Hurricane Katrina displaced students to be welcomed by Baton Rouge school

YODER — To many, St. Aloysius School in Yoder and St. Aloysius School in Baton Rouge, La., may seem like worlds apart. The Yoder school, with a student body of about 100, sits in the rich farming community of southern Allen County. Hints of urban sprawl and growth beckon at the doorstep. On the other hand, St. Aloysius in Baton Rouge is a large urban school basking in the shadow of Louisiana State University. The school has over 1,000 students.

What both schools have in common is a big heart.

After Hurricane Katrina displaced many New Orleans students, St. Aloysius in Baton Rouge opened its doors to 169 students. “Some of our original Katrina students have relocated to other parts of the country. Most others have returned to New Orleans and the surrounding areas. Some have returned to their homes and some are living in alternative housing, trailers, apartments, etc.”

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St. Aloysius students team with Louisiana school

BY TIM JOHNSON

Members of the Matthew 25 board of directors scoop the first shovels of dirt at the groundbreaking ceremony for the expansion of the Fort Wayne clinic. The new complex, totaling 20,260 square feet, will nearly triple the existing facility.

New Group Media produces documentary ‘Jesus Decoded’

BY ANN CAREY

SOUTH BEND — When the documentary “Jesus Decoded” is shown on television stations across the nation in the coming weeks, local Catholics should be very proud, for the film was made by a production company headquartered in this diocese.

“Jesus Decoded” is an hour-long documentary film sponsored by the U.S. Bishops’ Catholic Communication Campaign, and written and produced by New Group Media (NGM), a production company in South Bend. The film was made to explain the truth about Jesus and the first three centuries of the church, in response to the fiction about Jesus and the church found in the best-selling novel by Dan Brown, “The Da Vinci Code.”

“Jesus Decoded” will be made available to television stations to air on May 21 or during the three months thereafter, in anticipation of issues raised for moviegoers by the May 19 release of “The Da Vinci Code” movie, starring Tom Hanks and directed by Ron Howard. Advance information about the movie indicates it will parallel the book closely and repeat the fictional claims that Jesus was married to Mary Magdalene, with whom he had a child, and that the concept of the divinity of Jesus was created by the Emperor Constantine in the 4th century for political reasons.

The novel claims that over the centuries, the Catholic Church has engaged in an elaborate conspir-
Mother Guerin and Father Moreau had profound influence

TODAY’S CATHOLIC
May 14, 2006

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Two gifts for our diocese

How significant that word concerning both decisions came on the same day. I refer to the announcement that the way has now been cleared for the canonization of Mother Theodore Guerin, SP. She is to be declared a saint. The same announcement indicated that Father Basil Moreau, CSC, founder of the Congregation of Holy Cross, has been approved for beatification, the first definitive step toward canonization.

Mother Theodore Guerin, SP

She truly can be said to be the foundress, along with Mother Julian Benoit, of the Catholic schools in this diocese. Fort Wayne was not just a stop on her journey. This extraordinary woman inspired so many young people in an age that was then closed to the future, to give their lives to Christ in the work of education. She was only in Indiana for 18 years and spent much time in the eastern part, which now is the Diocese of Fort Wayne-South Bend, and in Terre Haute in the Archdiocese of Indianapolis where she is buried. I was privileged once to pray at her grave.

She came from France and was the foundress of the Sisters of Providence in this country. Many will remember late summer in the last century when many Sisters of Providence would descend on Fort Wayne, and others would leave. They staffed the sto- ries Central Catholic High School and also schools at St. Patrick, St. John the Baptist and St. Jude parishes. Those who attended these schools prayed for her canonization. The Sisters of Providence were known as outstanding educators and exemplary women religious. They were truly her spiritual daughters, and their mark here can never be erased. I am in their debt, for they played a central role in building up the church in the Fort Wayne area.

Mother Theodore Guerin knew grave suffering during her lifetime: physical, psy- chological and spiritual. The diocese, when she came, was Vincennes, and it was there that Bishop de la Hailanldre, like Mother Theodore Guerin, of France and who had his own difficulties, made her journey and apostolate of education more difficult. Her fidelity to prayer and the apostolate never wavered.

I hope that her canonization will be seen as a moment for us to reflect on the extraor- dinary contributions of women religious to our diocese and, indeed, to the whole coun- try.

There is no date set for the ceremony of her canonization. I hear it may be in the winter. I will certainly consider attending, as I was not able to go to the beatification. Father William Kummer who, at the time, was pastor of St. John the Baptist, Fort Wayne, represented our diocese, and con- sidered it one of the great moments of his priestly life.

Father Moreau, CSC

How can we possibly understand the extraordinary contribution to this diocese of this priest. From this man of exceptional piety and vision there came forth sisters, brothers and priests. Their educational work has gone across the world — Africa, Latin America and Asia, as well as to the United States, Canada and Western Europe. The Congregation of Holy Cross, I think especially of their spiritual tradition. Mary, under the title of Our Lady of Sorrows, is their patroness. Devotion to Our Lady, which surrounds the University of Notre Dame and Holy Cross parishes, is always evident. Central also is the feast of the Sacred Heart and the feast of St. Joseph.

Father Basil Moreau, with his emphasis on the education of the heart as well as the mind has been, through his spiritual sons and daughters, a profound influence on this diocese.

Sisters

The early presence of the sisters in South Bend is well-recorded in several histories. Almost immediately, they turned from the work of domestics to the task of education on all levels. Saint Mary’s College remains an extraordinary legacy to them, as also is Saint Joseph Medical Center, South Bend. They taught in both our elementary and high schools across the diocese. They were commissioned by President Lincoln to care for the wounded during the Civil War, and were present at Gettysburg and on the hos- pital ships that moved up and down the Mississippi River. They have missions throughout the world — in parts of Africa and Asia, as well as Brazil and other Latin American countries. We are honored that their central headquarters remains on the grounds of Saint Mary’s College in South Bend.

Brothers

The brothers have been remarkable edu- cators. We know about Holy Cross College and its recent growth, but these are brothers working and teaching in places like Ghana; Peru; Austin, Texas and Chicago. Predominately educators, under the patron- age of St. Joseph, their ministry to young people in this diocese has been exceptional. While we think of them in South Bend, they also taught for years in the educational institutions surrounding our cathedral in Fort Wayne.

When Father Sorin came to South Bend with his dream, it was the Holy Cross Brothers who were with him as part of that extraordinary party who worked in ways both practical and theoretical to begin the foundation of the University of Notre Dame.

Priests

First in our diocese was Father Edward Sorin, CSC, the intrepid French missionary priest who spread the faith until his death and his trust in the providence of God. Not only did he found University of Notre Dame, beloved by so many, but also many parishes in South Bend, such as St. Joseph, St. Patrick and others. The Holy Cross priests are also spread across the world in Chile, Uganda, Nigeria, Bangladesh and other places. Archbishop Cacciavillan, who served with them in both Africa and Asia, told me that they worked in some of the most difficult and challenging missions in the world. The Holy Cross priests continue to serve in this diocese, where they care for many parishes.

As bishop, I join with them, and urge all our diocese as well to join, with gratitude and appreciation for this blessed news about their founder, Father Basil Moreau, CSC. It must be remembered that Father Moreau, like Mother Theodore, walked in this diocese. He visited Notre Dame a number of times, and one can read accounts of this in the extraordinary biography of Father Sorin, written by Marvin O’Connell, professor of history at Notre Dame.

At the center

Remember, people are canonized for holiness of life. Saints are raised up so we all may learn from them and pray to them. We must read and study about these two consecrated religious and from them learn to give ourselves more to prayer and the service of Christ and his people. A blessed moment for us all.

Uncle John’s friend

That is what he calls me. “Whose friend are you?” I ask him. He tells me, “Uncle John’s friend.” I refer to my nephew, Hugh D’Arcy Sheridan. We call him D’Arcy. He has been called D’Arcy since he was a child. D’Arcy turned 40 this week, and he also received a significant award from a group that assists the handicapped in the greater Boston area. I do not think I had ever heard the word autism until his mother, my sister, Joan, and her husband, Hugh, told me that was the diagnosis. Joan and Hugh are heroes because of the devotion they have given to him, helping him to be mainstreamed in school and to obtain a job.

I will go to Falmouth on Cape Cod this summer and pick D’Arcy up in a market where he works bagging groceries. I hope when he turns and sees me for the first time in many months, he will simply say, “Uncle John.” He and I will take our traditional walk along the Atlantic Ocean. He will run ahead of me until I call him back. He will arrive back home before me where his mother will ask, “Where is Uncle John.” He will say, “He’s coming.” Even those few words mean so much to us. We never know what is in his mind, because he cannot tell us. We do know that it is pure, good and holy. One of the great things in heaven “where all tears will be wiped away,” will be to talk to D’Arcy and listen to him for I believe there he will carry on an intelligent conversation with us. For the first time, he will thank his mother and father for their heroic devotion to him. He will also be able to talk to a lawyer and the other a teacher, how he loves them, although he already tells them in other ways. I hope he will have a word for his uncle. Happy Birthday, Hugh D’Arcy Sheridan.

And now the real baseball season begins as the Yankees and the Red Sox prepare to do battle. See you all next week.
Swiss Guards, including veterans, make their way to Vatican

BY CAROL GLATZ

Swiss Guards, former and present, make their way up the main road leading to the Vatican May 4 in Rome. They joined a re-enactment of the 1506 arrival of 130 Swiss soldiers at the request of Pope Julius II. The Swiss Guard is marking its 500th anniversary this year.

Orthodox, Vatican leaders say modern challenges need moral guidance

BY CAROL GLATZ

VATICAN CITY (CNS)—Europeans risk being completely unprepared to face modern-day challenges if they are not guided by a solid sense of moral responsibility and Christian ethics, said a statement from a Vatican official and a Russian Orthodox leader.

The statement by Cardinal Paul Poupard, head of the pontifical councils for Culture and for Interreligious Dialogue, and Metropolitan Kirill of Smolensk and Kaliningrad, head of external and eccumenical relations for the Russian Orthodox Church, came at the end of a landmark, three-day meeting between the two churches.

Dozens of members of the Vatican culture council and the Moscow Patriarchate’s ecumenical department met May 3-5 in Vienna, Austria, to find ways the two churches could work together to build communities that respect human dignity and promote justice and peace. The meeting’s theme was “Give a Soul to Europe: The Mission and Responsibility of the Churches.”

The Vatican council released copies of the final statement and some texts of participants’ speeches to Catholic News Service.

A lack of moral education in society can lead to “disastrous consequences such as the growth of all kinds of extremism, the decline of the birthrate, pollution of the environment, violence and humiliation of human dignity,” the statement said.

Individuals are not born with the automatic desire to do good; “one has to learn to think and do good,” the statement said.

Offering people a Christian, moral education is key, the statement said, and communities will benefit if their citizens are grounded in “a solid combination of the principles of freedom and moral responsibility.”

Nations must meet the moral demands of their people and reflect their countries’ moral traditions in their laws and public policies, it said. The principles of moral responsibility and freedom should be “embodied in all spheres of human life,” including politics, the economy, education, science and mass media, the statement added.

Msgr. Peter Fleetwood, a member of the Pontifical Council for Culture and deputy general secretary of the Council of European Bishops’ Conferences, said in his presentation May 4 that Christians should not insist so much on Europe returning to some nostalgic sense of its Christian roots, as much as they should “wax the case for their beliefs, including their social theology.

The churches should not just blame modernity for today’s ills; they should face the various points postmodern critics make.

“Reform and renewal” are continually needed in any living tradition, he said, “so before we try to finesse older ways of thinking we need first to show that they are not bankrupt.”

The re-evangelization of Europe then demands imagina- tion and “cultural sensitivity” in carrying it out, he added.

Cardinal Poupard told Catholic News Service May 5 that the Vienna meeting was so positive and fruitful that he has invited Russian Orthodox Patriarch Alexy II of Moscow to send representatives to the Vatican council’s next plenary assembly in March 2008.

Because the two churches share similar ideas concerning the root causes of the religious and moral crises that Europe faces, the French cardinal said he thought the presence of a Russian Orthodox delegation would further enhance the council’s work as it plans to tackle the problems of secularism in its 2008 meeting.

Regarding an ordinance to amend the South Bend Municipal Code to establish special rights on the basis of sexual orientation and gender identity

BY CAROL GLATZ

STATEMENT, PAGE 5

The South Bend Common Council, on very short notice to the community, is this month considering whether to establish special rights on the basis of sexual orientation and gender identity. The proposed ordinance — which is being promoted by groups of “Gays, Lesbians, Bisexuals and Transgender Persons” — would increase protection of sexual orientation and gender identity to the standard list of characteristics protected from discrimination, namely those based on race, religion, color, sex, disability, national origin, ancestry and familial and marital status.

While I do not question the good intentions of those involved in this effort, my concern as a Catholic pastor is that this ordinance appears to be more about validating in law homosexual lifestyles and behaviors than it is about addressing understandable discrimination. The main reason for this assessment is based on the fact that the way in which sexual orientation and gender identity are defined goes beyond simply an individual’s “self-identity” or “self-image” to also include “expression or behavior.” In other words, homosexual activity as well as homosexual orientation is being given special status and special protection.

While the proposed ordinance specifically excludes religious organizations from having to comply with these special rights, what about the right of conscientious citizens who have principled objections to these types of lifestyles and behaviors? For example, it appears that a family in a duplex that is renting the other side of their home would, if this law is approved, be legally forced to lease to an openly homosexual couple or to an unmarried heterosexual couple regardless of their deeply-held moral convictions. Why, as well, should an employer be legally forced to accept the cross-dressing habits of an employee? What, if anything, should this employee be a grade school teacher of young children in one of our public schools?

In addition, there is no reason to believe that the matter will stop here. Efforts such as these have been followed in other communities by efforts to have public school children indoctrinated — even as early as second grade — to accept homosexuality as a lifestyle and to exhibit affection toward homosexuals as the norm. What should our children be told? "Homosexual is normal," the officials tell us. What about sexual orientation and gender identity? What if this law is approved, would public schools be forced to have same-sex couples on school property? What if this law is approved, would public schools be forced to have cross-dressing employees? What if this law is approved, would public schools be forced to have described special religious groups on school property? What if this law is approved, would public schools be forced to have special religious accommodations? What about the real danger that all of this will create — a society that is no longer a Christian society? How will our children be taught to resist the onslaught of such radical ideas?

