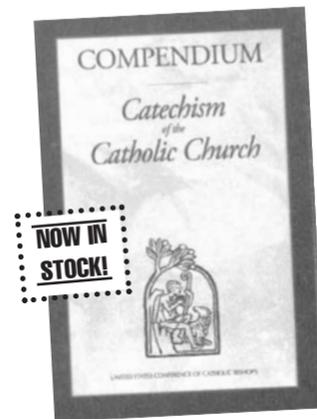


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and truth.

The life of faith

Faith is a gift from God which is nourished by prayer and the sacraments. Notre Dame deserves credit for the intense efforts which are made constantly to make Christ accessible through the word of God, the sacraments and the example of priests, religious and laity, especially the religious of the Congregation of Holy Cross. For 21 years, I have been privileged to play a part in that effort and to see how Christ is made accessible at Notre Dame and to rejoice, in addition, at the devotion to Our Lady.

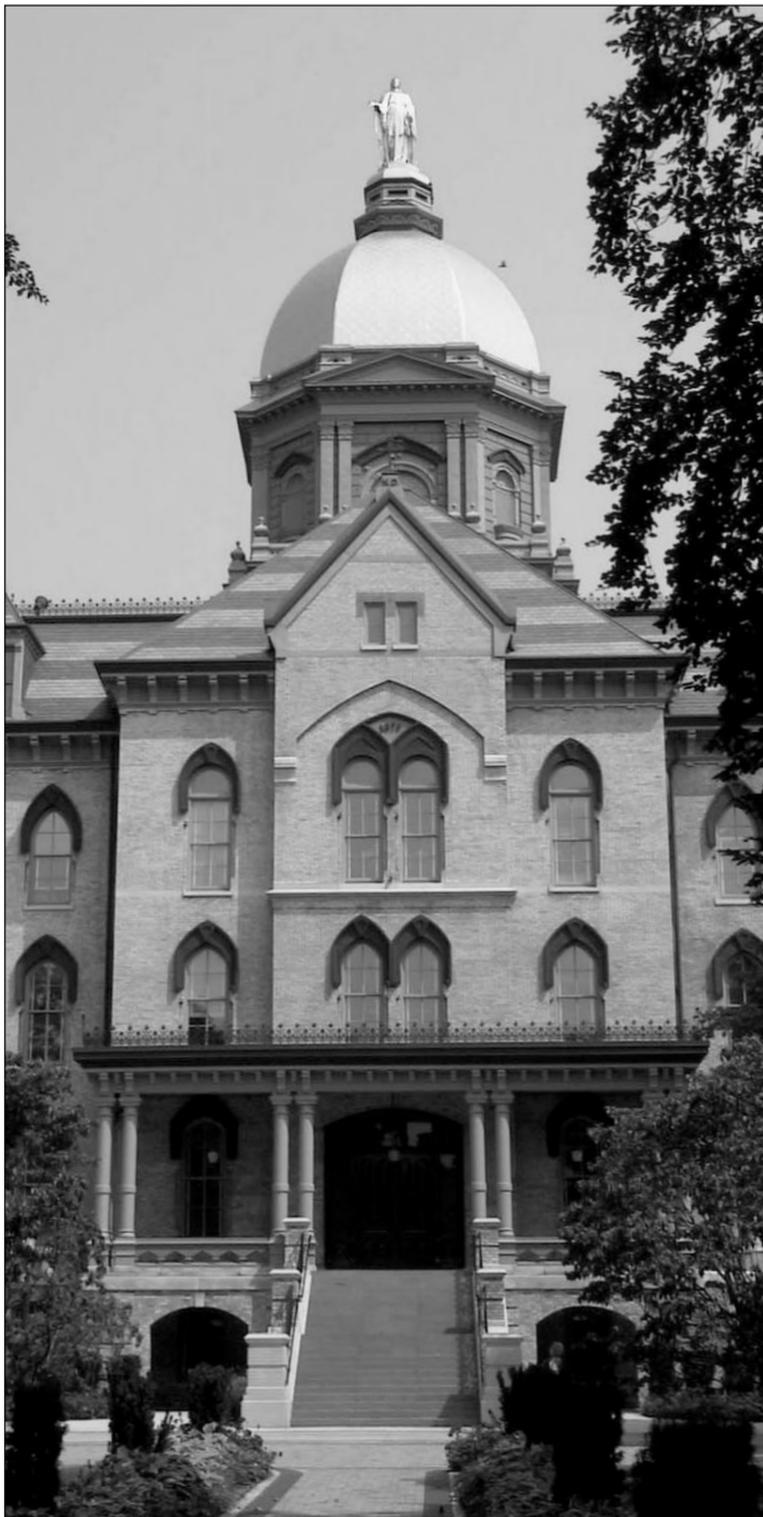
Faith is also advanced through decisions based on faith. That is what is asked of the students at Notre Dame; namely, that they take their faith seriously. Many do. Some give a year or two, or more, to service here at home and across the world to those in need. Indeed, they are asked to build a life rooted in decisions, which only make sense if one believes in Jesus Christ and the Catholic Church. This is their vocation. It leads some to seek the priesthood or religious life.

Notre Dame too has a vocation, and that vocation grows by making decisions, which may not always be approved or admired in the secular academy, though even there, Notre Dame's originality and individuality will, among people of good will, bring respect. Notre Dame, as a premier Catholic university, must make these decisions in a manner that is unafraid and based on faith if it is to live up to its noble vocation. As a great biblical theologian has put it:

"Only a conscious act of faith that constantly renews itself, only an alertness to the call of God in life's changing situations, only a responsible concern for one's own faith through observation, prayer and struggle for greater solidity, can be called faith in the sense of the New Testament. Faith is always in dynamic movement; it can become stronger or weaker. There is nothing as hazardous for it than lazy inactivity."

— "Biblical Perspective of Faith in Toward a Theology of Christian Faith," 1967, R. Schnackenberg

Only when Notre Dame makes its great decisions in light of the truths of faith will its Catholic identity grow. To set aside these truths, as seems to have happened in this case, at least in the campus-wide discussions and in Father Jenkins' closing statement, is to turn away from its vocation. It lacks fidelity to Father Sorin's original enterprise and to the vocation to which every Catholic university is called.



The golden dome of the University of Notre Dame. Our Lady stands atop the building overseeing the much beloved campus in South Bend.

Does this decision and the way it was explained mean that Notre Dame and its leadership will no longer make its critical decisions based on faith, on revealed truth, on those things which come from God and the church, but only on those things that may seem to endear it to secular institutions of higher learning? I pray that this may never be so.

A personal and concluding word

I have completed 21 years here as bishop of the diocese in which the University of Notre Dame lives out its life. It has been a privilege and a joy to be associated with this extraordinary place and with so many men and

women of learning. Especially enriching for me has been my relationship with students at Notre Dame on both the graduate and undergraduate levels. They come from all over the country and beyond. When you ask them how they like it at Notre Dame, the reply is nearly always the same. "Bishop, I love Notre Dame." So do I.

Since Father Jenkins' decision, I have received many letters. Among those letters, I especially try to notice those from students. I have had visits from students who feel betrayed by this decision and the rationale that accompanied it. Young people are idealistic. John Paul II and Pope Benedict XVI, in his recent visit to Cologne, have nourished this Christian idealism, and asked all of us to serve these young people and never let them settle for anything less than an unselfish and devoted life, and such unselfishness will only last when it is rooted in faith. They rightly look to us and to our institutions to live by faith. It is the very best thing we can give them. Without it, we fail them.

I have taken special joy in seeing the flourishing of the theology department at the University of Notre Dame. I have encountered many young people who are learning the great tradition of Catholic theology, and I have been especially moved to see them come in contact with the wisdom of the Fathers of the Church, strengthening their own commitment to the Catholic faith. Indeed, in recent years, I have linked our diocesan program of training catechists to the Notre Dame Department of Theology, with very enriching results. I see this as an act of trust in the theology department and in its leadership. What is more important than the catechists who pass on the faith to our young people, and to adults as well?

My pastoral concern is not only because of the decision not to ban the play, but because of the rationale that accompanied the decision. It fails to give room to the great truths of the faith. The teaching of the church on sexuality, on academic freedom, on the relationship between a man and a woman and on the human body is hardly mentioned, except to admit that the play stands apart from, and is even opposed to, Catholic teaching. The truths of faith seem not to have been brought to bear on this decision. Is this an omission that will mark the future of such decisions for this school so blessed by Our Lady and by countless scholars and students over the years? I pray that it not be so; for that would, indeed, mark it as a mistake of historic proportions. As a shepherd with responsibility to Notre Dame, I must point out to her leaders that this judgment and the way it has been explained calls for further, more informed consideration. Otherwise, our beloved Notre Dame will go down a road, which it has always resisted traveling, and which, with the help of divine grace, I pray it may resist once again. As always, this matter must be con-

sidered within the university. In my 21 years as bishop here I have never interfered with university governance, and I have never required the university to adopt any particular policy, nor have I ever asked, required or demanded any particular action of the university. My path has always been rooted in these words in "Ex Corde Ecclesiae."

"Bishops have a particular responsibility to promote Catholic universities, and especially to promote and assist in the preservation and strengthening of their Catholic identity, including the protection of their Catholic identity in relation to civil authorities. This will be achieved more effectively if close personal and pastoral relationships exist between university and church authorities, characterized by mutual trust, close and consistent cooperation and continuing dialogue. Even when they do not enter directly into the internal governance of the university, bishops should be seen not as external agents but as participants in the life of the Catholic university."

— "Ex Corde Ecclesiae" 28

Some have said that this is a watershed moment in Notre Dame's history and certainly any discussion of academic freedom and Catholic character goes to the heart of Notre Dame's everyday life — both in theory and in practice. Consequently, I believe that many people of good will who wish only blessings on Notre Dame will share my concern that on matters such as academic freedom, human sexuality, the nature of truth, the link between freedom and truth, the teaching of the church was not brought to bear on the wide-ranging dialogue and did not seem to find adequate room in the president's closing statement.

Notre Dame, with its vast resources, can do better than this. I believe it will. Its responsibility to its students and to the position it has attained in Catholic higher education calls it to do better.

I do believe that Our Lady watches over Notre Dame, and I place this matter in her hands, the woman of faith so revered in this place. We need her prayers and the light of her Son, who is the Way, the Truth and the Light during these hours and always.

Bishop John M. D'Arcy

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Notre Dame to be host site for national encuentro

NOTRE DAME — This is an exciting time to be in ministry with young adults in the American Church, especially ministry with Hispanic young adults. The First National Encuentro for Hispanic Youth and Young Adults has been underway now for the last six months.

The local parish encuentro process was already been held in parishes across the United States. In fall of 2005 diocesan encuentros were held, with regional gatherings completed this spring 2006. All of these meetings will culminate in a national encuentro event, June 8-11, at the University of Notre Dame.

This process of encounter, conversion, communion, solidarity and mission has provided an opportunity for Hispanic teens and young adults and will empower them into more active participation in the life and mission of the American church throughout the country.

While the local, diocesan and regional encuentros included teens, the national event is designed for 2,000 people, mostly Hispanics, 18-30 years of age, along with adult ministers and church staff from all levels. The national gathering will help set priorities and a vision for the church to minister with Hispanic young people at every level.

A desired outcome of the first national encuentro process is the issuance of a pastoral statement on Hispanic young people in the United States and the church's response.

According to a statement released by encuentro informational material, "Under the central theme 'Weaving the Future Together,' this national encuentro ... is a first and necessary step in helping the church as a whole understand, embrace and affirm the unique cultural identity, reality and gifts of Hispanic youth and young adults. At the same time, the encuentro will identify and/or develop the principles and components that constitute a specialized ministry for Hispanic young people in the United States."

The Diocese of Fort Wayne-South Bend will be providing local hospitality for all the delegates while they are on the University of Notre Dame campus. Interested persons or groups, who would like to assist with the hospitality at this first historic national encuentro, is encouraged to contact Enid Roman de Jesus, director for Hispanic Ministry, at (574) 259-9994 or e-mail her at: enro59@aol.com. Volunteers can work for a few hours or for the whole event, whatever works best for them. Training and orientation will be provided on Sunday, June 4, from 2-4 p.m.

Holy Family student wins first place in Family Rosary contest

EASTON, Mass. — Family Rosary has unveiled 13 first-place winners of 2,800 entries from more than

AROUND THE DIOCESE

ST. MATTHEW SCHOOL FIRST COMMUNICANTS MAKE BREAD



CATHERINE KNABENSHUE

The second grade students, preparing for first Communion on May 2, participated in a bread-making day on Friday, April 22. The students were divided into several groups and rotated among activities. They made a mobile, listened to a story, watched the movie "Grandma's Bread," and made Communion bread. In the afternoon, the students participated in a prayer service in which they passed the bread to share.

50,000 participants across the United States, Puerto Rico and Guam. The 11th annual "Try Prayer! It Works!" contest is a national competition that encourages students to express their faith through art, poetry and prose. All 2,800 entries depicted the contest's chosen theme, "How Receiving Jesus in Holy Communion Changes Us," and culminated in a total of 40 winners with 13 in first place.

In the eighth grade category, Aaron Michael Wasowski of Holy Family School in South Bend won first place.

Each year, children and teens from Catholic schools, parishes and other Catholic organizations utilize their creative skills to illustrate a different faith-based theme. Students from kindergarten through 12th grade creatively depicted how they use values and virtues taught by Jesus and Mary in their everyday life through various art forms.

"The contest enables children of all ages to express creatively the importance of this Holy Sacrament in their daily lives," said Father John Phalen, CSC, president of Holy Cross Family Ministries. "Receiving Jesus in Communion can change us in profound ways and is a marvelous occasion for children to examine their faith. They can look at the miracles around them and show how they have an impact upon each of us. All of the entries reflect such virtues and are an inspiration to young and old."

Family Rosary was founded in 1942 by the late "Rosary Priest," Servant of God Father Patrick Peyton, CSC. The "Try Prayer! It Works!" contest derives its name from an experience in the life of

Father Peyton.

While a seminarian, Father Peyton was stricken with severe tuberculosis. At one point, a frustrated physician said, "Try prayer! We have done all we can for you." Father Peyton prayed his rosary to the Blessed Mother, and he made a miraculous recovery.

