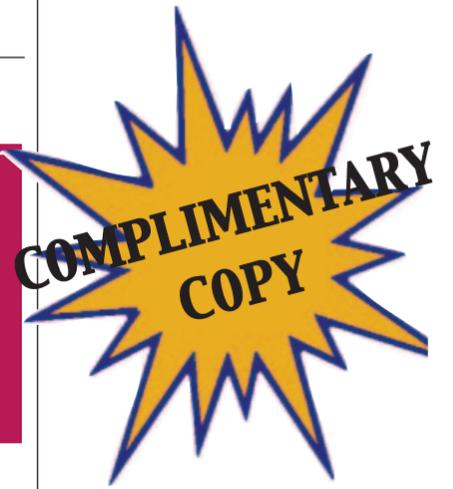


February 18, 2007

Serving the Diocese of Fort Wayne-South Bend

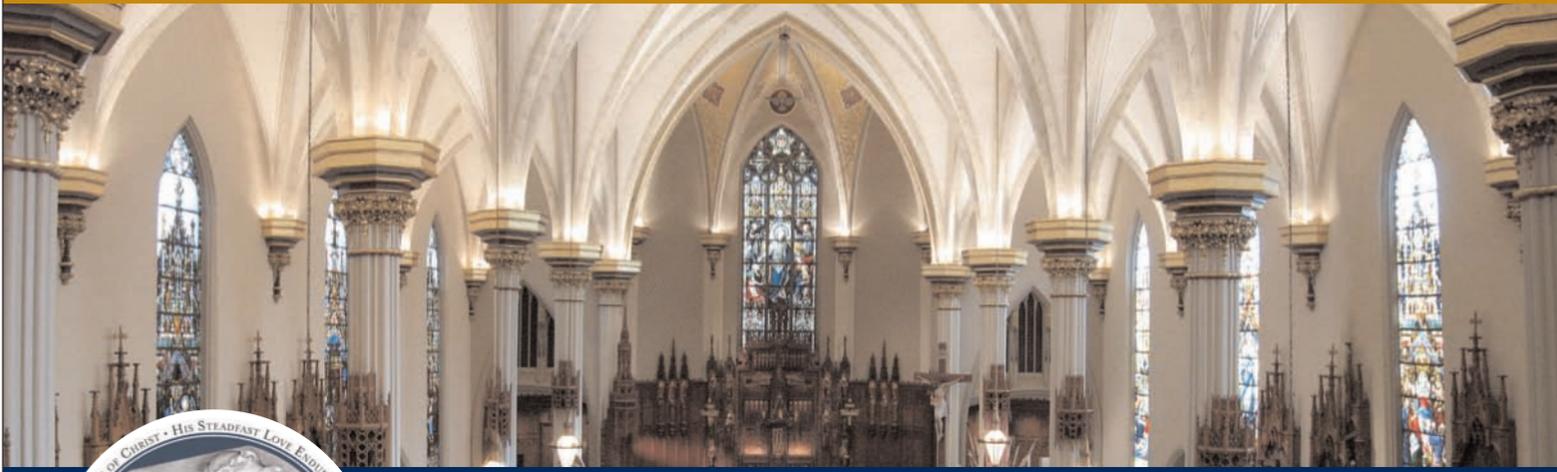


TODAY'S CATHOLIC

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FRANCIE HOGAN

Northeastern and north-central Indiana residents will see billboards throughout the Diocese of Fort Wayne-South Bend with the image shown above from the Cathedral of the Immaculate Conception. The billboard advertising is one piece of an evangelization outreach to inactive or under-active Catholics. The campaign will also feature television advertisements in which Bishop John M. D'Arcy extends an invitation. More on page 4.

This special jubilee year issue

BY TIM JOHNSON

FORT WAYNE — Many of you who are not subscribers are probably wondering, "Why did I receive this issue of *Today's Catholic*?"

This week, as well as two more times this Sesquicentennial Jubilee Year, the 150th anniversary of the diocese, all registered Catholics in the Diocese of Fort Wayne-South Bend are receiving a special complimentary Jubilee Year issue.

As we begin the Lenten season Wednesday, Feb. 21, the diocese has initiated several programs to welcome Catholics home. Wells of Hope is a parish-centered process in which participants go out in pairs to invite those fallen away from the church to return to the faith. On March 20, Mercy Day, all parishes will provide the opportunity for the sacrament of reconciliation. A toll free 1-877 MERCY 4U line will be provided during Lent so that people may call either trained lay people or priests with faith-related questions.

In addition, this issue contains information about parish missions, spiritual renewal, the sacrament of reconciliation, parish Lenten programs, penance services, eucharistic adoration and Stations of the Cross throughout the diocese.

Today's Catholic will have two more issues this year that will be sent to all regis-

tered Catholic homes. The April 29 issue will contain the registration materials for the Eucharistic Congress at the University of Notre Dame scheduled Aug. 18. The Aug. 12 issue will contain the program guide for the Eucharistic Congress.

Perhaps you have received more than one copy of this special issue. This is most likely because some people are registered in multiple parishes, under more than one name, etc.

If this is the case, we encourage you to share your extra copies with a Catholic friend who did not receive this issue — perhaps a friend who no longer attends Sunday Mass, a friend who has drifted from the faith but would still be open to receiving a word of invitation from the diocese.

Sometimes, just a simple invitation from you or me is all it takes to renew someone's relationship to Christ through the church. The witness stories in this week's issue will take you through the journeys of those who have found that "You can always come home" to the Catholic Church. Sharing this paper could make you an instrument of evangelization.

The Sesquicentennial Jubilee Year is a year that can bring graces to every Catholic home in the diocese. We are pleased to be the medium in which these special events are announced, and we are pleased to share them with you.

PALMS BURN FOR ASHES TO BE USED AT START OF LENT



CNS PHOTO/BILL WITTMAN

Palms are burned for ashes used to mark the start of Lent on Ash Wednesday. The penitential season of Lent calls Christians to prayer, fasting, repentance and charity. Ash Wednesday is Feb. 21.

The glory of these 40 days

A look at this jubilee Lenten experience

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TODAY'S CATHOLIC

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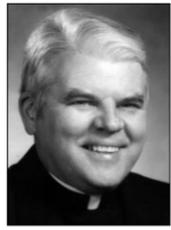
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The office of the bishop is prayer, sacrifice and preaching



NEWS & NOTES

BISHOP JOHN M. D'ARCY

Of anniversaries

On Sunday, I was 32 years a bishop. I was ordained with four others; two have died, and the fourth, with whom I spoke on our anniversary day, is Bishop Thomas Daly, the retired bishop of the Diocese of Brooklyn, New York. Bishop Tom spent many years in South America as a missionary with the St. James Society, founded by the unforgettable Cardinal Cushing. He is fluent in Spanish and a devoted priest.

It was a blessing that my parents were alive and were present, as were my three sisters and their families. It took place in the Cathedral of the Holy Cross, and the principal consecrator was Cardinal Meideros, who was my bishop in Boston for many years. He was not only a child of immigrants, he was an immigrant himself having been born in the Azores. Fluent in Portuguese, Spanish and Italian, his family came to the Diocese of Fall River, Mass.; and he studied for the priesthood there and received a doctorate in Patristic Studies (the study of the Church Fathers) from Catholic University. He served as bishop of the Diocese of Brownsville, deep in the Rio Grande Valley in Texas, where he was much loved.

The cardinal came from Texas to Boston and was confronted with enormous debt. Working steadily over the years, that debt was practically eliminated by the time he died. He was a humble, hardworking priest.

The bishop and Vatican II

It is not often mentioned, but the Second Vatican Council was a council that was, among other things, dedicated to the renewal and reform of the office of bishop. The council drew on the Scriptures and the teachings of the fathers. Quoting a famous passage from St. Augustine, the council fathers placed the bishop as a brother to the laity. Speaking of the people, of you dear members of this diocese, the council states:

"From divine choice the laity have Christ for their brother. They also have for their mother those in the sacred ministry who by teaching, by sanctifying, and by ruling with the authority of Christ feed the family of God, so that the new commandment of charity may be fulfilled by all. St. Augustine puts this very beautifully when he says, 'What I am for you terrifies me; what I am with you consoles me. For you I am a bishop, but with you I am a Christian, the former is a duty, the latter a grace. The former a danger, the latter salvation.'"

— Decree on the Laity, Second Vatican Council.

The council says that the work of the office of the bishop is prayer, sacrifice and preaching. No one typified this renewed understanding of the bishop better than Pope John Paul II. He was truly evangelizer, teacher and pastor. He was at home in the confessional and the classroom. Who can forget his devotion to young people? As part of my prayer surrounding this anniversary, I found myself reviewing the text for the ordination of a bishop.

"The title of bishop is one of service, not of honor, and therefore a bishop should strive to serve rather than to rule. Such is the counsel of the Master: the greater should behave as the least and the ruler as the servant."

Speaking of the bishop

Last week, there was a report in the *South Bend Tribune* of an interview I had a few weeks ago. It concerned my 50th anniversary as a priest and the question of retiring. The reporter asked if I would go to another place and several other questions. I told her that it was an ancient tradition in the church that a bishop is called a spouse of his diocese. In one of the earliest councils, a bishop is forbidden to go from being pastor in one diocese to the same post in another. This is certainly the ideal. Of

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course, sometimes, a transfer is necessary for the good of the church. I believe that the thinking of the church now among theologians and bishops is that there should be less of this, and remaining with a diocese is the ideal.

A local voice on this matter

I have some knowledge of this through two people — Father Michael Heintz of St. Matthew Cathedral, South Bend, a student of the Fathers of the Church, and Msgr. Charles Brown. Msgr. Brown is a New York priest who served close to Cardinal Ratzinger for many years. He is a graduate of the University of Notre Dame and is back on campus living at Corby Hall for 12 months in order to finish his doctorate. His thesis is on this very topic of the bishop as spouse of the diocese.

Msgr. Brown tells me that, while the notion of bishop as shepherd and father of the diocese is more common, the teaching of the bishop as spouse, married to the diocese, is found clearly in our tradition.

To me, it is a very beautiful notion and would apply to the bishop even after his retirement, for then the obligation of prayer for the diocese would increase as, hopefully, there would be more time for this.

And also the priests

Pope John Paul II understood this and even applied it to the priest, the pastor in the parish, the one whom the people know best. Look at the words he shared with us in "Pastores Dabo Vobis," his exhortation on the priesthood and priestly formation.

"The priest who welcomes the call to ministry is in a position to make this a loving choice, as a result of which the church and souls become his first interest, and with this concrete spirituality he becomes capable of loving the universal church and that portion of it entrusted to him with the same deep love of a husband for a wife."

— Pope John Paul II: "Pastores Dabo Vobis."

Care for the future

All this shows how careful we must be in whom we admit to the seminary and how watchful during their formation. Also recent, painful events urge us to this watchfulness. Father Mike Heintz shared with me a letter from St. Basil of Caesarea, a bishop in the church in the fourth century. The letter was written to another bishop and shows us a concern of an early pastor on the selection of priests.

"... But since it is not easy to find worthy men, shall we not end up, by our desire for the prestige of greater numbers and for having more men in leadership, nonetheless causing scandal to the word due to the unworthiness of those who are called and thereby create indifference among the laity? Is it not preferable, then, to put forward one man of proved worth

(even though this is not always easy) as God's servant and the leader of the people, who considers not his own affairs but those of the many for their salvation? If we can find such a man (and one worthy candidate is worth many), will not he, when he is aware of his need for help, draw others to the Lord's service? I think it is more advantageous for the church, and less dangerous for ourselves, to direct the care of souls in this way."

Good news

The pitcher and catcher are in camp. Soon there will be box scores for breakfast, and we will hear the crack of the bat. See you all next week.

Henriette Delille is first U.S.-born Creole considered for canonization

BY MAY LEE JOHNSON

She was a woman of color. She was Catholic, and she had a religious calling. Henriette Delille was born into prosperity and freedom, but she reached out to those who were poor and still in slavery. Her parents were Baptiste Delille Sarpy (of French and Italian descent) and Marie Diaz, (of French, Hispanic and African descent). Both of her parents were Catholic, but because of the times, under the Louisiana laws they could not marry.



CNS FILE PHOTO

Henriette Delille, a free black woman born in New Orleans around 1810, set aside the life expected of her and made a courageous choice to live for God, said her biographer, Father Cyprian Davis. His book, "Henriette Delille, Servant of Slaves, Witness to the Poor," chronicles the life of the founder of the Sisters of the Holy Family.

the religious orders already established, but she was refused by the Ursuline and Carmelite Sisters because of her color. She refused to try to pass for white.

Henriette, tired of the discrimination she faced, joined with her best friends Juliette Gaudin and Josephine Charles, who also was a free person of color, to start the Sisters of the Presentation.

The group's name was later changed to the second order of black Catholic nuns in the United States. The Sisters of the Holy Family was formed in New Orleans in 1842.

The order grew from several members to include a charity hospital, a school, two branch houses in the country and the management of an orphan asylum.

They also provided nursing care. In 1852, the women took vows before Pere Roussellon, a white French immigrant, and adopted a plain religious habit.

Early versions of the community's life and ministry tell of the hardships the nuns faced.

It is said that Henriette's own family disowned her, yet the sisters seem to have prospered despite the racism and epidemics of the yellow fever and much more.

The Sisters of the Holy Family received little or no attention until Mother Delille's death in 1862.

After her death, the order continued to grow. By 1950, there were around 400 sisters.

Like most Roman Catholic orders of women, the number of sisters started to dwindle in recent years. The average age has increased significantly, as fewer young women entered.

Mother Henriette Delille is the first United States-born black (Creole) to be considered for canonization by the Catholic Church.

The following sources were utilized for this story: The National Black Catholic Congress; "Mother Henriette Delille," Marion Ferreira presents a paper from Creole perspective; "The History of Black Catholics in the United States," Cyprian Davis, Crossroad Publishing Company; "The Sisters of the Holy Family Henriette Deille" created by Father James Pawlicki, SVD, June 4, 1997.

People born of mixed race — like Henriette — formed a wedge between the white and black population of New Orleans. While marriage was unacceptable, it was allowed for white men to have black women as concubines.

Henriette was determined not to follow the path of a free woman of color caught between the two worlds — one of bondage and the other of freedom. So she began carving out her own place.

In 1829, at the age 14, Henriette's mother allowed her to work among the poor. She began efforts to evangelize New Orleans slaves and free people of color.

While working among the poor, she met Sister St. Marthe, a member of a French religious order who made a great impression on her.

As she continued working for the Catholic Church, she decided she would not be married off to some rich white man. Instead she began to give serious thought to becoming a nun.

She applied to be a postulant in

Fast and abstinence during Lent

ASH WEDNESDAY IS FEB. 21

Catholics in the United States are obliged to abstain from the eating of meat on Ash Wednesday and on all Fridays during the season of Lent. They are also obliged to fast on Ash Wednesday and Good Friday. Self-imposed observance of fasting on all weekdays of Lent is strongly recommended. — National Conference of Catholic Bishops' pastoral statement of Nov. 18, 1966.

Persons between the ages of 18 and 58 are bound by the law of fasting on Ash Wednesday and Good Friday; persons 59 years of age and older are not bound to the law of fasting on these days. All persons 14 years of age and older are bound to observe the law of abstinence during the Fridays of Lent.

The law of fasting, which obliges on Ash Wednesday and Good Friday and is recommended on other weekdays of Lent, allows only one full meal a day, but does not forbid taking some food at the other two mealtimes. — "Apostolic Constitution of Poenitemini" 111, 1 and 2.

Bishop John M. D'Arcy has urged that, according to a long-standing tradition, people try to attend daily Mass during Lent. Other traditional practices, such as Stations of the Cross, personal prayer and visits to the Blessed Sacrament, are highly encouraged. Concrete sacrifices, however small, for those in need are strongly encouraged.

All are asked to pray for those among us who are preparing for baptism or reception into the church at Easter time. All are also asked to pray for more young men and women to respond to the call of the priesthood and religious life.

Bishop D'Arcy, Today's Catholic publisher, encourages renewal, new subscriptions

My Dear People,

We are engaged in an historic year. It is the 150th anniversary of our diocese. Many people have received this special edition of *Today's Catholic* during this historic year.

The newspaper will explain everything. The progress of the Traveling Jubilee Cross through the diocese, the Eucharistic Congress, the various catecheses and instructions, which have to be given. It will show the various diocesan-wide efforts, which will occur throughout the year, for example, the program to bring back the practice of the faith to those who for whatever reason have fallen away from Sunday Mass.

This newspaper tells us what is going in the Catholic Church. What is the church's attitude toward embryonic stem-cell research? What is the reason for this attitude? How do we explain it to others?

What about the church's position on moral issues at the end of life? Why is the pope going to Brazil? What happened on his visit to Turkey?

Is the pope really against Islam? Is it true that people in Western Europe don't go to Mass? What about the situation concerning the Polish bishop who resigned? What is the meaning of this? How does this relate to our own country?

What is the strength of our diocese fiscally? How are the results of the Legacy of Faith being distributed to parishes and other institutions? How much has been received to the Legacy of Faith? How is it being catalogued? How much has already been returned to parishes? How much will be returned in the future? In this age of transparency, it is appropriate that the people know as much as possible about the church's financial situation. Everything will be reported in *Today's Catholic*.

If you are not reading it, you are missing much of what is going on locally and nationally in the Catholic Church. I urge you to subscribe and to bring one new subscriber with you. Very best wishes and I remain

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Diocese beginning 'You Can Always Come Home' campaign

BY VINCE LABARBERA

FORT WAYNE — On Ash Wednesday, Feb. 21, the beginning of Lent, the Diocese of Fort Wayne-South Bend is initiating a media campaign inviting inactive or under-active Catholics to "come home" to the Catholic Church.