Below is the contact information for Mayor Lukeef and the members of the South Bend Common Council

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South Bend Common Council
As artist shapes statue of beatified nun, nun shapes artist

BY SEAN GALLAGHER

ST. MARY-OF-THE-WOODS (CNS) — Teresa Clark shapes clay into art, but she has found the subject of her latest work shaping her as well.

For a year now, she has been molding clay into a 6-foot likeness of Blessed Mother Theodore Guerin, the French-born, 19th-century foundress of the Sisters of Providence of St. Mary-of-the-Woods.

Yet during that same time, it would seem that Mother Theodore and God have been refashioning Clark.

In studying the woman whose statue she was creating, Clark — who had attended a Mennonite church as a young adult but had never been baptized — developed a deep appreciation of the Catholic faith that was the bedrock of Mother Theodore’s life.

As a result, Clark, 50, participated in the Rite of Christian Initiation of Adults at St. Margaret Mary Parish in Terre Haute and was baptized.

At Easter Vigil April 15, she gazed at the portrait of Mother Theodore hanging in the church and thought about what she knew of the community.

“I just greatly admired this woman and what she accomplished in her time,” Clark said in an interview at St. Mary-of-the-Woods. “She battled health and conflict within the area, but she still persevered. And I see that strength here still.”

The original commission fell through, but in 2005 the possibility of creating a statue of Mother Theodore resurfaced. The Sisters of Providence were arranging with officials of the Basilica of the National Shrine of the Immaculate Conception in Washington for the placement of a statue of Mother Theodore in a garden next to the shrine.

Sister Marie Kevin Tighe, the vice postulator of Mother Theodore’s canonization cause, read some of the foundress’ writings and met several members of the community.

“Molding the statue became ‘a spiritual journey,’” Clark said. “Using your hands to create someone, an individual who was a woman of faith — one kind of spiritual journey,” Clark said. “It just became a reality and I felt when I looked at her painting that day.”

On April 28 Pope Benedict XVI cleared the way for Mother Theodore’s canonization by recognizing a miracle attributed to her intercession. The canonization could take place as early as this fall.

Clark said she first learned of Mother Theodore and the Sisters of Providence in 2000. There was a possibility that she might create a statue of her for a cemetery in Fort Wayne, where she lived at the time, so she came to St. Mary-of-the-Woods to learn about the nun and the community she founded.

Clark spoke with Providence Sister Marie Kevin Tighe, the vice postulator of Mother Theodore’s canonization cause, read some of the foundress’ writings and met several members of the community.

“I was brought here, and I am creating her,” Clark told The Criterion, Indianapolis archdiocesan newspaper. “But, in the process, Mother Theodore and God are creating me. That’s what I felt when I looked at her painting that day.”

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“My great admiration for Mother Theodore and the Sisters of Providence were arranged with officials of the Basilica of the National Shrine of the Immaculate Conception in Washington for the placement of a statue of Mother Theodore in a garden next to the shrine. Sister Marie Kevin approached Clark about the commission, and she accepted.

Clark said that when she did so problems in her own life that had been bogging her down began to be resolved. “I truly felt that I was meant to be here, that something was nudging me this way,” she said. “It just became clearer and clearer that maybe she was interceding.”

While Clark believes that Mother Theodore may have been praying for her, she also learned much from the example of her life.

“Maybe that’s why I admired what she did, because I could see in my life that there were all these things I wasn’t dealing with well or was having problems with,” she said. “And what persevered with her was her faith. That’s what gave her strength.

Maybe that was what was missing in my life.”

After officials from the national shrine approved Clark’s clay statue, a fiberglass mold of it will be made and sent to a sculptor in Ohio, who will replicate her work in the final limestone version.

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

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Pope appoints 12 new cardinals to Vatican congregations, councils

VATICAN CITY (CNS) — In a standard follow-up to the March 24 consistory at which they became cardinals, Pope Benedict XVI appointed the 12 new active cardinals to membership on a variety of Vatican congregations and councils.

Cardinal Sean P. O’Malley of Boston was named a member of the clergy and religious life congregations.

U.S. Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith, was confirmed as a member of the congregations for Saints’ Causes and for Bishops, as well as the Pontifical Council for Promoting Christian Unity.

Assignments announced by the Vatican May 6 were confirmations of membership the prelates held before becoming cardinals.

For example, French Cardinal Jean-Pierre Ricard of Bordeaux and Spanish Cardinal Antonio Canezares Llovera of Toledo were confirmed as members of the doctrinal congregation.

In one of the new appointments, Pope Benedict appointed Chinese Cardinal Joseph Zen Ze-kiun of Hong Kong a member of the Congregation for the Evangelization of Peoples.

In another new appointment, Cardinal Gaudencio Rosales of Manila, Philippines, was named a member of the Pontifical Council for Interreligious Dialogue.

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tial. This intimate link reflects the inner life of the Holy Trinity, in which the love between the Father and Son is so real it is actually another person — the Holy Spirit. The church teaches about these two dimensions of sex what Christ himself taught about the bond between husband and wife: we must not separate what God has joined. Any acts that attempt to sep-
rate these dimensions by deliber-
ately suppressing the life-giving potential of sex are always serious-
ly wrong. This includes “direct ster-
ilization, whether of the human of
the woman, whether permanent or temporary. Similarly excluded is any action which either before, at the moment of, or after sexual inter-
course, is specifically intended to prevent procreation — whether as an end or as a means.” — “Familiaris consortio,” 32.

I ask, or even demand, that he or her at this particular moment, of my fertility, a gift which has the potential to unite us in the most profound way possible, and through which we are privileged to participate in the creative love of God.

And in the same way, I am not completely accepting my spouse as a gift, loving him or her in the fulness of his masculine or her feminine, as he or she was creat-
ed by God and as I encounter him or her at this particular moment, of the child of God or she do something to his or her body to diminish or destroy its capacity to create new life. What Pope John Paul II was saying, in summary, is that God has so intim-
ately linked the love-giving and life-giving dimensions of sex that when this sacred act is deliberately deprived of its procreative capaci-
	y, it also ceases, however implicit-
ly, to be an act of love. Here it is in his own words: “When couples, by recourse to contraception, separate these two mean-
gings that God the creator has inscribed in the being of man and woman and in the dynamism of their sexual communion, they act as arbiters of the divine plan and they manipulate and degrade human sexuality and with it them-

selves and their married partners by altering its value of total self-
giving. Thus the innate language that expresses the total reciprocal self-giving of husband and wife is overlaid, through contraception, by an objectively contradictory lan-
guage, namely, that of not giving oneself totally to the other. This leads not only to a positive refusal to be open to life, but also to a falsification of the inner truth of con-
jugal love. It leads also to a falsification of love, to giving itself in personal totality.” — “Familiaris consortius,” 32.

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

Ghana’s first cardinal, Peter Kodwo Appiah Turkson, will present the 2006 commencement address

NOTRE DAME — The gradu-
ates of Holy Cross College will be celebrating with many famil-

iars faces May 13, including Cardinal Peter Kodwo Appiah Turkson, archbishop of Cape Coast (Ghana). Turkson will be addressing the students, as well as receiving an honorary degree from Holy Cross College.

Many of the graduates have visited the cardinal at his arch-
diocese, as well as the brothers of Holy Cross in Ghana, who are headquartered in Turkson’s archdiocese.

A native of Ghana, Turkson was ordained for the Diocese of Cape Coast in 1975. He holds a doctorate in Sacred Scripture from the Pontifical Biblical Institute in Rome. Turkson has been the presi-

dent of the Catholic Bishops’ Conference in Ghana since 1992. He is also the chan-
cellof the Catholic University College of Ghana. He is a member of several Vatican bodies: The Methodist Catholic Dialogue, Pontifical Council for Christian Unity and Pontifical Commission for Cultural Patrimony of the Church. He is the treasurer for the Symposium of Episcopal Conferences of Africa and Madagascar.

2007 will mark the 50th anniversary of the relationship between the Congregation of Holy Cross and the church in Ghana.

Holy Cross College is also honoring to love Bishop John D’Arcy of the Fort Wayne-

South Bend Diocese give the commencement’s benediction. Holy Cross College will commemorate the graduating class of 2006 on Saturday, May 13, at 2 p.m. The ceremony will be held in the Bendix Theatre of the Century Center in South Bend.

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5TODAY’S CATHOLIC

May 14, 2006

FAITH AND FERTILITY

WHAT THE CHURCH TEACHES AND WHY

BY LISA A. EVERETT

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Sister Rose Thering dies; was pioneer in Catholic-Jewish relations

WASHINGTON (CNS) — Dominican Sister Rose Thering, a pioneering figure in Catholic-Jewish relations who dedicated most of her life to fighting anti-Semitism, died of kidney failure May 6 in Racine, Wis., at the Dominicans’ Siena Center, where she became a nun in 1936. She was 85 years old. Her funeral Mass will be celebrated the evening of May 9 at the Siena Center Chapel, with final commendation and interment the following morning at the order’s cemetery. A scholar, educator and activist, for decades she was in the forefront of challenging Christian prejudices against Jews and Judaism and promoting Christian-Jewish understanding. Sister Rose’s doctoral research 1957-61, before the Second Vatican Council, focused on anti-Jewish teachings in U.S. Catholic catechisms, many of which at that time blamed all Jews for the death of Jesus. "Her unflinchingly honest analysis ... profoundly influenced the development of the council’s groundbreak- ing declaration, Nostra Aetate," said Eugene Fisher, an associate director of the U.S. bishops’ Secretariat for Ecumenical and Interreligious Affairs.

Argentine Cardinal Primastea dies

VATICAN CITY (CNS) — Pope Benedict XVI offered his condolences to Catholics in Argentina mourning the death of 87-year-old Cardinal Ramón Primastea, the retired archbishop of Cordoba. The cardinal, who had suffered from cardiac problems for several years, died of heart failure in his home early May 1. By early evening, his body was lying in the Cordoba cathedral, where the faith- ful paid their respects. The Argentine government proclaimed three days of national mourning, and a telegram sent to Archbishop Carlos Nanez of Cordoba, Pope Benedict asked as a mark of respect to "be sent to one who was a diligent pastor for many years." Pope Pius XII named him auxiliary bishop of La Plata in 1957 and he was transferred as bishop of San Rafael in 1961. Four years later, Pope Paul VI appointed him archbishop of Cordoba.

Only five living U.S. bishops were at all Vatican II sessions

WASHINGTON (CNS) — There are now five living U.S. bishops who were voting participants in all four sessions of the Second Vatican Council, 1962-65. There were six until April 30, when Bishop Charles G. Maloney, retired auxiliary of Louisville, Ky., died; Bishop George F. McGucken, who was 93 years old and had been a bishop since 1955. The only remaining bishop who was named by Pope Paul VI is retired Archbishop Philip M. Hannan of New Orleans. This year he marks his 93rd birthday May 20 and turns 94 on May 21, the anniversary of his episcopal ordination Aug. 28. At the age of 95, retired Bishop Marion F. Forst of Dodge City, Kan., is the oldest living U.S. bishop. Pope John XXIII named him a bishop in 1960. Pope John, who consecrated the council but died in 1963 between the first and second sessions, named three other U.S. bishops who attended all council sessions and are still living: retired Bishop Charles A. Buswell of Pueblo, Colo., 92, who was ordained a bishop in 1959; retired Archbishop Raymond G. Hunthausen of Seattle, 84, who was ordained a bishop in 1962; and retired Maronite Archbishop Francis M. Zayek of St. Maron of Brooklyn, N.Y., 85, who was ordained a bishop in 1962 and was serving as an auxiliary bishop for Maronites in Brazil during the council years.

Chinese bishops not excommunicated until pope says so publicly

VATICAN CITY (CNS) — The threat of excommunication hangs over two Chinese bishops ordained without papal approval, but only if they acted knowingly and freely, said a canon lawyer. And even if they incurred excommunication automatically by acting of their own free will, the penalty is limited until Pope Benedict XVI publicly declares their excommunication to the bishops and their faithful, said Jesuit Father James Conn, a profes- sor of canon law at Rome’s Pontifical Gregorian University. Vatican spokesman Joaquin Navarro-Valls said May 4 that the ordination of Bishop Joseph Liu Xinhong of Anhui May 3 and the ordination of Bishop Joseph Ma Yinglin of Kunming April 30 could lead to “severe canonical sanc- tions.” He referred specifically to Canon 1382 of the Code of Canon Law: “A bishop who consecrates someone a bishop without a pontif- ical mandate and the person who receives the consecration from him incur a ‘lative sententiae’ excommuni- cation reserved to the Apostolic See.” But Navarro-Valls also said the Vatican knew it was possible that the bishops who were ordained and those ordaining them “were placed under strong pressure and threats” to participate. Canon 1332 specifies that a person “coerced by grave fear, even if only relatively grave,” is not subject to penalty.

Archaeologists discover unusual network of burial chambers in Rome

ROME (CNS) — Archaeologists repairing a Roman catacomb have discovered an unusual network of underground burial chambers containing the elegantly dressed corpses of three men, a Roman official said. The rooms appear to date back to the second century and are thought to be a place of early Christian burial. Because of the large number of bodies deposited over a relatively short period, experts believe a natural disaster or epidemic may have occurred at the time. The corpses, dressed in fine clothes embroidered with gold thread, were carefully wrapped in sheets and covered in lime. Balsamic fragrances were also applied, according to Raffaella Giuliani, chief inspector of the Roman catacombs, who spoke with Vatican Radio May 1. Giuliani said the burial chambers were found accidentally in 2003, when experts were repairing a cave-in located in the Catacomb of Sts. Peter and Marcellinus.