The experience — coupled with his spiritually rich family life as a youth in Ireland, where his family prayed the rosary each night — inspired Father Peyton to devote his life to Mary, Mother of God, and to the spiritual well-being of the family. His famous slogan, "The family that prays together stays together," still resonates today.

In the spirit of its founder, Servant of God Father Patrick Peyton, CSC, Holy Cross Family Ministries serves Jesus Christ and his church by promoting and supporting the spiritual well-being of the family. Faithful to Mary, the Mother of God, the Family Rosary in the U.S.A., a member ministry, encourages family prayer, especially the rosary.

For information, call 800-299-PRAY (7729) or visit www.hcfm.org.

St. Charles Parish secular Franciscan start fraternity at Ohio parish

HICKSVILLE, Ohio — Bishop Leonard P. Blair (of the Diocese of Toledo, Ohio) signed the official documents of canonical establishment for a new Secular Franciscan (3rd Order) Fraternity (SFO). The fraternity will be formally established by the representative of the Franciscan 1st Order of Friars, Conventual of Louisville Ky., on Sunday, June 25, at the 10:30 a.m.

Mass in St. Michael Catholic Church in Hicksville, Ohio. Father Tom Oedy, pastor of St. Michael, will celebrate the Mass.

The new fraternity named St. Michael the Archangel of the Secular Franciscan Order (SFO) is in the St. Maximilian Kolbe Region of northern Ohio.

Four of the current members professed in St. Charles Fraternity in Fort Wayne started the new group on August 11, 2002, in Hicksville. The members are from parishes in Antwerp, Hicksville, Ohio and Auburn-Harlan-St. Joe area of Indiana.

Secular Franciscans make a profession of lifetime promises to live the Gospel of Jesus Christ in the way of St. Francis of Assisi who started the order in the year 1221. They live a life of service to God in the secular world through prayer, apostolates of helping the needy and enrichment of spiritual life by sharing holy Scripture, retreats, pilgrimages to holy places and more.

Fort Wayne student wins place in Maryknoll contest

FORT WAYNE — *Maryknoll* magazine's Annual Student Essay Contest winners have been announced. Chad Rounds, a 12th grader at R Nelson Snider High School in Fort Wayne is the third place winner in division two (grades 9-12). He will be attending Ohio Northern University in the fall to study pharmacy.

Chad was presented with a certificate and a check for \$150 by Maryknoll mission promoter, Greg Darr, on Monday, April 17, during a weekly fourth-grade religion class he teaches at his parish, St. Charles

Borromeo in Fort Wayne.

In his essay, a letter to Pope Benedict XVI telling him what he thinks are the biggest concerns of youth and how the church might help, he wrote in part: "In a world filled with instant gratification, drive-through dinners, omnipresent multitasking, and overcrowded schedules, the youth find it difficult to deeply reflect on the messages preached at Mass. ... The future of the Catholic Church, I believe, will be a bright one if the youth are welcomed and respected by the Church."

Dance marathon benefited Riley Hospital

NOTRE DAME — From 6 p.m. Friday, April 21, through 6 a.m. Saturday morning, Saint Mary's, the University of Notre Dame and Holy Cross College students danced until they dropped to raise money for Riley Hospital for Children.

The event was sponsored by Saint Mary's College and held in the Angela Athletic Facility. Saint Mary's expected about 200 participants, and families from Riley Hospital visited as well.

The Riley Dance Marathon program began in 1991 when Indiana University started a benefit for Ryan White, an Indianapolis child diagnosed with AIDS. As of 2001, 68 dance marathons have been organized at colleges and universities all over the country.

Riley's Hospital for Children treats 160 admissions and 2,120 outpatients from St. Joseph County annually. Riley Hospital for Children is considered one of the best hospitals in the country for pediatric care. Their policy is to never turn a child away. Due to their generosity, \$25 million is unaccounted for in their budget.

World premier opera debuts at Saint Mary's College

NOTRE DAME — Saint Mary's College will premier the faculty-written-and-produced chamber opera "Witness" on Friday, April 28, at 7:30 p.m. Two more public performances take place on Saturday, April 29, at 7:30 p.m. and Sunday, April 30, at 2:30 p.m. Performances are in O'Laughlin Auditorium, Moreau Center for the Arts, Saint Mary's College.

Composed by Saint Mary's music professor Zae Munn and directed by Saint Mary's associate professor of music Laurel Thomas, "Witness" is the operatic adaptation of a book based on actual characters and events. It is the story of two girls — one Jewish and one African American — whose lives intersect when the Ku Klux Klan arrives in their small Vermont town in the 1920s. It shows the impact the Klan has on the locals, and by the end of the performance the audience will see the impact left on the town and the lives of its inhabitants.

Saint Mary's College vocal students perform the leading female roles and invited male singers from the community complete the cast.

Tickets information is available by calling the O'Laughlin Auditorium Box Office at (574) 284-4626.

MUEMPFER

CONTINUED FROM PAGE 1

hour and certainly no health insurance. And about how coffee farmers sometimes get nothing from the middle men who "buy" their coffee beans and begin the process of shipping it north to the U.S.

He got his first taste of the poverty of migrant workers at home while working for a time at St. Vincent de Paul Society. The store, he said, was a service center for the distribution of surplus food for migrant workers. They would line up around the store and stand for hours in the hot sun to get some of the food. A play area was set up for kids, and Muempfer would photograph the children and give the pictures to their parents. He got to know many of the families that way.

Then, at his cottage in Northpoint, Mich., Muempfer became acquainted with Father

Wayne Dziekan at St. Michael Catholic Church in Sutton's Bay, Mich. and his assistant, Gladys Munoz. The two organize trips to the U.S.-Mexico border to help people to "experience what's really going on," Muempfer said. Dziekan and Munoz are involved in human rights issues for the migrant workers in their parish.

At first, Muempfer admitted, he wasn't sure why he agreed to go. But his concern for the poor seemed to lead him.

The group of five, including Father Dziekan, Munoz and Muempfer, started out in El Paso, Texas, arriving on March 27. They left April 2. They traveled along the border stopping at places including Juarez, Mexico, Douglas, Ariz. and its sister city Agua Prieta, Mexico, which are directly across the border from each other. They visited small, poor towns like Anapra, where people squatted, built their shipping-pallet homes and were eventually given the government land on which they lived.

"We thought we saw poverty

in the U.S.," said Muempfer. "I don't think I've seen anything as bad."

And the migration of Hispanic people to the U.S., Muempfer suggests, is not because they want to come. Rather, it's because they must. Most times, he said, it's a matter of life and death.

Throughout the trip, Muempfer never encountered anyone who advocated illegal border crossing. What they did advocate, and what he wants to get across, is immigration reform. And that reform is a plan, in part, formulated by the United States Conference of Catholic Bishops and backed by U.S. Sen. John McCain of Arizona and Sen. Edward Kennedy of Massachusetts, according to Muempfer.

The two senators, he said, are cosponsoring an immigration reform bill that is aligned with the bishops. The bill would, in part, provide more access for job visas and give temporary work visas with conditions, increase quotas for the number of immigrants that can come to the U.S. legally and more.

"How I feel is that the American bishops have hit the nail on the head," Muempfer said.

But for now, he has relegated himself to simply spreading the word about immigration reform, he said. Each day there are opportunities for him to share the message. He even recently marched at the silent immigration rally in downtown South Bend for immigration reform — one of only a few white faces in a sea of brown.



PHOTOS BY BILL MUEMPFER

A typical house built from shipping pallets, in the colony of Anapra, in northern Mexico near Ciudad Juarez is shown.



Father Bill Morton has established a small clinic to serve the needs of the poor in Anapra. This is one of many ways that he is immersed in the lives of the people there. He teaches them new methods of house construction, helps keep the children in school and works to find solutions to a local land dispute — where a rich family is trying to take property from the poor, to develop an industrial park. This is in addition to serving their spiritual needs.

JUBILEE PILGRIM CROSS ARRIVES AT MOST PRECIOUS BLOOD



DON CLEMMER

Students from the University of Saint Francis carry the Jubilee Pilgrim Cross to Most Precious Blood Parish. School children lined Barthold Street as the cross passed as the pilgrims were greeted at the doors of the church by Msgr. J. William Lester and two altar servers, who led the procession into the church, where the University of Saint Francis entrusted the cross to the parish.



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GIRLS VOLLEYBALL CAMP
June 19 - 22 Grades 9 - 12
Time: varies
Cost \$50 - \$55



Catholic Charities Match Grant program receives national award

BY KAY COZAD

FORT WAYNE — Catholic Charities of the Diocese of Fort Wayne-South Bend, Inc., was recognized last month for having achieved the highest overall matching level within its Refugee Resettlement Program with the national Match Grant Performance Award.

The Refugee Resettlement Program (RRP) offers several services including reception and placement, job development, advocacy, Somali Bantu case management, Match Grant and extended case management.

Nyein Chan, director of RRP, is proud to work with the staff of case managers he supervises. Chan, a Burmese refugee himself once, came to the United States sponsored by Catholic Charities in 1994. He began as a volunteer translator for Burmese clients being assisted by Catholic Charities and in 2000 became its

resettlement case manager within the RRP. The resettlement program partners with the U.S. Catholic Bishops and Migration and Refugee Services to receive and place refugees seeking a new life.

In 2004 Chan was named director of RRP and recalls working to establish between 160-250 refugees each of the past several years from countries like Bosnia, Burma, Vietnam and Africa.

The resettlement program is funded primarily by federally allocated dollars. Monetary, material and in-kind donations collected from the local communities provide a portion of the assistance provided the refugees as well.

The Match Grant Program began in 1979 and is an alternative federal program supporting the RRP that matches dollar for dollar the funding designated to assist refugees become self-sufficient within four months of entry into the United States. For every dollar the resettlement program generates, the federal government raises

two dollars. Though there is a cap on the amount the federal budget offers each refugee, all additional donations generated by the local community is used directly to provide additional services to the refugees.

Caroline Aduro, case manager of Catholic Charities Match Grant Program, coordinates efforts to generate those dollar for dollar donations.

Aduro, originally from Kenya, relocated with her family to America in 1999 after a visit to Texas. She, like her director Chan, began work at Catholic Charities as translator, this time in Swahili. That was three years ago. She has since served as administrator, case worker for the reception and placement of Somali-Bantu refugees and currently with the Match Grant Program. Initially, Aduro solicited donations from community members for the program. Now, she says, with the community awareness, donations arrive regularly.

Acceptable donations consist of



KAY COZAD

Nyein Chan, left, and Caroline Aduro proudly display the Match Grant Performance Award presented to Catholic Charities last month in recognition of the Refugee Resettlement Program's effort to raise donations matched by federal dollars to assist refugees coming into the United States. The team raised 338 percent of the needed amount and was considered at the highest national overall matching level.



SHARE FOUNDATION

Sharing Meadows, a Christian community for other abled adults, needs a few compassionate, loving people to live in the homes with two residents, providing companionship and supervision while teaching daily living skills. Benefits include a salary, room and board, health insurance, two days off a week on a rotating basis, four weeks paid vacation per year centered around Easter, Thanksgiving and Christmas, and a bonus after each year of completed service. Retirees, recent college grads or anyone who wants to engage in meaningful, joyful work should consider it.



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cash, material donations such as clothes, household items, books, and in-kind donations including volunteer hours for transporting clients, assisting with homework and training individuals in life skills.

In addition to generating donations, Aduro assists with assessment of clients. "We focus on employment and self-sufficiency," says Aduro. Language skills are taken into consideration when being considered for the resettlement program, as well as physical health and employment skills and experience. Once these criteria are met, Aduro reports the refugee then has 120 days to enter the workforce.

During that four-month period, the RRP assists the refugee with cash, shelter, job placement and English as a second language classes provided by funding from the match grant and federal funds generated.

"By the end of the four months, we hope they have income," says Aduro.

This year, Aduro has successfully closed two cases and is assisting in two active cases involving refugees from Burma and Thailand. In the past, she has been involved with up to 10 cases at one time.

The Match Grant Performance Award recognized Aduro's efforts to raise the dollar for dollar amounts for Catholic Charity's resettlement program in excess of \$260,000. Chan reports, "The amount raised was 338 percent of what we needed!" The amount is the highest overall matching level in the nation.

Of the award, Aduro says, beaming, "I'm proud of it. So is everyone in the office."

For more information on the Refugee Resettlement Program or to donate cash, goods or volunteer services please contact Caroline Aduro at (260) 422-5625 or visit Catholic Charities at 315 E. Washington Blvd.

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Responsible parenthood: Good stewardship of the gift of fertility

Last week, we saw how the mutual gift of self, which is expressed in sexual union, makes a husband and wife capable of the greatest possible gift: cooperating with God in giving life to a new human person.

Procreation is but the first step in the vocation of parenthood, in which the couple is called, in the complementarity of their masculinity and femininity, to give of themselves for the good of this new person who has been entrusted to them. As the Second Vatican Council reminded spouses:

“What is good for us or for our children or for society as a whole is not necessarily what is easiest or most convenient.”

“Marriage and conjugal love are ordained by their very nature to the procreating and educating of children.

Children are clearly the supreme gift of marriage, a gift that contributes immensely to the good of the parents themselves.”

This special sharing in his love and power as Creator to which God calls married couples is not meant to be merely passive on the part of the husband and wife, however. Married couples are called to be good stewards of the gift of their mutual fertility which, like any gift with which we have been entrusted, is given for our own good, for the good of others, and ultimately, for the glory of God.

Good stewardship of the gift of fertility is what the church calls “responsible parenthood.” It requires, first of all, that we under-

stand the gift of fertility and the biological laws that govern it. This kind of knowledge does not require a medical degree, but rather, a basic understanding of male and female physiology as it relates to fertility.

Secondly, responsible parenthood means making sure that our reason and will, rather than our instincts and feelings, are what ultimately guide us in making use of the gift of fertility. This corresponds to our dignity as persons created in the image and likeness of God, with a rational intellect and free will, which

enable us to discern and to do what is good in a given situation.