At press conferences in Fort Wayne and South Bend this month, Bishop John M. D'Arcy will present details of the media campaign, begun as part of the observance of the 150th anniversary of the founding of the local diocese. Earlier this year, Bishop D'Arcy opened a diocesan-wide Jubilee Year of prayer, evangelization and the pursuit of holiness.

According to Linda Furge, director of the Office of Campus and Young Adult Ministry for the diocese, serving as Jubilee Year coordinator, the four-week

media campaign includes several welcoming, outreach efforts to inactive Catholics through the use of television ads and billboards, a toll-free telephone line for questions about the Catholic faith, a parish evangelization process and the availability of the sacrament of reconciliation (confession) on "Mercy Day," March 20.

In four 30-second TV spots, the bishop invites people "to restart a relationship with God, draw strength from Jesus Christ and come home to a more joyful life." He encourages people to return to the celebration of the Mass "to ease the pressures of daily living" and "to rediscover the power of prayer."

For those seeking counseling and help, a 1-877-MERCY4U telephone line will be in service from Wednesday, Feb. 21 through Monday, March 19, to provide a confidential and anonymous venue for those with

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questions about the Catholic faith. The phone lines will be staffed by priests, trained religious and lay persons from 2-10 p.m. Monday through Thursday as well as on Sunday from 1-5 p.m. Mondays will be for Spanish speaking. The diocesan Web site www.diocesefwsb.org can also be used as a resource for answers.

The ongoing Office of Spiritual Development's "Wells of Hope" evangelization process in 39 parishes will be expanded to other parishes as a way to reach inactive Catholics. Rooted in Scripture, "Wells of Hope" is inspired by the story of Jesus' encounter with the Samaritan woman at the well (Jn 4:5-42). After the woman accepts Jesus as messiah and becomes his disciple, she goes out and invites more people. The mission process includes training of parish disciples to go two-by-two to visit people who might be interested in returning to the practice of their faith.

On "Mercy Day," both active and inactive Catholics are invited to celebrate the sacrament of penance. Priests in all parishes

will be available from 10 a.m. to 1 p.m. and from 4-8 p.m. to hear individual confessions in Catholic churches throughout the diocese.

"We are hopeful this special day will provide an opportunity for many to examine their faith life and return to or increase their active participation in the sacramental life of the church," said Bishop D'Arcy.

The television ads and an illustration used on billboards and other promotional materials were filmed in the Cathedral of the Immaculate Conception, Fort Wayne, since it serves as the residence of the bishop in his episcopal capacity and is regarded as the center of the liturgical life of the diocese.

The TV spots were produced by NewGroup Media, South Bend, in conjunction with Crossroads Marketing & Consulting, Inc., Davison, Mich. The cathedral ceiling illustration was photographed and designed by Francie Hogan, communications associate and diocesan Web site coordinator.

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Redeemer Radio launches new programming lineup

Schedule includes 'Today's Catholic Podcast' in weekend lineup

FORT WAYNE — Redeemer Radio, Catholic Radio AM 1450, announced that it has launched a brand new programming lineup. While the station retains its local programming and its most popular national programs, an array of new national programs have been added, many featuring a live call-in format.

The new programming, from the Relevant Radio and Ave Maria Radio networks, are being received through the station's new eight-foot satellite dish antenna and digital receiver, funded through donations. In addition, Redeemer Radio has added two new local programs. The first is produced by the newspaper of the Diocese of Fort Wayne-South Bend, *Today's Catholic*, and the second is a production of Allen County Right to Life. Daily Mass and rosary, which each previously aired once daily, are now both broadcast twice daily — in the early morning and late evening. In addition, both the daily Mass and rosary can be received on demand from the station's Web site, www.redeemerradio.com.

Weekdays:

- "Morning Air," 8 a.m. — A live drive-time call-in format that combines inspiration and entertainment, hosted by Sean Herriot and Wendy Weise.

- "Women of Grace," Johnette Benkovic, 11 a.m. — Johnette and co-host Father Edmund Sylvia with guest experts offer a practical application of the Catholic faith for those seeking to live the Christian life in the world today. The program is aired live and offers the opportunity to call in.

- "On Call with Dr. Ray Guarendi and Friends," noon — Advice on parenting, marriage and other issues. The live call-in format is very similar to the "The Doctor is In," which moves to 8 p.m.

- "Searching the Word," 1 p.m. — From the Bible to the catechism to papal teachings to Christian history, some of the brightest minds in the Catholic Church answer questions and present clarity, instruction and knowledge where there is doubt or confusion. This live call-in show is hosted by Chuck Neff.

- "Changed Forever," Father Larry Richards, 2 p.m. — A captivating speaker, preacher and retreat master, as well as a gifted speaker, Father Larry Richards holds the answer to some of life's most profound questions. Father Larry speaks from experience as a pastor of an inner city parish, a high school chaplain for eight years, a counselor and evangelist. This program broadcasts his talks given to a live audience.

- "The Inner Life," 3 p.m. — God has an individual plan for each of our lives. How do you develop a personal relationship with God and discern how the Holy Spirit is leading you in your life? "The Inner Life" is hosted by Chuck Neff and a rotating panel of highly experienced Catholic priests whose full-time ministry is the guidance of souls through spiritual direction. This program invites call in live with questions.

Weekend:

- "Today's Catholic Podcast" — A weekly newscast produced by the newspaper staff of the official publication of the Diocese of Fort Wayne-South Bend, *Today's Catholic*.

- "I Choose Life" (Allen County Right to Life) — Hosted by Cathie Humbarger and Mark Mellinger, the program discusses life issues and public policies with local and national guests.

- "Fathers and Sons" (Chuck Neff) — What does it take to be a man? That is the subject of this program on male spirituality and

relationships.

- "Catholic Exchange Today" (John Morales) — Connects your Catholic faith — its history, personalities, and liturgical calendar — to your everyday life.

- "Christ is the Answer" (Father John Riccardo) — A catechetical program of parish and Theology on Tap teachings.

Father Riccardo is a very personable and popular speaker at pro-life and church events. His Theology on Tap series is attended by overflow crowds. Father Riccardo is an expert on John Paul II's theology of the body.

- "Putting on the Mind of Christ" — Weekly talks by guests such as Al Kresta, Steve Ray, Sister Ann Shields and Ralph Martin.

- "Notes from Above" — Explores the intersection of music and faith. Hosted by Tom Loewe and Sister Sarah Burdick, it is an entertaining and eclectic mix of interviews, discussion, prayer and music. "Notes From Above" features guests such as John Michael Talbot, Michael Card and Alex Jones.

- "Personally Speaking" (Msgr. Jim Lisante) — Features prominent people from the worlds of entertainment, religion, politics, sports, journalism and literature along with conversation with the ever-popular Msgr. Lisante.

- "The Drew Mariani Show" — A live call-in drive time format, with national guests, good humor and sharp insights.



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Vatican stats confirm growth of church, especially in Asia, Africa

VATICAN CITY (CNS) — The latest Vatican statistics confirm that the church's population and ministerial workforce are continuing to shift to developing countries, especially those in Africa and Asia. Figures released Feb. 12 showed that the overall number of Catholics increased to nearly 1.12 billion at the end of 2005, an increase of 1.5 percent from the previous year. The Catholic growth rate was slightly higher than the rate of overall population increase, which was 1.2 percent. Catholics now represent 17.2 percent of the global population, the Vatican said. The statistics were released in connection with the presentation of the 2007 edition of the Vatican yearbook, known as the *Annuario Pontificio*, which catalogs the church's presence in each diocese. The church's population grew fastest in Africa, where the number of Catholics increased 3.1 percent in 2005, about half a percentage point higher than the overall population growth rate on the continent. In Asia, the number of Catholics was up 2.7 percent, and in the Americas up 1.2 percent. In Europe, there was a very slight increase in the number of Catholics, the Vatican said.

Australian bishop calls for release of U.S.-held prisoner

SYDNEY, Australia (CNS) — The head of the Australian Catholic Social Justice Council has reiterated calls for the release of an Australian imprisoned at the U.S. detention facility in Guantanamo Bay, Cuba. Bishop Christopher Saunders of Broome, the justice council head, joined the increasing criticism of the Australian government's efforts on behalf of David Hicks, a 31-year-old imprisoned at Guantanamo. U.S. forces captured Hicks in Afghanistan in 2001 and charged him with providing "material support" for the international terrorist organization al-Qaida. In early February, Australian Prime Minister John Howard said he might have secured Hicks' release any time during the last five years but did not because that "would not be fair" to U.S. authorities. Bishop Saunders called Hicks' continued incarceration an "affront to human dignity and unacceptable to anybody who holds in high regard due processes of law and human rights in any real democracy."

Pope says living in society means recognizing others' rights, beliefs

VATICAN CITY (CNS) — When the church calls for adherence to basic values to promote the common good, it is not placing the individual second, but reflecting the truth that being human means having a relationship with others, Pope Benedict XVI said. Pope Benedict said the modern world seems to be losing touch with the fact that living together in society requires an acknowledgment of the rights, needs and beliefs of others. "The

NEWS BRIEFS

WOMEN ATTEND MEETING WITH POPE BENEDICT XVI



CNS PHOTO/DANIELE COLARIETI, CATHOLIC PRESS PHOTO

Women attend a special service for the sick with Pope Benedict XVI in St. Peter's Basilica at the Vatican Feb. 11. Marking the World Day of the Sick, the pope offered his prayers and encouragement to the suffering and to those who care for them.

reflection and action of authorities and of citizens must be concentrated on two elements: respect for each human person and the search for the common good," the pope said during a Feb. 10 meeting with members of the French Academy of Moral and Political Sciences. "Subjectivism, according to which each person tends to consider himself as the only reference point and believes that only his ideas have the character of truth," threatens peaceful coexistence and true progress both for individuals and for societies, he said.

Pope elevates church's organizational structure in Nepal

VATICAN CITY (CNS) — Pope Benedict XVI has elevated the church's organizational structure in Nepal, home to a tiny but active Catholic community. The Vatican said Feb. 10 that the pope had established the Apostolic Vicariate of Nepal. The pope appointed Jesuit Father Anthony Sharma as its first apostolic vicar and named him a bishop. Bishop-designate Sharma, 69, is a native of Katmandu, the Nepalese capital. The move raises the profile of the Catholic Church in Nepal, a Himalayan country bordered by China and India. The Catholic mission was established in Nepal in 1983 and had been organized as an apostolic prefecture since 1996. Nepal has only 6,681 Catholics in a total population of 23.7 million; most Nepalese are Hindus, with Buddhism and Islam the two biggest minority religions. The Catholic Church, however, maintains an active presence in society, operating 44 educational institutes and 16 charity organizations.

Fetal pain legislation just one of life-related bills before Congress

WASHINGTON (CNS) — The last pro-life bill to be considered by the 109th Congress became one of the first introduced in the 110th Congress when Sen. Sam Brownback, R-Kan., reintroduced the Unborn Child Pain Awareness Act. The legislation, which died in the House of Representatives Dec. 6 when it failed to receive the two-thirds majority needed to break a procedural impasse, would require that women undergoing an abortion at least 20 weeks into their pregnancy be informed that an abortion causes pain to the fetus. "It's a scientific, medical fact that unborn children feel pain," said Brownback as he reintroduced the bill Jan. 22. "We know that unborn children can experience pain based upon anatomical, functional, psychological and behavioral indicators that are correlated with pain in children and adults. Mothers seeking an abortion have the right to know that their unborn children can feel pain." The bill also would give women the option of choosing anesthesia for their unborn child to lessen his or her pain during the abortion.

Files show Polish nuns generally withstood secret police pressure

WARSAW, Poland (CNS) — Polish nuns withstood pressure from communist secret police better than male clergy, according to research by the country's women religious orders. Nuns who researched Interior Ministry files found that no more than 30 people

associated with women religious had been recruited by secret police during the 1980s, when collaborators were most active, said Mother Jolanta Olech, a member of the Ursuline Sisters of the Sacred Heart of the Agonized Jesus and president of Poland's Conference of Superiors of Female Religious Orders. "Even the 30 informers we know about could include laypeople who worked in convents, as well as priests who came as chaplains and are noted as agents," Mother Jolanta told Catholic News Service in early February.

Sociologists see strong identity, less commitment in young Catholics

WASHINGTON (CNS) — Young adult Catholics have a strong Catholic identity but do not feel much of a commitment to the institutional church or its moral teachings, two sociologists said Feb. 6 in Washington. The seemingly paradoxical assessment came from James A. Davidson of Purdue University in West Lafayette, and Dean R. Hoge of The Catholic University of America in Washington at a Woodstock Forum on the campus of Georgetown University. Davidson and Hoge are co-authors with William V. D'Antonio of Catholic University and Mary L. Gautier of the Center for Applied Research in the Apostolate at Georgetown of "American Catholics Today: New Realities of Their Faith and Their Church," to be published in late March by Rowman & Littlefield. The book analyzes Gallup surveys from 1987, 1993, 1999 and 2005, and finds that Catholics born after 1979, in what the authors call the

"millennial generation," have deep differences from previous generations of Catholics — differences that are unlikely to disappear when they marry and have children. "There's a disconnect between them and the institutional church," said Davidson. "And when they get older, they are not going to be like the Catholics of previous generations. They are going to be the Catholics they are now."

Bishop urges ecumenists not to give up on quest for Christian unity

WASHINGTON (CNS) — Bishop Paul S. Loverde of Arlington, Va., urged a national gathering of ecumenical leaders not to give up on the quest for Christian unity, despite obstacles that might discourage them. Bishop Loverde gave the homily at a Mass Jan. 30 at Georgetown University in Washington for participants in the National Workshop on Christian Unity. The workshop was held Jan. 29-Feb. 1 in Arlington, just across the Potomac River from Washington. Bishop Loverde said that among the obstacles to Christian unity are pride, self-importance, pretension and indifference, as well as what Pope Benedict XVI has called a "convenient deafness" to non-Catholic Christians. "Added to those is that almost paralyzing indifference from the members of our own household of faith — an indifference which so many of us are encountering in these days," he said. "As you are aware, there are some people who describe this indifference in very somber terms." He said such indifference runs counter to the ecumenical task. He quoted Pope Benedict: "The attainment of union is the concern of the whole church, faithful and shepherds alike. ... This concern extends to everyone."

New directory of lay movements, organizations available

WASHINGTON (CNS) — The U.S. Conference of Catholic Bishops' Secretariat for Family, Laity, Women and Youth has published the 2007-2009 Directory of Lay Movements, Organizations and Professional Associations. The directory contains information about more than 100 groups that are national or international in scope and that have laity as a significant part of their leadership and membership. The groups listed include: lay movements, which have a specific apostolic or pastoral purpose; professional associations, whose membership is drawn from a profession or a particular church ministry; and other lay organizations that provide services related to church ministry. Copies of the directory are available for \$6 each, including postage, and may be ordered by sending a check made out to the U.S. Conference of Catholic Bishops and mailed to: Lay Directory, USCCB Committee on the Laity, 3211 Fourth St. N.E., Washington, DC 20017-1194.

Tax assistance program began Feb. 10

NOTRE DAME — Accounting students from the University of Notre Dame and Saint Mary's College are taking part in Notre Dame's 36th annual Vivian Harrington Gray Tax Assistance Program (TAP), which began Feb. 10.

The free program, in which volunteer tax preparers assist low-income taxpayers with preparation of their federal, state and local returns, will continue through April 16. It will not operate from March 9 to 18 due to the students' spring break.

According to Ken Milani, professor of accountancy at Notre Dame and program coordinator, taxpayers with annual incomes of \$38,000 or less may receive free assistance by bringing the necessary information to one of the 10 TAP sites in the South Bend area. They should bring copies of their federal and state tax returns from last year and all other relevant documents. Information concerning possible itemized deductions — such as real estate taxes, personal property taxes, medical bills and charitable contributions — also should be made available to tax preparation volunteers.

Milani said that people with more complicated tax problems should bring them to one of TAP's four major centers: the River Park, La Salle, and downtown branches of the St. Joseph Public Library, or the Mishawaka-Penn-Harris Public Library. Certified public accountants will be on duty at these locations.

Last year 3,462 tax returns were filed for Michiana residents by the program's volunteers. There is no charge for the service, which is supported by funds from Notre Dame's Mendoza College of Business and supplies provided by the Internal Revenue Service and the Indiana Department of Revenue.

Further information, including the locations of program centers, may be obtained by calling (574) 631-7863, or from the program's Web site at www.nd.edu/~taptax.

'The Hermit in New York' tells story of Thomas Merton

NOTRE DAME — In the mid-1960s, world-famous Trappist monk and writer Thomas Merton was allowed by his abbot to leave the monastery for a weekend in order to have tea with Zen scholar D. T. Suzuki in New York City. Here begins "The Hermit in New York," a play woven of language and ideas from Merton's lifelong writings, exploring the daily life of a modern Christian radical, performed by two actors in a minimalist setting. The performance is Thursday, Feb. 15, at 7:30 p.m. in the Little Theatre, Moreau Center for the Arts.