Yearbook on U.S., Canadian churches reports rise of ‘emergent church’

WASHINGTON (CNS) — The 2006 Yearbook of American and Canadian Churches has an essay on the growing phenomenon of what is being called the “emergent church” — a decentralized move- ment or conversation among younger Christians in the United States and abroad who are commit- ted to discipleship but resist tradi- tional denominational ties, leader- ship structures and doctrinal formul- ations. Not surprisingly, much of the conversation among particip- ants is carried out on the Internet, with numerous Web sites and blogs, short for Web logs, where they share ideas and write journals of their own faith understandings and experiences. The yearbook, an annual publication of the New York-based National Council of Churches, lists U.S. and Canadian church bodies, with a brief descrip- tion of each and its national head- quarters, officers, periodicals and major agencies or boards. It also has directories of U.S. and Canadian ecumenical organizations, cooperative religious organi- zations, seminaries and religious periodicals.

Vatican says Buddhists, Christians should help others understand love

VATICAN CITY (CNS) — Buddhists and Christians should help others see that the highest form of love seeks only the good of the other, said the Pontifical Council for Interreligious Dialogue. In a message for the feast of Vesak, a commemoration of the major events in the life of Buddha, the Vatican council urged Christians and Buddhists to work together to recover the real mean- ing of love and to live it through concrete acts of charity. The Vatican released the message May 4 as many Buddhist communities were preparing to celebrate Vesak May 12. In the message, the coun- cil said that in his first encyclical, “Deus Caritas Est” (“God is Love”), Pope Benedict XVI called Catholics’ attention to the fact that the word love is “frequently used and yet so often misunderstood.”

Bush visits New Orleans home, praises Catholic Charities volunteers

NEW ORLEANS (CNS) — President George W. Bush praised the work of Catholic Charities vol- unteers in helping to rebuild New Orleans and praised the work of a Ninth Ward home ravaged by Hurricane Katrina and the floods that eruptioned for another 2,500 volunteers “to come down to New Orleans to help peo- ple get back on their feet” through Operation Hope, the Catholic Charities volunteer project that has already gutted 31 dam- aged homes to prepare them for rebuilding. Another 776 homes remain on the project’s waiting list. At the home of Ethel Williams, a 72-year-old widow, the president said, “The amazing thing that’s happened in her home is that there are two teams of 1,000 volunteers who are helping to rebuild it.” “Catholic Charities, in this case, has provided the volunteers to help Ethel Williams reclaim her life.” Bush said. The 15-member team that worked on Williams’ home came from California, Michigan, New York, North Carolina, Vermont and Washington, D.C.

Religious vocations can come from anywhere

WASHINGTON (CNS) — A few years ago Teresa Min-Sook Kim was a young Korean immigrant in Minnesota, a non-Catholic who spoke little English. Jay Toborowsky was a young Jewish man working as an aide to the mayor of Woodbridge, N.J. Carol Derynoski had been teaching more than 25 years and had her own home in Boca Raton, Fla. What do a Korean immigrant in Minnesota, a non-Catholic who spoke little English, a young Jewish man working as an aide to the mayor of Woodbridge, and a non-Catholic who spoke little English have in common? Now they are Franciscans. Each is a “Father” and each was recently featured in a local diocesan newspaper as an example of some of the ways the call of religious life or religious love can be heard.

Milwaukee pastor named to head Franciscans International board

MILWAUKEE (CNS) — Capuchin Franciscan Father John Celichowski has been named presi- dent of the board of directors of Franciscans International, the non- governmental organization that rep- represents the estimated 800,000 Franciscan religious and lay people at various forums of the United Nations. Father Celichowski, pastor of St. Martin de Porres Parish in Milwaukee, is a Swede and a member of the provincial council for the Capuchins’ St. Joseph province based in Stockholm, Franciscans International, which has general consultative status at the United Nations, aims to bring spiritual, ethical and Franciscan values to U.N. agendas.
Serra South Bend has first deacon president

SOUTH BEND — For the first time in its 60-year history, the South Bend Serra Club will have an ordained deacon installed as president on July 1. He is Deacon Ron Moser of St. Joseph Parish in Mishawaka, where he has assisted Father Robert Yast, pastor, for more than 12 years. Father Yast has served as chaplain of Serra Club for 38 years. Deacon Moser has conducted the opening candlelighting ceremony of the club as president-elect for the past two years. He was ordained a permanent deacon on June 11, 1983. He is married to Carolyn, and the two have three daughters.

Others elected were Richard Wasowski, president-elect; Esther Cyr, vice president of programs; Joan Dudzinski, vice president of membership; Robert Schultheis, vice president of programs; Arthur Lenor, vice president of communications; Dr. John Toeppe, secretary; Norlin Ruschoff, treasurer, and Patricia O’Brien, Henry Froming and Michael Brennan, trustees.

Honored guests at the club were six novices from the St. Francis of Assissi Novitate in Mishawaka and director Father Robert Melnick. — EJD

Wellsburn to discuss ‘Da Vinci’

FORT WAYNE — Catholic author Amy Wellsburn will discuss the best-selling novel and soon-to-be-released movie, “The Da Vinci Code” on Tuesday, May 23, at 7 p.m. at the Archdiocese Noil Catholic Center (915 S. Clinton). The event is free and open to the public.

Wellsburn will shed light on the claims made by author Dan Brown in his novel. She will examine the errors he has made about the history of the Christian Church, including his claims about the relationship between Jesus and Mary Magdalene. Wellsburn will show why Brown’s book can only be considered a work of fiction that distorts the facts.

After her presentation, she will answer questions from the audience and will be available to sign her book, “De-Coding Da Vinci: The Facts Behind the Fiction,” which was published by Our Sunday Visitor. In this book, she explains how history, religion and art were misrepresented in Dan Brown’s book, “The Da Vinci Code.” She also examines the reliability of Brown’s sources and his distortion of the life of Jesus and the church.

Wellsburn has a bachelor’s degree in history from the University of Tennessee and a master’s degree in church history from Vanderbilt Divinity School. She has written for the Catholic press for 15 years and has written many books including the “Prove It!” series for teens on various issues of faith. She has also written “Here. Now. A Catholic Guide to the Good Life.” Her latest book is “De-Coding Mary Magdalene: Truth, Legend, and Lies” just out this year.

Speakers to share blessing of St. Philomena’s intercession

FORT WAYNE — Members of the Indiana Arch Confraternity of St. Philomena will host a St. Philomena Birthday Celebration on Thursday, May 25, Events, hosted by the Amici di Santa Filomena Indiana Archconfraternity, will include Mass at 5:30 p.m. at St. Peter Church at the corner of Warsaw and East Dewald streets in Fort Wayne.

Following Mass, Mark Miravalle, a professor of theology and Marianist Orientation at Francis Xavier University of Steubenville, Ohio, will share the story of St. Philomena’s life, death and the numerous graces showered on her devotees. Miravalle has authored several books on Mary and St. Philomena including the “Introduction to Mary.”

After all, are invited to the Window Garden Cafe, located on the 13th floor of the Summit building, where cafeteria meals will be available for purchase.

A presentation by Wayne Weible, a speaker and acclaimed author of numerous books including his latest, “A Child Shall Lead Them,” will share many of the experiences he has witnessed through Marian intercession. The event will be an opportunity to honor Mary during this special month and commemorate the anniversary of the discovery of St. Philomena’s relics.

For more information and interviews, tune into Redeemer Radio (1450 AM) or contact Amici di Santa Filomena at (260) 422-7763 or see their Web site www.philomena-indiana.org.

The Philomena holy hour is held every fourth Tuesday from 7 to 8 p.m. at Our Lady of Good Hope in Fort Wayne. During this time they pray the chaplet, novena and litany and praises.

Sisters of Providence react to pope signing decree acknowledging miracle

SAINT MARY-OF-THE-WOODS — Pope Benedict XVI has signed the decree acknowledg-
In a few short days, moviegoers will line up to see the big-budget adaptation of Dan Brown's "The Da Vinci Code." Many Catholics will be among the crowds watching Tom Hanks and Audrey Tautou race around France and Great Britain learning the “truth” about Jesus' relationship with Mary Magdalene.

To be sure, the movie will not paint a pretty picture of the Church. How can it with a plot that includes a fanatical albino monk hunting the hero and heroine and claims of a cover-up that reach back to the earliest days of Christianity?

To be exact, the film will tell its audience that Jesus and Mary Magdalene were married and that she bore his heirs. To protect its interests, the Church allegedly vilified Mary Magdalene (which is an odd thing for the Church to do to someone who is revered as a saint and is even included in the centuries old Litany of Saints) and rewrote the Bible to preserve the notion of Jesus’ divinity.

To some people, “The Da Vinci Code” is just a novel or just a movie that can have no real effect on the Church. That is not the point, said Msgr. Francis Maniscalco in an article on the U.S. Conference of Catholic Bishops’ Jesus Decoded website. “The pastoral concern of the Church is for each and every person,” he wrote. “If only one person were to come away with a distorted impression of Jesus Christ or his Church, our concern is for that person as if he or she were the whole world.”

In order to equip readers with the knowledge to confidently respond to such distorted impressions, this special “In Focus” presents four pages on the truth behind “The Da Vinci Code’s” claims about Mary Magdalene, Opus Dei, the message of Leonardo Da Vinci’s “Last Supper,” the early Church and Christianity’s treatment of women.

Inside

- When it comes to the Bible, the divinity of Jesus and the question of whether or not he ever married, ‘The Da Vinci Code’ is dead wrong.
- Get to know the real Opus Dei.
- Meet the true Mary Magdalene and learn about her role in the Church.
- Dan Brown’s interpretation of Leonardo Da Vinci’s “The Last Supper” exposes his lack of understanding of the historical background of the masterpiece.
- How the Catholic Church did not suppress women’s spirituality.
In Focus: ‘The Da Vinci Code’

APOLOGETICS

Come in from the ‘Code’ to get real story of Christ

Many of the assertions about Jesus, Mary Magdalene and the Bible fly in face of historical truth

By Amy Welborn

“The Da Vinci Code” has remained on or near the top of best-seller lists ever since it was published in 2003, reaching tens of millions of readers worldwide.

With the May 19 release of a film based on the novel, directed by Ron Howard and starring the popular Tom Hanks, the message of “The Da Vinci Code” is about to reach millions more.

What is it all about?

The Da Vinci “code” at the plot’s center refers to cryptic messages that the artist supposedly incorporated into his work. Leonardo, as the story goes, was a member of an ancient secret society called the “Priory of Sion.” This group was dedicated to preserving the “truth” that Jesus was married to Mary Magdalene and had designated her as the leader of his movement, which is all about the appreciation of the “sacred feminine” in life. The “code” claims that the legendary “Holy Grail” is really Mary Magdalene and the bloodline of the descendants she and Jesus produced and the “sacred feminine” that she represents.

“The Da Vinci Code” film dramatizes these claims in flashback form, gives them life and will probably prompt even more people to ask: Could the traditional Christian understanding of Jesus be false?

Was Jesus truly divine?

Both “The Da Vinci Code” novel and film assert that early Christians viewed Jesus as merely a “mortal teacher” and that it was only at the Council of Nicaea in 325, under pressure from the Emperor Constantine, that belief in Jesus’ divinity became official Christian teaching.

This is simply not true. The Gospels and the letters of Paul, as well as writings and liturgies from the centuries preceding Nicaea, give ample evidence that Christian faith was based on a belief that Jesus was the Son of God. They worshipped Jesus as Lord.

What Nicaea did was to correct the heresy of Arianism: the belief that Jesus was a highly exalted creature — but a creature, nonetheless — who did not share in God’s nature.

We repeat the council’s affirmation of Jesus’ human and divine natures when we say the Nicene Creed: “God from God, Light from Light, True God from True God.” This was not an innovation. It was simply a more precise articulation of the truth about the Jesus we encounter in the Gospels.

Is the Bible reliable?

In “The Da Vinci Code,” the scholar Leigh Teabing (played by Sir Ian McKellan) declares that at the time of Nicaea, there were “thousands” of texts documenting a very human life of Jesus. He says that there were 80 gospels in circulation, 80 gospels that give the story of the “original Christ” that Constantine repressed and — if the story is to be believed — personally had burned.

The implication is that during the first three centuries of Christianity, there were many accounts of Jesus’ life, all equally reliable, and that the selection of the canon — the books of the New Testament determined to be inspired by the Holy Spirit and to be used by the entire Church — was based on nothing but a desire for power.

This is not true. First, there were not “thousands” of such texts. There were certainly more than are contained in the Bible, but relatively few with any confirmed link to apostolic times. Further, by the middle of the second century, Christian writers regularly cited the Gospels of Matthew, Mark, Luke and John, as well as Paul’s letters, as the most reliable sources of information about Jesus’ life and the faith of the apostles. And, contrary to Brown’s story, it wasn’t under Constantine that the canon of Scripture was formally accepted. That happened at Church councils decades later, after a great deal of prayer and debate.

For his part, Brown launches his fictional account from texts that were produced by heretical groups in the late second through fifth centuries as more reliable sources for his “original Christ.” But most scholars agree these texts have no value in understanding Jesus or apostolic Christianity.

Was Jesus married?

The story of “The Da Vinci Code” asserts that Jesus must have been married because that was the norm for Jewish men at the time, and he wouldn’t have been taken seriously as a religious teacher if he had not been married.

The Gospels do not describe Jesus as being married. They describe and name his parents, other family members and even women whom Luke says accompanied him and the apostles:

“Accompanying him were the Twelve and some women who had been cured of evil spirits and infirmities, Mary, called Magdalene, from whom seven demons had gone out, Joanna, the wife of Herod’s steward Chuza, Susanna and many others, who provided for them out of their means” (Lk 8:2-3).

The Gospels describe Jesus’ interaction with the people of his hometown. If Jesus had been married, given the frequency with which other relations are mentioned, the marriage would have been mentioned as well. There would be no reason not to.

Secondly, being unmarried would not have diminished Jesus’ authority as a Jewish teacher. Certain Jewish prophets, Jeremiah among them, were unmarried. John the Baptist was unmarried, as was Paul; and, during the first century, an entire community of Jewish celibates, called the Essenes, lived near the Dead Sea.

In other words, while being unmarried would have been unusual for a Jewish man, it would not be unheard of, especially for a man totally consumed by dedication to God.