Finally, good stewardship of the gift of fertility calls married couples to “a responsible and generous openness to life,” as Pope John Paul II emphasized. In discerning God’s will for the growth of their family, spouses should consider their own good as a couple, the good of the children already born or those foreseen, the good of society and the good of the church. Notice that the operative word here is “good.” What is good for us or for our children or for society as a whole is not necessarily what is easiest or most convenient. Sometimes this standard challenges us to make sure that our priorities are correct and that we don’t inadvertently place material values ahead of interpersonal ones.

During his first pastoral visit to our country in 1977, Pope John Paul II reminded us, who live in the wealthiest country in the world, of the proper hierarchy of values in this regard:

“Decisions about the number of children and the sacrifices to be made for them must not be taken only with a view to adding comfort and preserving a peaceful existence. Reflecting on the matter before God, and with the graces drawn from the sacrament (of matrimony) and guided by the teaching of the church, parents will remind themselves that it is certainly less serious to deny their children certain comforts or material advantages than to deprive them of the presence of brothers and sisters who could help them to grow in humanity and to realize the beauty of life at all ages and in all its variety.”

While sacred Scripture and the church have always seen in large families a sign of God’s blessing and the parents’ generosity, married couples may legitimately decide to postpone another pregnancy or to limit their family size, if the good of the couple themselves, the good of those children already born or foreseen, the good of the society to which they belong, or the good of the church requires such a decision.

Pope Paul VI laid it out this way in his landmark encyclical, “Humanae Vitae”: “If we look further to physical, economic, psychological and social conditions, responsible parenthood is exercised by those who, guided by prudent consideration and generosity, elect to accept many children. Those also are to be considered responsible who, for serious reasons and with due respect for

moral precepts, decide not to have another child for either a definite or indefinite amount of time.”

It is crucial that we are clear on this point. The church does not teach that couples need to have a grave reason such as a life-threatening condition on the part of the wife in order to legitimately limit their family size; however, the decision to avoid a pregnancy for a period of time must be based on a proportionately serious reason. This kind of prayerful discernment is at the heart of what married spirituality is supposed to be, carried out in intimate, honest dialogue with God and with each other.

Next week we will consider the morality of the means a couple might use to avoid pregnancy, and explore how natural family plan-

FAITH AND FERTILITY

WHAT THE CHURCH TEACHES AND WHY

BY LISA A. EVERETT

ning flows out of this vision of responsible parenthood.

Lisa Everett is the co-director of the Office of Family Life for the Diocese of Fort Wayne-South Bend.



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Vatican preparing document on condom use and AIDS, official says

VATICAN CITY (CNS) — Pope Benedict XVI has asked a commission of scientific and theological experts to prepare a document on condom use and AIDS prevention, a Vatican official said. Cardinal Javier Lozano Barragan, head of the Pontifical Council for Health Care Ministry, said the document would focus, at least in part, on condom use by married couples when one spouse is infected. He said the document would be made public soon, but refused to give details about the commission's conclusions. Cardinal Lozano was responding to questions in the wake of an interview by Cardinal Carlo Maria Martini, retired archbishop of Milan, who said use of condoms can be the lesser evil in some situations. Cardinal Lozano spoke in an interview April 23 with the Rome newspaper *La Repubblica*. He was asked specifically about use of condoms by married couples seeking to prevent transmission of AIDS. "It's a very difficult and delicate theme that requires prudence," Cardinal Lozano said. "My council is studying this attentively with scientists and theologians expressly charged with preparing a document on the subject, which will be made public soon," he said.

Irish Catholic, Anglican leaders express worry after ecumenical Mass

DUBLIN, Ireland (CNS) — Catholic and Anglican archbishops in Ireland have expressed concern that an Easter Mass was celebrated by Catholic priests and a Church of Ireland minister in Drogheda. The ecumenical celebration was organized by Augustinian Father Ignatius "Iggy" O'Donovan, who teaches history and theology in Rome for six months of the year, to mark the 90th anniversary of the Easter Rising in 1916, which served as a prologue to the war that won independence from British rule in 1922. The Mass at the Augustinian priory was celebrated by Father O'Donovan and two other Augustinian priests, Father Richard Goode and Father Noel Hession, as well as the Rev. Michael Graham of St. Peter Anglican Church in Drogheda. More than a dozen members of the Anglican church attended the Mass. Rev. Graham told *The Irish Times* newspaper that the event was "a wonderful occasion" and that he had shared in the consecration "in all its fullness." Following the newspaper report, the two archbishops of Armagh, Northern Ireland, issued statements expressing their concern.

Ghana's bishops invite Pope Benedict to visit their country next year

VATICAN CITY (CNS) — Ghana's bishops invited Pope Benedict XVI to visit their country next year for celebrations of

NEWS BRIEFS

PRIEST TALKS WITH ATTORNEY DURING MURDER TRIAL



CNS REUTERS/ALLAN DETRICH/POOL, REUTERS

Father Gerald Robinson, a priest of the Diocese of Toledo, Ohio, talks with attorney John Thebes as court opens in his murder trial in Toledo April 21. Father Robinson was charged in April 2004 with murdering Mercy Sister Margaret Ann Pahl 24 years ago. She was strangled and stabbed to death on Holy Saturday, April 5, 1980.

the 100th anniversary of the arrival of Catholic missionaries in the North and the 50th anniversary of the country's independence. Bishop Lucas Abadamloora of Navrongo-Bolgatanga, president of the bishops' conference, issued the invitation April 24 at the end of the Ghana bishops' "ad limina" visits, which heads of dioceses are required to make every five years. "The Catholic Church in Ghana is growing from strength to strength in quality and in numbers," he told the pope. Pope Benedict, in his speech to the bishops, did not mention a possible trip to Africa, but acknowledged the anniversaries and prayed that Catholics in Ghana would continue to grow in their knowledge of the faith and their commitment to sharing it with others.

St. Elizabeth Ann Seton named patron saint of Maryland

BALTIMORE (CNS) — Maryland has a new heavenly protector. St. Elizabeth Ann Seton, the first U.S.-born saint and a founder of what would become the Catholic school system in the United States, has been named the official patroness of Maryland by the Vatican. Cardinal Francis Arinze, prefect of the Congregation for Divine Worship and the Sacraments at the Vatican, announced the title earlier this year in a letter to Baltimore Cardinal William H. Keeler. The idea for the special designation came from Paul and Janet Vater, parishioners of Mother Seton Church in Germantown, Md., located in the Archdiocese of Washington, who asked Cardinal Keeler to seek the title from Rome. The Baltimore prelate liked the idea and petitioned the

Vatican for the special designation in a letter also signed by Cardinal Theodore E. McCarrick of Washington and Bishop Michael A. Saltarelli of Wilmington, Del., whose dioceses cover parts of Maryland.

Catholic author Muriel Spark dies at 88 in Italy

WASHINGTON (CNS) — Catholic novelist Muriel Spark, author of "The Prime of Miss Jean Brodie" and more than 20 other books, died April 13 in a hospital in Florence, Italy. She was 88. Her funeral took place April 15 in the Tuscan town of Civitella della Chiana, where Spark had lived for almost three decades. Spark, who became a Catholic in 1954, received the 2001 Campion Award, given annually to a noted Christian person of letters by the Catholic Book Club, a subsidiary of America Press. A working journalist, editor and biographer, Spark did not publish any novels until she was 39, three years after she became Catholic. Her first novel, "The Comforters" (1957), was inspired by her studies on the Book of Job, according to a BBC Web site. "Several critics agree that her religious conversion was the central event of her life," the BBC said of Spark. In 1961 she published her most famous work, "The Prime of Miss Jean Brodie," the story of a charismatic teacher and her influence on a group of favorite girls.

Boston Archdiocese in 'dire' financial shape, says Cardinal O'Malley

BRIGHTON, Mass. (CNS) — Boston Cardinal Sean P. O'Malley called the archdiocesan financial

condition "dire" April 19 as he unveiled audited disclosure reports showing a \$46 million deficit for the 18-month period ending June 30, 2005. "It is quite obvious that the situation is urgent," putting programs and ministries at risk, Cardinal O'Malley said at a news conference held to release the financial disclosure reports and an archdiocesan fiscal recovery plan. Also announced were plans to cut the deficit that include eliminating 50 positions, consolidating or merging programs, selling more property and making efforts to increase fundraising. "I don't think there are any quick fixes but we are poised to stop the bleeding and hopefully our fundraising efforts will continue to generate the kind of capital we need," the cardinal said at the news conference held at St. John's Seminary in Brighton. He expressed hope that by fulfilling the promise of financial transparency he made last October trust in the archdiocese will be restored.

Catholic school enrollment down again; numbers affected by Katrina

ATLANTA (CNS) — The number of students in Catholic schools again declined for the 2005-06 school year, according to an annual National Catholic Educational Association report. Total Catholic school student enrollment is 2,363,220, down 57,370, or 2.4 percent, from the year before, according to "United States Catholic Elementary and Secondary Schools 2005-2006: The Annual Statistical Report on Schools, Enrollment and Staffing." The report was made available during the NCEA's

103rd annual convention in Atlanta. Meanwhile, 38 new schools opened, while 223 were consolidated or closed — with the Archdiocese of New Orleans' schools excluded because of the effects of Hurricane Katrina. The current number of schools is 7,589. "These national enrollment trend data reflect a continued significant decline in the elementary school population and a slight decrease in secondary school enrollment," said an executive summary to the report by Sister Dale McDonald, a member of the Sisters of the Presentation of the Blessed Virgin Mary, who is the NCEA's director of public policy and educational research.

Taiwan's ambassador to Vatican baptized a Catholic

ROME (CNS) — The Taiwanese ambassador to the Vatican was so impressed with seeing "an inner peace and happiness" in the Catholics he met while living and working in Rome that he decided to convert to Catholicism. Ambassador Tou Chou-seng was baptized Catholic during an April 17 Mass in his parish Church of St. Eugenio in Rome. The 20th-century church is run by the personal prelature of Opus Dei, and Spanish Bishop Javier Echevarria Rodriguez, head of Opus Dei, presided over the Mass and baptism. The 64-year-old diplomat told Catholic News Service April 19 that he was "very happy" about becoming a part of the Catholic Church and feels he has been given a brand new life. He said the decision to convert was "a long-time process, a meditation, a discovering (of) the truths about Catholicism." Many factors — beginning with his appointment as Taiwan's ambassador to the Vatican — came together over the years to put him on the path toward Christ, he said.

Msgr. Ratzinger says papacy has not changed brothers' relationship

ROME (CNS) — Msgr. Georg Ratzinger said having Pope Benedict XVI as a brother has not unraveled their strong fraternal ties or dimmed the deep affection the two feel for each other. Soon after Cardinal Joseph Ratzinger was elected pope April 19, 2005, Msgr. Ratzinger immediately told his younger brother that he was afraid his new mission as leader of the universal church would keep them apart and cool their friendship. Instead, the changes to the brothers' relationship have not been so drastic, the 82-year-old musician and retired director of the famed Regensburg boys choir told the Italian newspaper, *La Repubblica*, April 16. "We still call each other up regularly and frequently, and we see each other every time it's possible," said the monsignor, who lives in the southern German city of Regensburg. Though getting together is not as easy as it was before his brother became pope, Msgr. Ratzinger said the things they chat about and the affection they share have not changed.

HEALTHY LIVING

Parish pastor finds the discipline of physical exercise, prayer compatible

BY FATHER BILL SCHOOLER

When Dr. Jack Mahon invited me to join a group planning to travel the Camino De Santiago by bicycle, I accepted his invitation immediately. Not only did it offer the chance to participate in one of Christianity's oldest religious pilgrimages, but it also provided a chance to compete physically.

God has blessed (cursed?) me with a generous competitive spirit, and I worked hard for the rest of the year getting into better physical shape. A generous parishioner had given me a membership in a local health club, and the prospect of biking across the width of Spain proved to be a powerful incentive to carving out an hour of each day to work out.

However, once the spring biking season opened

last year in late March, I began to worry that Father Mark Gurtner's constant greeting ("Hey, old man!") might be true. The schedule of biking was rigorous. We were leaving in early June for Spain, one month short of my 57th birthday. Everyone else was younger.

Those fears worsened on a Friday afternoon in May when Jack and I completed our 100-mile-training ride, loaded with full packs. Returning from that ride, I was unable to get up from the kneeling position at benediction, which closes our Friday

exposition of the Blessed Sacrament each week. I was doomed.

However, those fears proved to be premature, and the 1,000 kilometer biking pilgrimage across Spain was not only a spiritual success, but a physical one as well.

God has blessed me with good health throughout my life, and the yearlong physical training opened my eyes to a blessing long taken for granted. The regimen of training also taught new lessons about the importance of physical exercise necessary for living a balanced and healthy life. Here are a few insights gleaned from that experience:

- Developing a habit of getting daily physical exercise is very much like developing a habit of daily prayer.

Habitual daily prayer occurs

when we carve out some time in our daily schedules. The same happens with regular exercise. It is easy to use the excuse that we are too busy, or that there are more important things that demand our attention. I try to leave one hour a day open in my schedule, allowing me a chance to grab my gym bag and dash over to the gym, even for a relatively short session.

- It is important to develop different activities that fit different situations. I no longer jog, because the knees cannot tolerate that much pounding any more. Instead, my nephew, who is a trainer, showed me how to use the various machines in the gym. Another young parishioner spent

time demonstrating how to use the weights.

In addition to biking 25 miles every Saturday morning at 6 a.m. with a group of fellow crazy bikers, I try to play either tennis or racquetball once a week, just to maintain that old competitive spirit.

There are many varieties of ways to get vigorous exercise, as my associate, Father Dan Scheidt demonstrates, as he roller blades through all the neighborhoods in our area.

- Perhaps the best advantage to regular physical exercise is the opportunity to blow off steam in a creative way. It is much healthier to beat up on the pedals of a bike rather than punching a hole in the wall.

- Physical exercise also stimulates the brain, giving new inspiration for the homily that has been just beyond my reach all week, or a new direction in solving a problem in the parish.

Bishop D'Arcy reminds me that biking across Spain will not keep the aging process from catching up with me. That is certainly true. However as the aging process continues its relentless and inevitable claim on my life, I hope to have the good sense to tailor regular physical exercise to the realities of life and the way that gravity works against the body. I am hoping that it will continue to give me new energy. I am hoping it will continue to protect God's gift of good health for as long as it lasts.