In his early days at Gethsemani Monastery, Merton struggled with loneliness and the rigors of monastic life. At the urging of his superiors, he began writing about his spiritual experiences. Soon he

AROUND THE DIOCESE

BISHOP LUERS TAKES A STAND ON DARFUR



DON CLEMMER

Students at Bishop Luers High School in Fort Wayne dip their hands into a bowl of dirt to show their solidarity with the plight of the people of Darfur as part of an all-school prayer service for the country of Sudan on Feb. 8. Organized by Augusta "Aggie" Pryor and other members of Students Taking Action Now Darfur (S.T.A.N.D.), the prayer service also included Bishop Luers students signing a school pledge of nonviolence.

found his own unique rhythm of writing in solitude; then entering the public realm for interviews, discussions, classes and the like; then again retreating into solitude to write. He found great literary success in 1948 with the publication of his autobiography, "The Seven Storey Mountain." A warm, hearty, earthy man, Merton was a testament to the notion that prayer and meditation are not lofty, esoteric ambitions meant for only a few, but that the nature of deep contemplation is an integral part of earthly life.

In this play by Chicago-based Still Point Theatre Collective, Merton struggles with Abbot James Fox for creative control of his art and spiritual practice, talks politics with poor white Kentuckian Andy Boone, romances a beautiful nurse named Melanie and spends a summer afternoon in the woods with Mrs. Hanayama, a survivor of the atomic bomb. "The Hermit in New York" opens a humorous and challenging window on the world of Thomas Merton — a solitary, a celebrity and an ordinary man.

Admission is \$11 for adults, \$10 for senior citizens, \$9 for SMC/ND staff and \$8 for students. Tickets are available through the Saint Mary's College Box Office by visiting Monday through Friday, 9 a.m. to 5 p.m., or by calling (574) 284-4626.

Josephinum to hold Second Annual Irish Fest

COLUMBUS, Ohio — The Pontifical College Josephinum welcomes the general public to its commemoration of the feast of St. Patrick at the seminary's Second Annual Irish Fest on March 3, from 5:30-11 p.m. Doors open at 5 p.m. The event, celebrating Irish culture and heritage, will be preceded by a Mass, followed by an evening of traditional Irish music, food and dance. Proceeds from the event will benefit seminarians in need.

Mass will be celebrated at 4:30 p.m. in the seminary's St. Turibius Chapel. Traditional Irish music for the Mass will be led by Elise Feyerherm and Josephinum faculty member Dr. John Clabeaux.

Entertainment for the Irish Fest will be held in two venues — the gymnasium and Fick Auditorium — both in the Recreation Center on the Josephinum campus. In the gymnasium, a performance by The Kells, a Celtic trio, begins at 5:30 p.m. The seminarian Irish band plays at 7:45 p.m., followed by The General Guinness Band, specializing in Irish Ballads, fiddle tunes and step dancing, at 8:30 p.m. In Fick Auditorium, internationally renowned Ceili expert James Keenan performs at 5:30 p.m., accompanied by local musicians Charlene Adzima on the fiddle and Marian Funk on the accom-

dion. The Shanahan Dancers demonstrate the Irish dance at 7:45 p.m., and Knot Fibb'n performs the traditional music of Ireland, as well as original tunes and modern folk music, at 9 p.m.

Beverages and food selections, including fish and chips, will be available for purchase throughout the evening.

Tickets may be purchased at the door and are \$20 for adults and \$5 for children age 11-16. Children under 11 are free. Pre-sale tickets (\$15 adults; \$5 children) may be purchased Feb. 1 through March 2. Call (614) 885-5585 to purchase tickets by phone, or visit the reception desk in the main lobby of the Josephinum during business hours (weekdays 9 a.m. to 4 p.m.). Parking is free.

'Red Herring' brings love, murder and mystery to Saint Mary's stage

NOTRE DAME — Hang onto your fedora — Saint Mary's College Department of Communication and Performance Studies presents Michael Hollinger's "Red Herring" from Thursday to Saturday, Feb. 22-24, at 7:30 p.m. and Sunday, Feb. 25, at 2:30 p.m. in O'Laughlin Auditorium, Moreau Center for the Arts. Saint Mary's College Associate Professor of Communication and Performance

Studies Mark Abram-Copenhaver directs the show.

"Red Herring" is set in 1952 when America is closing in on the H-bomb, Dwight Eisenhower is on the campaign trail, Joe McCarthy is on a rampage, and "I Love Lucy" is a Monday-night staple. Meanwhile, Sen. Joe McCarthy's daughter just got engaged to a Soviet spy, and Boston detective Maggie Pelletier has to find out who dumped the dead guy in the harbor or else lose out on a honeymoon in Havana. A blunt-nosed, sharp-eyed look at love and tying (and untying, and retying) the knot, Hollinger creates a clever farce of mistaken identity. "Red Herring" features an intricate plot that juggles three stories of love, one of nuclear espionage and one of murder.

Michael Hollinger is the recipient of the Roger L. Stevens Award from the Kennedy Center's Fund for New American Plays, the F. Otto Haas Award for Emerging Theatre Artist, and multiple playwright fellowships from the Pennsylvania Council on the Arts.

Admission is \$9 for adults, \$8 for senior citizens, \$7 for SMC/ND staff, and \$6 for students. Tickets are available through the Saint Mary's College Box Office by visiting Monday through Friday, 9 a.m. to 5 p.m., or by calling (574) 284-4626.

Choir participants needed for diocesan events

FORT WAYNE — The diocesan Office of Worship and Judy Throm, director of music and liturgy at the Cathedral of the Immaculate Conception, are seeking choir members to sing at the Fort Wayne chrisem Mass and Bishop John M. D'Arcy's 50th anniversary of ordination to the priesthood Mass.

The chrisem Mass will be at 7:30 p.m. on Tuesday, April 3, at the Cathedral of the Immaculate Conception. The golden anniversary Mass will be at 2:30 p.m. on Sunday, April 15.

There will be one rehearsal for both liturgies on Wednesday, March 28, from 6 to 8:30 p.m. in the Cathedral of the Immaculate Conception choir loft. A light supper at 5 p.m. in the Cathedral Hall will be provided for those attending the rehearsal.

Music will be sent in advance for practice before the final rehearsal. Because of limited space in the choir loft, which accommodates 70 to 75 people, members of this choir will be selected on a first come-first serve basis.

The Office of Worship has a form to complete and returned by Feb. 26. The form may be downloaded from the "Musicians" link on the diocesan Web site's Office of Worship page at www.diocesefwsb.org/WORSHIP or obtained through Terry Broberg-Swain in the Office of Worship at (260) 399-1401 or e-mail at tbroberg-swain@fw.diocesefwsb.org.

The March 28 rehearsal is mandatory. Warm-up rehearsals for the April 3 chrisem Mass will be at 6:15 p.m.; and for the April 15 golden jubilee Mass, warm-up rehearsal will be at 1:15 p.m.

Catholic lawmakers author immigrant-friendly legislation

BY BRIGID CURTIS AYER

INDIANAPOLIS — Heeding the call of the Indiana bishops' recently released pastoral letter entitled, "I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors," four Catholic lawmakers are taking the Indiana bishops' words to heart by authoring legislation to help immigrants — legislation "that goes beyond superficial slogans" to extend authentic Christianity to new neighbors.

Sen. John Broden (D-South Bend); Sen. Tom Wyss (R-Fort Wayne); Sen. Joe Zakas (R-Granger) and Rep. Mike Murphy (R-Indianapolis) are authoring bills to protect immigrants against fraud and ease some aspects of their life in the United States.

A change in culture, climate, language and government add up to a daunting obstacle course for new immigrants to overcome. It is not surprising that immigrants often seek legal advice to help them navigate the American legal system to gain citizenship. However, a combined need of legal service to gain citizenship and a language barrier has opened the door for new immigrants to fall prey to a new kind of fraud — legal services fraud.

Sen. John Broden (D-South Bend) and Sen. Joe Zakas (R-Granger), who are both practicing Catholics and attorneys, would like to put an end to this type of fraud through legislation they are co-authoring.

Broden-Zakas bill, SB 445, which was heard in the Senate Judiciary Committee Feb. 7, would punish a person who knowingly or intentionally implies the person is

an attorney using the word "notario." Currently individuals who are a notary public, may advertise in Spanish, as "Notario Publico" which in Spanish refers to a highly trained attorney. Under SB 445, the penalty for such actions could be a maximum fine of \$5,000 or up to one year in jail.

Glenn Tebbe, Indiana Catholic Conference executive director, who testified before the Senate Judiciary panel in support of the bill, which would outlaw this practice, said, "These individuals charge large sums but give poor advice, often ending in harm to the immigrant and the family. Senate Bill 445 will provide consumer protection and prohibit this fraud."

"When a comprehensive immigration reform package is enacted on the federal level legal assistance will be needed," said Tebbe. "We must protect individuals from being taken advantage of by people who cannot help them."

Congregation of Holy Cross Father Chris Cox, of St. Adalbert and St. Casimir Parishes in South Bend said, "Immigration law is very complicated. When people not properly trained by the Bureau of Immigration Affairs enter into immigration law, they may cause irreparable harm to families."

"Easily families may be separated for 10 years. Families from St. Adalbert have suffered because of this. At this time, Indiana statutes have no teeth. It is crucial that we offer protections to consumers," said Father Cox.

Benedictine Sister Karen Durliat, of the Guadalupe Center in Huntingburg, a ministry of the Evansville Diocese serving the Hispanic community said, she's familiar with legal services fraud. "It's more common among immi-

grants when they first arrive," she said. Sister Karen knows of one situation where an immigrant couple was a victim of legal services fraud and who are now facing deportation because they submitted fraudulent papers.

Sister Karen said she's seeing an increase in depression and anxiety among the immigrant community overall. She said that the government really needs to "find a path for citizenship for those who have lived and worked here for some time now."

The Senate Judiciary Committee did not vote on SB 445 due to a few technical amendments, which needed to be drafted, however a vote by the Senate panel could be taken as early as Feb. 14.

While gaining citizenship has been the most notable problem among immigrants, some who have temporary visas who are in the country legally find getting a driver's license equally difficult.

The Real ID act of 2005, a federal law aimed at providing better national security, requires anyone obtaining a driver's license to provide a Social Security number. However, immigrants who are in the United States legally with temporary visas for employment are not issued Social Security numbers and therefore cannot be issued a driver's license.

To remedy this problem Sen. Tom Wyss has co-authored SB 463 which would allow Indiana's Bureau of Motor Vehicles (BMV) to issue a one-year driver's license to a legal immigrant who does not have a Social Security number. Before an Indiana driver's license would be granted, the applicant would have to verify ineligibility for a Social Security number and verify the applicant's lawful status

in the United States.

Senate Bill 463 is scheduled for a Feb. 13 hearing in Senate Committee on Homeland Security, Transportation and Veterans Affairs, a panel which Sen. Wyss chairs. Sen. Wyss is a parishioner at St. Vincent de Paul Parish in Fort Wayne. Sen. Victor Heinrold (R-Kouts) is also a co-author of the bill.

Rep. Mike Murphy (R-Indianapolis) has authored a similar bill, HB 1523. The measure allows Indiana's Bureau of Motor Vehicles (BMV) to issue a driver's license to temporary resident aliens. The measure allows Indiana's Bureau of Motor Vehicles (BMV) to issue a one-year driver's license for immigrants with temporary visas.

Immigration bills moving

- Senate Bill 445-authors Sen. John Broden (D-South Bend); Sen. Joe Zakas (R-Granger). A bill to prevent legal services fraud committed against immigrants. Status — Senate Judiciary vote expected as early as Feb. 14.

- Senate Bill 463 co-authored by Sen. Tom Wyss (R-Fort Wayne) would allow Indiana's Bureau of Motor Vehicles (BMV) to issue a one-year driver's license to a legal immigrant who does not have a Social Security number. The bill rectifies problems created by the federal Real ID Act, which prohibits persons without a Social Security number from getting a driver's license. Status — SB 463 is scheduled for a Feb. 13 hearing in Senate Committee on Homeland Security, Transportation and Veterans Affairs.

- House Bill 1523-authored by

Rep. Mike Murphy (R-Indianapolis) the House version of SB 463. The bill allows temporary immigrants with visas to get a one-year Indiana driver's license. Status — HB 1523 is assigned to the House Statutory Committee on Interstate and International Cooperation.

Anti-immigration bills stalled

- HB 1253 — Employment of illegal aliens, a bill penalizing employers who employ undocumented immigrants. Status — Reassigned to House Rules and Legislative Procedures committee. No hearing is scheduled.

- SB 442 — The Senate version of HB 1253, a bill to penalize employers who hire undocumented immigrants. Status — The Senate Commerce, Public Policy and Interstate Cooperation Committee. No hearing is scheduled.

- House Bill 1283 — Restricting public assistance to undocumented immigrants. HB 1283 would prohibit state funded medical and educational services to undocumented persons. Status — HB 1283 has been assigned to the House Veterans Affairs and Public Safety Committee. No hearing scheduled.

- Senate Bill 281 — the Senate version of HB 1283, would restrict public assistance including state-funded medical and educational services from undocumented immigrants. Status — SB 281 has been assigned to the Senate Committee on Commerce, Public Policy and Interstate Cooperation. No hearing is scheduled.



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MARK WEBER

A journey of faith is captured in this museum photo of Father John M. D'Arcy's ordination chalice (Feb. 2, 1952), which holds a diamond from his mother's wedding ring, next to a picture of a recent visit of the eighth bishop of the Diocese of Fort Wayne-South Bend with Pope Benedict XVI.



One-hundred-fifty years of priests, popes and people

Diocesan museum brings history to life, in color

BY MARK WEBER

FORT WAYNE — The kneeling bench (prie dieu) of Bishop John Henry Luers, first bishop of the Diocese of Fort Wayne-South Bend, where he may have asked God to “remove me from this horrible Hoosierdom” and the writing desk of Msgr. Julian Benoit, where he penned an invitation to Mother Theodore at Saint-Mary-of-the-Woods, in Terre Haute to bring teaching sisters to Fort Wayne are side by side in the Cathedral Museum in the Archbishop Noll Catholic Center in Fort Wayne.

One-hundred-fifty years of diocesan history are portrayed in stained glass, gold and glittering vestments as well as faded photographs that somehow beg the museum visitor to feel the struggle involved in bringing faith and education to the region.

The museum was established in 1980 in memory of Msgr. Thomas Durkin, who over the years had collected many irreplaceable items while confiding to seminarian Phillip Widmann that the assorted furniture, photos and forgotten relics should be presented to the public in an organized manner. With the death of Msgr. Durkin, Phillip Widmann, now a priest, proposed to Bishop William McManus the idea of establishing a diocesan museum. Approval followed and with time, the collection grew, moved several times, and now shines forth in a dramatic setting, which allows visitors to follow the growth of the diocese through eight bishops, many pas-

tors and teaching sisters and countless thousands of parishioners.

Through the Sesquicentennial Jubilee Year, which extends to Epiphany of 2008, the museum has a jubilee display highlighting the 50 years of Bishop John M. D'Arcy's priesthood and his 22 years as the eighth bishop of the diocese. Photos of numerous appearances with Pope John Paul II in “ad limina” visits to the Vatican and at World Youth Day in Denver, 1993. Locally, a historic occasion was the rededication of

the Cathedral of the Immaculate Conception on Dec. 8, 1998 after a \$3.5 million makeover. The bishop's lifelong passion for baseball and the Boston Red Sox are recalled with some personal sports mementos on display.

The Cathedral Museum is located in the lower level of the Archbishop Noll Catholic Center and is open from 10 a.m. to 2 p.m. Tuesdays through Fridays (closed on all holidays). An announcement of the formal opening of the jubilee display is forthcoming.

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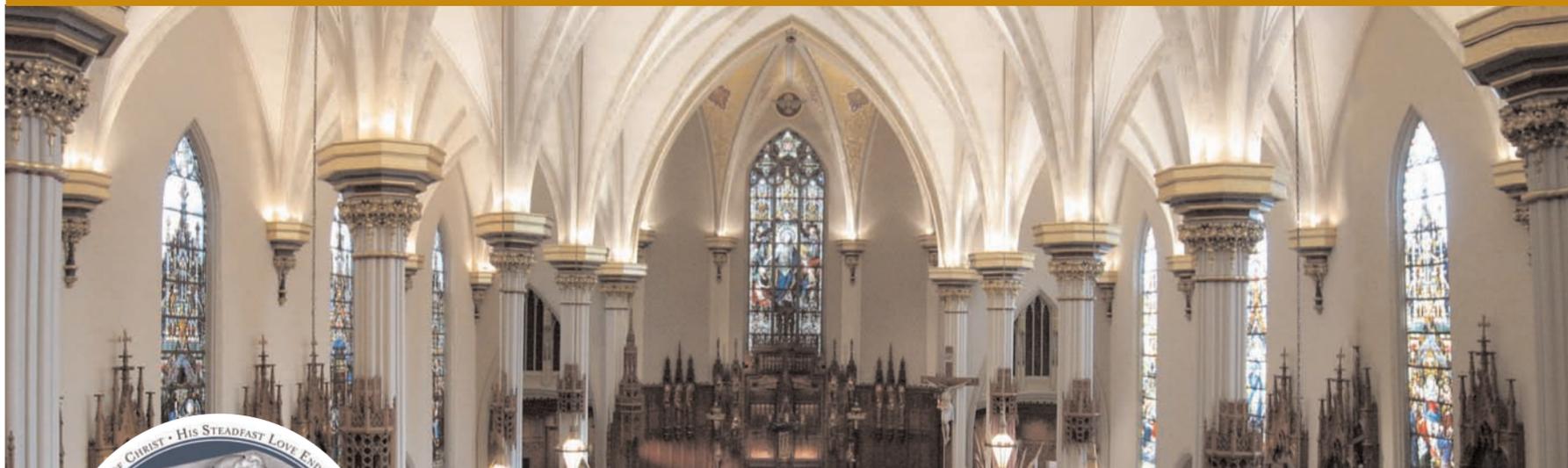
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Building a community of love and acceptance: 'You can always come home'

BY FATHER EDWARD ERPELDING

The following is a fictional narrative describing a Catholic man's return to the faith.