Amy Welborn is the author of “De-Coding Da Vinci: The Facts behind the Fiction” (OSV, $9.95) and “De-Coding Mary Magdalene” (OSV $9.95)
Meet woman behind legends
Mary Magdalene has been used by heretical groups to advance theories

The resume is impressive, if ultimately fanciful, but it actually only begins to touch on the many ways in which Mary Magdalene has been interpreted over the past 2,000 years.

Legends, myths and wish-fulfillment abound, but what’s the truth — based on the evidence of history — about Mary Magdalene?

Mary Magdalene was an enormously important figure in early Christianity. She was, after the Blessed Virgin Mary, the most popular saint of the Middle Ages. Her cultus reveals much about the image of the penitent prostitute. The image of Mary Magdalene was created: that the Church could not and the Church did not permit her to flourish. So, a new image of Mary was created: that of the penitent prostitute.

This Mary Magdalene was the tool of a conspiracy to degrade and demean women and to bury the “truth” of her leadership in early Christianity once and for all.

Failing theory
The theory fails on a couple of levels. First, there’s no evidence to support it. There were certainly other interpretations of Jesus aside from the orthodox, apostolic experience and witness to him. We generally call these “heresies.” Mary Magdalene was used, in minor ways, by some of these groups to embody their teachings, but these groups’ writings date from at least two centuries after the life of Jesus. The Mary-Peter competition is a myth and a misuse of these writings.

The image of Mary Magdalene as repentant sinner certainly is a medieval development, but it is illogical conflation of Mary with other figures in the Gospels.

‘Intriguing figure’
Brown pulled much of his theory from writings of the Gnostics who were early Christian sects that existed between the second and the fourth century. They were noted for their mixture of Christian belief and pagan philosophy. While Gnostic writers were — or perhaps weren’t — writing about Mary Magdalene, orthodox Christian writers had a few things to say as well during those early centuries of Christianity.

Story continued on next page
In Focus: ‘The Da Vinci Code’

She didn’t dominate the scene, but a few thinkers found her an intriguing figure, helpful in understanding the nature of faith and redemption. She’s represented in art from the period as well, most often in her role as “myrrhophore”—one of the women bringing oils and spicce to Jesus’ tomb.

Many Church Fathers had no problem identifying her in quite exalted terms: “Apostle to the Apostles” and “Equal-to-the-Apostles.”

**Church Fathers**

There’s a good reason people still read the writings of these early Church Fathers. They were dealing honestly and tenaciously with the most fundamental aspects of Christian faith, and they were trying to make them understandable to a world that, while skeptical, was deeply in need of Christ.

These early Christian writers viewed the literal truth of Scripture as a starting point. From that factual level, they routinely set off into this richness step ordinary men and women. As they live and move in Jesus’ shadow, listening and waiting in a garden evoked another image: that of the great love poem in the Song of Songs. The third-century Christian writer Hippolytus made a great deal of this in his own commentary on the Old Testament book. He brings in not only Mary Magdalene but also the other women reported at the tomb in the various Gospels. The female image, rooted in specific figures, becomes more generally symbolic, with Mary Magdalene as one of them, echoes the deep desire of the bride in the Old Testament book, her desire for her beloved, as they seek Jesus at the tomb.

In this early period of Christian reflection, theological and spiritual writers worked in a relatively simple garden. Scripture was their primary source. The importance for Christians was derived completely from that. She was historically significant because she was the first to see the empty tomb and the Risen Christ.

**Her beloved**

The image of a woman grieving and waiting in a garden evokes another image: that of the great love poem in the Song of Songs. The third-century Christian writer Hippolytus made a great deal of this in his own commentary on the Old Testament book. He brings in not only Mary Magdalene but also the other women reported at the tomb in the various Gospels. The female image, rooted in specific figures, becomes more generally symbolic, with Mary Magdalene as one of them, echoes the deep desire of the bride in the Old Testament book, her desire for her beloved, as they seek Jesus at the tomb.

And so, for some, Mary Magdalene became a sort of New Eve. For example, St. Cyril of Alexandria said that because of Mary Magdalene’s witness at the empty tomb, all women were forgiven of Eve’s sin. St. Augustine, St. Gregory the Great, St. Ambrose and St. Gregory of Nyssa also made the connection.

**Eclectic patroness**

Mary Magdalene is the patron of contemplatives, convents, pharmacists, glove makers, hairdressers, penitent sinners, perfumers, sexual temptation and women.

**Women and the Church**

“The Da Vinci Code” suggests that until Christianity came, women were worshipped and revered. Christianity introduced patriarchy and women’s lot changed forever.

What Dan Brown picks up on is the idea that in ancient times the “sacred feminine” was widely revered, and that woman’s mysterious relationship with nature was the power center of spirituality.

In the late 19th century, some researchers hypothesized and promoted an ancient era of reverencing a “Mother Goddess.” The conclusions were rooted in interpretations of archaeological finds like pregnant female figures and cave openings. In recent years, the ambiguous nature of these artifacts, the discovery of weapons and indications of traditional gender-based division of labor in many of these same sites have led to the conclusion that there is no evidence to suggest that such an era existed.

**Don’t forget about Mary**

As to claims that the Catholic Church has repressed women’s spirituality, let’s be realistic here. If you know even a little bit about Christian history, you know that there are many female saints.

And finally, we might want to consider one important figure that “The Da Vinci Code” studiously ignores: Mary, the mother of Jesus.

When you consider the Blessed Virgin Mary’s importance in Catholic spirituality, and you then consider that some Christians in other denominations criticize Catholicism for putting too much emphasis on Mary, you see how far off “The Da Vinci Code” is on this score.

Of course, Brown ignores Mary and the feminine spirituality as to claims that the Catholic Church has repressed women’s spirituality, let’s be realistic here. If you know even a little bit about Christian history, you know that there are many female saints.

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Of course, Brown ignores Mary and the feminine spirituality as to claims that the Catholic Church has repressed women’s spirituality, let’s be realistic here. If you know even a little bit about Christian history, you know that there are many female saints.

And finally, we might want to consider one important figure that “The Da Vinci Code” studiously ignores: Mary, the mother of Jesus.
This statue depicts Mary studying the Word, which is her son Jesus. Xavier Hochenleitner is the artist.

Our Lady of the library

BY LAUREN CAGGIANO

DAYTON, Ohio — To most, the seventh floor of the University of Dayton’s Roesch Library is represented by just another button on the elevator. However, the seventh floor is certainly different for it houses a wealth of priceless books and artifacts devoted to the Blessed Virgin Mary.

The University of Dayton (UD), a private, Catholic Marianist school, located in Dayton, Ohio, is the home to The Marian Library. The Marian Library has a rich history. It was in the summer of 1943 that Father John A. Elbert, SM, the president of the university at the time, was inspired to establish this library. The Marianists wanted to establish something “that would be living and active, a contribution to the mission both of the University of Dayton and the Society of Mary.” Father Elbert reasoned that a library solely committed to the study of the Virgin Mary would be appropriate.

Father Lawrence Monheim was appointed as director of the library. He eagerly set out on his project to collect as many books as possible on the topic of Mary. On Oct. 23, 1943, The Marian Library formally opened, Father Elbert presented the library’s first book, his own work “Devotion to Mary in the Twentieth Century.” Sixty-three years later, The Marian Library holds over 100,000 books and pamphlets in about 50 languages, dating from the 15th century to the present.

Today, The Marian Library is recognized as the “world’s largest and most comprehensive collection of printed materials on Mary.” The Marian Library has a two-fold purpose: “to further study and research on Mary and to promote well-founded devotion to Mary.” To further its mission, the library boasts an extensive collection of books, pamphlets, newspaper and magazine clippings, postcards, statues, medals and other Marian art.

The library’s art gallery is quite a cornucopia of treasures. Exhibits of Marian art attract visitors year-round. Traveling exhibits as well as permanent ones are on display in the library. Artists inspired by the Blessed Virgin have submitted works in all media: collage, watercolor, sculpture, woodcarving, etc. The artifacts are from around the world, so Mary is depicted in cultural and ethnic variety.

Sister Jean Frisk, Art & Special Projects, comments on the diversity of art in the gallery. “We have everything from plastic to porcelain,” she says. Sister’s pride in her work and the library itself is evident by her enthusiasm as she leads a tour through the collection. “There is everything Marian you could possibly think of here,” she comments.

A few works of art really stood out as powerful representations of the Blessed Mother.

A plaster statue entitled “Our Lady of the Marian Library” by artist Xavier Hochenleitner was a particularly interesting piece. The statue portrayed Mary seated with a book. “The book stands for the Bible and Jesus as the Word. She studies him as the Word,” Sister Jean explains. “Our Lady of Mother. It is such artifacts as this that make the library’s collection so rich in diversity. Visitors are surprised and amazed at one of the library’s favorite treasures: a collection of “crèches.” Nativity scenes from all around the world. The library houses 1,300 crèches, each with unique settings and made from different materials.

A nativity on display by the elevator was created in “raku,” a form of Japanese pottery. A nativity in gold with unique settings and made from different materials was particularly striking. Notably, a bronze statue valued by the artist at $18,000 was donated to the collection. A “Black Madonna with Child” is a real jewel. The Western world, Mary is traditionally portrayed as Caucasian. Especially unusual is her representation as a pregnant Mary. It is such artifacts as this that make the library’s collection so rich in diversity. Visitors are surprised and amazed at one of the library’s favorite treasures: a collection of “crèches.” Nativity scenes from all around the world. The library houses 1,300 crèches, each with unique settings and made from different materials. A nativity on display by the elevator was created in “raku,” a form of Japanese pottery. A nativity in gold with unique settings and made from different materials was particularly striking. Notably, a bronze statue valued by the artist at $18,000 was donated to the collection. A “Black Madonna with Child” is a real jewel. The Western world, Mary is traditionally portrayed as Caucasian. Especially unusual is her representation as a pregnant Mary.

Our Lady of Daytom

This work, by John Solowianiuk, is a carved icon, is a symbolic devotional piece made out of wood. Dayton, as the location of the Dayton Peace Accords in 1995, played a role in the Bosnian peace efforts. Behind Mary’s image are missiles and images of darkness and evil. However, the work also has a comforting feeling, for Mary is also portrayed as a shelter, a place of peace. The child Jesus in her arms holds a dove, another symbol of the hope for peace.

“Mother of God of Chernobyl,” also by John Solowianiuk, is another tribute to a historical event: the nuclear power plant accident of 1986. Mary is presented as the compassionate mother in the midst of tragedy.

Furthermore, the library houses “at least 1,000 statues of Mary, many representing Marian shrines. Books, statues and other artifacts are often collected by the Marianist Brothers,” Sister Jean said. The statues are just as diverse as the paintings. A Thai statue in gold was particularly striking. Notably, a bronze statue valued by the artist at $18,000 was donated to the collection. A “Black Madonna with Child” is a real jewel. The Western world, Mary is traditionally portrayed as Caucasian. Especially unusual is her representation as a pregnant Mary.

For more information, visit The Marian Library Web site at udayton.edu/mary. The Web site provides information on the work of The Marian Library/International Marian Research Institute, its varied programs and its devotion to Mary. The Marian Library is open Monday through Friday from 8:30 a.m. to 4:30 p.m. and Saturday and Sunday by appointment.
School history of St. Anthony dePadua

BY JEANETTE MCKEW

On May 3, 1949, ground was broken for the construction of a combination school and temporary church. The new school building housed four classrooms in what is presently the eastern half of the school building. The school opened during the fall of 1950, with 96 students enrolled in grades one through three.

Growing enrollment in the ‘80s demanded more space; therefore six new classrooms were added to the north side of the building. Beginning in 1993, a long range plan for renovating the school was put into place. At that time, many new rooms were added to the building. What originated as four classrooms has grown to include 18 classrooms for grades K-8 and art, music, computer and Spanish classrooms. An enrollment that started out at 96 students has now expanded to approximately 440.

Principal Martha Lewallen and assistant principal Donna Hemmerlein head a dedicated faculty and staff who help students grow in God’s love and achieve academic excellence. The spiritual atmosphere within St. Anthony’s School is designed to build upon the foundation laid by parents who encourage their families to pray and worship together.

Respect for self and for others is a central part of the school day. This respect is extended through Christian service and outreach. Students annually prepare at least 18 food baskets for the needy of our community, have donated over 500 blankets to help keep people warm during the long winter months, made available over 800 prayer blankets to show care and concern for the sick, donate money to various organizations within our community and beyond, and personal items have been distributed to the needy. In addition, the list of outreach efforts by each class is far reaching.

A variety of extracurricular activities are available for students including student council, St. Theresa Club, children’s choir, bell choir, Girl and Boy Scouts, Lego League, football, basketball for both boys and girls and volleyball.

ST. ANTHONY DE PADUA is located in South Bend. The school has 450 students in grades kindergarten through eight. Martha Lewallen is the principal. Additional information is available on the Web site at myschoolonline.com/IN/stanthonydepadua, sbdstanthony@yahoo.com or by calling the school at (574) 233-7169.

Sixth grade top ten reasons why mothers are important

10. Mom puts a smile on my face.
9. Mom helps me with my homework.
8. Mom spoils me by buying me stuff.
7. Mom gets me everywhere I need to go on time.
6. Mom teaches me valuable lessons.
5. Mom is there when I need her.
4. Mom understands me.
3. Mom cooks for me.
2. Mom cares about me.
1. Mom loves me.

Mother

Johanna Gallagher

I love my mom, I love her so. She gives me hugs and kisses when I am low. She treats me like her baby bear. She is always nice and fair.

My mom is so very cool, but when I don’t clean my room we are in a dual.

My mom helps me with homework and other things. I like the love that she brings.

My mom holds me tight, she loves me with all her might.

She...

By Laura Delou

spoils me rotten.
has a great sense of humor.
helps me when I need it.
knows how to settle fights between me and my brother.
takes time off her daily schedule when I am sick to take care of me.
sends me to a Catholic school.
cooks the best meals ever, especially for me.
tucks me into bed every night.
gives me the best advice ever.
tells me what is really bad in order to protect me.
lets me have a lot of sweets after eating my food.
plays games with me when I am bored.
teaches me everything I know.
tells me great stories.
always encourages and comforts me.
She is wonderful, fantastic, amazing, tremendous and outstanding!
She is my mother.