Now, if I can only figure out a better way to discipline my eating habits.

Father Bill Schooler is the pastor of St. Pius X Parish in Granger.

St. Joseph parishioners gain health in body and spirit

BY KAY COZAD

FORT WAYNE — The current statistics on obesity in the United States are startling; 129.6 million Americans are overweight. More startling, however, is the fact that Fort Wayne ranks fifth in the nation for cities with the fattest population. Recently, Fort Wayne has implemented a program that may help change those statistics for the better.

Fort Wayne Walks One Million Miles, (FWW1MM), sponsored by Fort Wayne Sports Corporation and America On the Move, is a community-wide initiative focused on improving the health and wellness of its residents.

The program is encouraging its over 6,000 participants, including 135 groups from the

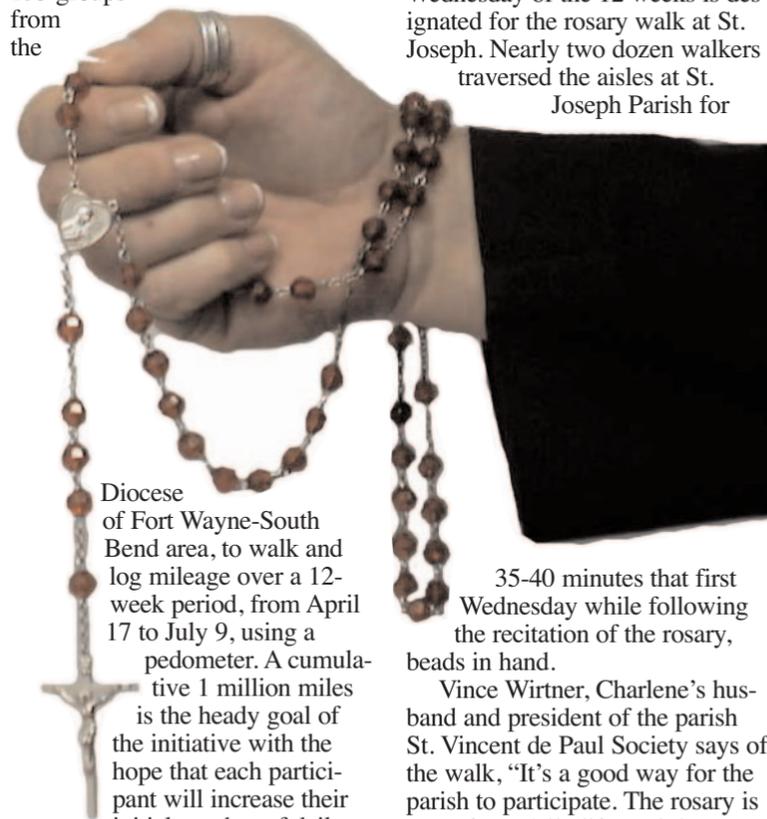
With the approval of Father Tim Wrozek, pastor, and the parish council, Wirtner and her committee have been planning for the program since February.

Participation in the walk was promoted after all Masses at the parish and Wirtner made sure the pedometers were in the hands of registered participants weeks before the event began. All parishioners were encouraged to register.

With 25 percent of St. Joseph Parish being Hispanic, efforts to communicate FWW1MM information to this population led Wirtner to Fort Wayne walk officials, who then created documents in Spanish to share. "I do a lot of education in Spanish," notes Wirtner.

The first rosary walk took place on April 19 at 10:30 a.m. Each Wednesday of the 12 weeks is designated for the rosary walk at St. Joseph. Nearly two dozen walkers traversed the aisles at St.

Joseph Parish for



Diocese of Fort Wayne-South Bend area, to walk and log mileage over a 12-week period, from April 17 to July 9, using a pedometer. A cumulative 1 million miles is the heady goal of the initiative with the hope that each participant will increase their initial number of daily steps by 2,000.

The kick-off event for FWW1MM was April 22 at Headwaters Park West. Individual and group participants come from work sites, schools, community organizations, neighborhood associations and churches.

One church that jumped at the chance to get healthy is St. Joseph Parish on Brooklyn Ave. Parish nurse Charlene Wirtner has organized a group of over 100 parishioners who have pledged to walk the walk for Fort Wayne, but with a twist. These participants will walk many of their steps within the church walls while praying the rosary.

The rosary walk, which joins the element of spirituality to exercise, is the reinstatement of a program Wirtner led in spring of 2005.

"As parish nurse, I have to be creative in health and spirit. The working of the two is my goal," says Wirtner, who will mark her third year as parish nurse at St. Joseph Church in June.

35-40 minutes that first Wednesday while following the recitation of the rosary, beads in hand.

Vince Wirtner, Charlene's husband and president of the parish St. Vincent de Paul Society says of the walk, "It's a good way for the parish to participate. The rosary is part of our daily life, so it incorporates the two: health and spirit."

Parishioner Bernice Gebhart agrees saying, "It encourages people to keep in shape and it's nice we're praying at the same time."

To further entice participation, committee members Mary Albers, Marilyn Christenson, Kathy Brezette, Julie McNamara and Wirtner created a litany of intentions that would be included, one during each recitation walk.

Gifts associated with each intention, such as religious statues, a rosary from Lourdes and a Bible will also be awarded each Wednesday to a walk participant whose name is drawn during the previous week's walk.

"It's good for everyone," says St. Joseph walker, Ann Brough. "I always say, if you don't use it, you lose it." Perhaps she is referring to both exercise and prayer.

To register for Fort Wayne Walk One Million Miles log on to www.one-millionmiles.org.

Our bodies are temples — keep them in shape

BY DAWNA L. SUMMERS, RDCD

PLYMOUTH — It's spring, finally. Now we can start thinking about warmer weather and sunny skies that the good Lord grants us each year at this time. It's all so exciting except for the sudden realization that stops most of us right in our tracks. The realization that some of our "warm weather gear" that we packed away six months ago seems a bit more snug.

Our bodies are temples of the Holy Spirit, given to us by God. If we do not take care of our bodies, we are merely discarding these precious gifts like a toy that has lost its initial pizzazz.

Maintaining our bodies to obtain and then enjoy the best possible health is not easy. But we owe it to our Father to at least try, so that we can thoroughly

enjoy the greatest gift that he has given us all, the gift of life.

There are safe ways to approach weight loss and if you follow the 10 steps below you will be well on your way to "weighing" less.

• **Step 1: Set realistic goals:** Research shows that losing just 5-10 percent of your body weight and keeping it off improves your health. Remember to strive for slow weight loss of around 1-2 pounds per week. The likelihood of you keeping it off is much greater with a slower weight loss.

• **Step 2: Increase your physical activity:** Remember, every step you take literally counts as calories burned. The goal is for 30 minutes per day of some sort of activity that could include walking the dog, riding your bike around the neighborhood, pushing the lawnmower or running your vacuum cleaner.

Additionally, three days per week the goal is for the 30 minutes you try to get your heart rate up a little bit and do something more aerobic such walking on a treadmill or taking a fitness class.

If you haven't been regularly doing some good exercise, check with your doctor before beginning any exercise program.

• **Step 3: Look for ways to reduce calories:** Did you know that one McDonald's quarter pounder with cheese and a medium French fries will cost you almost 1,000 calories. If you chose a standard cheeseburger and small French fries, you have cut your calorie intake in half. What about a 16-ounce (grande) Starbucks white chocolate mocha? It will cost you about 480 calories. If you cut it to a tall and ask for non-fat milk you can reduce the calories by more than a half. Try a fruit for a snack instead of a candy bar and you save 200.

• **Step 4: Watch your portion sizes:** A three-ounce meat serving will be about the size of a deck of cards. When they offer you an 8 ounce steak, try to cut it in half and bring it home. The size of a cup of mashed potato is the size of your fist. The size of one ounce of cheese is four cubes. The size of a half cup of ice-cream is the size of a tennis ball. Bottom line, don't be part of the "clean your plate" club. It is okay to save half of your food and take it home with you for a later meal.

• **Step 5: Avoid skipping meals to cut calories:** Two big problems here are that you are going to be super hungry when you do eat your next meal and the chances

are that you will eat more quickly and before your stomach sends the signal to your brain that you're full. Also, many people do not realize that by skipping just one meal per day your body perceives it as starving itself and your metabolism slows down.

• **Step 6: Select a variety of foods and focus on fiber:** You should always try to eat a balanced diet from the new food guide pyramid (MyPyramid.gov). Also, you should focus on whole grains and fresh fruit and vegetables. Fiber in terms of weight loss will help us feel full longer and takes the place of higher fat meals. So look for the word "whole grain" to be the first in the list of ingredients when you buy your bread. Look for high fiber cereals with at least four grams of fiber per serving.

• **Step 7: Drink plenty of water:** Good ole water, nature's remedy. Drink at least 6-8 cups a day. It will help you control your appetite and drinking cold water actually burns calories (only a few).

• **Step 8: Don't fall for fad diets or quick fixes:** How many people do you know that have started one of the low-carb diets? South Beach or Atkin's? Yes, these diets work, not because carbohydrates are the root of all evil, but because they are lower in calories. The danger is that people cannot avoid carbohydrates forever. They are going to put them back into their diets and when they do, they often regain the weight that was lost to begin with. Also, our bodies need carbohydrates. Our brains function primarily on glucose, blood

sugar, which comes from the digestion of carbohydrates, and so why starve our brains when we can eat a balanced diet in moderation?

• **Step 9: Read the nutrition facts label:** Look for low fat. This means that there are no more than three grams of fat per serving. Look for the calorie content and the serving size. Many times we just read the calories and think the count is for the entire container when in actuality it is just for a serving size and most containers have several servings.

• **Step 10: Look for support:** Research shows that support from family, friends and even health-care providers, such as nurses, doctors and dietitians are crucial in successful weight loss. Speaking of support, let them know that you would like them to join you in your walk instead of just sitting there and watching TV.

Now it is time to get started.

One last thing I should mention. Never, ever lose sight of the fact that your true beauty lies within you. Don't confuse weight loss with beauty. As you lose weight you may become more physically attractive, but nothing will outshine that inner glow. So smile and take a step into spring, no matter what the results, you will be a winner.

Dawna L. Summers, RDCD is the clinical nutrition manager at Saint Joseph Regional Medical Center-Plymouth

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Jill Sabo certified as tobacco treatment specialist

BY MIKE STACK

SOUTH BEND — As a former smoker, Saint Joseph Regional Medical Center's (SJRMHC) Jill Sabo knows what she's talking about when she meets with others trying to kick the habit themselves.

"I always feel that I have sufficient information," Sabo said. "Being an ex-smoker, I know what they are going through."

Sabo has been Saint Joseph's Tobacco Education Coordinator since 2004. Saint Joseph's Smoking Initiatives program is part of the hospital's Outreach Services.

"The whole mission of our Outreach Program is to get better at what we do so we can help our patients and the people of our communities get better," Sabo explained.

That's why Sabo enrolled in The Mayo Clinic's College of Medicine Tobacco Treatment Specialist Certification Training Program in January. The program is an intensive, five-day course focusing on the skills needed to effectively treat tobacco dependence. The training program is designed for health care professionals already providing tobacco dependence treatment and for those with a strong interest in entering the field.

Once Sabo finished the week-long session, she had about a three-week wait before finally picking up the good news at the mailbox.

"I'm very excited and very relieved," Sabo said. "This is definitely a feeling of accomplishment."

Especially since by earning certification from The Mayo Clinic as a tobacco treatment specialist, Sabo became the first person in the state of Indiana to do so. But while being the "first timer" is quite an accomplishment, it's what Sabo did for the last time 12 years ago that makes her especially proud.



JILL SABO

"That's when I finally quit smoking for good," Sabo said. "I have stopped and started more times than I can count. It has always baffled me that something I despise so much has such power over me."

Sabo's understanding of how difficult quitting smoking can be makes her a true expert as Saint Joseph's tobacco education coordinator. She is able to apply her knowledge right in the hospital rooms as Saint Joseph recently began providing bedside cessation counseling services to its patients.

Intervention at the hospital level is significant for many reasons. Most importantly, smoking can interfere with a patient's recovery. Among cardiac patients, second heart attacks are more common in those who continue to smoke. Lung, head and neck cancer patients

who are successfully treated, but who continue to smoke, are at elevated risk for a second cancer. Smoking negatively affects bone and wound healing.

Sabo is also very active within the community, as Saint Joseph's Smoking Initiatives Program provides education to local school systems, Freedom From Smoking

cessation classes in Spanish and English, and corporate cessation programs.

"Most adult smokers do not want to be smokers," Sabo said. "They are consumed with fear and

just don't know how to be ex-smokers.

"Saint Joseph has stepped up to the plate to meet this problem head on," Sabo continued. "I am so fortunate not only to have been given

the opportunity to receive this training, but it is incredibly satisfying to pass it on and to experience a reward through another's joy."

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"It has always baffled me that something I despise so much has such power over me."

JILL SABO



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EDITORIAL

It is important to attend to our bodies and souls

Governor Mitch Daniels has recently launched a new initiative to encourage Hoosiers to become healthier. Citing the abysmal state of Hoosier health he said, "It's a troublesome truth that ours is one of the least healthy states in America. We weigh, drink and smoke too much, and exercise too little." It is a call for us to heed, not only as Hoosiers, but also as Christians.

Unlike angels who are purely spiritual beings, God has made us to be a composite of the spiritual and material. Thus, although it is of supreme importance that we attend to the health of our souls, it is also an obligation for us to care for our bodies. Our bodies are a gift from God for which we are responsible.

There are, however, two extremes to be avoided in caring for our bodies. On the one hand, one can be neglectful and indulging of the body. Our bodies must be disciplined. One of the effects of original sin is that the flesh and the spirit are not in perfect harmony with each other as God intended from the beginning. Thus, our bodies crave what, ultimately, is not good for them. We overeat, overindulge in alcohol, abuse of tobacco, become lazy, avoid sleep, etc.