The temperature had fallen, and a bone-chilling northwest wind was blowing the snow, which was now beginning to drift as I returned to the parish office in mid-afternoon.

The morning seemed to fly by as I celebrated Mass for the school children, a funeral Mass and burial in the parish cemetery followed by the blessing of the funeral dinner provided by the Rosary Society.

I was seeking to unwind from the emotional-filled day as I recorded the death in the parish register. As I finished the entry, the doorbell rang. I said a quick prayer the I might have the wisdom to be of help to the person at the door.

When I opened the door, I was greeted by Philip, the son of Regina whose funeral I had just celebrated. I invited him to step inside where it was warm. As I shook his hand, I asked him how I could be of assistance to him.

With a pained expression on his face he asked, "Father, is it possible to get some face time with you or at least set up an appointment to discuss and, perhaps, resolve some long-standing issues?"

Since he had spoken with a sense of urgency in his voice, I decided to rearrange my schedule to accommodate his request and

invited him take off his coat and come into the pastoral office. We sat down in chairs that enabled us to face each other without obstruction. When I asked him what he would like to discuss, I noticed that he began to wring his hands. I raised the question, "What might be causing you to feel so uncomfortable?"

Philip responded, "Father, I want you to promise me that our conversation will remain between the two of us."

I assured him, "Whatever you choose to share with me is privileged and will remain between the two of us. The privilege belongs to you. Ethically, I am unable to share any information from our conversation with anyone without your permission and without identifying the person with whom I would want or need to share it. Whatever you say here will remain here unless you release me from privilege."

Once I had given him this assurance, he gave a sigh of relief. He began to share his reason for coming to the parish office and related the story of his troubled faith journey.

Philip said, "I came from a devout Catholic family that sacrificed to send me and my brothers and sisters to the parish grade school and later to Catholic high school. My parents encouraged all of us, by word and example, to actively participate in the parish liturgies, organizations and programs. When I went to the state

university to study engineering, I became even more active in the practice of my Catholic faith thanks to the excellent ministry provided through campus Newman Center. After graduating, I took a job in another town and became active in the local parish.

"While singing in parish choir, I met a wonderful young lady and, following a two-year courtship, married her. During the next 12 years, my wife and I remained active in the parish, providing an example for our two daughters and sons. As the children grew, we enrolled them in the parish school. My wife became active in the Home and School Association, and I became active in several ministries.

"I also served as a volunteer on the parish building and grounds committee. I was a committed Catholic, and I invested as much free time as possible to improve the parish facilities and programs. I watched the parish thrive and the future appeared to be bright and promising until a new pastor was appointed for the parish."

At this time there was an abrupt change in Philip's posture, his voice became more intense, and he began to clench his fists. I noted, "Phil, you seem to be getting very angry because..."

He continued, "The new pastor didn't seem to be able to keep a confidence. My relationship with him began to deteriorate when we began planning to expand the parish facilities. After spending

much time and many months working on the plans, he stated that he didn't like our suggestions. When I proposed that we consider or discuss all possibilities, as we do in business, he called my suggestion stupid. Then he proceeded to berate me in front of the other members at the meeting. He stated that it was 'his parish,' and he was in charge and could veto any proposal. It was an emotional and humiliating experience for me. I felt so humiliated and angry that I got up from the meeting and told them I would not return. When I arrived home, I convinced my wife to withdraw from what had become anything but a Christian parish. I haven't been back to church until this morning for my mother's funeral."

There was a pause. I took the opportunity to note, "You are really angry because your dignity as a person was attacked, and you saw yourself treated unfairly. Anger as an emotion is a gift of God that can reveal values and arouse me to take defensive action for my survival. Emotions have no morality, but behaviors do. If I choose to remain angry when the threat has passed, my behavior can be described as 'angering.' If my angering is not going to make things better, why waste the energy and stay stuck in the past?"

"Holding to anger and the attendant grudges can be sinful. Our Lord tells us to forgive, not to let the offender off without consequences but that we might experi-

ence freedom to grow. In the Lord's Prayer, we say, 'forgive us as we forgive...' Has your anger helped solve the problem or simply hurt you and your family since that incident with that pastor?"

Philip responded, "I guess I would have to describe my behaviors through these years in which I have been away from the church as angering and sinful. It hasn't solved a thing. In fact, it has hurt my family."

"I know that my mother, Regina, was saddened by my behavior and was concerned not only for me but for my wife and my children. I suspect that I would not be admitting all of this if it were not for the love and acceptance of the church, which I had experienced during my years growing up and experienced anew at the wake, during the funeral Mass and at the funeral dinner."

Then he asked me, "What do I have to do to be reconciled with the church and be able to receive the sacraments?"

It was with a sense of joy that I responded, "That's easy. Let's prepare for and celebrate the sacrament of reconciliation."

Following the sacrament of reconciliation, we both felt a deep sense of peace as he went on his way filled with a renewed sense of commitment to the church.

Father Edward Erpelding is the pastor of St. Mary Parish, Avilla and a consultant for Wells of Hope.

The church joyously welcomes new and returning Catholics — always

BY KAY COZAD

FORT WAYNE — The Center for Applied Research in the Apostolate (CARA) reports only 33 percent of the 64 million Catholics in the United States practiced their faith last year. Those who have left the church cite a myriad of reasons for their decision not to practice — from lack of time to issues of abuse. As the theological and socioeconomic debate rages on, it all boils down to one's own personal journey of life and faith.

In this year when the Diocese of Fort Wayne-South Bend is celebrating its Sesquicentennial Jubilee Year, evangelization and inviting non-practicing Catholics back to the church is a theme in several of the programs, including Wells of Hope, taking place in the weeks ahead. Many have returned to the church and find new hope there. Here are two inspiring personal stories of faith renewal and social transformation.

Jon Cooper speaks with deep reverence of his involvement in his Catholic faith, much of which is fostered these days within the Third Order of Franciscans and at

his home parish, St. Therese in Fort Wayne. Cooper and his wife Elaine have been married 21 years and are raising four beautiful children, all of whom attend Catholic schools.

They both are involved in several ministries at their parish, including cantoring and ministering the Eucharist. But it wasn't always that way.

Cooper recalls a time following the many losses his family suffered, including the early death of his father and the death of his brother serving in Vietnam, when he questioned the importance of his faith. "No one (in my family) was going to Mass. No one made me go, and I just fell away," he says.

Cooper admits his main encounter with God during his teens and early 20s was in nature while he hunted. Then in his late 20s a curious encounter with a Jehovah's Witness provided a springboard to a reinvestigation of his own faith.

In 1981, after a decade of being away from the church, Cooper attended reconciliation at St. Therese Parish. Finding the experience surprisingly renewing, he registered at the parish and subse-

quently attended a Christ Renews His Parish (CRHP) retreat. "That was a neat experience," he says. "If I hadn't have gone, it would have taken a lot longer to get where I am now."

Cooper has since become a eucharistic minister, traveled to Assisi twice and studied and professed his vows in the Third Order of Franciscans. He is currently formation director of the fraternity there.

"I'm glad I'm where I'm at," says this believer. "God is leading, because I couldn't be doing it on my own."

To others who may be seeking spiritual renewal Cooper recommends, "Think about it and pray. Talk to somebody. They will find truth and honesty in it."

Mike Eichhorn, parishioner at St. John Parish in Davison, Mich., agrees. Eichhorn, who was raised in the Catholic faith, felt he led a "selfish lifestyle" only to find a returning sense of God shortly after his young mother suffered an incapacitating stroke. He and his father prayed fervently in the hospital chapel for her recovery. The realization of his selfishness led him to prayer and a deeper relationship with God. As he adjusted

his lifestyle, Eichhorn met his beloved Therese and they were soon married. Tragically, after only a few months of marital bliss Therese was diagnosed with cancer. Following a grueling liver transplant surgery, the couple enjoyed three-and-a-half years together before the cancer returned and claimed Therese's life.

During that time, though his career in television as sales and then general manager of Fox TV was successful, his involvement with a church was sporadic at best. Some time after his wife's death, as he sought direction in his life without her, the grief stricken Eichhorn found himself in Hawaii with friends experiencing a lunar eclipse.

"As I watched that eclipse, I felt her cross over," he recalls and knew it was time to move on. He began dating his assistant, Angela, who had been a friend to Therese, and the two married and now are expecting their third child this year. As his family grew, his faith called out to him. Involvement within the church began as he and his wife investigated the faith through the RCIA program. "I got an understanding of the changes in the church. It helped me remember

how to be Catholic," he says.

His new wife converted to the faith and soon they had found a spiritual home where he is involved with adult faith education and she with RCIA.

Following the birth of his first child, he developed a home-based business, Crossroads Marketing and Consulting, Inc., to have more time with his family. Crossroads negotiates television, radio and billboard contracts for several dioceses across Michigan and the Diocese of Fort Wayne-South Bend, and he is pleased to integrate his faith into his business dealings.

Eichhorn encourages those interested in returning to the faith to "take the first step and come home." He offers reassurance saying, "I was scared and guilty. I thought 'how do I start?'"

From his own experience Eichhorn understands there are a multitude of reasons why a person falls away from the church and says emphatically, "Don't use fear as a reason not to go. Talk to a local priest or someone in RCIA. You won't be judged. The community of the church wants you back!"

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A listing of Lenten liturgical activities

All parishes in the Diocese of Fort Wayne-South Bend were contacted for their offerings of Lenten activities. Not all parish information was available.

Cathedral of the Immaculate Conception

Distribution of Ashes: Feb. 21 — 7, 8 a.m.; 12:05, 5 p.m.
Eucharistic Adoration: Each Friday following 12:05 p.m. Mass until 7 p.m. in chapel
Stations of the Cross: Each Friday at 7 p.m. in Cathedral
Study Group: Father Jim Stoye on Mondays at 10 a.m. and Thursdays at 7 p.m. in Cathedral Center
Reconciliation: Monday through Friday 7:30 a.m.; Monday and Friday 4:30 p.m.; Saturday 2:30-4:30 p.m. All in the chapel

Christ the King

Distribution of Ashes: Feb. 21 — 7, 8:30, 9:45 a.m.; 7 p.m.
Penance Service: March 13, 7 p.m.
Eucharistic Adoration: First Fridays 9 p.m.
Stations of the Cross: Friday at noon and 7 p.m.
Study Group: Wednesdays at 9:15 a.m.
Reconciliation: Saturdays at 9 a.m. or by appointment

Immaculate Conception, Kendallville

Distribution of Ashes: Feb. 21 — 7:30 a.m.; 6 p.m.
Eucharistic Adoration: March 7, all day until 6 p.m.
Study Group: Bible study of Job, Mondays at 8:15 a.m.
Reconciliation: Saturdays at 9 a.m. or by appointment

Our Lady of Guadalupe

Distribution of Ashes: Feb. 21 — 7 p.m.
Eucharistic Adoration: First Saturdays after 8 a.m. Mass
Stations of the Cross: Fridays of Lent at 7 p.m.
Study Group: Wednesdays at 9:15 a.m.
Reconciliation: Half hour before Mass or by appointment

Our Lady of Hungary

Distribution of Ashes: Feb. 21 — 8 a.m.; 5:30 p.m.
Eucharistic Adoration: Thursday 8:30 a.m. to 5 p.m.
Stations of the Cross: Friday with school children at 2 p.m.; 5:30 p.m.
Study Group: First Monday of the month 6:30 p.m.; Disciples in Mission in homes
Reconciliation: Saturdays 3:45-4:30 p.m. or by appointment

Queen of Peace

Distribution of Ashes: Feb. 21 — 9 a.m.; 7 p.m.
Penance Service: March 28, 7 p.m.
Eucharistic Adoration: Thursdays 9:30-11 a.m.
Stations of the Cross: Fridays at 12:15 and 7 p.m.
Reconciliation: March 18 and 25 during 10:30 a.m. class; school children: Feb. 28, 10 a.m.; Saturdays 4-5 p.m. or by appointment
Other: Senior citizen luncheon March 14, noon in gym

St. Adalbert

Distribution of Ashes: Feb. 21 — 6:30, 8 a.m.; noon (English); 5:30, 7 p.m. (Spanish)
Eucharistic Adoration: First Fridays 9 a.m. to noon, holy hour 11 a.m.
Stations of the Cross: Wednesdays 2:15 p.m. (English); Fridays after 8 a.m. Mass (English); Fridays 6 p.m. (Spanish)
Study Group: Disciples in Mission

Reconciliation: Saturday morning at 8:30, 10 a.m.
Other: Gorzkie Zale — Polish sorrowful lamentations, Wednesdays 5 p.m.

St. Aloysius

Distribution of Ashes: Feb. 21 — 9 a.m.; 6:30 p.m.
Penance Service: Feb. 27, 6:30 p.m.
Eucharistic Adoration: Wednesdays 6-7 p.m.
Stations of the Cross: Friday evenings 6:30 p.m.
Study Group: Sundays 10 a.m. (between 9 and 11 a.m. Masses)
Reconciliation: Saturday 4-5 p.m. or by appointment

St. Bavo

Distribution of Ashes: Feb. 21 — 8 a.m.; 5:30 p.m.
Penance Service: March 20, Mercy Day
Eucharistic Adoration: March 2, 9 a.m. to March 3, 9 a.m.
Stations of the Cross: Fridays at 5:30 p.m.
Reconciliation: Saturdays 9-10 a.m.

St. Bernard

Distribution of Ashes: Feb. 21 — 8 a.m.; 5:30 p.m.
Penance Service: March 27, 7 p.m.
Eucharistic Adoration: all year rosary with adoration and benediction Tuesdays at 6 p.m.; First Friday of Lent 5:30 p.m.
Stations of the Cross: Fridays at 5:30 p.m.
Study Group: Adult Bible study Sundays at 9:30 a.m. Zahn Hall; Men's Bible study Mondays at 7 p.m. Zahn Hall; Women's Bible study Thursdays 9:30 a.m. K of C hall, 595 S. Huntington St.
Reconciliation: Saturdays 4:15 p.m. or by appointment
Other: Lenten soup suppers Wednesdays after 5:30 Mass with "Explanation of the Mass" by Father Sextus Don

St. Catherine of Alexandria

Distribution of Ashes: Feb. 21 — 6 p.m.
Stations of the Cross: Thursday, March 15, 7 p.m.
Reconciliation: 7 p.m. Monday, April 2; Wednesday, April 4; 6 p.m. Friday, April 6

St. Charles Borromeo

Distribution of Ashes: Feb. 21 — 6:15, 8:30 a.m.; 4:30, 7 p.m.
Penance Service: March 6, 7 p.m.
Eucharistic Adoration: Sunday, Feb. 25, noon to 7 p.m.
Stations of the Cross: Sundays 2 p.m.
Parish Mission: March 4-7, 7 p.m.
Reconciliation: Saturdays 2:30-4:30 p.m.

St. Elizabeth Ann Seton

Distribution of Ashes: Feb. 21 — 6:30, 9 a.m., noon, 6 p.m.
Penance Service: March 25, 7 p.m. (with St. Joseph Parish at 2213 Brooklyn)
Eucharistic Adoration: Fridays 7 a.m. to 6:45 p.m.
Stations of the Cross: Fridays at 7 p.m.
Reconciliation: Saturdays 9:30-10 a.m. and 3:30-4:30 p.m.

St. Hedwig

Distribution of Ashes: Feb. 21 — 12:15, 5:30 p.m.
Penance Service: April 1, 3 p.m. at St. Patrick
Stations of the Cross: Fridays after 12:15, 5:30 p.m. Mass.
Parish Mission: Sundays, Stewardship program
Other: March 30, Communal anointing at 5:30 Mass

St. John the Baptist, New Haven

Distribution of Ashes: Feb. 21 — 7:15, 9 a.m., noon, 12:15, 7 p.m.
Penance Service: March 28
Eucharistic Adoration: Thursdays noon-8 p.m.
Stations of the Cross: Fridays at 1 and 7 p.m.
Reconciliation: Thursdays 5:30-6:30 p.m.; Saturdays 3:30-4:30 p.m.

St. John the Baptist, South Bend

Distribution of Ashes: Feb. 21 — 7:40 a.m., 7 p.m.
Eucharistic Adoration: Wednesdays at 7 p.m. for vocations; Thursdays 7-8 p.m.
Stations of the Cross: Fridays at 1:45 and 7 p.m.
Study Group: Adult education — Sacraments, Saturdays 10 a.m. to noon
Reconciliation: Before and after 7:40 Mass; Thursdays 7:30 p.m.; Fridays before and after stations; Saturdays 3-4:45 p.m. and Holy Saturday 12:10-3 p.m.

St. John the Evangelist, Goshen

Distribution of Ashes: Feb. 21 — 8 a.m., 5 p.m. (English); 11 a.m., 7:30 p.m. (Spanish)
Penance Service: March 25, 3 p.m. (English); April 1, 3 p.m. (Spanish)
Eucharistic Adoration: First Fridays 9 a.m.-6 p.m. (English); second Thursday of the month 6-7 p.m. (Spanish)
Stations of the Cross: Friday at 5:30 p.m. (English); 6:45 p.m. (Spanish)
Study Group: Wednesdays at 9:15 a.m.
Reconciliation: Saturdays at 3:30 p.m. (English) or by appointment

St. Joseph, Bluffton

Distribution of Ashes: Feb. 21 — 7 a.m.; 7 p.m.
Penance Service: March 7, 7:30 p.m.
Eucharistic Adoration: March 13, noon-8 p.m.
Stations of the Cross: Fridays at 7 p.m. followed by Mass
Reconciliation: Saturdays 4 p.m. followed by Mass at 5 p.m.