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FORT WAYNE — “By virtue of our gender, each (woman) is intended to be ‘mother.’ Just as our bodies have been created with the capacity to bear physical life, our souls have been especially created by God to bring spiritual life to the world.” — Johnnette Benkovic.

Women of the Catholic faith have a rich tradition of spirit-filled female role models to follow with historic documentation on the lives and service of these holy women, from the Blessed Mother to modern day Mother Theresa. But in the fast-paced world of the 21st century many women seek a path of service and faith that is very difficult to find.

A new program recently initiated at St. Joseph-Hessen Cassel Parish may be one important roadmap for the women of the diocese. Beginning in February, the “Women of Grace Foundational Study Series” was offered by facilitator Ginny Kohrman. This eight-week series invites women of all ages, races and occupations to gather for two hours each week to explore the powerful influence God calls women to in their homes, churches and in the world.

Women of the group read from “Full of Grace: Women and the Abundant Life,” written by Johnnette Benkovic, the creator of the program, in addition to passages from Scripture, the Catechism of the Catholic Church and encyclicals of the most recent popes. An accompanying study guide provides lessons and reflection questions for each text read. Our Lady of Guadalupe is the patron of the program.

Each session consists of an introductory prayer, a weekly theme and grace, questions, text on knowing the faith, a vocabulary word with definition and a personal mediation written by one of several guest authors. Two holy women are studied each week offering virtuous characteristics the participants can emulate. Two holy women are studied each week offering virtuous characteristics the participants can emulate. Two holy women are studied each week offering virtuous characteristics the participants can emulate.

Ginny Kohrman, of the Office of Spiritual Development, first heard Benkovic speak during a conference in Chicago in spring of 2005, when she says, the “Women of Grace” program was just being developed. By early fall Kohrman once again participated in a conference offered by Benkovic and after much prayer felt led to consider the program in this diocese. “I showed it to Bishop D’Arcy and he okayed it saying we had a need for women’s spiritual development,” says Kohrman. She brought it to her home parish as a pilot program with Father Ed Erpelding on board as spiritual director.

Thirteen women signed up and currently meet weekly for discussion and prayer. “We have women of child bearing age, ones with young adult or grown children, singles and grandmas. We have occupations from nursing to stay-at-home moms,” says Kohrman. “One young mom brings her two-month-old daughter to the group. We call her the ‘littlest woman of grace.’”

These women have committed to working independently five days each week on the lessons in the study guide. Kohrman says each lesson takes about 30 minutes to complete. They then gather on Saturday for the first hour of each session to reflect and share what the week’s lesson meant to each of them. The discussion takes them to a deeper understanding of the Catholic faith as well as affirming their role as women of faith in daily life. Following a snack break, the second hour includes a lesson from the DVD and the next week’s assignment. The series weaves the sacramental life into its weekly themes including Eucharist and reconciliation.

The dynamics of the group intrigue her as she finds the younger women listening to the older women. “They learn from their wisdom,” she says.

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Expanding vocabulary: Teacher works to get kids to talk and understand

BY JENNIFER OCHSTEIN

SOUTH BEND — It almost seems like teachers are fighting a losing battle.

Take, for instance, this statistic: in 1945, the number of words in the average elementary school student’s oral vocabulary was 10,000. Today, it’s 2,500 words.

That’s what teachers in today’s schools are up against, according to Donna VanderWeide, who recently facilitated a professional development program in South Bend for teachers in 19 Catholic elementary schools.

VanderWeide has worked in private and public schools and has trained teachers and administrators across the country. She’s written several curriculum guides and children’s books.

Her recent program in South Bend was called, “Reading and Comprehension: Thinking Outside the Box.”

VanderWeide attributed the drop in the number of words in a modern child’s vocabulary, in part, to television, video games, modern child’s vocabulary, in kindergarten predicts reading success in fourth and eighth grades, she said.

If all that weren’t bad enough, poverty also effects language, she said, and by 2020, 37 percent of kids in the U.S. are expected to be living in poverty.

But it seems there’s a solution: “We need to get kids talking outside,” said VanderWeide, because parents are often afraid to let them do that alone.

That means they’re unable to use their words to negotiate and are less and less likely to negotiate, she said. Students in previous generations played games with their friends outside, making up their own rules. If those rules were broken, children negotiated among themselves on how to deal with and solve the situation without adult interference.

Now kids often play at structure sports leagues, in which the rules are already set.

“They’re reading less, which directly effects the number of words they can use, she explained. And the television is no help. In fact, TV is dumbing down — as if that’s a surprise.

The vocabulary spoken on television is down now to the third grade level, VanderWeide said.

All of this seems to spell trouble when you consider that the size of a child’s oral vocabulary in kindergarten predicts reading success in fourth and eighth grades, she said.

And, “they’re not playing outside,” said VanderWeide, because parents are often afraid to let them do that alone.

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If all that weren’t bad enough, poverty also effects language, she said, and by 2020, 37 percent of kids in the U.S. are expected to be living in poverty.

But it seems there’s a solution: “We need to get kids talking more and understanding more,” VanderWeide said.

VanderWeide provided teachers with resources that may help overcome these barriers.

And, it seems, children learn best by cooperative learning, teaching others and immediately using the information they’ve just been taught. Studies suggest that under that model that children retain 90 percent of what they use, VanderWeide explained. And students only have an attention span similar to their age plus two.

So, a seven-year-old has an attention span of seven minutes plus two. That plays a part in why students only retain five percent of the information they are taught during lectures.

VanderWeide explained to teachers that the things kids learn need to have meaning for them. Meaning and attention drives attention, which drives learning, she said. And that needs to be attached to the things kids are reading.

“The brain isn’t a sponge, it’s a sieve,” VanderWeide said.

The things the brain deems unimportant are put in the trash, but those things it deems important, she said, are processed into short-term memory.

Once a child practices and reviews many times, the information he learns will be added to his long-term memory.

She suggested, in terms of reading, activities like “accountable book talks.” These hold students accountable for retelling the story and independently read and compare two books by the same author and more.

She also suggested teachers start conversations about the books the kids are reading to get them talking and using their words. VanderWeide encouraged teachers to get kids to talk to each other and to the entire class about the books they’re reading in school and out of school.

When they can talk well about books, they also begin to think well about them.

is rich with traditional prayers, such as the Magnificat.

Cheri Berris, a recent convert to the Catholic faith, decided to start the program in an effort to gain a “deeper intimacy with God.”

“The program is very rich and beautifully presented. Each of us brings our own perspective and we encourage each other with faith sharing,” says Berris. She feels she gains much from the readings and discussions and adds, “I’ve learned we were created feminine and I don’t want to miss one little bit of my vocation.”

Kathy Hartman finds the program has helped her focus on the love of Christ. “We are all searching for a deeper meaning to our faith,” says Hartman. “I am excited that as women we can be great examples of faith.”

As the group’s spiritual director, Father Epelting bought the workbook and participates fully in discussions in an effort to further his understanding of women in the church. “If it’s going to help women, it’ll help me. I always say I got half my genes from a woman — my mother,” says Father Epelting. He enjoys his participation in the series and encourages the powerful nurturing nature in women. “The dignity of women points to Christ and to the church,” he says.

Kohrman is encouraged by the response to the program and feels it has been good for her own spiritual journey. “I ask myself what I bring to others in my daily life as a woman. I use it in all aspects of the work I do. Part of my role is to affirm what is good in others.” She believes the program might be an inspiring series for all women including those who have recently come into the church and as a follow up program for those who have participated in Christ Renews His Parish retreats. Her hope is that other parishes in the diocese will develop groups for their own women of grace.

For more information about the “Women of Grace” program and how to start one at your parish contact Ginny Kohrman at the office of Spiritual Development at (260) 422-4611 or e-mail gkohrman@fw.diocesefwsb.org

Donna VanderWeide talks to teachers in South Bend from 19 Catholic elementary schools about student vocabulary and reading.

“Women of Grace” program and how to start one at your parish contact Ginny Kohrman at the office of Spiritual Development at (260) 422-4611 or e-mail gkohrman@fw.diocesefwsb.org

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EDITORIAL

Traditional family attacked from many fronts

Mother’s Day is always a wonderful time to contemplate the beautiful institution of marriage and the miracle of procreation. On this Mother’s Day, we can look around in our parish churches and see a wide variety of families, ranging from elderly couples who have been together for half a century, to families with children still at home, to newlyweds just beginning their life together.

Unfortunately, we also can look around in our society and see many individuals and groups trying to change the meaning of marriage, parenthood and family in bizarre ways that previous generations would have found as disconcerting as their predecessors found the practice of divorce. We must, of course, treat all humans with respect and dignity, even when we disagree with their moral and social values.

We bring up these points on Mother’s Day not to put a damper on the day, but to remind our readers that we live in a world in which the practice of divorce is suffering. We cannot sit idly by. Today’s Catholic editorial board — Tim Johnson, Vince LaBarbera and Msgr. J. William Lester — former bishops of the Diocese of Fort Wayne-Bloomington, Indiana, offers support for the amendment: “The institution of marriage is suffering. We cannot sit idly by.”

Closely related to this practice is the disturbing trend in which singles who have themselves artificially inseminated so they can have children without the inconvenience of a man in their lives. Not only does this demean the sacredness of marriage and procreation, it also sends the erroneous message that fathers are unnecessary.

Another threat to marriage and the family is the push to allow so-called same-sex “marriage.” Already one state issues marriage licenses to same-sex couples, and activists have initiated lawsuits in several other states to achieve the same goal. This situation is so serious that the United States bishops have joined with other religious groups in supporting a constitutional amendment to preserve marriage as the union between one woman and one man, which the U.S. Senate is scheduled to discuss next month.

As Cardinal Justin Rigali of Philadelphia noted during a telephone conference to promote support for the amendment: “The institution of marriage is suffering. We cannot sit idly by.”

Yet, in some public schools and in some public discourse, all of the above distortions of parenthood and marriage are depicted simply as an alternative way of being “family” that should be accepted by a tolerant society.

On these points on Mother’s Day not to put a damper on a cheerful, celebratory day, but as a reminder on this family day that we cannot be complacent about the family values we cherish and embrace, nor can we condone or tolerate those who want to change the meaning of the family.

We must, of course, treat all humans with respect and dignity, even those who promote these attacks on the family. At the same time, it is essential for us to be strong and forthright in denouncing and resisting all these efforts to demean and debase the family, which is the very cornerstone of civilization.

 Spiritual mothers

On Mother’s Day, it is natural for us to honor our grandmother mothers, and we think it’s also appropriate on Mother’s Day to honor women who may not be birth mothers or adoptive mothers or foster moms, but are spiritual mothers.

We can identify the spiritual mothers in our lives if we just look around, for they “mother” by using their feminine gifts to “mother” babies.

As Cardinal Rigali noted, “We must pray for our mothers.”

Spiritual mothers might be the women religious who teach our children or pray for us when we are troubled. They might be single friends who share their wisdom and compassion and offer a shoulder to lean on. They might be elderly neighbors who bring cookies when someone is sick. They might be the volunteers who tutor our children or lead their scout troops.

Spiritual mothers might be the family friends who are happy to babysit when we have an emergency. They might be the parish nurses who are always available to give us a ride to the doctor’s office.

So, this Mother’s Day let us honor and thank all mothers, including the spiritual mothers who grace our lives in so many ways.


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 46891-1169 or e-mail to: editor@twdiocesefw.org

COMMENARY

The rosary works wonders

By Father William Peil

T he year was 1571. The day was Oct. 7. The place was Rome, Italy. Pope Pius V was conducting a meeting with some of his cardinals. The whole city was praying the rosary, asking the Mother of God to save the city from the Turks who had just given a talk for the radio station.

The bishop had a good point. As the boys are looking over and over, it’s like beautiful music behind the story of Jesus and Mary, and looking over and over, we learn the luminous mysteries, or like a movie we go to with the music in the background rising and falling as the action moves along. And more and more we understand the Scriptures as our Lord wants, and ask the apostles, especially if occasionally we read again the account of those “mysteries” in the Scriptures from which they come.

Praying the rosary daily may be a fine idea, especially during the month of May dedicated to Jesus’ mother. Even if it’s never been a part of one’s daily routine before, it wouldn’t hurt, too, to learn the luminous mysteries, reserved for Thursdays.

Maybe we need to get up earlier, and over and over, it’s like beautiful music behind the story of Jesus and Mary, and looking over and over, we learn the luminous mysteries, reserved for Thursdays.

Father William Peil is a retired priest from the Gary Diocese who now lives in Fort Wayne.

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Praying the rosary, reading the Bible go hand in hand

Praying the rosary is a devotional practice that dates back to the Middle Ages. It is a distinctly Catholic form of spiritual practice not found in any of the Protestant denominations.

Reading the Bible, on the other hand, has been a long-standing form of Protestant piety. Until the 1600s, Catholics were discouraged from reading the Scriptures. Since Vatican II, however, the church has embraced Bible reading as yet another way for Catholics to pursue their faith.

For some time now, I have wondered how many Catholics participate in each of these practices, how many participate in both, and how many participate in neither one. I also have wondered if different types of Catholics participate in each one, or if the same types of Catholics embrace both. Do women pray the rosary or read the Bible more than men? Do older Catholics do these things more than younger ones? Do regular parishioners participate in one, the other, or both, more than people who attend less often? Are registered parishioners any more regular in their Bible reading than people who attend less often?

Jesus is the vine, we are the branches

The Gospel presents us with a wonderfully consoling fact. If we truly love the Lord, if we are disciples literally, then the very life of Christ is in us, enlightened by the light of Christ, we need not fear anything. We can anticipate eternal life. It is a message repeated in the lovely passage from First John, read as the second lesson.

Part of the divine plan for redemption in Christ is how we approach the Lord, and how we live with the Lord. The church is very frank this weekend in giving us these details. It is more than a question of good intentions or personal conviction. Christ lives in the church, and we must spiritually incorporate ourselves into the church to be joined into the vine that is the Lord.