The life of a Christian, however, demands moderation and discipline in all things. We are called to keep our bodies healthy by exercising properly, eating properly, sleeping regularly and abstaining from those things that could bring grave harm to our bodies.

Of course, there are times when the demands of love and duty supersede the needs of the body, for example, when a new mother foregoes sleep to care for her infant or when we forego food for a time for a greater spiritual purpose. However, in general we are called to maintain our bodies as the gift from God that they are by avoiding negligence and indulgence.

On the other extreme, it is possible to make an idol out of caring for one's body. Vanity and addiction to exercise can drive a person to extremes in exercise and to scrupulosity concerning food. Appearance and weight control can become a god that takes the place of living for the true God.

St. Paul's words to Timothy give good instruction to us on this point, "Train yourself for devotion, for while physical training is of limited value, devotion is valuable in every respect, since it holds a promise of life both for the present and for the future." (1 Tm 4: 7b-8)

Moderation and discipline are the keys to caring for one's body, and we are called to do this not only by the governor, but also by God himself who gave us our bodies as a gift to be cared for and maintained well.

Scratches on the jubilee cross

By the time the Jubilee Pilgrim Cross makes its final pilgrimage stop at the Eucharistic Congress at the University of Notre Dame for the 150th anniversary celebration of the Diocese of Fort Wayne-South Bend on Aug. 18, 2007, chances are there will be a few scratches on the cross — the cross may be a bit tattered after visiting all the parishes and Catholic institutions that mark this great diocese. Already the cross is looking a bit worn — minor knicks and dings in its travels.

One such instance occurred recently when the wind caught the cross and blew it to the ground while it was on display outdoors at the University of Saint Francis. A crack was created at the bottom of the cross. Through the wonderful efforts of the maintenance department at the university, necessary repairs were made, and the damage is nearly unnoticeable.

This incident illustrates how the cross represents our struggles with life as we go from place to place. Sometimes the wind catches us off guard — we fall; we are scratched; we get tattered.

But like Jesus carrying his cross, we get back up, we learn and we continue to grow in faith, love and closeness to him. We embrace the cross knowing his steadfast love endures forever.

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

Jenkins caved on 'Monologues' decision

How disappointing to read of the recent decision by Father John Jenkins, president of the University of Notre Dame to once again allow the play "Vagina Monologues" and the now renamed to an apparently more acceptable "Gay and Lesbian Film: Filmmakers, Narratives and Spectatorship."

From reading statements made in January by Father Jenkins, he has done a reversal and caved to the voices of the world. All the justifications that were presented in favor of allowing these events are exactly what one would expect from the world. Some staff argue that to stop the presentation would risk insult to the author. It does not seem to bother anyone that they are insulting Bishop D'Arcy or a large number of committed Catholics.

All around us in many venues, we are bombarded with freedom of expression arguments, which amount to license, and there is little we can do. One would think that in an environment where we do have control, the issue of Catholic identity would take precedence over world views.

We have been taught that to be Catholic is to do the difficult thing. Over and over again, our leaders have shown us that they cannot do the difficult thing when called upon. Many radical young women and university staff members of today raise their voices in protest. Many of these women are the ones who have renamed "promiscuity" to a "meaningful relationship," are willing to co-habit, believe in a woman's right to choose and downplay the importance of motherhood and the need for a father for their children.

So where does Father Jenkins go from here? What happens next year, after gaining ground now, they come to him and want to present "Corpus Christi," which depicts Jesus as a homosexual? What happens when they want a pornographic film festival? They will push further and further because of the weakness shown.

Perhaps the alumni of Notre Dame should withhold future donations now. I am sure many others would like to know why Bishop D'Arcy's letters against these presentations are ignored and why more can't be done to stop them.

Father Jenkins has reversed himself once. It is not too late to do it again.

Marianne M. Dunne
Fort Wayne

Father Jenkins encouraged to change his decision

The decision by Father John Jenkins, president of Notre Dame, after 10 weeks of debate, to allow "The Vagina Monologues" and the renamed Queer Film Festival to con-

tinue on campus raises a number of questions.

To those who want to ban the two (anti-Catholic) events, he states, "This is a university ... some (views) challenge a Catholic perspective ... It's not a problem ... A Catholic university is the place where the church engages culture."

The Catholic Church, however, states, "Personal conscience and reason should not be set in opposition to the moral law or the magisterium of the church."

Not a problem?

It is the solemn command of Christ to his church "... to announce the saving truth and moral principals, including those pertaining to the social order...?"

The practice of homosexuality is condemned in holy Scripture and by the Catholic Church. The church also states, in conformity with Christ, "It is a grave scandal where there is corruption of the young." Bishop John D'Arcy, in whose diocese Notre Dame is domiciled, is in stated opposition to the events.

The church demands that the office of priest "be measured against the model of Christ."

Father Jenkins' decision is clearly "set in opposition to the moral law and the magisterium of the church." The "model of Christ," a model of all virtues, inclusive of purity and obedience, also seems absent. On what then was his decision based?

Did Christ "engage culture" and, if so, how? Was it through moral permissiveness? No, Jesus challenged culture in order to save it. Is the social order (culture) compromised by biblical standards or elevated? Doesn't a Catholic university definitively demand the highest standards of morality and an integration of those standards into every aspect of community life?

The sin of the world, most certainly, challenges a Catholic perspective. Why then isn't Notre Dame, especially its president, challenged to find a better way to "engage it" than groveling in its filth?

Father, change your decision. In the final analysis, if you eliminate just one sin of impurity, is there any doubt that all heaven would weep for joy? Imitate Christ.

John Lalonde
Granger

Media promotes digs at faith

National Geographic, the History channel, Hallmark Theater, the secular media and, in particular Hollywood, seems to use every opportunity to spread confusion and tries to weaken people's faith in the revealed word of God.

One recent example is the two-part series aired by Hallmark last week on Moses and "The Ten Commandments." When God spoke to Moses from the burning bush, Moses asked the name of the one who spoke, God answered, "I am who I am." This is heresy. God answered Moses saying, "I am who am." There is an immense difference in the Hallmark's message and the message handed down in Hebrew tradition.

The Gospel of Judas unveiled April 6 by the National Geographic Society is my second example. My purpose in writing is to thank *Today's Catholic* for publishing two articles in their April 16 issue in rebuttal. As Jesuit Father Gerald O'Collins pointed out, the Gospel of Judas was condemned in A.D. 180 by St. Irenaeus, a Father of the Church. O'Collins said: "It was junk then, and it is junk now."

Shame on National Geographic for unveiling junk without a disclaimer.

In the second article, Father Michael Heintz points out facts about the "Great Church" as the pagan critic Celcus called the Catholic Church. Celcus wrote at the time when St. Irenaeus was actively defending the church from its competitors (an 800-year battle, just as fierce today as it was then).

Father Heintz warned Catholics that we will read and hear (in weeks and months to come) how this discovery "opens new windows into the radical diversity among the followers of Jesus."

I believe we will learn that this discovery opens one more window from which the mass media will dump their trash into open minds.

Robert Jefferson
Goshen

Confusion of faith shouldn't come from Catholic paper

At a time when the diocese is pushing for renewals and new readership comes an inane editorial piece (April 23) pondering whether or not Jesus actually walked on water, or was it just an "icy patch." Here we are in the midst of debunking "The Da Vinci Code," the supposed Gospel of Judas, etc., when our own Catholic diocesan newspaper lets this piece slip in.

We wonder anew how is it possible that so many people, young and old, leave our precious faith, leave the Eucharist. Yet articles like this one at its core create doubt, not intellectual questions.

To question whether Jesus could have actually walked on water is to question whether a priest of our faith could actually bring to us Jesus, body, blood, soul and divinity.

To suggest that the research is valid, further suggests that all research is valid regardless of its agenda. Isn't this what we are objecting to in the aforementioned pieces?

I implore this newspaper to find more informed and better educated writers. After all, aren't we fighting against "academic freedom," such as is being witnessed at Notre Dame with the much advertised "Vagina Monologues"? We should not care in our own Catholic schools, newspapers and the like whether we are meeting secular standards. They are no longer the "norm," because they are creating abnormalities in our culture. We deserve and demand better articles. We know the difference.

Louise Gonya
Leo

Is there a gap between the faith and the church?

The Catechism of the Catholic Church makes it clear that there is a very close relationship between the Catholic faith and the Catholic Church. In paragraph #171, the catechism says that the church “guards” the faith, “hands on” the faith, “teaches” us “the language of faith” and “introduce(s)” us to “the understanding of the life of faith.”

In other words, the faith and the church are inseparable. Accepting the faith is to endorse the policies and practices of the church. To belong to the church is to embrace the Catholic faith.

But, in the wake of the sexual abuse scandal, some laypeople have suggested that the faith and the church are quite different entities. For example, members of the Voice of the Faithful (VOTF) say Catholics can accept the faith but also question the policies and practices of the church. This view is clearly expressed in VOTF’s slogan “Keep the faith, change the church.”

The empirical question, then, is to what extent are the faith and



RESEARCH FOR THE CHURCH

JAMES D. DAVIDSON

the church one and the same thing in the minds and hearts of U.S. Catholics? To what extent are they only loosely connected or even negatively related? Have Catholics’ views of the faith and the church changed as a result of the sexual abuse scandal?

One way to find out is to see what Catholics thought about the faith and the church prior to the sexual abuse scandal and what they think about the two today. Another way is to see what they say about the scandal itself. Let me explore both of these possibilities with data from three national surveys of U.S. Catholics. The first study was done in 1999, the second in 2003, and the third in 2005.

The data clearly indicate that the scandal rocked the laity’s confidence in the church. As

Dean Hoge and I reported in *Commonweal* (November 19, 2004), the vast majority of Catholics were ashamed of and embarrassed by the behavior of priests who abused young people and by the bishops’ mishandling of the situation. Nearly two-thirds said the bishops were covering up the facts. Only 20 percent said the bishops were being “open and honest” with the laity.

However, Catholics’ adherence to the core teachings of the church has not changed since 1999. For example, in 1999, 80 percent of Catholics said the sacraments are important to them personally. In 2005, 77 percent gave the same answer. In 1999, 70 percent said belief in Mary as the Mother of God is important to

DAVIDSON, PAGE 16

The Lord is here and now



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

3rd Sunday of Easter Lk 24: 35-48

The Acts of the Apostles provides this Easter first weekend with its first biblical reading in the liturgy.

Acts is an excellent source of knowing what the first Christians believed. After all, as clearly shown in Acts, these first Christians learned of Jesus from the apostles if not from the Lord.

This weekend’s reading highlights the apostle Peter. This apostle in fact appears throughout the early chapters of Acts. In many places he stands as the spokesman of the apostolic band and of the Christian community. Here, in this reading, he preaches on behalf of the other apostles, and he pronounces the basic message about Jesus.

Jesus was the gift, and servant, of the “God of Abraham, of Isaac, and of Jacob.” In other words, Peter says that Jesus was from the eternal and almighty God, known by the Jews through Moses and the prophets. Jesus was the promised savior. His death on Calvary was sacrificial, providential and vital to salvation for every person. Most importantly for the context of this liturgical season, Peter, in Acts, declares the certainty of the apostles that Jesus had risen from the dead.

For its second reading this weekend, the church presents a section of the beautiful First Epistle of John.

The reading is gentle, loving and protective. It addresses its listeners, ourselves included, as “my little ones,” as a father would address children whom he dearly loves. The term discloses a critical fact about the author and the author’s concept of responsibility for Christians. It also tells us something important about ourselves. No matter how powerful or self-sufficient we may assume that we are, in reality we are vulnerable “little ones.”

To assist us in our vulnerability, to help us to avoid danger and death, God has given us Jesus. If we keep the Lord’s word, we will live forever.

St. Luke’s Gospel supplies the last reading. Luke’s Gospel is one of the four that has several of the most moving passages about Jesus after the Resurrection. This reading is one of these passages.

In the story, Jesus comes into the midst of the eleven surviving apostles, the traitorous Judas having died. Jesus bids them to be at peace. He is there. There is no need to fear anything. He verifies the triumph over death on Calvary by extending the pierced hands.

Then Jesus ate with them. It was an overwhelming statement for the first listeners to this Gospel. The Lord, divine and victorious over death, was human. He also ate with the apostles. In that culture, nothing symbolized unity and love more than to eat a meal with another.

He then again explained the meaning of the redemption, achieved on Calvary and in the Resurrection.

Reflection

For two weeks, now beginning the third week, the church has called us to celebrate the Resurrection of the Lord. The Gospels and Acts date to times long ago, before the end of the first century in any respect. As such, they credibly tell us what the first Christians believed, including those who actually had known Jesus.

They believed that Jesus had indeed risen from death, and they believed that the apostles, whom they knew, had seen Jesus after the Resurrection and had testified to the experience.

So, these reading reaffirm the wonder of the Resurrection and, in so doing, the identity of Christ as Lord and Savior.

By stressing the role of the apostles, the church also tells us that these events were not just moments in history, however impressive. They have real effects for us. Through the apostles, Jesus comes to us with the life and love of God. He belongs to us, no less than the Lord belonged to the first Christians. He is here and now.

READINGS

Third Week of Easter

Monday: Acts 6:8-15 Ps 119:23-24, 26-27, 29-30 Jn 6:22-29

Tuesday: Acts 7:51-8:1a Ps 31:3cd-4,6ab,7b,8a,17,21ab Jn 6:30-35

Wednesday: 1 Cor 15:1-8 Ps 19:2-5 Jn 14:6-14

Thursday: Acts 8:26-40 Ps 66:8-9, 16-17, 20 Jn 6:44-51

Friday: Acts 9:1-20 Ps 117:1-2 Jn 6:52-59

Saturday: Acts 9:31-42 Ps 116:12-17 Jn 6:60-69

CATEQUIZ'EM

By Dominic Camplisson

On April 28, the Church remembers St. Peter Chanel. He has nothing to do with perfume but a lot to do with Christianity in the South Pacific, which is the focus of this quiz.