St. Joseph, Fort Wayne

Distribution of Ashes: Feb. 21 — 6:15, 8, 10 a.m.; 5:30, 7 p.m.
Penance Service: Feb. 28, 7 p.m.
Eucharistic Adoration: Wednesdays 7 p.m. (except Feb. 21, 28)
Parish Mission: Feb. 26 through March 1, 7 p.m.
Study Group: Feb. 27 through March 1, morning reflection after 8 a.m. Mass
Reconciliation: Saturdays after 8 a.m. Mass or by appointment

St. Joseph, LaGrange

Distribution of Ashes: Feb. 21 — 7 a.m.; 6, 7:15 p.m.
Penance Service: March 25, 5:30 p.m.
Eucharistic Adoration: March 21, 7 p.m., April 5, 8-10 p.m.
Stations of the Cross: Fridays 7 p.m. (English); Sundays 6:45 p.m. (Spanish)
Study Groups: Mondays, Men's Bible Study; Wednesdays, Women's Bible Study,
Reconciliation: Saturdays 4 p.m.; Sundays 6 p.m.

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Anne Koehl on Crisis Pregnancy Care

Wednesday, February 28, 7 PM, in the Cathedral Hall, Cathedral of the Immaculate Conception, Fort Wayne. All are invited. Refreshments served.

Anne Koehl, executive director of Women's Care Centers, Allen County, will give an overview of the needs of women in crisis pregnancies and how the centers serve them.



St. Joseph, Roanoke

Distribution of Ashes: Feb. 21 — 7:30 p.m.
Good Friday Service: 12:30 p.m.
Eucharistic Adoration: Sunday, Feb. 4 and Sunday, March 4, noon to 5 p.m.
Stations of the Cross: Thursday, Feb 22; Thursday, March 8; Thursday, March 22, all at 7 p.m.
Study Group: Bible Study, Wednesdays, Feb 7, 21; March 7 and 21, 8:30 a.m.
Reconciliation: March 31, 9-10 a.m. and 3:45-4:45; Holy Thursday, 9 p.m.; Good Friday, 2 p.m.

St. Jude, Fort Wayne

Distribution of Ashes: Feb. 21 — 6:15, 8:15, 10 a.m.; 6:30 p.m.
Penance Service: March 29, 7 p.m.
Eucharistic Adoration: 24 hours a day in Perpetual Adoration Chapel
Stations of the Cross: Fridays at 1 and 6:30 p.m.
Reconciliation: Weekdays, 7:45-8 a.m.; Saturdays 9:30-10:30 a.m.; 2:30-3:30 p.m.; April 3-5, 3-5 p.m.; April 5, 8:45 p.m.; April 6, 2:30, 8 p.m.
Other: Seeing the Passion through new eyes — Tuesday, Feb. 27, March 6 and 13 at 6:30 p.m. encounter Christ's Passion in Scripture, prayer, music, film and art. A light soup supper served at 6 p.m. Sunday, March 18, at 3 p.m. walk the Stations of the Cross outdoors through the neighborhood .93 mile, the distance Christ walked to Calvary. Tuesday, March 27, at 6 p.m. a Seder Supper.

St. Mary of the Angels, Big Long Lake

Distribution of Ashes: Feb. 21 — 7 p.m. and after Sunday, Feb. 25 Mass
Eucharistic Adoration: April 5, after 7 p.m. Mass
Stations of the Cross: Wednesdays and Good Friday, April 6, 7 p.m.
Reconciliation: One hour before Mass or by appointment.

St. Mary of the Annunciation, Bristol

Distribution of Ashes: Feb. 21 — 9 a.m., 7 p.m.
Penance Service: March 29, 7 p.m.
Eucharistic Adoration: Opens 1 p.m. Sundays until 9 a.m.; Friday at 9 p.m. to Saturday 9 a.m.
Stations of the Cross: Friday at 7 p.m. Soup supper at 6 p.m.
Reconciliation: Monday-Friday 8:30-8:45 a.m.; Saturdays 8:15-8:45 a.m.; 4-5 p.m.
Other: The Mass: An adult education series on Tuesdays Feb. 27, March 6, 13, 20 and 27 at 7 p.m. in the library. Sunday, Feb. 25, at 6 p.m., Mother of Mercy Messengers: An evening of prayers, expoposition, adoration and benediction focused on the Divine Mercy message.

St. Mary of the Assumption, Decatur

Distribution of Ashes: Feb. 21 — 7, 8:15 a.m.; noon, 6 p.m.
Penance Service: March 19, 7 p.m. (English); April 1, 3 p.m. (Spanish)
Eucharistic Adoration: Thursdays 9 a.m. to 6 p.m.
Stations of the Cross: Sundays 1 p.m.
Parish Mission: Feb. 26, March 6, 13, 19, 7 p.m.
Study Groups: Bible study Sundays 9:30 to 11 a.m.; Apologetics study group Sundays 9:30 to 10:45 a.m.; Bible study Wednesdays 10-11 a.m.
Reconciliation: Monday and Wednesday 5:30 p.m. Saturday 4-4:30 p.m.

St. Matthew Cathedral

Distribution of Ashes: Feb. 21 — 7, 9 a.m.; 12:15, 5:30 p.m.
Eucharistic Adoration: Fridays 7:30 a.m. to 5 p.m.
Stations of the Cross: Friday at 2:15 and 6 p.m.

Study Group: Reading St. Bonaventure's "The Mind's Journey to God," March 12, 19, 26 at 7 p.m. in north cafeteria of school.
Reconciliation: Monday-Saturday following 7 a.m. Mass; Saturdays 11 a.m. to noon.

St. Michael the Archangel, Waterloo

Distribution of Ashes: Feb. 21 — 8 a.m., 7 p.m.
Penance Service: March 11, 5 p.m.
Eucharistic Adoration: Fridays 7-8 a.m.
Stations of the Cross: 7 p.m. with Benediction
Study Group: call the office
Reconciliation: Monday-Friday 7:30-8 a.m.; Saturdays 4 p.m.; Sundays 9-10 a.m.

St. Monica

Distribution of Ashes: Feb. 21 — 8 a.m., 12:05, 6 p.m.
Penance Service: March 20, 7 p.m. Mercy Day
Eucharistic Adoration: Fridays after 8 a.m. Mass to noon.
Stations of the Cross: Fridays at 6 p.m. followed by soup supper; Wednesdays at 2 p.m. for children.
Parish Mission: Stewardship during Lent
Study Group: All invited to RCIA after Wednesday evening Mass in church lower level
Reconciliation: Wednesdays 5-6 p.m.; Fridays 11 a.m. to noon; Saturdays 9-10 a.m.
Other: 12:05 p.m. Mass every Friday

St. Patrick, Arcola

Distribution of Ashes: Feb. 21 — 7 p.m.
Stations of the Cross: Fridays at 7 p.m.
Parish Mission: March 18-21 at 7 p.m.; March 19-21 at 8 a.m. morning session

St. Patrick, South Bend

Distribution of Ashes: Feb. 21 — 12:15, 5:30 p.m.
Penance Service: April 1, 3 p.m.
Stations of the Cross: Fridays after 12:15 and 5:30 p.m. Masses.
Parish Mission: Sundays, Stewardship program
Other: March 30, Communal anointing at 5:30 Mass at St. Hedwig

St. Patrick, Walkerton

Distribution of Ashes: Feb. 21 — 7, 8:15 a.m.; 7 p.m. evening prayer
Penance Service: March 15 as part of mission.
Eucharistic Adoration: March 2 and 16, 8:45-11 a.m.
Stations of the Cross: Fridays at 7 p.m.
Parish Mission: March 14, 15, 16 at 7 p.m. March 17, 5 p.m. with Mass
Reconciliation: April 3, 6:30-7:30 p.m.; April 5, 5-6 p.m.

St. Peter

Distribution of Ashes: Feb. 21 — 7 a.m.; noon
Eucharistic Adoration: Last Saturday of the month following 4 p.m. Mass
Stations of the Cross: Thursdays at 5 p.m.
Reconciliation: Saturdays 3-3:30 p.m.
Other: Thursdays, Mass, stations and soup at 5 p.m.

Ss. Peter and Paul

Distribution of Ashes: Feb. 21 — 8 a.m.; noon and 7 p.m.
Eucharistic Adoration: Wednesdays, Sundays at 7 p.m.
Stations of the Cross: Fridays 7 p.m.; 2:10 p.m. with school children
Reconciliation: Saturdays 3:30-4:15 p.m.; before every Mass

St. Stanislaus Kostka, New Carlisle

Distribution of Ashes: Feb. 21 — 8 a.m., 6 p.m.
Penance Service: March 30, 6 p.m.
Eucharistic Adoration: Fridays 6-6:45 p.m.
Stations of the Cross: Fridays 6 p.m.
Reconciliation: Saturdays 4:45 p.m.

St. Therese

Distribution of Ashes: Feb. 21 — 7:30, 9 a.m.; 7 p.m.
Penance Service: March 13, 7 p.m.
Eucharistic Adoration: March 2, 10 a.m. to 7 p.m.
Stations of the Cross: Fridays at 7 p.m.
Reconciliation: Thursdays 6:25 p.m.; Saturdays 8:30 a.m.; Good Friday 1:30 p.m.; Holy Saturday 4:30 p.m.
Mercy Day, March 20 hours TBA
Other: Good Friday service 12:30 p.m.

St. Thomas the Apostle

Distribution of Ashes: Feb. 21 — 6:30, 8 a.m.; 12:05, 6:30 p.m.
Penance Service: March 31, 11 a.m.
Eucharistic Adoration: Monday-Friday 3 to 9 p.m.
Stations of the Cross: Fridays at 7 p.m.
Study Groups: Disciples in Mission faith sharing groups
Reconciliation: Saturdays 9-10 a.m.; Thursday before first Friday 4-5 p.m.

St. Vincent de Paul, Elkhart

Distribution of Ashes: Feb. 21 — 7, 8:15 a.m. (English); noon, 4 p.m. (Spanish); 5:30 p.m. (English); 7:15 p.m. (Spanish)
Penance Service: March 21, 7 p.m.
Eucharistic Adoration: Mondays and Thursdays 3-9 p.m.; Fridays 3-6 p.m.
Stations of the Cross: Fridays 6 p.m. (Spanish); 7:15 p.m. (English)
Parish Mission: Disciples in Mission groups
Reconciliation: Fridays 5:30-6:30 p.m.; Saturdays after 8 a.m. Mass; 3-4:30 p.m.
Other: Fridays except Good Friday, Meditation organ recitals 12:15-12:45 p.m.; Good Friday, Tenebrae service at 8 p.m.; Morning prayer 8 a.m. April 5-7; Spanish living Stations of the Cross Good Friday at 4 p.m.; Sunday, March 18, vespers at 6 p.m.; Wednesday, March 14, benediction at 6 p.m.

St. Vincent de Paul, Fort Wayne

Distribution of Ashes: Feb. 21 — 6:30, 8 a.m.; 12:30, 6:30 p.m.
Penance Service: March 26, 7 p.m.
Eucharistic Adoration: Sundays noon to 6 p.m.; Wednesdays 8 a.m. to 7 p.m.
Stations of the Cross: Fridays at 7 p.m.
Reconciliation: Saturdays 8:45-9:45 a.m.



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Jubilee — a time for reconciliation, a time for evangelization

BY LINDA FURGE

What is a Jubilee?

A jubilee, in biblical terms, is “a year of favor from the Lord.” The tradition of jubilee reaches back to the Old Testament. The law of Moses prescribed sabbatical and jubilee years for the Jewish people when there was no cultivation of crops; alienated lands were returned to their original owners; debts were pardoned; and slaves freed. (Lev 25:8-54) The word jubilee is derived from the Hebrew word meaning “ram’s horn,” sounded to announce this special year.

In the New Testament, Jesus presents himself as the one who brings the old jubilee to completion, because he has come “to bring good news to the poor, to heal the brokenhearted, to announce release to captives and freedom to those in prison.”

When Pope John Paul II announced preparations for Jubilee Year 2000, he wrote, “For the church, the jubilee is precisely this ‘year of the Lord’s favor,’ a year of the remission of sins and of the punishment due to them, a year of reconciliation between disputing parties, a year of manifold conversions and of sacramental and extra-sacramental penance.” — TMA, #14.

Many people ask how the celebration of jubilees began in our church. Historically, it is safe to say the first Christian jubilee was born out of public acclaim. It was the practice of Christians from early times to go on pilgrimage to



the Holy Land, visiting the tombs of the Apostles Peter and Paul and the shrines of the martyrs. There was a prevailing belief that every 100th year was a year of “great pardon.”

The late 13th century, in fact, was a time of vast suffering caused by wars and diseases. Among the people grew a great desire to return to a more holy way of living. With tremendous faith many Christians traveled to Rome (on foot) to visit the tombs of the apostles and to receive the pope’s blessing, in order to obtain grace and strength to carry on. They came by the thousands at Christmas in 1299. Due to their immense number, Pope Boniface VIII — full of admiration for their faith and the reason for their coming — proclaimed the first Christian Jubilee in February 1300 as a “year of forgiveness of all sins.”

Reflection on reconciliation and evangelization

For Jubilee 2007 Bishop John M. D’Arcy encourages us to reflect on the twin themes of reconciliation and evangelization. Both are difficult concepts because they directly challenge our “spiritual status quo.” We are asked to examine how well we are doing as reconciling people and communities. While, in our heads, we acknowledge the need to forgive and be forgiven, past experiences show that, in really “doing” reconciliation, we fall miserably short of the acknowledged need.

To be effective and credible witnesses of our faith today, we need to be “happy campers.” Happy campers are people who are at peace, who are reconciled with themselves, their God and their relationships. Happy campers, willing to share their faith and gifts with the communities to which they belong, are the best witnesses of the Gospel today.

We are encouraged to broaden our understanding of reconciliation, to check our “happy camper” status, to see reconciliation as a way of life that includes the sacraments. As reconciling and evangelizing people, we need to reach out to others and find ways of connecting the story of Jesus and God’s reconciling love of us.

What do we mean by evangelization?

In recent years much has been written about evangelization in the Catholic Church. Again and again we are reminded that it is not a street corner approach of proclaiming the Gospel message. Rather, it is a deeply personal call to share what we ourselves have been given through our baptism and the Christian life to which we have been called.

In the Eucharist, the source and summit of our Catholic faith, we are continually sent forth “to love and serve the Lord.” Two thousand years ago, Jesus urged the whole church to carry out his evangelizing mission: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of time.” — Mt 28: 18-20.

Today we, too, are called to be disciples. We hear this in the writings of Pope Paul VI, Pope John Paul II, and the U.S. bishops. Twenty-five years ago, Pope Paul VI proclaimed, “We wish to confirm once more that the task of evangelizing all people constitutes the essential mission of the church.

Evangelization is in fact the grace and vocation proper to the church, her deepest identity. She exists in order to evangelize. ...” He called evangelization “the activity whereby the church proclaims the Gospel, so that faith may be aroused, may unfold and may grow.” It is the kingdom in action, telling the world that the word of Jesus is alive.

As we began this new millennium, Pope John Paul II challenged us to “put out into the deep” and called for a New Evangelization — presenting the message of Christ in new ways, with new fervor and new expressions. He said: “...for the disciple of Christ the duty to evangelize is an obligation of love.” Also, “It is unthinkable that a person should accept the word and give himself to the kingdom without becoming a person who bears witness to it and proclaims it in his turn.”

The U.S. bishops’ document, “Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the U.S.,” urges parishes to equip all the baptized ... young and old alike ... to live the Gospel fully and to share it freely. The bishops’ plan sets before Catholics a vision of a church fully alive, a church that renews the faith of its members, reaches out to others and transforms society to live Gospel values. The bishops say evangelization is a means for “bringing the

good news of Jesus into every human situation.” They further state, “... the fruit of evangelization is changed lives and a changed world.”

In other words, we are a church of the modern world, actively engaging our culture in all its dimensions, even as we look to our Gospel roots for our practices and traditions. Most of us are quite comfortable with the language of the Gospels and other readings we hear in church. We have no problem with concepts such as “go(ing) and make(ing) disciples” and “spread(ing) the good news of salvation to the ends of the earth.” We have an understanding (some more than others) of how it all worked in the first centuries after Christ.

But we need to reclaim for ourselves concepts we so easily assign to the Gospels and epistles — concepts such as discipleship, evangelization, stewardship, witness and mission. It’s easy to say, “Peter was a disciple of Christ.” It’s not quite so easy or comfortable to say, “I am a disciple of Christ” — especially out loud where someone might hear. It’s easy to talk of the disciples evangelizing others; it’s not so easy to think of us as evangelizers.

Part of our reluctance could be the result of long-held suspicion that these words are “Protestant” — to the point of stereotypical association. But we should realize we are also closely linked to these early Christian terms. In fact, if we call ourselves Christian, these words should be part of our Catholic vocabulary. We should not be uncomfortable using them — they should be describing us.

As Catholic Christians we are called to a life of continuing conversion, one that leads to a greater love for God and humanity. Evangelization asks each of us to understand ever more fully just how much God loves us and to accept Christ’s good news of salvation. As our prayer life unfolds, we are able to more deeply appreciate just what sharing in God’s love means for our daily lives. We recognize our Christian responsibility to proclaim the Good News to all. This is most effectively done through prayer, listening and accepting others, sharing our faith life, and extending an invitation to those who may be interested.

Practice saying these sentences: “I am a disciple of Christ. As a disciple of Christ, I really can evangelize and share the good news of salvation in Jesus Christ!” It really does get easier with time, thought and practice.