Paul had indeed been converted. But, he saw being part of the church as critical. Thus he sought admission into the Jerusalem community. A secondary lesson in evangelization is in Acts. Barnabas almost never went to Mass, only 6 percent say the rosary and only 3 percent read the Bible at least once a week.

Registered parishioners also are

<table>
<thead>
<tr>
<th>Registration</th>
<th>Weekly Mass</th>
<th>Bible Reading</th>
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<tbody>
<tr>
<td>Almost never</td>
<td>10%</td>
<td>21%</td>
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<tr>
<td>Never or almost never</td>
<td>21%</td>
<td>37%</td>
</tr>
<tr>
<td>Once or twice a month</td>
<td>43%</td>
<td>31%</td>
</tr>
<tr>
<td>At least once a week</td>
<td>33%</td>
<td>34%</td>
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The answer is weekly Mass-goers, 37 percent of whom pray the rosary and read the Bible at least weekly. As Mass attendance declines, so does participation in both practices. For example, among Catholics who have never or almost never gone to Mass, only 6 percent say the rosary and only 3 percent read the Bible at least once a week.

The fact for the past weekends, this passage is moving and compelling in its deepening. As Acts says in this reading, the church in Palestine was growing and its faith was deepening.

Also once more, the First Epistle of John supplies the second reading. As was the case in the readings for the past weekends, this passage is moving and compelling in its eloquence. It refers to its readers as “little children.” This form of address in itself is highly expressive. Believers, as all humans, are vulnerable. They are weak. They are limited. Yet, in a most special way, true believers are God’s children. If they are without sin, God will protect them from peril.

St. John’s glorious Gospel provides the last reading. Last weekend, the Lord gave us the beautiful image of the Good Shepherd. He is our leader. He guides us away from danger.

This weekend, the image is no less telling and descriptive. Jesus is the vine. We believe the branches. This image was as immediate in its message to the first hearers of these words as was the story of the Good Shepherd. The society in which Jesus lived was agrarian. Viticulture was well known. Everyone knew about vines, and everyone knew what vine growers did for a living.

In last weekend’s Gospel, Jesus appeared as our guide and protector. In this weekend’s reading, the link between believers and Jesus is revealed. His life is within believers. Without Christ, they can accomplish nothing. In Christ, they can live forever.
**With apparitions, Christ lies in the fullness of God's revelation**


An apparition is an appearance, a phenomenon, an unusual or unexpected sight, a ghostly figure. Father Louis Bouyer says an apparition may be a manifestation of God, angels or the dead, whether saint or not, appearing under a form that surprises the senses. J. Giens says an authentic apparition is not a purely subjective experience. Rather it results from a real objective intervention of a higher power that enables the beneficiary to make true contact with the being that appears and makes itself known.

The first thing to look at in an alleged apparition is the message. Is it in sync with the word of God in the Bible and the authoritative teaching of the church? For example, the Blessed Mother or the Sacred Heart are not going to appear to someone in the street saying something contrary to what God has revealed. God the Father, Jesus, the Holy Spirit, the angel Gabriel, the Blessed Mother are all on the same track. Thus J. Giens mentions if the message of an apparition is at variance with a revealed doctrine or the teaching of the church, that is a clear sign of nonauthenticity, or conscious or unconscious falsification.

This is how he looks for the person receiving the apparition. Is this person credible and psychologically healthy, or someone often subject to hallucinations? It seems that a young and innocent person, like Bernadette and the three children of Fatima, would not need a conversed, like Juan Diego, would be less likely to invent or fake an apparition.

It is the position of the official church to determine if an alleged apparition meets the guarantees of authenticity. The church says certain apparitions are credible or worthy of belief, but she does not force anyone to believe a particular alleged apparition or private revelation. Sometimes the church allows a feast day of the acceptable apparition, such as Our Lady of Guadalupe, Our Lady of Lourdes, Our Lady of Fatima, the Sacred Heart of Jesus. Sometimes the church beatifies or canonizes as a saint the person who experienced the apparition, such as St. Bernadette, St. Margaret Mary Alacoque, and more recently Juan Diego, Francisco and Jacinta. Pope John Paul II showed the acceptability of certain apparitions by visiting the Basilica of Guadalupe in Mexico in 1979 and the shrine at Fatima in Portugal in 1982.

In dealing with apparitions or private revelations, we should remember that in Christ lies the fullness of God's revelation. Jesus is the new Moses. We can't get any more God than God. We have no need of any further public revelation. Throughout history we continue to delve deeper and deeper into the fullness of revelation given us by Christ so we continue to grow in our understanding and appreciation of our faith.

The new catechism from Rome says that, throughout the ages, the church has been private revelations, some of which have been recognized by the authority of the church. They may be true, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive revelation, but to help live more fully by it in a certain period of history.

We see examples of how certain apparitions fit in with the teaching of the church. At Lourdes in France, the Blessed Mother said “Pray to God for sinners,” and reiterated the dogma of the Immaculate Conception. At Fatima in Portugal, the Blessed Mother called for prayer and penance and called herself Our Lady of the Rosary. At Guadalupe in Mexico, the Blessed Mother made the Miraculous Medal, the Mother of God, and from this apparition came the greatest mass conversion ever experienced by the Catholic Church in history.

Pope John Paul II said that the church has always taught and continues to proclaim that God's revelation was complete in Jesus Christ, who is the fullness of revelation, and that no new public revelation is to be expected before the glorious manifestation of Our Lord. The church evaluates and judges, however, the criterion of conformity with that single public revelation.

Today's Catholic welcomes questions from readers to pose to Father Richard Hire, Father Michael Heintz, Father Mark Gartner and the Office of Worship. Please e-mail your questions to editor@twodiocese.org or mail them to Today's Catholic, That's A Good Question, P.O. Box 1169, Fort Wayne, IN 46856. Include your name, city and an e-mail address or phone number so we can contact you if necessary. Anonymity will be preserved upon request.

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**Mother as a human being**

We mothers can be so efficient. We can do laundry, clean a dirty kitchen and calm bickering siblings in between having George's best friend over into our babies’ mouths. Once, just for fun, I wrote down everything I did during a one-hour period one morning. The list took up two pages. I often get wrapped up with juggling tasks, with accomplishing, with doing. I know I am efficient. Most mothers are. But I am here to tell you that is not always the best thing to be.

Once, one of my sons, in the fifth grade at the time, invented a new game. He spent hours devising rules, cutting out game pieces and playing the pieces to toothpicks (It was a very involved game). The object, if I remember, was conquering the world, which wasn’t a bad goal considering he was just 10. At any rate, I was busy the morning he finished the game. I was doing laundry, cleaning up baby spit-up, changing diapers, sweeping the carpet and tending to a dirty kitchen. You know, I was being efficient. I was “doing.”

When my son finished creating the game he immediately wanted to play. I admired the game from the stairway, my arms full of miscellaneous objects I was putting away, and I promised to play “in a bit.” I had, in my mind, a “to-do” list that I needed to do, and I was on a roll. I would play later. He could show his sister now. Why wouldn't they come to me? What was so important?

I finished pouring liquid detergent into the sink, unfolded a couple more towels, grabbed some garbage bags, which I needed in the kitchen, took the baby from the swing and changed the diapers. In the family room five kids were standing, staring at the sliding glass door. “You missed it!” said Michael, visibly disappointed. “Missed what?” I asked, peering out the window. “Two deer,” he continued. “A buck and a doe, in our backyard.

If we had lived on a farm or other rural area, that might not be such a big deal, but we live in a subdivision with a smaller yard that is fenced in on two sides. “Really? Deer?!” I exclaimed, coming closer to look. “It’s too late, Mom,” Michael said, “They’re gone.” The kids turned away. Earning those deer standing there, alone. That was the second moment that I lost because I was being efficient. It’s true. My kids won’t be scarred forever on account of these two incidents. But you can bet that those events taught me something. I learned that no work I am doing is so vital that it can’t be put aside for just a moment, if something important comes along.

My children should not expect me to come running at the drop of a hat, but nor should I be so busy that I can’t take advantage of a moment that spontaneously arises.

The Martha-Mary dilemma presents itself every day, and mothers need to quickly discern to make the right choice. There is a good reason God calls us human beings “and not human ‘doings.’” From now on I expect to “be” a little more. And I don’t mean efficient.

**That’s A Good Question**

Our Lady of Fatima, the Sacred Heart of Jesus. Sometimes the church beatifies or canonizes as a saint the person who experienced the apparition, such as St. Bernadette, St. Margaret Mary Alacoque, and more recently Juan Diego, Francisco and Jacinta. Pope John Paul II showed the acceptability of certain apparitions by visiting the Basilica of Guadalupe in Mexico in 1979 and the shrine at Fatima in Portugal in 1982.

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**EVERYDAY CATHOLIC**

**THESA T. THOMAS**

**Scripture Search**

By Patricia Kasten

**Gospel for May 14, 2006**

**John 15:1-8**

Following is a word search based on the Gospel reading for the Fifth Sunday of Easter. *Cycle B: a lesson for the branches.* The words can be found in all directions in the puzzle.

- I AM
- TRUE VINE
- EVERY BRANCH
- BEHIND ME
- BRANCHES
- FIRE YOU
- BURNED
- WHATEVER
- DONE FOR YOU
- DISCIPLINED

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**ETERNAL VINE**

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

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**DAVIDSON**

**CONTINUED FROM PAGE 17**

more involved in both practices than Catholics who do not belong to a parish. Twenty-six percent of parishioners pray the rosary at least weekly, compared to only 16 percent of non-parishioners. Twenty-seven percent of parishioners read the Bible once a week or more, but only 15 percent of non-parishioners do.

Members of the pre-Vatican II generation (born in or before 1950) are more likely than younger Catholics to participate in the centuries-old Catholic practice of saying the rosary. Interestingly, it is the very same people — not different types of Catholics — who have embraced the relatively new practice of reading the Bible.

James D. Davidson is professor of sociology at Purdue University in West Lafayette.
Where is Moses buried?

Moses died in the land of Moab and was buried in the ravine opposite Beth-peor, but you shall not cross over.

Deuteronomy then says Moses died in the land of Moab and was buried in the ravine opposite Beth-peor, but no one knows the place of his bural. Moab is an ancient kingdom east of the Dead Sea now in the southwest part of the country of Jordan.

The Moabites were closely related to the Hebrews. Sometimes they were at war with each other and other times they were in alliance over the Israelites.

Mount Nebo, also called Mount Pisgah, lies east of the north end of the Dead Sea now in the country of Jordan. Its highest point is 2,644 feet. Its twin peaks of Siyagha and el-Mukhayyat are both property of the Franciscans.

The peak of Siyagha means “monastery.” G. Grenville says there was already a monastery on this peak in A.D. 384, when the Spanish nun Egeria visited it and was hospitably received by the monks. During the construction of the church, she was shown the place where the angels were said to have buried Moses. What Egeria saw was an asepe with a short nave and an atrium. There was also a baptistery with a font sunk into the floor into which the candidate could descend and then rise again on the opposite side. There was yet a small basin, probably for infant baptism. On the side of the church was a small mosaic cross, serving as a memorial of Moses.

In the sixth century, this church had expanded into a large Byzantine monastery, with side aisles, a clerestory or gallery, a new baptistery, buildings on either side, and a chapel dedicated to the Blessed Virgin Mary as the Mother of God. G. Grenville mentions they have found a mosaic from A.D. 538 in the old baptistery and a mosaic from A.D. 597 in the new baptistery.

In 1933, out of a mass of ruins, the Franciscans recovered a church and other buildings and a small monastery was constructed. D. Simonis describes this complex called the Moses Memorial Church, shown clearly in the photograph, as the place Moses himself would have seen. G. Grenville mentions that a brass plaque here names the principal sites that can often be viewed in good weather, such as Jericho (the lush city of palms where the Israelites would soon arrive), Sodom (the city destroyed by fire), Masada (the mountain fortress), Qumran (the monastery of the Essenes), Hebron (where Abraham and Sarah are buried), Bethlehem (where Jesus was born), Jerusalem (where Jesus was crucified), the Mount of Olives (where Jesus ascended into heaven), Nahal in Samaria (where John the Baptist was imprisoned), and Mount Tabor (where Jesus was transfigured).

Meet The Priest

Father Wilson Corzo

Orödained to the priesthood: Dec. 12, 1998

Associate Pastor, St. Vincent of Paul Parish, Elkhart

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

My primary influences were my family and my vocation-promoting priest.

Why do you like being a priest?

Because I like serving the community and because I am happy.

Do you have a special interest or hobby?

I enjoy traveling.

Do you have pets?

Yes, birds, canaries.

What do you do for relaxation?

I like movies, exercising and reading.

What is your favorite food?

Colombian cuisine

Father Richard Hite

FATHER RICHARD HITE

VATICAN CITY (CNS) — The new pontificate of Pope John Paul II was 26-year papacy, the Catholic Church grew by 45 percent, struggled to replace priests and religious, and experienced a significant “graying” of its hierarchy, according to statistics released recently by the Vatican.

In a sense, the statistics complete a by-the-numbers portrait of Pope John Paul’s pontificate. They cover the period from 1978, the year of his election, through 2004, three months before he died.

The worldwide Catholic population increased by 342 million during that time, from 757 million to just under 1.1 billion.

That sounds huge, but it was actually less than the rate of general population increase. As a result, Catholics as a percent of the total population decreased from about 18 percent in 1978 to about 17.2 percent at the end of 2004.

The country-by-country numbers are more significant than the global totals, confirming the changes in demographic shift to the developing world.

The church in Africa grew in 172 percent under Pope John Paul, increasing from about 12 percent to 17 percent of the African population. By the end of 2004, it represented about 14 percent of Catholic worldwide, compared to 7 percent in 1978.

The number of Catholics in North and South America, where about half the church’s members live, increased about 50 percent, virtually the same as the general population growth rates.

Europe showed signs of stagnation. The Catholic population there increased by 13 million in the first 10 years of Pope John Paul’s papacy, but over the last 16 years declined by more than 650,000. The average growth rate under Pope John Paul was 4.6 percent, the lowest by far for any pontificate.