- The first recorded Catholic missionary activities in the Tahiti region of the South Pacific were from this area:**
 - Peru
 - Sweden
 - New Zealand
- When was this?**
 - the 15th century
 - the 17th century
 - the 18th century
- Who were these Catholics?**
 - Finns who had migrated after being converted by Russians in Lapland
 - Maori converts from the South Island
 - Spaniards, as Peru was then a Spanish colony
- This nation, mainly Catholic, though influenced a lot by revolutionary ideals had a major presence in the South Pacific:**
 - Denmark
 - France
 - Australia
- One missionary society sent to the area was the Fathers of the Sacred Hearts of Jesus and Mary. They were often known by this unusual nickname:**
 - The bleeding hearts
 - The Picpus Society
 - The Aku Aku brothers
- This order’s best known member was**
 - Christian Fletcher of Pitcairn
 - Thor Heyerdahl of Rapa Nui (Easter Island)
 - Father Damien of Molokai
- His ministry was mainly to**
 - the descendants of the mutineers on the Bounty
 - the remnants left on Easter Island after the destruction of the Bird Man cult
 - lepers
- His order divided responsibility with another order. Their name alludes to their spiritual role model**
 - the Marists
 - the San Patricios
 - the Bonapartists
- St. Peter Chanel was a member of this order:**
 - The Marists
 - The San Patricios
 - The Bonapartists
- Chanel was sent to what is now Vanuatu. What was it called then?**
 - The New Hebrides
 - The Sandwich Islands
 - Van Diemen’s Land
- This achievement assisted Chanel in gaining the population’s trust:**
 - He joined them in cannibalism.
 - He learned their language.
 - He perfected the mango tango.
- A local chieftain had St. Peter Chanel killed. What was the last straw for that pagan chieftain?**
 - Chanel had forbidden cannibalism.
 - Chanel had used mustard on the king’s prize barbeque.
 - The chief’s son had expressed an interest in being baptized.
- Catholic missionaries in the Pacific faced many challenges. Amongst these were:**
 - warrior cultures and even cannibalism
 - a lack of tea bags and difficulty in teaching bingo
 - the extremely cold climate and seasonal icebergs
- The hierarchy for most of the South Pacific was not fully established until**
 - 1906
 - 1936
 - 1966
- The legacy of these and other missionaries is that the South Pacific is**
 - at least one third Christian
 - majority Christian
 - exclusively Christian

ANSWERS:

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

Early church writers reflect a belief in purgatory

Are we to assume that, if you die in the state of grace, you are still likely to spend time in purgatory? K.M., Fort Wayne

When a person dies, the soul can be in three different states: 1) mortal sin 2) venial sin and/or temporal punishment due to sin, or 3) full of grace with no temporal punishment due to sin.

There are some people who can go directly to heaven when they die. The most obvious example is the baptized infant who dies. The infant has received the grace of baptism and is incapable of committing a sin, because he or she has not yet reached the age of reason to distinguish right from wrong. Another possible example is a great saint, who could die in the state of grace without any venial sins or temporal punishment due to sin.

It would seem, however, that a lot of people die, not in a perfect state, but in the state of grace with venial sin and/or temporal punishment due to sin. The Book of Revelation in the New Testament

says that nothing defiled can enter heaven. The church has always felt that anyone who dies less than perfect must first be purified before entering heaven and seeing God face to face. We call this state "purgatory" because it is an occasion of cleansing that prepares us for life in heaven.

A venial sin is a lesser sin that harms our friendship with God or deprives the soul of some grace. A mortal sin is a serious sin that destroys our friendship with God or takes away the grace from our soul. Temporal punishment due to sin means that the mortal or venial sins have already been forgiven, but there still is some penance or satisfaction due to make up for the sins. Father John Hardon says the temporal punishment due to venial or mortal sins may already be forgiven as to guilt, but not fully remitted as to penalty, when a person dies.

Besides the Book of Revelation, purgatory is hinted at in other places in the Bible. In the Book of Maccabees, Judas Maccabeus (d. B.C.161) has an

THAT'S A GOOD QUESTION

atonement sacrifice offered for the dead so they might be released from their sin. In the Gospel of Matthew, Jesus says "whoever says anything against the Holy Spirit will not be forgiven, either in this age or in the age to come." In 1 Corinthians St. Paul says that "fire will assay the quality of everyone's work," and "if his work burns, he will lose his reward, but himself will be saved, yet as through fire." The theologian Tertullian (d. A.D. 220) saw purgatory implied in Jesus' words: "You will not get out till you have paid the last penny."

The early writers of the church show a strong belief in purgatory. St. Clement of Alexandria (d. A.D.

215) says that those who, having repented on their deathbed, had no time to perform works of penance in this life, will be sanctified in the next by purifying fire. St. Perpetua (d. A.D. 203) prayed day and night for her brother Dinocrates, who had died of cancer at the age of seven, when she envisioned him in a place of punishment. Then she awoke and realized that he had been released of his punishment. Origen (d. A.D. 254) says that, after death, the soul is gradually purified and so is restored to its ancient rank. St. Augustine (d. A.D. 430) teaches the absolute certainty of purifying pains in the next life.

Throughout its history the church has prayed for the dead. Eucharistic Prayer 1 speaks of those who have gone before us marked with the sign of faith and rest in the sleep of peace. It would be futile to pray for those in hell and superfluous to pray for those in heaven. It is for the souls in purgatory that the church prays.

F. Cross mentions that purgatory was denied by the Waldensians

and Albigensians in the Middle Ages and then openly rejected by the Protestant reformers of the 16th century who taught that souls are freed from sin by faith in Christ alone without any works, and therefore, if saved, go straight to heaven. The church, however, says we are saved by faith and love, for Jesus says "I was hungry and you gave me food."

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.

Taking the fanatic out of the fan

The referee blew his whistle to stop the game just 1:47 into the contest. It was the first game of the season, and the head coach of the sixth grade team had complained about each of the first three calls made by the referee ...

The umpire called time, removed his mask and confronted the fan behind home plate. He had been forced to make the call at second base because the other umpire had failed to show up for the game. The fan didn't care, and his verbal assault continued ...

A parent from the losing team hurried to her car and shot out of the parking lot in pursuit of the coach from the winning team following a game won by a controversial call made by the umpire ...

I was the coach who was followed home that day, and the opposing coach in the other two instances.

As a journalist who has attended and reported on the last 241 Notre Dame football games, I've seen much worse. Miami fans were spitting on Notre Dame fans during a 1989 football game in south Florida. Ohio State students spewed profanity at sportswriters who were simply interviewing Notre Dame players following their 1995 clash in Columbus.

Irrational, drunken behavior has become the norm at such events. It has reached epidemic proportions on the professional and collegiate level. Those of us on the high school, junior high school and grade school level have an opportunity to be different, but often times choose lunacy over sane behavior.

I get caught up in the emotions of competition myself. But I've also come to realize the huge responsibility we have to set the proper example. We can show young athletes how to be accountable for their actions and shortcomings by taking responsibility for the outcome, even if the official missed a call or two.

Invariably what happens when a team loses is that some fans blame a) the umpires/referees, b) the coaches, or c) another player on your team. We look for scapegoats. We don't want to hold our child accountable for doing anything wrong.

Sometimes the umpire makes a call that ultimately leads to a loss. Sometimes the coach makes a decision that doesn't work out. Sometimes Billy's teammate Bobby has a bad day and the team loses. Instead of pulling together as a family and dealing with the consequences, we're prone to peppering the official with insults, confronting the coach in the parking lot, and feeding venom toward a child at the dinner table whose playing time has been cut short.

There's nothing wrong with fans letting out a long, collective groan when a call goes against your team. That's natural. That's human nature. We think we see one thing and the call goes the other way. We let out a burst of emotion because of the spontaneity of the moment.

I'm talking about the prolonged haranguing of an umpire, the incessant second-guessing of the coach, and the damage done to a player who is bombarded by a parent criticizing a teammate.

Don't get me wrong. The coach isn't always right. Coaches make lots of mistakes. I'm living proof. But mistakes, or decisions that don't work in our favor, are part of the game, just as missed calls by the officials and mental errors by players are a part of the game.

We open every baseball season with a gathering of our players and parents. I ask them for their trust. I tell them that it is my responsibility to earn their trust, but that they have to put a little faith in my staff and myself that we're going to make the best and most reasoned decisions possible.

Rather than blame, we try to pinpoint and isolate the problem so



BY TIM PRISTER

FROM THE SIDELINES

we can solve it. We try to stay positive following a negative result and build character amidst adversity. We'll "call a player out" if that's what's necessary to eradicate the problem. Then we take that player, encourage him, provide him with optimism and motivation, and move on. We have to be problem solvers, not problem perpetrators. Complaining about calls and blaming others for the problems we have created ourselves only exacerbates the bumps in the road that come with athletic competition.

The more we can take the fanatic out of the fan (and the coach for that matter), the greater and more positive impact we can have on our young people.

So the next time you're at a game and the umpire makes a bad call or the coach makes a dubious decision or your child just isn't getting the playing time you think he deserves, stop, think and make a reasoned decision. You'll be contributing to a greater good. It's called sportsmanship, a word that covers a lot of territory and unfortunately, has become a lost trait in the world of fanatical fans.

Tim Prister is a 1978 graduate of Marian High School and a 1982 graduate from the University of Notre Dame, where he was the starting third baseman in 1981-82. Prister also is in his third year as head baseball coach at Marian.

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for April 30, 2006

Luke 24:35-48

Following is a word search based on the Gospel reading for Third Sunday of Easter, Cycle B: proof that the disciples were not seeing a ghost, but Christ. The words can be found in all directions in the puzzle.

| | | |
|----------|------------|--------------|
| KNOWN | BREAKING | STARTLED |
| TROUBLED | MY HANDS | FLESH |
| BONES | TO EAT | PIECE |
| FISH | SPOKE | LAW OF MOSES |
| OPENED | MINDS | CHRIST |
| SUFFER | REPENTANCE | FORGIVENESS |
| PREACHED | NATIONS | WITNESSES |

WITNESSES

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

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DAVIDSON

CONTINUED FROM PAGE 15

them. In 2005, 74 percent said that belief in Mary is important.

Mass attendance also has not changed. In 1999, 37 percent of Catholics attended Mass at least once a week just prior to the scandal. In 2005, 39 percent attended weekly or more.

Catholics' devotional practices also are unchanged. In 1999, 71 percent of Catholics said the pray privately at least once a day. In 2005, 69 percent gave the same response.

In short, the scandal that some

observers have described as the most traumatic event in U.S. Catholic history has seriously and adversely affected Catholics' views of the clergy and their leadership. Yet, when it comes to Catholics' faith, it is as if nothing had happened between 1999 and 2005. The net effect is that the scandal opened up a gap between Catholics' faith (which seems unaffected by recent events) and their confidence in the church (which has been severely shaken).

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

Sperm for sale

Recently the *New York Times Magazine* ran an article entitled, "Wanted: A Few Good Sperm" dealing with the modern trend toward "open donor" sperm banks, where the donor agrees to meet any children born of his sperm once they reach the age of 18. The article included the story of a woman named Karyn and chronicled her odyssey as she sought the "perfect" donor for artificial insemination:

She did have a few ideas of what she might look for: she wanted a man of her same blood type, O positive. Because she herself is so tall, she preferred a medium height. ... She was also attracted by the idea of a donor of another race. "I believe in multiculturalism," she said. "I would probably choose somebody with a darker skin color so I don't have to slather sunblock on my kid all the time. I want it to be a healthy mix. You know how mixed dogs are always the nicest and the friendliest and the healthiest? If you get a clear race, they have all the problems. Mutts are always the friendly ones, the intelligent ones, the ones who don't bark and have a good character. I want a mutt."

She eventually settled on eight units of donor sperm for \$3,100. The donor had "proven fertility," meaning that at least one woman conceived using his sperm. His picture was available on the company's Web site, and she printed it out to keep on the coffee table of her Manhattan studio apartment. "I kind of glance at it as I pass," she said of the picture. "It's almost like when you date someone, and you keep looking at them, and you're, like, are they cute? But every time I pass, I'm, like, oh, he's really cute."

Buying and selling sex cells is becoming increasingly commonplace. Infertile couples, single women and even lesbians today can seek out the services of a growing number of companies to purchase sperm or ova. In many people's mind, the transaction is hardly different from buying groceries or office supplies. In a society driven by market forces, human eggs and sperm have rapidly become marketable commodities, with considerable sums of money changing hands as these cells are purchased from college students and sold to customers.

These practices point to a fundamental problem in the way we understand the gift of our human bodies. Our sex cells, or gametes, are special cells. They uniquely identify us. They are an intimate expression of our own bodily identity, and mark our human fruitfulness. Hence our own gametes exist in a discernible relationship to marriage. Each of us, in fact, has been given a capacity, a radical capacity, for total self-donation to a unique member of the opposite sex in marriage.

Our gametes, and their exclusive availability to our spouse through marital acts, are an important sign of this radical capacity for self-donation. They uniquely denote who we are, and manifest the beautiful and life-engendering possibility of giving ourselves away to the one person whom we singularly love as our husband or wife. Hence, donating to sperm or egg banks violates something fundamental at the core of our own humanity. It dissociates us from the deeper meaning of our own bodies and gravely damages the inner order of marriage.

The notion that it is okay for a single woman to impregnate herself with a stranger's sperm is like trying to play a game of chess with oneself: it may look like you win every time you play, but you really lose every time as well. A truly good chess game requires two participants fully committed to the endeavor, and the same is true for human procreation. Children, thus, are directly related to the marital embrace of their parents.

Sex and babies are integrally connected, but in the wake of widespread contraceptive practice, where sex becomes closed off to babies, this central point is no longer understood by many Christians.

Babies, moreover, are never "trophies" or "mutts." Sometimes those who purchase other people's sex cells imagine that they have a "right" to children. But even when we get married, we don't have a "right" to a baby; rather, we have a right to those sacred marital acts that are ordered and disposed to procreating new life. Those loving genital acts are the unique and exclusive domain in which our sex cells properly become available to our spouse.

Oftentimes, however, strong parental desires can distort the right order of transmitting human life, and a consumerist



MAKING SENSE OF BIOETHICS

BY FATHER TAD PACHOLCZYK

mentality may subtly convince us that children are our "projects" to be realized through laboratory techniques of gamete manipulation.