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An invitation to Catholics:

The United States Catholic Catechism for Adults

BY SISTER JANE CAREW

If you feel drawn towards an experience of interior renewal, you might be glad to know about a new gift of faith that has recently been provided for adults — the United States Catholic Catechism for Adults. This exciting opportunity is geared for all who want to grow in love and knowledge of the rich heritage of Catholicism.

In 1992 the Catechism of the Catholic Church, a compendium of major teachings, was given to the church through the great leadership of Pope John Paul II.

At this time Pope John Paul II also envisioned the writing of local catechisms, which would reflect the content of the 1992 catechism, but also take into account the various circumstances that form the identity of individual countries.

To choose a journey through this new United States Catholic Catechism for Adults is an invitation to be faithfully drawn into discipleship with Jesus, thus learning to judge all personal, social and spiritual experiences in the light of faith. This can be done alone or in small groups.

It is important to realize that we cannot love what we do not know. We must therefore approach this

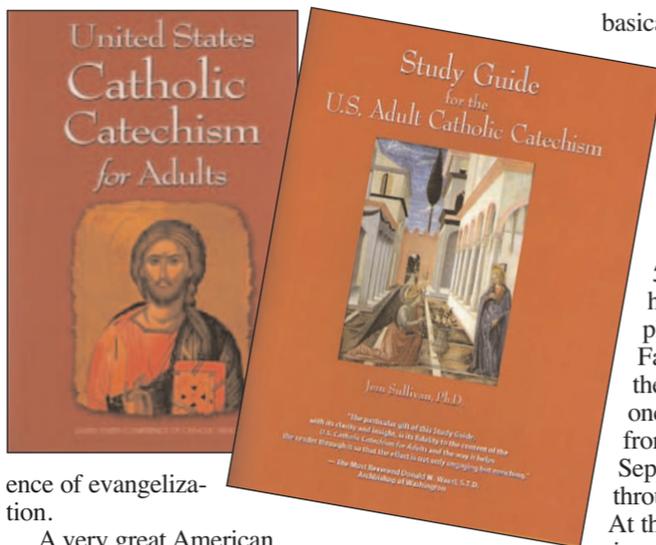
treasure through faith, that engagement of mind and heart that allows us to truly come to know the teachings of Catholicism.

Faith leads us, it goes ahead to prepare a place for the heart, searching out the possibilities of love. This life of faith is both an acceptance of the message of Christ and an entrusting of ourselves to Jesus in a personal relationship. We become disciples, which establishes a growing relationship, a gift knowledge, friendship and intimacy that is meant to last a lifetime and for all eternity.

Pope John Paul II said many times that Jesus Christ tells us what it means to be fully human. Since God fully revealed himself through Christ, what a profound way to understand God's design for humanity amidst a secular culture with so many false promises.

The goal of this new catechism is to help bring about lifelong conversion, a renewal of mind and heart. We are so distracted by our fast-paced life that it is hard to find time to search for God who has written in each of our hearts a yearning desire for himself.

If we have the grace and perseverance to journey through this catechism, it must not only be for ourselves but for all those who we meet daily. They need to experience from us a witness and experi-



ence of evangelization.

A very great American, Cardinal Avery Dulles, has called this United States Catholic Catechism for Adults an "engine" for the new evangelization. This is an interesting analogy. We all can relate to the engines we rely on, the one in the car, the one in the fridge or the furnace. How much happier we would be if we allowed the "engine" of the new catechism to aflame and energize our lives, families, workplaces and, of course, our church communities. Will you consider making this possible?

Our diocesan Office of Catechesis has a two-year program, Education for Ministry, that has gone on now for 15 years. It is

basically a journey through the catechism with the guidance of presenters. Over 500 people have completed this. Faithfully they come once a week from September through May. At the last session when they receive their

certificates, each person expresses what it has meant to them. We hear that it is life changing and they are so sad when it is over. They want more.

I will never forget the woman who was in a South Bend group. Her husband had been transferred to Wisconsin. However, so as not to miss the last six classes, they drove back each week so she could complete the program. She was an older woman who had lived her faith, but with tears in her eyes, she told us of how this experience of learning brought her to a whole new grasp of loving Catholicism,

embracing its beauty and depth.

The church has made the adult catechism so engaging. Each chapter begins with the life of a Catholic who has already been made a saint or who has been an effective evangelizer. St. Elizabeth Ann Seton, St. Juan Diego, Father Junipero Serra, Sister Thea Bowman, Archbishop Fulton Sheen and Dorothy Day are but a few. Truths of the faith are presented: our profession of faith, the sacramental life, morality and prayer. Each chapter has questions that bring enlightenment and meaning to both the issues of doctrine and the challenges of our American of culture. Prayers and meditation bring a greater integration to the various topics.

Recently a companion workbook has been published which facilitates the experience of this venture. Call the Cathedral Bookstore at (260) 422-4611 and order both the United States Catechism for Adults and its companion piece, the "Study Guide for the U.S. Adult Catholic Catechism." Be renewed and transformed.

Sister Jane Carew is the director of the Office of Catechesis for the Diocese of Fort Wayne-South Bend.



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Parish Missions bring nourishment, renewal

BY SISTER JOLENE HEIDEN, SSND

FORT WAYNE — About 25 years ago, a dream materialized in the Diocese of Fort Wayne-South Bend when Bishop John M. D'Arcy planted seeds in the hearts of some priests, religious women and lay people to develop a program of spirituality for parishes throughout the diocese. Now 20 plus years later this program of spirituality is still flourishing. Through parish missions, people are not only nourished and renewed in their faith but continue to be even more comfortable in sharing their faith with others and in creatively reaching out to others in need.

A parish mission is a time for us to be spiritually refreshed. It is a time for a spiritual "tune-up." The mission offers an opportunity to recharge our spiritual batteries ... to refocus our lives on what and who is all-important, God. It is like a retreat. A mission is meant to be an invitation to allow Christ and his Holy Spirit to transform our sometimes complacent and self-centered hearts. It rekindles the flame of discipleship in all those who attend ... renewing our baptismal commitment to spread the good news to all whose lives we touch.

The purpose of a parish-wide mission is to continue to deepen the faith life of the parish community through personal and communal prayer, the word of God and the sacraments, especially reconciliation and Eucharist. These true sources of divine life bring us closer to Christ. These foundational aspects of the Christian life are the authentic sources for spiritual development in our parishes, homes and places of work. When we are grounded in these sources, Christ will be our center, the center from which we will live our ordinary lives. Christ becomes a part of everything we do and every

St. Charles to host parish mission

FORT WAYNE — St. Charles Borromeo Parish in Fort Wayne will hold its parish mission with the theme, "Behold the Face of Christ," from March 4-7.

The mission's focus is to provide a "spiritual makeover" and "reignite the flame of faith and commitment to Christ," according to mission organizers.

Speakers include Lisa Marino, March 4; Father Chris Young, March 5; Bishop John M. D'Arcy, March 6; and Father Daryl Rybicki, March 7.

place we go. We will have vital parishes, priest and people working together, reaching out to those who have drifted away for whatever reasons, those who are unchurched or have no church to call home.

A parish-wide mission is for everyone. It is a time for renewal and revitalization. It is a time for all parishioners to become involved. With the help of the parish mission planning team and the assistance of the Office of Spiritual Development, each person in the parish is invited and encouraged to share his or her gifts by helping in some area of the preparation — publicity, hospitality, telephoning, visiting the homebound or those in nursing homes, baby sitting or assisting with some of the children and youth programs, making banners or posters, decorating, video taping. There are many ways to become involved. The mission preparation creates a way to get to know more people of one's parish by working together in less formal ways. We may see

Blessed Sacrament Parish to host mission Feb. 25-28

ALBION — Father Joachim Quadros and the parishioners of Blessed Sacrament in Albion will have a Lenten parish mission Sunday, Feb. 25, through Wednesday, Feb. 28. The mission team has adopted the Sesquicentennial Jubilee theme, "Behold the Face of Christ, His Steadfast Love Endures Forever."

In preparation for the mission, the parishioners will participate in adoration of the Blessed Sacrament following the Sunday morning 8 a.m. Mass and extending through the evening prayer service, ending with benediction. A scriptural rosary will be prayed at 6 p.m. on Sunday, followed by children's adoration and prayer.

Each evening of the mission begins at 7 p.m. Ginny Kohrman, from the diocesan Office of Spiritual Development, will offer mornings of reflection at 8 a.m. Monday through Wednesday.

- Sunday — Mary Glowaski, pastoral associate, St. John the Baptist Parish, Fort Wayne;
- Monday — Bruce Summerfield, artist and motivational speaker, St. Joseph Hessen Cassel;
- Tuesday — Bishop John M. D'Arcy, will speak on reconciliation and assist with the sacrament of reconciliation;
- Wednesday — Father Mark Weaver, OFM Conv, from St. Joseph, LaGrange, will celebrate the closing Mass.

St. Joseph, Fort Wayne, hosts spiritual renewal through mission

FORT WAYNE — St. Joseph's Parish announces a spiritual renewal Feb. 26-March 2.

The programs offered in the "Behold the Face of Christ" series and will be held at 7 p.m. at St. Joseph Church located at 2213 Brooklyn Ave.

On Monday, Feb. 26, a prayer service will be followed by a presentation by Father Bill Kummer, pastor of St. Michael's Parish in Plymouth.

On Tuesday, Feb. 27, a prayer service will be followed by an insightful discussion led by Mary Sue Kriegel, from the Diocese of Fort Wayne-South Bend.

On Wednesday, Feb. 28, Father Tom Shoemaker, pastor at St. Jude Parish in Fort Wayne, will speak about the power of forgiveness and reconciliation. This program will begin immediately following a reconciliation service.

"Steadfast in Communion" will be presented by Bishop John M. D'Arcy. A closing Mass will take place at 7 p.m. on March 1 at St. Joseph Parish followed by Bishop D'Arcy's presentation.

Morning reflections will be given on Tuesday, Wednesday and Thursday by Sister Jolene Heiden, SSND.

For more information call the parish at (260) 432-5513. A light meal will be served from 6-6:45 p.m. prior to each prayer service. Handicapped seating will be available and childcare will be provided for all evening sessions.

each other at Mass, but do we really know one another?

A parish mission always has a special theme and a logo or picture. Since this is the sesquicentennial or 150th anniversary of the Diocese of Fort Wayne-South Bend, the theme chosen is, "Behold the Face of Christ — His Steadfast Love Endures Forever." The logo for this special year helps to draw us into the theme. We see Mary beholding the face of her Son, Jesus, on the cross, and we are able to perceive in some small way the depth of his steadfast love for us.

Through both the evening prayer services and the morning sessions, the theme is etched more deeply into hearts through prepared reflections, quiet time for reflecting, communal prayer, as well as singing together. For many, the evening reconciliation service is an opportunity for them to come home to Christ after having been away from the sacrament or the faith.

The culmination of the parish mission is always the closing Mass. Nourished by the Eucharist and strengthened through the sacrament of reconciliation, prayer, fellowship, working and sharing together, hearts are renewed, spirits are revitalized, and enthusiasm and zeal spill over into building up the kingdom of God. Instead of an ending, it becomes a beginning to carry out Jesus' command to go out, "make disciples of all nations..., and... "remember, I am with you always, even to the end of the age." — Mt 28:19.

Some of the fruits of the parish-wide missions throughout the years include the implementation of parishioner led Bible study groups, hospitality and grieving ministries, Widows for Prayer, Disciples in Mission, faith-sharing groups in some homes and parishes, Women of Grace, and now Wells of Hope, outreach for those who have been away from the church.

St. Augustine once said, "Those who wish to follow God, let God go before you and you follow. Don't try to make God follow while you go before." Augustine was in tune with the Spirit, and we too are called to this same openness to God's Holy Spirit in order to listen and follow. "Not only are lay people included in God's call to holiness, but theirs is a unique response which itself is a gift of the Holy Spirit. It is characteristic that lay men and women hear the call to holiness in the very web of their existence." — "Called and Gifted: The American Laity — Bishop's Pastoral," 1980.

Two parishes had a parish mission this past fall, and six more will have 2007 Lenten missions. Since implementing this spirituality program, 26 parishes out of 82 have participated in a parish-wide mission under the direction of the diocesan Office of Spiritual Development.

Sister Jolene Heiden, SSND, is director of the Office of Spiritual Development for the Diocese of Fort Wayne-South Bend.



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Diocese once part of Baltimore, Bardstown and then Vincennes dioceses

BY ANN CAREY

The Diocese of Fort Wayne-South Bend, with a grant from Our Sunday Visitor, has commissioned Dr. Joseph M. White to write a history in celebration of the Sesquicentennial Jubilee Year.

The following is excerpted from "Worthy of the Gospel of Christ: A History of the Diocese of Fort Wayne-South Bend," by Joseph M. White:

"When the Holy See decided to create a new diocese with jurisdiction over the entire country, the priests of the United States elected John Carroll as bishop. The Holy See duly created the diocese of Baltimore in 1789, with John Carroll as its first bishop. What became Indiana then was under the jurisdiction of this new diocese.

In the political sphere, the U.S. Congress organized the Northwest Territory in 1787 encompassing the future states of Ohio, Indiana, Michigan, Illinois, and Wisconsin. From this vast area, Congress carved out and created the Indiana Territory in 1800. The path to statehood was achieved in 1816. By then, the diocese of Bardstown (Kentucky) had been formed in 1808 for the vast areas of the U.S.

"West" — between the Appalachian Mountains and the Mississippi River. Indiana came under the jurisdiction of this see and its first bishop, Benedict Joseph Flaget."

"The episcopal responsibility for Indiana surfaced as a topic when the nine bishops of the United States convened in October 1833 for their Second Provincial Council of Baltimore. ...

Among the recommendations made ... was a division of the Bardstown diocese. The bishops asked that a new diocese with an episcopal see at Vincennes be formed for the state of Indiana and eastern Illinois. They nominated as its first bishop, Simon Bruté de Rémur, a respected priest present at the council as one of its officials ... and Pope Gregory XVI duly created the diocese of Vincennes, with Bruté as its first bishop, on May 6, 1834."

"His appointment as bishop came as the state's development quickened in the 1830s with the arrival of settlers — American Protestants drawn from other states as well as Protestant and Catholic immigrants from Europe. The Ohio River — the state's southern border as the avenue for transporting commerce and passengers — brought newcomers who settled first in the southern

half of Indiana. Northern Indiana developed at a slower pace.

At Vincennes, Bruté responded to the needs of his frontier dioceses by laying the foundation of institutional life. He started a small seminary to form clergy and nurtured Catholic education by securing from his native Rennes the services of the Congregation of Jesus and Mary (Eudists) to open the short-lived St. Gabriel College. To minister to Catholics across his diocese, he recruited priests and seminarians primarily from his native France.

For the better pastoral care of his huge diocese, Bruté obtained in 1839 the appointment of a coadjutor bishop, Célestin de la Hailandière, also born near Rennes. While the latter was in France to recruit personnel to serve the diocese, Bruté died in June 1839. Hailandière returned the following fall to govern the diocese as its second bishop. He came with priests and seminarians recruited to serve the pioneer diocese. From his native Brittany, religious communities, the Sisters of Providence under the leadership of Mother Theodore Guérin, and Brothers of the Congregation of Holy Cross under Father Edward Sorin arrived later."

World and diocesan timeline

1831-1856

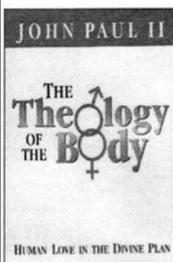
1831 Sacred Heart, Notre Dame	1831 Pope Gregory XVI succeeds Pius VII as 254th pope. Clement Studebaker, American automobile pioneer born March 12
1837 Cathedral of the Immaculate Conception, Fort Wayne	1837 Michigan admitted as the 26th state Martin Van Buren succeeds Andrew Jackson as U.S. President Father Basil Moreau founds the Congregation of Holy Cross
1838 St. Patrick, Lagro, Oratory Parish 1997 (St. Bernard Wabash)	1838 Trail of Tears forced the relocation of the Cherokee tribe, killing 8,000
1840 St. John the Evangelist, Goshen	1840 William Henry Harrison defeats Martin Van Buren as U.S. President
1845 Ss Peter and Paul, Huntington	Mother Theodore Guérin arrives near Terre Haute to establish the Sisters of Providence in the U.S. and establishes Saint-Mary-of-the-Woods
1846 St. Mary, Decatur	1846 Pope Pius IX succeeds Gregory XVI as the 255th pope
1846 St. Vincent de Paul, Fort Wayne	1848 Wisconsin admitted as the 30th state
1848 St. Mary, Fort Wayne	1850 President Zachary Taylor dies in office and is succeeded by Millard Fillmore as 13th U.S. President
1848 St. Joseph, Mishawaka	California is admitted as the 31st U.S. state
1850 St. Catherine, Nix Settlement	1853 Stephen Foster writes "My Old Kentucky Home"
1851 St. Louis, Besancon	1856 Various acts of violence regarding slavery occur in Kansas, Washington, D.C., and elsewhere
1851 St. Joseph, Hessen Cassel	
1853 St. Mary the Assumption, Avilla	
1853 St. Joseph, South Bend	
1856 St. Patrick, Walkerton	
1856 St. Leo, Leo Mission Parish Closed 1919 (St. Vincent Fort Wayne)	

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Triduum Retreat April 5-8, 2007	Energetic Self-Care Retreat Cheryl Kaper April 20-22, 2007
Conference Retreat Author, Debra K. Farrington July 29-August 3, 2007	Directed Retreat Sr. Patricia Belting, PHJC Rev. Marianne Chalstrom July 29-August 5, 2007

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God, Sex, and the Meaning of Life




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9 St. Aloysius Church	14623 Bluffton Road
16 Good Shepherd UMC	4700 Vance Avenue
16 Our Lady of Good Hope Church	7215 St. Joe Road
23 St. Rose Church	206 Summit (Monroeville)
23 St. Henry Church	2929 East Paulding Road
30 St. Michael Lutheran Church	2131 Getz Road
April	
6 American Legion Post 420	112 East South (Monroeville)
6 Decatur Masons	(Decatur, Indiana)

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Reconciliation: restoring broken relationships

BY LINDA FURGE

Opening prayer

O Lord, your love and forgiveness are unconditional and freely given to all who sincerely seek to do your will. Open our eyes to your ways; open our ears to hear your word; open our minds to receive your Spirit; and transform our hearts that we may ever more witness to the good news of salvation. In Jesus' name, we pray. Amen

Scripture: Col 3:12-15

Commentary

If there is one thing that all humans recognize, it's that we were born with a little devil inside, an innate orneriness, an intrinsic self-centeredness — or what's commonly called "original sin." Because of this, no matter how close we may feel we are to God, we soon realize we are all sinners in need of God's forgiveness. All throughout our lives we are tempted to misuse the freedom God gave us and sin. On the flip side, as Catholic Christians we also realize that we are ever graced with God's presence and that forgiveness is always available to us. God is eager to forgive our sins if we but turn to God with a sincere heart.