The number of Catholics in Asia increased nearly 80 percent over the same period. The fact that it added about 2.9 percent of the total Asian population explains why many Vatican officials see the contin-

Honorings:

The forgotten vow

BY KEVIN ANDERSON

MAHKIOTICAL MEDITATIONS TO DELIGHT THE MIND

A

A t the Fall 2005 Rettouville International Conference in Santa Corona, Calif., I was watching the Friday evening keynote speaker, the first of two such events, and he received a standing ovation for his fine talk.

As it often does, my mind began to generate less-than-helpful thoughts, such as: I wonder if they’ll give me a standing ovation tomorrow night when I speak after dinner? While reviewing my notes later that evening, a light bulb went on in my head. What if I start the talk by asking for my standing ovation right at the beginning just to get it out of the way? I did just that, and to my surprise, the 700 or so attendees stood and went wild for me before I’d said or done anything to earn it.

Such unconditional honoring, I told them, is the key to what I call the marriage journey. If we intentionally and unconditionally honor our partner daily — with kind words, affectionate touch and the willingness to listen and forgive — we can experience the best of marriage. We promise to honor and love on the wedding day, but love gets all the songs, the poems, the accolades.

Honorings: The forgotten vow, the tortoise about how the race when the hare of “We’re in love!” pauses for a rest.

After the standing ovation, I asked the 350 couples how slightly to one another with their hands in the prayer position over their hearts. Then I had them repeat what I call a nested medita-

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USF BASEBALL COACH NAMED MCC COACH OF THE YEAR
University of Saint Francis first-year Cougars’ coach Greg Roberts has been named MCC Coach of the Year. Roberts, an assistant coach with the Cougars the previous two seasons, guided USF to 23 wins this season, the second highest total in the 43-year history of the program. USF finished 23-30 in 2006 after a 4-29 season in 2005. It was the most wins since USF won 20 in 2000 during a 20-32-1 season.

Only City Meet remains for CYO track athletes

BY MICHELLE CASTLEMAN

FORT WAYNE — The boys’ and girls’ team from St. John, New Haven ran away with the Catholic Youth Organization (CYO) track meet held at Bishop Luers on April 27.

The girls topped St. Jude (124 points) and St. John, Fort Wayne-Benoit (82 points) by racking up 168 total points. The boys scored 131.5 points. St. John-Benoit won the 1,600-meter run. The final meet of the regular season set a large field of competitors from many schools. St. Jude girls’ squeaked by St. Joseph-St. Elizabeth, 109-105, for first- and second-place wins out of the seven teams represented.

Individual winners for St. Jude were the 4x100 relay team, Lauren Palmer (200) and Leah Ehinger (shot put). The 800 relay team, Jennifer Downey (long jump), Kasey Connelly (high jump), Jennifer Downey (long jump), and Julia Lee (hurdles), took top honors for St. Joseph-St. Elizabeth. St. Charles got first place points from Samantha Eckrich (discus) and St. Therese (Marie Peppler) won the 100-meter dash. Anna Marie Shank was a double winner for St. John-Benoit crossing the finish line first in the mile and half-mile.

In the boys’ competition in the final meet of the regular season at Bishop Luers, St. Jude finished on top by winning four events: the hurdles (Bobby Widner), 1,600 (Luiz Mompere), shot put (Brendan Berghoff) and the discus (Anthony Bobay). St. Charles won the 800 relay, the 100 (Chris Lee), and the high jump (Mike Gabet).

Top place finishers from St. John-Benoit were the 400 relay team members, Deangelo Fincher (400 and long jump), and Courtney Mitchell (200). Andy Brennan got a blue ribbon in the 800 for St. Joseph-St. Elizabeth.

ICCL baseball enters last two weeks of campaign

BY ELMER J. DANCH

SOUTH BEND — The race for the two-division Catholic League championships of the Inter-City Catholic League (ICCL) has narrowed down to the top-two teams in each section as the regular season enters the last two weeks of the campaign.

Although Christ the King, with its unbeaten skin, continues to be the sole leader of the John Bosco Division, the St. Jude Falcons missed an opportunity to keep pace with the Kings.

The Falcons edged Holy Cross, 8-7, when Andy Clark lashed out the winning hit to drive in the tying run in the last frame, but the Falcons could not keep up their winning pace when Holy Family tipped the Falcons, 8-6.

Although weather has hampered the circuit, a number of make-up games will have to be played in the next two weeks.

In one of the longest games, St. Anthony, behind the power hitting Pete Gillis who batted in five runs, swamped St. Matthew, 17-6.

Another batting hero was Pat Gimmer who lined a deep single down the left field line to drive in the winning run for St. Joseph-St. John-Our Lady of Hungary in a 4-3 win over Corpus Christi. In the Martin de Porres Division, Corpus Christi Red nailed down its seventh straight win by beating St. Michael of Plymouth, 5-4, and beat St. Jude Green, 15-4.

In other high scoring games, Holy Family Blue trounced St. Adalbert 12-0 as Mike Howlett pitched a one hitter; Christ the King White overwhelmed St. Adalbert, 14-3, as Jonathon Daniel smashed out four hits, and St. Anthony Maroon clubbed Mishawaka Catholic, 15-14, as Zack Waltz received credit for the win by pitching live innings.

Standings

**Martin de Porres Division**
- Corpus Christi (Red): 7-0
- St. Jude (Green): 5-2
- Holy Family (Blue): 4-2
- Christ the King (White): 3-3
- St. Michael (Plymouth): 5-2
- St. Adalbert: 2-3
- Mishawaka Catholic: 1-5
- St. Thomas (Maroon): 1-4
- St. Anthony (Maroon): 0-4

**John Bosco Division**
- Christ the King: 4-0
- St. Jude: 5-1
- Holy Family: 4-1
- St. Thomas: 4-2
- Holy Cross: 2-4
- St. Anthony: 2-3
- St. Matthew: 1-4
- Corpus Christi: 0-6

**Associate Director of Music**
Vibrant suburban parish of 2600 families, known for excellence in liturgy and music, seeks a full-time associate Director of Music. ADM must work collaboratively with Director and Assistant Director of Liturgy and Music. Responsibilities include assisting Director with 7 Sunday Liturgies, Holy Days, funerals, and weddings; directing children’s choir, assisting Director with bell and adult choirs. Requirements include keyboard, pipe organ, and choral skills, ability to work with other instrumentalists, and a degree in music or equivalent. Salary is commensurate with experience and degree. Please send resume with references to:

**Director of Liturgy and Music**
Saint Pius X Roman Catholic Church
52553 Fir Road • Granger, IN 46530
Phone: 574 272 8462 ext 28 Email: jhoy@stpius.net

**TODAY’S CATHOLIC**
May 14, 2006

**ROYAL FEST**
CASINO & CARNIVAL NIGHTS
Friday, May 19th (5-9pm)
- Silent Auction
- Carnival Activities for all ages: inflatable obstacle course, super slide, bungee run, sea monster maze, games, prizes and much, much more!
- Food: hot dogs, pizza, root beer & red pop floats, etc.
Saturday, May 20th (5-11pm)
- Silent Auction 6pm & 9pm
- Carnival Activities 5-10pm
- Casino Night! 7-11pm (>18 yrs old ID required)
- Texas Hold ‘Em (tournament style), Black jack, dice games, crab races, big wheels, etc.
- Food: pork sanwiches, pizza, pop, margaritas, beer, etc.

At the Monsignor Faber Activities Center
1600 W. State • Fort Wayne • 260-483-8214
Festival Permit # 106998

**Byline**

**Sports**

**BY MICHELLE CASTLEMAN**

**FORT WAYNE — The boys’ and girls’ team from St. John, New Haven ran away with the Catholic Youth Organization (CYO) track meet held at Bishop Luers on April 27. The girls topped St. Jude (124 points) and St. John, Fort Wayne-Benoit (82 points) by racking up 168 total points. The boys scored 131.5 points. St. Jude was a close second with 125.5 and St. John-Benoit came in third place, posting 97 team points. Jude was a close second with 124 points. The girls topped St. Jude (124 points) and St. John, Fort Wayne-Benoit (82 points) by racking up 168 total points. The boys scored 131.5 points. St. Jude was a close second with 125.5 and St. John-Benoit came in third place, posting 97 team points. At Bishop Dwenger, St. John, New Haven, again dominated the field outsourcing St. John-Benoit and St. Vincent in both boys’ and girls’ meets on May 1. St. John-Benoit won a total of seven events including the hurdles, 800, 400 relay, 400, 1600, discus and high jump. Athletes from St. Vincent won the 100 and 4x200 relay. St. John-Benoit won the 200 and long jump events. In the girls’ competition, St. John, New Haven, claimed first place in all but two events. Top honors in the discus throw went to St. Vincent. And St. John-Benoit won the 1,600-meter run. The final meet of the CYO regular season set a large field of competitors from many schools. St. Jude girls’ squeaked by St. Joseph-St. Elizabeth, 109-105, for first- and second-place wins out of the seven teams represented. Individual winners for St. Jude were the 4x100 relay team, Lauren Palmer (200) and Leah Ehinger (shot put). The 800 relay team, Jennifer Downey (long jump), Kasey Connelly (high jump), and Julia Lee (hurdles), took top honors for St. Joseph-St. Elizabeth. St. Charles got first place points from Samantha Eckrich (discus) and St. Therese (Marie Peppler) won the 100-meter dash. Anna Marie Shank was a double winner for St. John-Benoit crossing the finish line first in the mile and half-mile. In the boys’ competition in the final meet of the regular season at Bishop Luers, St. Jude finished on top by winning four events: the hurdles (Bobby Widner), 1,600 (Luiz Mompere), shot put (Brendan Berghoff) and the discus (Anthony Bobay). St. Charles won the 800 relay, the 100 (Chris Lee), and the high jump (Mike Gabet). Top place finishers from St. John-Benoit were the 400 relay team members, Deangelo Fincher (400 and long jump), and Courtney Mitchell (200). Andy Brennan got a blue ribbon in the 800 for St. Joseph-St. Elizabeth.**
Bishop D’Arcy speaks at ND law school

BY ANN CAREY

NOTRE DAME — Bishop John M. D’Arcy was invited to the University of Notre Dame School of Law on April 21 to celebrate Mass, to enjoy lunch with the students and to speak about “The Bishop as Pastor and Teacher.” He came at the invitation of student members of the Thomas More Society, an organization dedicated to integrating the Catholic faith with the practice of law.

The bishop spoke to the students in the school’s courtroom for about 30 minutes, and then opened the floor to questions. The students had asked him to speak about three main topics: the role of bishop, Bishop D’Arcy’s criteria for admitting men to the priesthood and the relationship of a bishop to a Catholic university.

“The Second Vatican Council was a great reforming council for the office of bishop, and that is still continuing,” Bishop D’Arcy said. “In Vatican II we find an attempt to move the bishop away from being a CEO or an administrator, to being a shepherd, a pastor, an evangelist.”

Pope John Paul II was an excellent example of that model, Bishop D’Arcy said.

With the office of bishop comes great responsibility, he continued, for the bishop must render an account of souls before God. The faithful should be attached to their bishop as the church is attached to Jesus, he said, and in turn, the bishop has “tremendous responsibility” to be close to the people. Consequently, the bishop said he does not like to see a frequent turnover of bishops in dioceses.

“I see it as an enormous responsibility: I think God will judge me on it,” Bishop D’Arcy told the law students.

The two most important things a bishop does is determine whom to ordain and whom to send to a parish, he said, noting that “The best thing you ever do for a parish is send them a good priest.”

Bishop D’Arcy said that good candidates for the priesthood are men who would be good spouses and fathers, men who can give of themselves. He said that in his judgment, homosexuals should not be ordained, and he supports the recent instruction from the Congregation for the Doctrine of the Faith dealing with seminary admission. That document directed that men with deep-seated homosexual tendencies or those who have lived a gay lifestyle should not be admitted.

To explain the relationship between a bishop and a Catholic university, Bishop D’Arcy said his philosophy is found in “Ex Corde Ecclesiae” (“From the Heart of the Church,” Pope John Paul II’s 1990 apostolic constitution on Catholic higher education). He read a passage from that document that directs the bishop to promote and assist in the preservation of the Catholic identity of the university through close personal and pastoral relations “characterized by mutual trust, close and constant cooperation” and continuing dialogue.

“It’s been a privilege to be bishop of Notre Dame,” Bishop D’Arcy said, “especially to meet the young people led by God to this place.”

In the question-answer period, a student asked Bishop D’Arcy to describe his relationship with Notre Dame.

“My main responsibility is to preach the Gospel,” he said. “It’s important to recognize the independence of the university and academic freedom. But, if they have academic freedom, I have pastoral freedom. And I cannot refrain from preaching the Gospel and applying the Gospel to particular circumstances.”

Elementary School Principal

Corpus Christi School in South Bend, Indiana seeks a principal who is a practicing Catholic with appropriate credentials for the position to administer enrollment of 441 in Pre-School - 8th grade in all academic and many student enrichment programs.

Deadline for applications is May 31, 2006

Send Resumes to: Father Camillo tirabassi
Corpus Christi Parish
2822 Corpus Christi Drive
South Bend, Indiana 46628

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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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Up close with Barbara Nicolosi, an exclusive interview

BY THERESA THOMAS

NOTRE DAME — Barbara Nicolosi, writer, speaker, blogger, adjunct professor of screenwriting at Azusa Pacific University in Azusa, CA, and executive director of ACT ONE, a nonprofit organization that, according to its Web site, “trains people of faith for careers in mainstream film and television,” spent a few minutes after her April 27th lecture “Why Does God Care About Hollywood? The Role of Entertainment in Human Life” with Theresa Thomas, Today’s Catholic reporter, Nicolosi spoke about her family and ACT ONE, and she questions from Today’s Catholic readers.

TC: Barbara, can you tell me a little about your family background?

Nicolosi: Sure, I grew up one of four girls in Rhode Island. We were a disciplined family, and my parents were both Catholic. We said the rosary. We were all raised appreciating the arts as well. We all had music lessons, and a sentence I heard over and over again in our house was, “A thing of beauty is a joy forever.” I spent a lot of time with my family. We were going to the movies and I want to watch it with you.

TC: Did you always know you wanted to be involved in the media?