In 1987, while serving as head of the Congregation for the Doctrine of the Faith, then-Cardinal Ratzinger issued a document called *Donum Vitae* (On the Gift of Life) which examines modern forms of reproductive technology. That document also discusses the donation of sperm and egg cells:

Recourse to the gametes of a third person, in order to have sperm or ovum available, constitutes a violation of the reciprocal commitment of the spouses and a grave lack in regard to that essential property of marriage which is its unity. ... Masturbation, through which the sperm is normally obtained, is another sign of this dissociation: even when it is done for the purpose of procreation, the act remains deprived of its unitive meaning: "It lacks the sexual relationship called for by the moral order..."

The delicate design that governs this intimate area of our lives calls for a respectful and receptive attitude on our part. Nested within that receptivity to God's ordering of procreation, children can become fully appreciated for what they are: sacred gifts received within the divine order, beautiful surprises blooming out of committed marital love.

Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, Mass. and serves as the director of education at The National Catholic Bioethics Center in Philadelphia.

Jericho is oldest and lowest town on earth

Is there any truth that Joshua made the walls of Jericho fall down?

After the death of Moses at Mt. Nebo in what is now Jordan, Joshua became his successor, since Moses had laid his hands upon him, and thus the Israelites gave Joshua their obedience. God asks Joshua to cross the Jordan River into the Promised Land. Joshua's domain will extend south to the Sinai Desert, north to Lebanon, east to the Euphrates River and west to the Mediterranean Sea.

Joshua camps at Shittim. It is described as a dry valley or field of acacia plants with pinnate leaves and white or yellow flowers. Joshua first sends spies to Jericho to see how things look, and then all the Israelites leave to cross the Jordan River.

The priests carried the Ark of the Covenant, where God dwelt, to the edge of the river till their feet touched the water. Then the water ceased to flow and the Israelites could cross over the river on dry ground. The New American Bible says this occurred from the end of March to the beginning of April, when grain and other crops were reaped, for then the river would be swollen by the winter rains and the melting snow of Mount Hermon. The damming of the river occasionally happens because of a landslide. Remember that the Jordan River is neither especially deep nor wide.

After crossing the river, the Israelites camped at Gilgal, east



FATHER RICHARD HIRE

HIRE HISTORY

of Jericho, to celebrate the Passover. Here Joshua set up 12 stones from the river to commemorate the crossing. The crossing of the Jordan by Joshua and the Red Sea by Moses occurred about the same time of year.

Joshua then undertook the siege of Jericho. His principal weapons were probably the same as other nomads, i.e., the sword, spear and bow. M. Healy mentions tomb paintings in Egypt show Asian nomads were metalworkers.

The Israelite soldiers marched around Jericho with the priests blowing ram's horns ahead of the ark. The people shouted, the walls collapsed, and the Israelites stormed the city in a frontal attack and captured it. The New American Bible says the blowing of horns and the shouting of the people were a customary feature of ancient warfare and here it shows the people's faith in God's promise. The Roman writer Frontinus mentions the soldiers were marching around a city wall, and the townspeople thought it was just a drill and

took no precautions. So the soldiers made a sudden attack and conquered the city.

Jericho is the oldest and lowest town on earth, tropical in summer and mild in winter. J. Murphy-O'Connor says Jericho attracted prehistoric nomads who settled at Tell-es-Sultan near a powerful perennial spring issuing 1,000 gallons per minute. This water today fills the oasis, producing fruit, flowers and spices. The first massive defense wall was erected c. 8000 B.C. when the wandering inhabitants settled down to produce food. The town beside the spring had fallen to many invaders before it was captured by Joshua c. B.C. 1200.

A. O'Neill says Jericho's walls were rebuilt 19 times. At their strongest they were 23 feet high and 6 feet thick with a moat 27 feet wide and 9 feet deep. Archaeology has not revealed the existence of any walls that might have fallen down in Joshua's time. Some think the wind and rain eroded the walls. Or the mud bricks of fallen walls could have been used for other buildings. G. Freeman compares the lush Jericho to the oasis town of Shibam in Yemen where houses were closely packed together to preserve the agricultural land and this gives the impression of a walled city. J. Comay adds that politically the Promised Land was ripe for conquest at the time of Joshua. There were a number of little city-states, each with their own king, and they were weak and disunited.

Meet The Priest

Father Paul Bueter

Ordained to the priesthood:

May 30, 1959

Pastor, Our Lady of Guadalupe, Warsaw

What was the primary influence in your decision to become a priest?

a good Catholic home

What do you like about being a priest?

doing good for God

Do you have a special interest or hobby?

golf

Do you have a pet?

No, but I like dogs and cats.

What do you do for relaxation?

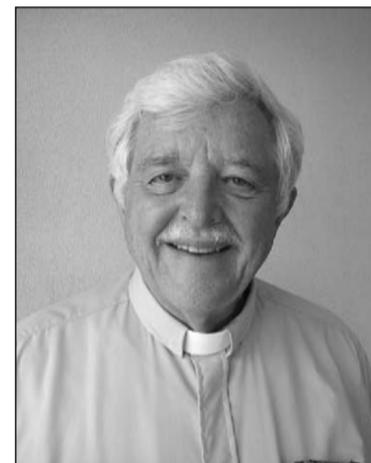
read, play golf

What is your favorite reading material?

current events and scholarly work that touches on priestly ministry

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

interaction of Christ in and



with and through the sacraments and life of the church

What is your favorite prayer or scriptural passage?

the Mass, prayers of the Divine Office, Matthew 11:28-30

How do you prefer to be addressed by laity?

Father Paul!

Sports

FREE PHYSICALS OFFERED FOR DWENGER ATHLETES Bishop Dwenger student-athletes, including incoming ninth graders, are reminded of free physicals being offered by Fort Wayne Orthopedics (FWO) on Saturday, May 20. Physicals are offered from 8:30 to 11:45 a.m. The preferred time for Dwenger athletes is 8:30 to 9:30 a.m. FWO is located at 7601 West Jefferson in Fort Wayne

Six teams enjoy unbeaten ranks in ICCL baseball

BY ELMER J. DANCH

SOUTH BEND — Six baseball teams in the Inter-City Catholic League (ICCL) jumped into the unbeaten ranks to get an early start in the circuit.

St. Jude, St. Thomas of Elkhart and Christ the King shared the honors in the John Bosco Division and St. Michael of Plymouth, Christ the King White and Corpus Christi Red led the Martin De Porres Division.

In the first week of action, the heavy hitters of St. Jude downed St. Anthony, 8-4; St. Joseph, 9-7; Corpus Christi, 18-9; and St. Matthew, 6-2. Trace Dowling and Ryan Luczkowski led the assault in all four wins for St. Jude with a total of nine and 10 hits respectively.

St. Michael's, a newcomer to the circuit, beat St. Adalbert, 9-6, St. Anthony Maroon, 15-5, and St. Jude Green, 14-13. Nick Houin slugged a home run against St. Anthony, which was the only four bagger during the

week.

Christ the King White kept pace with St. Michael by beating Holy Family Blue, 10-6; St. Anthony Maroon, 8-5; and St. Joseph, 13-10.

A sparkling no-hitter was tossed by Colin Skobinski and Alex Kohler of Holy Family Blue against Mishawaka Catholic, 11-1. One of the best individual performance during the week was turned in by Matthew Conter who smashed out three hits and batted in five runs in leading St. Anthony to an 18-2 victory over Corpus Christi.

John Bosco Division Standings

| | |
|----------------------|-----|
| St. Jude | 4-0 |
| St. Thomas (Elkhart) | 3-0 |
| Christ the King | 3-0 |
| Holy Cross | 1-2 |
| St. Anthony | 1-2 |
| St. Joseph-St. John | |
| -Our Lady of Hungary | 1-2 |
| Holy Family | 0-1 |
| St. Matthew | 0-2 |
| Corpus Christi | 0-3 |

Martin De Porres Division

| | |
|-----------------------|-----|
| St. Michael | 3-0 |
| Christ the King White | 3-0 |
| Corpus Christi Red | 2-0 |
| St. Jude Green | 2-1 |
| Holy Family Blue | 2-1 |
| St. Adalbert | 1-2 |
| St. Thomas Maroon | 0-3 |
| Mishawaka Catholic | 0-3 |
| St. Anthony Maroon | 0-3 |

Correction: Wrong St. Joseph High School coach

The April 23 issue of *Today's Catholic* noted a new football coach for Saint Joseph's High School in South Bend. Coach Elliott Uzelac accepted a post with St. Joseph High in Berrien County, Mich., not South Bend as indicated in the story. Saint Joseph's High School has assured *Today's Catholic* that coach Kevin Downey has made no plans to leave his post with the Indians' football program.

Associate Director of Religious Education Diocese of Fort Wayne-South Bend SOUTH BEND OFFICE

Applications are being accepted for the leadership position of Associate Director of Religious Education - South Bend Office. The ideal candidate would have had the experience of being a catechist and possess a BA degree or MA in Theology Degree.

The South Bend position has a particular focus of working with parish Directors of Religious Education and assisting in the strengthening of catechist formation. Both the Fort Wayne and the South Bend offices work in close collaboration in service to the entire diocese.

Essential qualities would be: a strong commitment to the Catholic Faith; good relational skills; a team player; the capacity to initiate activity; finding satisfaction in helping others grow in their faith.

If a candidate does not have extensive background, funding is available for an MA in Theology through the University of Notre Dame.



Call Sue Gerard in the South Bend Office for an application at 574-259-9994 ext. 230 or email at catechesis@sbinet.com

or contact

Sister Jane Carew in the Fort Wayne Office

at 260-399-1411 or email at jmartin@fw.diocesefwsb.org

CYO soccer reaches the mid-point of season

BY MICHELLE CASTLEMAN

FORT WAYNE — At the halfway point of the 2006 Catholic Youth Organization (CYO) soccer season, Jim Nunley's girls from St. Jude remain undefeated. They have beaten three teams and allowed just two goals. The score against St. Vincent was 4-1. They blanked St. Charles 7, 2-0, and a big victory came over St. Joseph-St. Elizabeth where the final score was 3-1.

This year's roster includes 20 players: 11 seventh graders and nine eighth graders. "Adding the seventh graders for the first time this year has really helped our team," Nunley said.

At this level, Nunley said his main goal for the girls is to "have fun." He plays all of his players, no matter what the score is. But one player, seventh grader Jenny Colone is like the Energizer Bunny. She has played all 180 minutes so far.

Nunley says this group is spread out with six different girls scoring goals already this season. He got involved with CYO soccer over the past six years (first two years as the boys' coach) so he could watch his daughter, who plays year-round soccer, play. He also coaches so girls that may not go out for any other sport can get a chance to be part of a team during their years at St. Jude.

Assistant coaches are John Fyfe, Paul Glowacki, Yemeru Kebede and Joe Collis.

St. Charles girls

Ken Honekamp is in his fourth year of coaching the girls at St. Charles. The Cardinals have 18 eighth graders on the team this year. After the first two weeks of action they are 1-1-1.

St. Charles beat St. John, Fort Wayne, after going down 0-1 and storming back to win 5-1. A 1-1 tie came in a hard fought battle

against St. Joseph-St. Elizabeth and the loss was to St. Therese 1-3.

Honekamp hopes to teach his girls soccer skills, teamwork and how to have fun this season. Brad Kinsey and Greg Coture serve as assistant coaches.

Tough games ahead this week and next include: St. Vincent, St. Jude and St. Charles 7.

St. Vincent girls

Hadley Rahrig started playing soccer in the Munchkin League at age 3. She reports that her dad, Jeff, is the head coach for St. Vincent this year. The assistant is Tom Haff. These 14 girls (two seventh graders and 12 eighth graders) have lost to St. Charles 7, 1-4, and St. Jude, 1-2, so far.

Colleen Witte scored both goals for the Panthers who are playing a strong defensive game.

Boys soccer action

In boys' action, the St. John Raiders have started off 0-3, but really came together as a team in the loss to St. Charles 7. "We were down 0-4, held them and scored two goals," reported co-head coach, Eric Kurtweg. Eddie McCarthy is also coaching the 14 players this season. With just one eighth grader and the rest seventh graders, Kurtweg hopes to teach the boys as much as he can about soccer strategy. "Soccer is a complex sport. At this level, we try to move the kids away from the kick-ball mentality," he said.

Attention all Spring CYO coaches

Please e-mail your weekly results to: mmcastleman@aol.com



WHAT'S HAPPENING?

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

DEVOTIONS

Little Flower Holy Hour

Fort Wayne — Father David Voors, pastor of St. Mary of the Assumption Parish, Decatur, will celebrate the Holy Hour at MacDougal Chapel on Tuesday, May 2, at 7:15 p.m.

Holy Hour for vocations

Fort Wayne — Each Wednesday before First Friday, a holy hour for vocations to the priesthood and religious life will be held at Most Precious Blood Church from 7 to 8 p.m. The next holy hour is Wednesday, May 3.

First Sunday Rosary

Fort Wayne — An all-family rosary will be Sunday, May 7, from 3:30 - 4:30 p.m. at MacDougal Chapel. Father Adam Schmitt of St. Joseph Parish and Sister Jane Carew from the diocesan Office of Catechesis will be attending.

MISC. HAPPENINGS

St. Aloysius School hosts carnival night

Yoder — St. Aloysius School will host Carnival Night on Friday, April 28, from 6 to 8 p.m. in the activity center. A raffle for a television, iPod, \$100 gas card, or Pampered Chef item, children's games and concessions will be featured. Presale tickets for games are five for \$1 if purchased by April 27 and 25 cents at the door. For information, contact the school at (260) 622-7151.

Rummage sale planned

Bremen — A rummage sale will be held in St. Isidore Hall at St. Dominic Parish on Thursday, May 4, from 8 a.m. to 5 p.m. and on Friday, May 5, from 8 a.m. to 3 p.m.

St. John plans May events

New Haven — St. John The Baptist School, 943 Powers St., will have an all-school Spring Patriot program on Wednesday, May 3, at 12:30 p.m. in the gym. A Spring Festival will be May 12 and 13, with food, games, dance, auction and raffle with first prize of \$5,000. A talent show sponsored by the student council will be Monday, May 15, at 1 p.m. in the gym.