Reconciliation always involves two spiritual movements: turning away from sin and turning towards God and other persons. Our first and fundamental conversion — or turning towards God — comes with the new life in Christ we receive in baptism. But moving towards an ever more intimate relationship with Christ requires many other conversion experiences as we gradually, sometimes painfully, sometimes joyfully, make our way towards him. Conversion is not just something we do externally. More than anything else, it involves an internal change of heart, a reorientation of our lives.

Many Catholics may have had less than pleasant experiences with the sacrament of reconciliation because they miss the real point of the sacrament. It's not about telling your sins to the priest and saying you're sorry. In the sacrament of reconciliation, Jesus tells us, through the church and its ministers, that all our sins are forgiven and that we are eternally loved by God.

"Reconciliation" names what's most important; this is what Jesus did throughout his entire life and ministry and what he continues to do on earth through the body of Christ. The word reconciliation is rich with meaning. It suggests God's forgiveness and the removal of barriers we've erected between ourselves and God (ver-

tical reconciliation) and between ourselves and others (horizontal reconciliation). Reconciliation means restoration of broken relationships and the deep peace that comes from being brought back into harmony with God and with others. (CCC 1468-1470)

Jesus stressed the need for both horizontal and vertical reconciliation when he said, "So when you are offering your gift to God at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift." — Mt 5:23-24.

During his public ministry Jesus never passed up an opportunity to preach reconciliation, the love of God and the forgiveness of sins. By sharing his power to forgive sins with the apostles, Jesus extended the gift of God's reconciliation throughout the ages: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." — Mt 16:19.

The forms of the sacrament have varied considerably throughout the centuries. During the early centuries there was an emphasis on public and rigorous penance. In the seventh century, Irish monks began celebrating the sacrament in a more private manner. This developed into the form of penance with which many of us grew up before Vatican II. After Vatican II three rites of the sacrament were introduced.

Before describing these rites, it is important to mention the fundamental structure of the sacrament: the actions of the person approaching the sacrament and the action of God mediated through the church. Three acts of the penitent are involved. The first is contrition, sorrow for sin and the determination to avoid sinning in the future. The second is confession, the admission of our sins and a willingness to take responsibility for them. Third is celebration (satisfaction), an action to atone for our sins. This is also called a penance, intended to be healing and to help draw us deeper into a love relationship with Christ.

For the mature Christian, sin is understood as our failure to respond to the unwavering love of God. God loves us eternally and unconditionally, and we so often fail to return that love. We often, too, fail to see God in others. Sin is more than just a listing of how we "broke the rules." Rather it's a failure to grow in our love of God and others, a failure to respond to the love that God has shown us in Christ Jesus.

Listening to the word of God in the Scriptures can aid our conversion process. If we focus on God's love for us in the readings, if we truly hear God's word proclaimed through Christ, we are faced with our own response — or lack thereof — to that love. Do we "love one another as I have loved you"? (Jn 15:12) In this way the whole of Scripture for the entire liturgical year is for our examination and instruction. The questions to ask are not only what we did, but also why we did it; not only what we have done, but also what we have failed to do. Jesus uses the beatitudes as a template for Christian living. We, too, can use the beatitudes to check if we truly love others as God has loved us.

The Vatican II rites for celebrating the sacrament bring it more fully into the life of the church. There are now two communal rites. One rite involves the gathered community listening and reflecting on the word of God, followed by individual confession and absolution, all within the context of a penance service. The other communal rite is the same except for communal confession and absolution, but presently this second communal rite is only to be used in cases of urgent necessity.

In the rite for individual reconciliation, healing happens as we speak our sins out loud to someone else. The priest greets the penitent either face-to-face or behind a screen and, using the word of God, calls the penitent to reconciliation. After confession of sins, the priest offers some counsel and a penance. The penitent says a prayer of repentance and resolves to sin no more. (See guide page 19)

Christ commissioned his followers to continue his mission of healing, forgiveness and reconciliation — his mission of bringing peace to the world. Peace is the "gift" of the sacrament of reconciliation. Heaven rejoices when a sinner repents. Too few people really understand what Jesus is doing for them. Too few people actually hear and experience "Go in peace, your sins are forgiven." But everyone, willing to hear and understand, can receive God's wondrous gift of reconciliation. Love, forgiveness and peace are all offered simply for the asking ... and isn't that sometimes the hardest thing to do? We can only blame our "innate orneriness" because God is always willing. We oftentimes are the ones who are not!

Reflection and connection

- Reflect on your faith journey. Name some important conversion experiences. How are

they connected to your vertical relationship with God and your horizontal relationships with others? How do you experience ongoing conversion?

- Describe an experience of reconciliation in your life — an experience of giving and receiving forgiveness and peace. Reflect on the individuals involved, the process and the benefits, "gifts" that you've received.

- How can you more fully witness to the Gospel teachings on reconciliation in your life? What can you do, here and now, to foster forgiveness and peace among those with whom you interact each day?

- What has been your experience of the sacrament of reconciliation? Is the sacrament meaningful to you today? Why or why not? How can you grow in appreciation of this healing sacrament?

Evangelizing action challenge:

A personal pledge of reconciliation

(Individuals, families and others are asked to take this pledge and use it to check themselves monthly for one year to become reconciling people.)

For interior renewal

- To respect self and others: To respect myself, to affirm others and to avoid uncaring criticism, hateful words, physical attacks, and self-destructive behavior.

- To communicate better: To share my feelings honestly, to look for safe ways to express my anger, and to work at solving problems peacefully.

For reaching out to others

- To listen: To listen carefully to one another, especially those who disagree with me, and to consider others' feelings and needs rather than insist on having my own way.

- To forgive: To apologize and make amends when I hurt another, to forgive others, and to keep from holding grudges.

For transforming others

- To respect nature: To treat the environment and all living

things, including our pets, with respect and care.

- To play creatively: To select entertainment and toys that support our Christian values and to avoid entertainment that makes violence look exciting, funny or acceptable.

- To be courageous: To challenge violence in all its forms wherever I encounter it whether at home, at school, at work or in the community and to stand with others who are treated unfairly.

Closing prayer:

A Psalm of Pardon
Pardon is your name,
Forgiveness your eternal title,
By "mercy as vast as the universe"
are you known.
Grant me, O gracious one,
Your great gift of pardon.

I have searched for it
In every pocket and hiding place;
I cannot find it, your gift of self.
I know it is here,
Buried beneath my pain,
Somewhere in a back corner
of my heart:
But for now it is lost.

Make me your passenger
Of the good news I cannot
speak now.
Give to me words of forgiveness,
The healing touch of pardon,
The love that weds two as one.

I know that to forgive is divine,
But I am no deity,
And I fear I will be a demon,
Who, by failing to forgive,
Will spread the kingdom of
darkness.

Remind me ten times and more
Of all that you have forgiven me —
Without even waiting for my
sorrow,
The very instant that I slipped
and sinned.
Remind me ten thousand
times and more
Of your endless absolution,
Not even sorrow required
on my part,
So broad the bounty of your love.

Yes, I can — I will — forgive
As you have forgiven me. Amen.

— taken from "Prayers for a
Planetary Pilgrim" by Edward Hays



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A 'walk through' the sacrament of reconciliation

The following is a guide for the sacrament of reconciliation. It begins with an examination of conscience, followed by a "walk through" of the confession and ends with a sample Act of Contrition. Other Act of Contrition prayers are available and often a card is available detailing the steps of confession in most churches, penances services, missals or in the reconciliation room.

Examination of conscience: How blessed are we?

• Blessed are the poor in spirit.

How important to you are your possessions, your titles, your prestige? How do you use your personal power — in relationships with those you love and with strangers? In God's eyes, "less is more" — are you trying to live a simpler, more earth-conscious lifestyle? Can you trust in God to take care of your needs? Do you waste your energies and talents by daydreaming or complaining about what you don't have?

• Blessed are those who mourn.

Do you respond with comfort and consolation to those in need? Healing was central to Jesus' ministry — do you imitate Christ as a healer, a comforter, a consolator? Are you concerned for those saddened by hunger, homelessness, poverty, prejudice, hatred, or violence?

• Blessed are the meek.

Have you committed your life to fulfilling God's plan on earth — or do you still say, "my will be done, not thy will be done"? Do you actively seek the path of nonviolence in our violent world? Do you respect the good things of creation and the gifts of the earth? Are you humble enough to admit your sinfulness and accept God's continuous, free and gracious forgiveness?

• Blessed are those who show mercy.

Do you try to forgive the people who offend or dislike you? Before judging others, do you make sure you know all the facts — or have you leapt to conclusions based on assumptions or stereotypes? Do you keep negative opinions to yourself — do you contribute to gossip or slander, damaging others' reputations? Do you reach out when you see others suffering?

• Blessed are the pure of heart.

Do you keep God in mind — even sometimes? Do you pray at least a little each day, even when it's not easy or you don't feel like it? Are you trying to keep your eyes focused on God? Do you come to God privately in prayer and communally at Mass and through the sacraments regularly and seriously? Do you see others with a pure heart: as beloved children of God — and not as objects for your use?

• Blessed are the peacemakers.

Do you act as a peacemaker — or are you prone to choosing one side over another, increasing, rather than diffusing, the conflict? Have you destroyed the peace of another? Do you try to be thoughtful and contribute to happiness and peace in your



relationships? Do you allow some time in your life to find peace with God and with your self, as well as with others?

• Blessed are those persecuted for justice sake.

Are you trying to be a better Christian? Do your life, your words and your actions testify to the fact that you are trying to imitate Christ? Are you willing publicly to defend the Gospel message and the truths of our faith?

How to go to individual reconciliation

- Before you go to reconciliation, make an examination of conscience.
- Approach the priest and sit down in front of him for face-to-face, or behind him for anonymous confession.

What do I do?

- The priest will greet you.
- Tell how long it's been since your last confession and confess your sins.
- The priest will counsel you and give you a penance.
- Express your sorrow in your own words or with the Act of Contrition.
- The priest will give you absolution while you express your sorrow.
- The priest will tell you to go in peace.

Act of Contrition

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy. Amen

Faculty Position

PHILOSOPHY

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Kenrick-Glennon Seminary, the major seminary of the Roman Catholic Archdiocese of Saint Louis, is instituting a new undergraduate program and seeks applicants for a full-time faculty position in the philosophical disciplines. Applicants should be Roman Catholic, should exemplify the Gospel in their lives, and manifest a love for the Eucharist as a source and sign of unity in the Church. They should possess an advanced, preferably terminal degree, be dedicated to the total formation of seminary students, and be willing to form, with students and colleagues, a genuine community of faith, formation, and learning. Applicants should be well versed in the classic themes of Western philosophy and capable of providing a consistent and sound philosophical education to undergraduate seminarians studying for the Roman Catholic priesthood.

Women and persons of color are encouraged to apply. Rank is open. Salary will be determined by qualifications and experience. Review of applications begins March 7, 2007, and continues until the position is filled. Appointment is effective July 1, 2007. Applicants are asked to send a letter of application and curriculum vitae to the following. Inquiries are welcome to the same.



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EDITORIAL

The need to evangelize

As we approach the beginning of another Lenten season, we are reminded of the importance of not only focusing on our own relationship with God — living the way we are supposed to be living all the time according to the Gospels — but also this year especially to extend our faith and spread the word of God.

Having declared 2007 a Sesquicentennial Jubilee Year for the entire diocese, Bishop John M. D'Arcy said, "It is a year to reach out to those who have left the practice of their faith. It is a year to greet other Christians who are not in full communion with us and to pray for the restoration of that communion."

During Lent 2007, there will be a multifaceted effort throughout our 150-year-old diocese to draw people closer to Christ and the church. It includes:

- A media campaign stressing "You can always come home" aimed at those who have drifted from the practice of their Catholic faith;
- A 1-877-MERCY4U telephone number for those seeking counseling and help before returning to the sacrament of penance;
- The availability of all priests on Mercy Day, March 20, for the sacrament of penance;
- Training of parish disciples to go two-by-two to visit people who might be interested in returning to the practice of their faith through the Office of Spiritual Development's ongoing Wells of Hope evangelization process now in 39 parishes

Evangelization consists of both words and actions on our part. Initially, it involves prayer, asking for the courage to reach out lovingly, as Jesus did, to others, even strangers, who have drifted from the practice of their faith. Secondly, it includes heartfelt, sincere conversations that eventually will rekindle interest among family members and friends to again become an active participant in a parish community.

Many active Catholics think they do not know enough about their faith to be able to explain it to someone else. "Others are afraid of offending someone," says Ginny Kohrman, co-director of the Office of Spiritual Development and Evangelization for the diocese. "But evangelization does not have to be difficult."

The greatest way to evangelize is to tell others what a difference God and the teachings of the Catholic Church have made in your life. "Evangelization begins when we share our own faith stories with another ... (which) may provide the opportunity for others to share with us their reasons for becoming inactive in the Catholic faith," relates Kohrman. We applaud Kohrman's suggestion that during this 150th anniversary year of our diocese, each of us encourage at least one family member or friend to consider returning to the Catholic faith.

"There's no timeline for conversion and commitment," adds Father Ed Erpelding, pastor of St. Mary of the Assumption Parish, Avilla. "Bringing inactive Catholics back into relationship with Christ through relationship with church community members is a lofty goal that must be ongoing. The Wells of Hope process will not only reach out to inactive Catholics but will empower active Catholics in realizing their potential to share the Gospel. The Gospel has the power to save," he emphasizes.

Back to the basics

The essence of the Wells of Hope evangelization process is rooted in Scripture, inspired by the story of Jesus' encounter with the Samaritan woman at the well (Jn 4:5-42). After the woman accepts Jesus as messiah and becomes his disciple, she goes out and invites more. And because of her testimony many Samaritans become disciples. Jesus in turn speaks to his disciples about mission and harvest (Jn 4:31-38), and suggests that, like the woman, they too must go and preach to others.

In the parable of the sower, who sows the word of God (Mk 4:14), we often focus on the different kinds of soils on which the seeds fall. Perhaps we wonder which one of the soils best fits us, hoping we are like the good soil that produces abundantly. But let us see ourselves as the sower instead. Isn't this how we should view evangelization? Shouldn't we be generous, almost indiscriminate, in the way we share God's word?

We need not worry about where the seeds fall or the "soil quality" of those with whom we share the word, for it is the Lord who gives the growth, not us (1 Cor 3:6-7). All we have to worry about is imitating the generosity of the sower.

Realize how many other seeds the world, the flesh and the devil are sowing all around us. Should we not counter these poisonous seeds with the seeds of the Gospel? The need is great, so don't be intimidated as you proclaim the word, in (Lenten) season and out.

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

COMMENTARY

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

A tribute to Agnes Hart

You didn't graduate from Oxford or Yale, but your insights into the workings of the human persona rival Carl Jung, and the wisdom you imparted to young and old alike was given with humility and sensitivity, and lots of chocolate.

You never made it to "The Tonight Show," but you made us laugh with your practical jokes and anecdotes — from the Energizer Bunny and denture removal to kissing pigs.

You never played Carnegie Hall or Broadway, but your music and plays are just as famous and endearing to us.

You never served in an embassy but had the ability to bring people together with your tolerance and understanding to promote many a good cause.

You never married, but your commitment to those around you was inspirational and unceasing, with untold extra hours dedicated to improving the lives of the people you encountered.

You never gave birth to a child but you loved all our children with a depth and devotion of the best mother; you nurtured their dreams and allowed them to flourish.

In the quiet battles you fought, some won, some lost, though never a general, you were always a leader, fighting for right and truth with passion and integrity.

And now God has taken you from us. In our grief, we question his wisdom, believing that we still need you, yet fully aware that God's will many times is at odds with our own. So we struggle, sometimes angry, sometimes remorseful, sometimes sad, yet always hopeful, and eventually we accept our loss.

In our acceptance, we will always remember you, Agnes Ann Hart. Not merely your love of peanut butter, music and conversation, though these will bring a smile, but more importantly the essence of Annie — what you stood for, and what you stood against, while listening to the call of Divine Providence. You would not have us be pretentious about your passing, but rather our best tribute to you would be for us to live as you

exemplified daily, putting love into action with service.