Nicolosi: Well I always loved drama and doing skits. And, as I said, I had a good appreciation for the arts from an early age.

TC: You have said that you spent your 20s with St. Paul. A congregation dedicated to evangelization with the media. You spent countless hours during those years in front of the Blessed Sacrament, praying for the media. It seems that you are seeing the fruit of that prayer now, with this work.

Nicolosi: Yes, definitely. At the time I never knew where I was heading, though. I would love to give me an example where you have seen that fruit, where the Holy Spirit was directly working in your life.

Nicolosi: The first 10 years after ACT ONE was started, my time was consumed with getting it off the ground. I always wanted to write, but I felt God wanted this work first. I turned myself over to what I thought God wanted me to do. I thought he was my “Isaac moment.” I wasn’t until I turned myself over to what I thought God wanted me to do that I got all this work. Within three months I was offered all sorts of great writing jobs. God needed to hear it was okay. I thought I was supposed to give up writing. I wasn’t.

TC: I understand that a group of writers from several different Christian denominations started ACT ONE on Jan. 25, 1999, the feast day of the conversion of St. Paul.

Nicolosi: Yes, it wasn’t that something. I spent a long time with the Daughters of St. Paul. Some readers have expressed different thoughts about movies. They include: “I feel alienated from the themes in many of today’s movies. They just don’t resonate from my experience.” Why doesn’t Hollywood make movies that actually relate to my life?

Nicolosi: You have to understand that people make movies that they want to see. The other thing is that there are some good movies being made. Kids don’t get to see them. You have to glean through all this other stuff to find them.

TC: I don’t envy movies any more. I am afraid to take my children to them. There is no such thing, there is no such thing that people make bad movies so we can’t see them. How can I determine the good movies from the bad ones?

Nicolosi: Again, you have to glean. You have to look. Our job as Christians is not just to protect our children but to prepare them. How do you find the good stuff? Find a critic whose sensibilities you trust. Check out what they’re saying on the Internet, my blog, the United Catholic’s Web site (The United States Conference of Catholic Bishops: www.usccb.org/movie/). The bishop’s Web site actually does a good job. They look at movies with a sense of artistry as well as consider the language and violence.

TC: “My daughter is interested in a scriptwriting career. I don’t care to have to watch 18, out to California where she might be warped by the Hollywood movie culture and the use of profanity. Should she pick another profession? Does she really have a shot at this?”

Nicolosi: You could send her to a secular film school, but only if she really is solid in her faith and well and can be taken advantage of. She should pick another profession! Does she really have a shot at this? No.

TC: Is it better to go to a college where you could send her to a secular film school, but only if she really is solid in her faith and well and can be taken advantage of. She should pick another profession! Does she really have a shot at this?

Nicolosi: Then she could come to one of us and program them at the graduate level. At ACT ONE we always say that we aim to provide a mastery of craft united with a sense of depth.

TC: How do you find the good stuff?

Nicolosi: How do you find the good stuff? Find a critic whose sensibilities you trust.

“Your job as Christians is not just to protect our children but to prepare them. How do you find the good stuff? Find a critic whose sensibilities you trust.”

BARBARA NICOLOSI

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

“An American Haunting” (Dark

Spooky atmosphere, well-acted thriller, but a “true story” of the “Bell Witch” case, the only documented case in the U.S. of a spirit causing the death of a person, as the Bell, an 1818 Tennessee couple (Donald Sutherland and Sissy Spacek) battle ghostly horrors in their home and the possession of their daughter (Rachel Hard-Ward), after a woman thought to be a witch curs the family.

Writer-director Courtney Solomon builds up an atmosphere of shaky suspense that never lets up, and although there’s lots of generalized demonic violence, there’s little bloodshed. Some intensely violent episodes including a hair-raising wolf attack, an attempted suicide, questioning of God’s existence and omnipresence, and subtle sexual revelations of an adult nature. The USCCB Office for Film & Broadcasting classification is A-I — adults. The Motion Picture Association of America rating is PG-13.

“Hoot” (New Line)

Amiable family-friendly drama about an eighth-grader (Logan Lerman) who makes his way into Hollywood to succeed. He is supposed to small-town Florida, where he is caught up in the crusade of an enigmatic boy (Colin Lincoln) and his stepbrother (Brie Larson) to save a colony of burrowing owls whose habitat is threatened by a real-estate developer hoping to bulldoze the endangered birds’ nesting zone to make way for a pancake franchise. Directed by Wil Shriner and based on Carl Hiaasen’s award-winning children’s book, the film’s warm message about environmental respect for nature and taking a stand for what’s right is handicapped somehow by a weak script and a slow- starting plot, and the sacuer-eyed critics get very little screen time. The USCCB Office for Film & Broadcasting classification is A-I — general patronage. The Motion Picture Association of America rating is PG — parental guidance suggested.

“Lost City” (Magnolia)

Well-hed and deeply personal drama set in 1950s’ Cuba on the eve of Castro’s communist revolution about a Spanish-born film director (Andy Garcia, who also directs, Enrique Murciano and Nestor Carbonell) caught in the political unrest that ultimately sent Garcia to the island home apart. While the sprawling story needs tightening, Garcia’s well-acted love letter to the country he left as a child is full of passion and gorgeous captures the beauty and energy of the island, its culture and especially its music, in exploring themes of longing and loss. Some violence, including several graphic executions, a suicide, a brief nude reference, and a few rough and crude expressions. The USCCB Office for Film & Broadcasting classification is A-III adults. The Motion Picture Association of America rating is R.

“Mission: Impossible III” (Paramount)

A 3-D installment in the franchise which finds secret-agent Ethan Hunt (Tom Cruise) and his team (Julia Fiona, Max and Ving Rhames, Maggie Q and Jonathan Rhys Meyers) battling a ruthless arms dealer (Philip Seymour Hoffman) who kills his way to get back the dead body they snatched from him. As popen entertainment, an enjoyable action thriller, but a bit of the usual fade-out ending. The USCCB Office for Film & Broadcasting classification is A-III adults. The Motion Picture Association of America rating is PG-13.

“TODAY’S CATHOLIC MAY 14, 2006 22

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WHAT’S HAPPENING?
WHAT’S HAPPENING carries announcements about upcoming events in the diocese. Send in your announcement at least two weeks prior to the event. Mail to: Today’s Catholic, PO 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 — Deacon Tony Steinacker will celebrate the Little Flower Holy Hour at MacDougal Chapel on Tuesday, May 16, at 7:15p.m. The speaker for the evening will be seminarian, Matt Coonan.

MISC. HAPPENINGS
Honor religious and eat frozen treats
South Bend — Ritters Frozen Custard at 4540 South Miami St. will sponsor a day to honor religious on Sunday, May 21, from noon — 6 p.m. Proceeds will be donated to the Religious Retirement Fund sponsored by the USCCB. Serving the frozen treats will be sisters from religious communities serving hospitals, schools and other diocesan ministries. Take-home packs and gift certificates available.

Ministry to caregivers sponsors pancake breakfast
South Bend — Faith in Action Respite Care, a ministry to family caregivers, is sponsoring a pancake breakfast Sunday, June 11, from 8 a.m. to 12:30 p.m., at Little Flower Church, 54191 N. Ironwood. Tickets available at the door are $5 for adults, $3 for children and free for those under 5. Senior tickets are $3 and family tickets $15.

All alumni reunion planned
Fort Wayne — The Central Catholic High School all-alumni class reunion will be held Saturday, June 24, at the Memorial Coliseum with Mass at 5 p.m., a buffet at 6:30 p.m. followed by musical entertainment ending at 11 p.m. The event includes all who attended CCHS, St. Augustine or St. Catherine Academy. The cost is $30 per person. Call the alumni office for more information at (260) 471-7649.

Ladies May brunch
Plymouth — The St. Michael Altar Rosary Society and Angel Girls Club are sponsoring a ladies May brunch on Sunday, May 21, after the 9:30 a.m. Mass in the school cafeteria. All women and girls of the parish are invited. Tickets are $6 for adults, $3 for students and preschoolers are free. For tickets call Chris Morrow at (574) 936-2400 or Marilyn Fortin at (574) 936-9582 or the rectory.

Card party planned
South Bend — The St. Adalbert Rosary Society will have a card party on Wednesday, May 17, at 6 p.m. in the Heritage Center. Plate lunch will be served. Tickets are $14.50 per person by calling (574) 288-4S35 or (574) 288-6641 or at the parish office by Monday, May 15.

Save all your loot for Luers
Fort Wayne — Donations are needed for the Luers Loot rummage sale. Drop off dates are any Saturday in May from 9 to 11 a.m. and May 30 and June 1, from 3 to 8 p.m. Please drop off items at the door on the east side of the school. To arrange large items to be picked up, contact Larry Wellman at lgwellman@msn.com or call (260) 748-4107.

Day of reflection at convent
Mishawaka — A day of reflection will be at St. Francis Convent, (across from Marian High School) on Wednesday, May 31, from 9:30 a.m. until 2:30 p.m. The cost of the day is $15 and includes lunch. Register by Friday, May 26, to Sister Marilyn Fortin at (574) 936-9582.

Low income assistance in schools
South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a spaghetti dinner on Friday, May 19, from 5 to 7 p.m. Adults $6, children (5-12) $3. Dinner includes spaghetti, salad, garlic toast and coffee. Carry-out available.

Randy G. Sorg, 47, St. Jude
Mishawaka
Adelia Canarecci, 80, St. Bavo
Celia Dietrick, 97, St. Monica
Elizabeth R. Germano, 93, St. Monica
John Mickels, 66, St. Bavo
Notre Dame
John S. DeLisi, 87, Sacred Heart Basilica
Robert H. Vasoli, 80, Sacred Heart Basilica
Roanoke
Lucille M. Proudy, 81, St. Joseph
South Bend
Alice M. Herma, 91, St. Paul Retirement Community
Barbara M. Smith, 86, St. Anthony de Padua
Leonard P. Sosinski, 79, St. Casimir
Kathleen R. Pyle, 84, St. Anthony de Padua
Harry C. Pawelski, 53, Holy Family
Florence A. Kowaleski, 80, Christ the King
Betty J. Peczkowski, 78, St. John the Baptist
Walkar
Larry Shoemaker, 55, St. Bernard
Robert Kaiser, 63, St. Bernard
Barbara Anne Hallman at (574) 259-5427.
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.

Area Catholic women to meet
South Bend — The South Bend deanery of the Area Council of Catholic Women will sponsor an area rosary at St. Anthony de Padua Parish, Sunday, May 21, at 3 p.m.
The New Group Media crew stand in front of the Leonardo Da Vinci painting of the Last Supper in Santa Maria delle Grazie in Milan, Italy. With Chris Salvador, from left, is Franciscan Sister Judy Zielinski, Douglas Thomas and Mark Stephenson. Shooting the film footage at locations like the Sea of Galilee and Rome was done on a two-week trip between Thanksgiving and Christmas of 2005.

MEDIA CONTINUED FROM PAGE 1

The NGM team knew they wanted to do realistic dramatic reenactments for the film and not just rely on “talking heads,” said Sister Judy and Salvador took two scouting trips in July and August to Turkey, Greece, Italy and the Holy Land to look for locations, visuals and local people to be the actors. They also wanted to find religious art, buildings and other imagery for their film.

Shooting the film footage at locations like the Sea of Galilee and Rome was done on a two-week trip between Thanksgiving and Christmas of 2005. Salvador and Sister Judy were accompanied that time by NGM’s Douglas Thomas, who did all the camera work, and Mark Stephenson, NGM’s director of technical operations, who handled the sound. The four-person NGM team carried all of their own equipment, as well as costumes and wigs provided by a South Bend costume consultant.

Also during that busy November of 2005, NGM did all the on-camera interviews with the experts who speak about the issues in the film. Slesaian Father Francis Moloney, a biblical expert who formerly taught at The Catholic University of America; Richard Hays, a New Testament expert at Duke University; Sister of St. Joseph Maria Paczusi, a New Testament expert at the University of San Diego; Marist Father Justin Taylor, a biblical scholar and expert on Christian origins at the Ecole Biblique et Archeologique Francaise in Jerusalem; and Robert Randolph Coleman, an art expert at Notre Dame. A handful of scenes were recorded and shot in South Bend later, under the watchful eye of photo editor Lynn King, a graduate of the American Film Institute who joined NGM that summer.

Hundreds of pages of transcripts were boiled down by Sister Judy, the film’s writer, to 33 pages, which were refined during consultations with the bishops’ conference. Likewise, hours and hours of film were edited down to the 55-minute running time by Larry Bilinski, NGM’s post-production director and senior editor, who also blended in appropriate background music.

Bilinski explained to Today’s Catholic that the other members of the team bring all the “ingredients,” and he is the person who stays home and “cooks the meal.” And a delicious meal it is, combining dramatic reenactments in the actual locations Jesus and early Christians walked, along with stunning visuals and engaging commentary by top experts, all of which will interest any person, even those unfamiliar with “The Da Vinci Code.” Adding to this quality is justifiable pride in having this highly professional film made not in Hollywood, but right here in this diocese.

WISE-TV in Fort Wayne is scheduled to air “Jesus Decoded” at noon on May 21. The programming manager at WNDU-TV in South Bend said the film is not yet scheduled, but probably will run on a weekend. He said to watch the television listings in the paper, or check the WNDU Web site, at www.wndu.com.

More information on the film can be found at www.jesusdecoded.com, and “special.1.php. Click on “View the Trailer” for a short preview of the film. The DVD may be ordered for $19.95 through that Web site, or by calling the bishops’ publishing office at (800) 235-8722.

Students displaced from New Orleans by Hurricane Katrina, accept the pillows from the Yoder students at St. Aloysius School in Baton Rouge, La. Of the 169 students that the Baton Rouge school accepted last fall, 38 are still enrolled. “What a kind gesture by the children at your (Yoder) St. Aloysius School,” said Nancy Staid, curriculum and development director at the Louisiana school.

To separate Catholic belief from modern fiction, the Catholic Communication Campaign presents Jesus Decoded: an hour long documentary that provides accurate information about the person of Jesus, his followers, his belief in his divinity, the formation of the New Testament, and the important role women played in his ministry and the spread of the Gospel message.