Knights plan fish fry

Fort Wayne — The Knights of Columbus Council 451, 601 Reed Rd., will have a fish fry on Friday, May 5, from 5 to 7:30 p.m. The cost is \$6 for adults, \$3 for children 12 and under. Fish, two sides and beverage are included.

Knights plan fish fry

South Bend — The Knights of Columbus Council 5521, 61533

S. Ironwood Dr., will have a fish fry on Friday, May 5, from 5 to 7 p.m. Adults \$7, children (5-12) \$3. Chicken strips for \$7 and shrimp for \$8 will be available.

Chicken, fish and tenderloin supper

Huntington — St. Mary Parish will have an "all-you-can-enjoy" chicken, fish and tenderloin supper on Friday, May 5, from 4:30 to 7:30 p.m. in the gym, 903 N. Jefferson St. Other menu items: cheesy potatoes or chips, coleslaw or applesauce and homemade desserts. Adults - \$7.50, children 6 to 12 - \$4.50, 5 and under - free. Bake sale. Carry-out available

Garage Sale planned

Fort Wayne — St. Peter Parish will have a garage sale on May 19 and 20, from 9 a.m. to 4 p.m. in the pavilion at 500 E. DeWald St. Come early for best bargains.

Sister Margo Cain, CSC, former hospital administrator, dies

PARK CITY, Utah — Sister Margo Cain, CSC, 73, formerly of South Bend, died April 12 in her Holy Cross community home in Park City, Utah.

Sister Margo was administrator of Saint Joseph's Hospital, South Bend, from 1968-1976. She spent her life in ministry in the Sisters of the Holy Cross serving in the fields of health care and social and pastoral services.

Born in Spokane, Wash., on Jan. 5, 1933, Sister Margo, who graduated from the University of Seattle with a bachelor of arts degree in 1956, began her long service in health care as a registered medical record librarian in Spokane. In 1956, Sister Margo entered the Congregation of the Sisters of the Holy Cross at Saint Mary's, Notre Dame, where she made her final profession of vows in 1962.

In 1968, she became the administrator of Saint Joseph's Hospital in South Bend, where she served until 1975. She was the last Sister of the Holy Cross to serve as chief executive officer of St. Joseph's Hospital, seeing her vision of lay leadership fulfilled in the appointment of her successor and colleague, David C. Trew. Following some further study in clinical pastoral education, she assumed responsibilities as administrator of Holy Cross Hospital in Salt Lake City, Utah, from 1978-1987.

Sister Margo is survived by her brother, C. Joseph Cain (Joanie), Palm Desert, Calif., two nephews, Michael (Lori) and James; and two nieces, Heidi (Jim) Dowling and Colleen (Remo) Dubler, all of Calif.

Faith and fertility specialist to speak

Granger/Fort Wayne — Patrick Holly, MD, CNFPMC, will speak on "New Hope from NaPro Technology: An Ethical and Effective Treatment for Infertility" at St. Pius X Parish on Wednesday, May 10, from 7-9 p.m. in the parish center. He will also be speaking at St. Vincent Parish in Fort Wayne on Tuesday, May 23. Sponsored by the diocesan Office of Family Life.

REST IN PEACE

Elkhart

David A. Miller, 46, St. Thomas the Apostle

Fort Wayne

James R. Vachon, 67, Cathedral of the Immaculate Conception

Betty Ann Carsten, 83, St. Therese

Helen H. Mackay, 79, St. Therese

Goshen

Ralph E. Juday, 87, St. John the Evangelist

Mishawaka

Amelia Marville, 84, St. Bavo

Dorothy A. Gerndt, 82, St. Joseph

Arthur J. Buda, 83, St. Joseph

New Haven

Virginia T. Moyer, 78, St. John the Baptist

Notre Dame

Sister M. Alvin Traeger, CSC, 80, Our Lady of Loretto

South Bend

Thomas J. Haggenjos, 73, Holy Family

Alex S. Rys, 95, St. Adalbert

Joanna Wantuch, 96, St. Adalbert

Ralph E. Nockels, 82, St. Jude

Lucille R. Schumacher, 100, Holy Cross

Helen B. McGettrick, 86, Little Flower

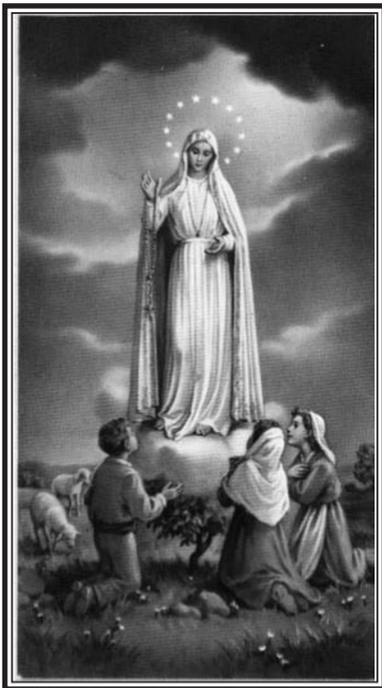
Agnes H. Grabarek, 86, St. Stanislaus

Yoder

R. Maxine Freiburger, 70, St. Aloysius

World Apostolate of Fatima

Annual Diocesan-Wide First Saturday Mass of Reparation
Saturday, June 3, 2006



OUR LADY of GUADALUPE CHURCH

225 Gillian Drive, Warsaw

Mass at 9:00 AM

preceded by

Confessions and Rosary at 8:00 AM

followed by

BREAKFAST

prepared by ladies of Our Lady of Guadalupe parish

(Adults \$5.00 - Children \$2.00)

With a talk given by

FATHER SERGIUS ROBELEWSKI, OFM

Transportation Available...School Buses

will leave Cathedral of St. Matthew (South Bend)

and Cathedral of Immaculate Conception (Fort Wayne)

at 7:20 AM (\$5.00 cost per person)

Reservations due by May 25: Jim Momper, Treasurer 8032 Westwood Drive - Fort Wayne 56818

for information, call...

Emma in Fort Wayne 260-625-3281, or St. John's in South Bend 574-233-5414

TV MASS GUIDE FOR MAY

| DATE | FEAST | FORT WAYNE | SOUTH BEND | "Catholic Comment" airs every Sunday at 7:05 a.m. on WOWO 1190 AM in Fort Wayne and at 7:30 a.m. on WSBT 960 AM in South Bend |
|--------|-----------------------|---|--|---|
| | | CHANNEL 33 - WISE 10:30 A.M. | CHANNEL 16 - WNDU 10:30 A.M. | |
| May 7 | 4th Sunday of Easter | Father Adam Schmitt St. Joseph Fort Wayne | Father Edward O'Connor, CSC Corby Hall Notre Dame | |
| May 14 | 5th Sunday of Easter | Father Daniel Leeuw Provena and VA Center Avilla and Fort Wayne | Father John Cramer St. Matthew Cathedral South Bend | |
| May 21 | 6th Sunday of Easter | Father Robert D'Souza St. Jude Fort Wayne | Father Bernard Galic Holy Family South Bend | |
| May 28 | Ascension of the Lord | Father Edward Erpelding St. Joseph, Hessen Cassel Fort Wayne | Bishop John M. D'Arcy Diocese of Fort Wayne-South Bend | "Radio Rosary" airs Sundays at 8:30 a.m. on WGL 1250 AM |

Light Weigh satisfies more than appetite

BY KAY COZAD

FORT WAYNE — Obesity is nearing epidemic proportions in America due in part to super-sizing and sedentary lifestyles. Several programs have been developed in an effort to win the battle of the bulge ranging from the Atkins Diet to Jenny Craig. Some find success with these programs, while others find them lacking something. One program, the Light Weigh, may offer that "something."

The Light Weigh is a Catholic spiritual growth weight-loss program founded by Suzanne Fowler in 1997. The program incorporates many Catholic elements including the rosary, holy water and novenas. Fowler, mother of seven children and a convert to the faith, had struggled with weight most of her life.

Following a "transformation through Jesus Christ and the Catholic Church," she designed the Light Weigh program to overcome food temptation by exploring the richness of the Catholic faith. She eventually lost 47 pounds.

Fowler believes that all are precious to God, no matter how much we weigh and that many times people eat to fill an emotional need rather than a nutritional one.

"We tend to go to food for emotions such as stress ... etc.," she explains. "God has designed everyone with a ready-made hole in their heart. ... God is the only thing that fills our 'heart hole' perfectly ... that gives us perfect peace."

This, she adds, is the reason it is important to approach finding peace with food from a spiritual

perspective. And by following the example of Jesus and the spirituality of St. Therese of Lisieux and St. Ignatius of Loyola, Fowler's program provides an incredible journey toward spiritual fulfillment and weigh loss.

The 12-week program offers weekly 90-minute meetings that begin with Bible study focused on the topic of the week. A discussion on the readings and a saint of the week reveals ways of overcoming temptation. Following the discussion a video, which varies weekly in length from 15 to 60 minutes, is viewed. Participants follow a six-tape audio series and workbook during the week between meetings, and following the initial cost of \$125 may join subsequent sessions free of charge. A spiritual growth kit provides tangible items such as a finger rosary with instructions on rosary prayer, a holy water container, information on novenas and saints, and sacrifice beads.

Martha Weiss, parishioner of St. Elizabeth Ann Seton Parish, started the program in her parish in 2000 after facilitating the Weigh Down Workshop for several years there.

"The Light Weigh is founded on the truth of the Catholic faith," says Weiss. "It uses the traditions of the church in the journey to get to God. It brings back sacrifice ... that's the difference."

The program is offered twice each year at St. Elizabeth and welcomes both Catholic and non-Catholic participants.

Weiss greeted a large group of eager participants that first meeting in 2000. "After we watched the video the group was silent. They



KAY COZAD

Martha Weiss displays the materials included in the Light Weigh program she facilitates at St. Elizabeth Ann Seton Parish twice each year. The 12-week weight-loss program combines weight-loss fundamentals as well as a spiritual element based on Catholic Church tradition.

were so astounded."

The program teaches that a stomach can hold an amount the size of a human fist and food portions are measured by that size. Eating only when hungry in moderate amounts is the hallmark of the Light Weigh.

This fundamental information gave the participants a new way to approach eating and the commitment to the group meetings a way to stay accountable in their pursuit. In addition to the practical issues of healthy eating, the program immerses the participants in a spiritual element as well, the study of God and his church.

After following the program for several weeks Weiss found the participants profoundly impacted by the study of the saints.

"They each wanted to find their own saint, one they really connected with. These saints have already gone through what we are going through, so we can emulate them," explains Weiss.

The weekly "rock fact" offered in the series finds its source in the sacraments and church tradition. Participants study the Eucharist, the papacy, forgiveness, purgatory and more. Weiss finds herself feeling more confident in her knowledge of her faith which, she says, assists her in teaching catechism class as well as her own two children.

The workbook guides each member through a review of each day based on the theology of St. Ignatius. Failures and successes are explored with the idea that the

introspection will lead to positive change. Also included are weekly sacrifices and journal space for prayer requests.

St. Therese's "little way" inspires those in the program with the notion of personal sacrifice for another's good. "Instead of eating the last brownie, offer it up for someone else's problem," says Weiss. Participants carry sacrifice beads, 10 beads strung with a St. Therese medal at one end and a crucifix on the other, to tally the sacrifices surrounding food made each day.

"As far as weight loss in the groups, everyone that committed to the 12 weeks of the program lost weight, some over 30 pounds," says Weiss. "The nature of the program takes the focus off you and weight loss and puts it on others and sacrifice."

Most of the participants in her groups were so excited about their own spiritual growth, they tended to overlook their weight loss.

Weiss agrees when Suzanne Fowler says the Catholic faith is like standing on a gold mine. "Unless you dig in to it, you'll never know what treasure is in it."

The program, says Weiss, is a jump start to the Catholic faith. "It sounds silly, but I've gained more than I've lost ... more of what our Catholic faith has to offer and how rich it is. The weight loss is just a side benefit."

For more information on the Light Weigh weight-loss program or how to start one in your parish contact Martha Weiss at (260) 436-7657 or log on to www.lightweigh.com.

ANNOUNCING



BURGER KING SCHOLARS AWARDS

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For more information about the Burger King Scholars Award go to:
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South Bend native to be ordained to the priesthood in Kalamazoo

KALAMAZOO, Mich. — Rev. Mr. Christopher Derda, a native of South Bend, will be ordained, along with four others, as a Catholic priest for the Diocese of Kalamazoo on Saturday, May 13, at 10 a.m. at St. Augustine Cathedral in Kalamazoo, Mich.

Derda was baptized at St. Anthony de Padua Church and spent his youth at Corpus Christi Parish and School in South Bend. He graduated from Saint Joseph's High School in 1990 and received a bachelor's degree in philosophy from the University of Notre Dame in 1994.

After working in machinery sales for Derda Inc., Niles, Mich., he worked as a youth director at parishes in South Bend, and Taos-Arroyo Seco, NM. Derda also taught in the theology department at Saint Joseph's High School in South Bend.

During his formation for the priesthood, Derda attended Mt. St. Mary's Seminary in Emmitsburg, Md., and received the master degrees of divinity in theology and sacred Scripture. He is a member of Knights of Columbus Notre Dame Council #1477.

The schedule for Masses of Thanksgiving is as follows:

- Sunday, May 14, first solemn

Mass, 2 p.m., Corpus Christi Church, South Bend, dinner reception sponsored by the parish to follow, tickets \$10 per person. Parishioners have been requested to say a novena beginning May 4 and then participate in a holy hour of prayer on Thursday, May 11, at St. Anthony Church, where Derda was baptized.

- Monday, May 15, Mass, 5:15 p.m., Basilica of the Sacred Heart, Notre Dame, (dinner reception to follow)

- Tuesday, May 16, Mass, 7 p.m., St. Mary's Church, Niles, Mich.

- Wednesday, May 17, Mass, 7 p.m., St. Charles Borromeo Church, Coldwater, Mich.

In preparation for the ordination, a eucharistic holy hour will be held at St. Anthony de Padua Parish in South Bend on Thursday, May 11, at 7 p.m.

Those interested in attending any or all of the events are asked to call (574) 232-7315 by May 7 to register.



CHRISTOPHER DERDA