Through selflessness and seemingly insignificant acts of kindness we can further your work of making the world just for all.

Agnes Ann Hart died Jan. 14, at the age of 74. She served the people of St. Louis, Besancon, as principal, and after retiring, as music teacher, for a total of 20 years. Born Feb. 13, 1932, and raised in Fort Wayne by Hilda and Hugh Hart, she attended St. Patrick's Church and school with her four siblings and was a 1950 graduate from Central Catholic High School. She received her teaching degree from the University of Saint Francis and masters of education from the University of Arizona. Before coming back to her hometown to stay in 1987, she taught students in California, Arizona, Oklahoma, South Africa, Libya and other countries around the Mediterranean. At her death she was a member of St. Mary's Catholic Church and was buried in Catholic Cemetery, Fort Wayne.

**J. Robbins
Monroeville**

Raise your Catholic awareness and voice

BY HADLEY RAHRIG

FORT WAYNE — The door clicked shut as I softly closed it behind me. I glanced across the table and noticed the papers scattered across the desk. Like most students, I was very nervous about being called in for a personal meeting with the principal. I listened intently as Mrs. Guffey, St. Vincent de Paul principal, spoke.

Mrs. Guffey began by describing how she had allowed an ad for the Lou Gehrig's walk to be published in the weekly menu. This walk would raise money for victims of Lou Gehrig's disease and specifically for the medications that the families need. That was a good Christian cause, wasn't it?

Apparently, Mrs. Guffey received a phone call the following day asking her to take out the petition because the ALS (Amyotrophic lateral sclerosis) foundation that is funded by the walk also supports embryonic stem-cell research.

This created a problem because the Catholic Church strictly states that embryonic stem-cell research is a sin. Therefore, the ethical question was raised, what can Catholics do to help families who cannot handle the medical bills on their own and at the same time not support to life-destroying research?

Mrs. Guffey then told me why

I had been called to her office. "I would like you to write an article about this ethical question," she said. I took on the challenge.

Abortion, euthanasia and embryonic stem-cell research are all practices believed to be wrong in the eyes of the church. Throughout time, Catholics are faced with ethical decisions, deeply concerning these violations of life.

The common goal for humanity is to help those in need, to reach out to the poor and heal the weak. Embryonic stem-cell research is a scientific procedure in which a human embryo is killed in order to gain its stem cells for the possible cure of disease or injury. The pope has thoroughly pronounced embryonic stem-cell research as wrong, but that's not the end of the story.

Some foundations give grants to support this research. How can Catholics support an organization created to heal, if it is responsible for the destruction of life itself? That is the real ethical question.

First, it should be noted that only embryonic stem-cell research creates controversy in the church. Adult stem-cell research harms no person, including unborn embryos. In adult stem-cell research, stem cells are taken away from the umbilical cord or bone marrow and the donor walks away unharmed.

Our Lady of Good Hope pastor, Father Mark Gurtner, clarified the church's position. He said that embryonic stem-cell

research is strictly a black-and-white issue.

"The Catholic Church strongly believes that human life begins from the moment of conception. Today, what society doesn't seem to understand is that an embryo is a human baby," Father Mark explained.

"I was once an embryo, and every person reading this was once an embryo," Father Mark said. "They're killing a human person."

Father Mark was quick to point out that the main goal is not to bring organizations such as the ALS down. The main purpose of foundations like ALS is to help people. However, we cannot give money to organizations that support embryonic stem-cell research.

When donating money to the ALS foundation, about \$30,000-\$40,000 of the overall donation will be given to embryonic stem-cell research. Asking to separate your own actual donated money will not change the final outcome.

Father Mark stated that no cures have ever been drawn from embryonic stem-cell research. As Catholics, we try to aid people with dystrophies, Lou Gehrig's disease, or MS, but in an ethical way that does not support embryonic destruction.

Hadley Rahrig is an eighth grade student at St. Vincent de Paul School in Fort Wayne.

People person: Vatican's No. 2 man keeps high public profile

VATICAN CITY (CNS) — Listening to an early morning talk show on the radio one recent morning, Cardinal Tarcisio Bertone grew annoyed as callers complained about the Vatican's "silence" on soccer violence.

So the Vatican's secretary of state picked up the phone and soon found himself on the air, giving listeners an earful.

Cardinal Bertone pointed out that Pope Benedict XVI, the Vatican newspaper and the cardinal himself had all condemned the recent killing of a policeman at a soccer match — and said if people didn't know that, they weren't paying attention.

He added that it was a huge mistake to suggest, as some listeners had done, that the pope was somehow detached from the concerns of average people.

"This is just typical boorish ignorance," he said.

Historically, a Vatican secretary of state communicates in discreet, closed-door conversations and not via talk radio. But five months into his new job, Cardinal Bertone already has signaled that he's going to be different.

Instead of spending all day behind the scenes, dealing with foreign affairs and the administrative problems of the universal church, Cardinal Bertone frequently goes outside the Vatican walls to give speeches, say Mass or join in a debate.

That's a contrast with his diplomatically trained predecessor, Cardinal Angelo Sodano.

"I think we're seeing a different style. Cardinal Sodano was an office person, at his desk from 7 in the morning until midnight, and he'd get his energy from that," said one Vatican source.

"Cardinal Bertone is more of a people person, an extrovert, and he needs the energy that comes from being in circulation," he said.

The media has warmed to the cardinal's personality and given him ample ink and airtime. As a result, the 72-year-old Salesian is building a reputation as a kind of populist pastor willing to speak his mind on a wide spectrum of topics — from the importance of religious art to medical ethics.

Over the last few months, Cardinal Bertone has popped up almost everywhere: talking about

the Holocaust at a book presentation, preaching about ethics to Italy's finance police, blessing a garbage collectors' Christmas creche, celebrating Mass for typography workers, sampling truffles from Italy's Piedmont region, viewing an exhibit on Russian Orthodox spirituality and cheering at a church-run soccer tournament.

Pope Benedict is apparently used to seeing his secretary of state come and go. In December, on the feast of the Immaculate Conception, the pope asked him where he was headed, and the cardinal said he was off to the outskirts of Rome to lead a procession.

"Another one?" the pope

THE VATICAN LETTER

JOHN THAVIS

LETTER, PAGE 22

We must love God, and love others



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Seventh Sunday in Ordinary Time Lk 6:27-38

The First Book of Samuel provides the first reading for this weekend.

This book, and this reading, reach far back into the history of God's people. The people have completed their long, exhausting migration across the Sinai Peninsula, to the land God promised them.

They have settled in the land. They have organized themselves into a state, with Saul as their king. Rising among them, as spokesmen for God, are judges and prophets.

While many people judged Saul, and subsequent kings, on the basis of their efficiency as rulers, the prophets inevitably judged the kings by considering whether or not a given monarch led the people to a closer and more fervent relationship with God.

In retrospect, by the standards of the prophets, all the kings failed, at least to a degree. Some were better than others.

During the period covered by First Samuel, the neighboring Philistines presented a threat to Israel. The Philistines, who were a Mediterranean people, were pagans. If they militarily overtook Israel, the religion centered on the

one God of Jacob would be at risk.

Saul himself lost credibility because he tried to assume for himself religious roles to which God had not chosen him.

Efforts to dethrone Saul developed. David was a part of these efforts, however David decided not to assassinate the king, if given the chance, but rather to trust that God would right the wrongs.

St. Paul is the source of the second reading.

If not formally schooled in Greek philosophy and cosmology, Paul certainly was a learned, sophisticated man in a culture very much attuned to Greek philosophy. So, unlike classic Hebrew theologians, he saw two realities in human nature, one the physical or earthly, the other spiritual.

Paul drew upon this Greek understanding to say that spirits are uplifted and spared from death by a believer's true turning to God in Christ.

For its third lesson, the church this weekend presents a passage from St. Luke's Gospel. In any time, the Lord's words, quoted in this reading, would be a challenge. People can be hurt by the unkindness, and even the viciousness, of others. They can be deceived and thwarted, even in legitimate and honest undertakings. The conniving of others can frighten them.

Therefore, to call others to love enemies was, as it still is, a tall order. Nevertheless, this was the call spoken by Jesus. This passage not only calls upon disciples to love enemies, but it sets the barriers for this love. This love should be lavish, unlimited, and, in the minds of humans, even ridiculous.

Loving others, Christians should not judge. They should not condemn. An undercurrent here is that avoiding being a harsh judge of others is only

logical for any human, who inevitably succumbs to sin, at least to some degree, himself or herself.

Reflection

The church has put before us, beginning with Christmas, the feast of the Epiphany, and the feast of the Baptism of the Lord, the beautiful image of Jesus. He is a human as are we. He is the Son of God. He frees us from sin.

Proceeding through January and early February, the church has invited us to follow Jesus. On Wednesday of this week, the church will call us to the practice of prayer and penance in Lent.

What goal do we seek in Lent? What does discipleship mean? The first and third readings are clear. We must love God, and we must love others, even enemies. We must trust God. We cannot rely on human, or earthly, judgments. We are a spiritual people, citizens of the higher world that is heaven, if we wish to be.

READINGS

Sunday: 1 Sm 26:2, 7-9, 12-13, 22-23 Ps 103:1-4, 8, 10, 12-13 1 Cor 15:45-49 Lk 6:27-38

Monday: Sir 1:1-10 Ps 93:1-2, 5 Mk 9:14-29

Tuesday: Sir 2:1-11 Ps 37:3-4, 18-19, 27-28, 39-40 Mk 9:30-37

Wednesday: Ash Wednesday J1 2:12-18 Ps 51:3-6a, 12-14, 17 2 Cor 5:20-6 Mt 6:1-6, 16-18

Thursday: 1 Pt 5:1-4 Ps 23:1-6 Mt 16:13-19

Friday: Is 58:1-9a Ps 51:3-6a, 18-19 Mt 9:14-15

Saturday: Is 58:9b-14 Ps 86:1-6 Lk 5:27-32

CATEQUIZ'EM

By Dominic Camplisson

Ash Wednesday falls on Feb. 21 this year. While there is no smoke with fire, there is no ash without burning. This quiz looks at combustion in the Bible.

- In Genesis 11, men decide the "burn" bricks (bake them) to build a great tower, known as the Tower of Babel (Bable). What is the technical name for this type of Mesopotamian temple structure?**
 - a. cataract
 - b. ziggurat
 - c. pyramid
- In Genesis, these two towns were burned down by sulfurous fire:**
 - a. Sodom and Gomorrah
 - b. Bejabbbers and Begorrah
 - c. Damascus and Antioch
- Moses saw a burning of one these when God talked to him:**
 - a. altar
 - b. ark
 - c. bush
- What was unusual about this (3 above) and proved it was not a natural phenomenon?**
 - a. The fire glowed blue.
 - b. The bush was not consumed.
 - c. The bush was wet but burned anyway.
- Leviticus recounts how two unfortunates, Aaron's sons Nadab and Abihu, were burned as a punishment for doing this:**
 - a. making offerings unacceptable to God
 - b. marrying outside the tribe
 - c. worshipping the Golden Calf
- Numbers 16 records how 250 men were burned when they opposed Moses. What was their main issue according to Moses?**
 - a. They wanted to return to Egypt.
 - b. They wanted Levites to attain the priesthood.
 - c. They wanted to offer unclean animals in the Temple.
- Although it acquired a new meaning in the 20th century, the term holocaust originally referred to:**
 - a. a burned idol
 - b. a burned sacrifice
 - c. a burned landscape or desert
- According to Matthew, John the Baptist predicted the messiah will burn this:**
 - a. chaff
 - b. coal
 - c. Jerusalem
- Luke recounts how this man entered the temple as it was his turn to burn incense:**
 - a. Zechariah
 - b. Jesse
 - c. Pyros
- Incense is still used in worship today. In which setting is it usually used more frequently?**
 - a. the Latin or Roman Rite
 - b. the Byzantine Rite or Orthodox Rites
 - c. the Calvinist churches
- In a not very enthusiastic endorsement, St. Paul notes that it is better to do this than to burn:**
 - a. make a sacrifice to the Roman gods
 - b. sin
 - c. marry
- In the Book of Daniel, three men (Shadrach, Meshach and Abednego) were thrown into an oven. What did they not do?**
 - a. walk around
 - b. burn
 - c. survive
- Joan of Arc was burned as a heretic. However, unlike many such victims, she was later:**
 - a. resuscitated
 - b. buried
 - c. canonized
- The poet Robbie Burns was born in a land whose official "Kirk" is the**
 - a. Church of Ireland
 - b. Scottish Episcopalian Church
 - c. Church of Scotland
- What is the usual source of the ashes used at Ash Wednesday liturgies?**
 - a. the pews vacated by defrocked parishioners
 - b. the palms from the previous Palm Sunday
 - c. cigarette butts donated by reformed smokers

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

Contraception has given many people a false sense of security

If you take away methods of birth control, then people will abort more babies. It's not like if you take away an option for birth control, people will be like "Oh! Guess I won't have sex, then!" Is it relatively contradictory to oppose abortion and oppose contraception? Sex isn't illegal. It's only a religious view that it is wrong, and you can't impose that on society. Which is more important, the virtue of sexual morality or the preservation of human life? — College Joe

Dear College Joe,

That might sound good in theory, but it doesn't work out that way in practice. Contraception is morally wrong, because it turns the truth of spousal love into a counterfeit, into a lie. The marital act was designed by its Creator, God, to be a sign of making the total gift of one's self to your beloved, a total gift of one's person, with no conditions and no reservations. Anything short of that is not spousal love; it is merely the pursuit of sexual pleasure, raw and impersonal sex. This leads to an increase of divorce with all the heartbreak that brings.

Contraception does not reduce the number of abortions. Why? Because a contraceptive mentality

leads directly to abortion. If a person takes an anti-life attitude towards their fertility, which is what contraception does, then they will consider a surprise conception to be a terrible mistake, for which abortion is the solution. The typical contraceptive takes the attitude: "I took the regular precautions by using contraception; it failed; so now I am entitled to have an abortion. Seventy percent of women seeking an abortion were on some form of contraception.

Contraception has given many young people a false sense of security against becoming pregnant. They presume that contraception is foolproof. This, in turn, leads to greater and greater promiscuity. Instead of waiting until they are married and can provide a real home for their children, a contraceptive couple engage in the act reserved only for people who have made a deep commitment to each other through marriage.

Contracepting unmarried couples pretend to be married when they are not married. This is a serious deception to each other and to themselves.

And when married couples contracept, they are withholding a major part of themselves in the gift of self, which was meant to be

THAT'S A GOOD QUESTION

unconditional and total.

When International Planned Parenthood Federation (IPPF) goes into a Third World country and wants to abolish its laws against abortion, they always begin by promoting contraceptives. They know that increased use of contraceptives among the unmarried and the married always leads to a greater demand for abortion. IPPF demeans the sexual moral code of the local culture, while promoting sexual promiscuity as the "reproductive rights" of young people. This leads to a greater demand for all the products that IPPF sells, and in time creates a greater demand for legalized abortion.

The only way to reduce abortion is to retrieve a respect for the sanctity of all human life and of our sexual, procreative powers. When young people understand that sex, babies and marriage go together,

then you have a healthy society, strong marriages and healthy, happy families. And wherever there is a contraceptive mentality there will be more, not less, abortion.

You should understand the difference between something being legally acceptable and morally unacceptable. The Supreme Court does not determine what is right and what is wrong. Remember the Dred Scott Case? And now the Roe v Wade case? Only God determines the moral order as it pertains to all important matters like human life, love, marriage and family. It is a tragedy that unjust and immoral laws can be forced upon citizens by the courts and the government, if the people allow that to happen.

It is a false contrast to say that we must choose between the virtue of sexual morality and the preservation of human life. We are never

to do evil so as to allegedly accomplish the good. Moral evil is always harmful for whoever chooses to engage in it, and harmful for the broader society. Sexual promiscuity and contraception are morally evil and they harm, not help, those who engage in them.

Father Matthew Habiger, OSB, provided this week's question.

Today's Catholic welcomes questions from readers. E-mail your questions to editor@fw.diocese-fwsb.org or mail them to *Today's Catholic*, That's A Good Question, P.O. Box 11169, Fort Wayne, IN 46856. Include your name, city and an e-mail address or phone number so we can contact you if necessary. Anonymity will be preserved upon request.

Again, ND separates itself from the pack

When Kyle McAlarney was arrested for marijuana possession in the early morning hours of Dec. 29, it was virtually a foregone conclusion from that moment.

Notre Dame basketball fans had seen the last of the sophomore point guard during the 2006-07 basketball season.

Some wondered if he would be reinstated at the midway point of the Big East season. No way. Notre Dame doesn't work that way.

Would he be sidelined for the balance of the season but allowed to remain in school for the spring semester? Perhaps, if there were extenuating circumstances.

But McAlarney had violated a rule clearly spelled out in "du Lac" — the Notre Dame student handbook — which states that possession or use of illegal drugs "shall be subject to disciplinary suspension or permanent dismissal."

Unless there was more to the story, "permanent dismissal" was unlikely. "Disciplinary suspension" was the typical course of action, which meant he would not be allowed to complete the spring semester that he had started while awaiting the university's decision.

When the ruling was handed down, McAlarney and his mother reacted angrily, declaring their "shame" for Notre Dame. Where was Notre Dame's heart? Where was Notre Dame's compassion? The punishment, they claimed, did not fit the crime.

The media quickly chimed in. A local columnist chastised Notre Dame for its hard-line approach. A CBSSportsline.com columnist added his two cents.

"Holier than thou" Notre Dame had struck again.

In today's society, McAlarney's offense is considered by many to be a relatively minor transgression.

Some called it a "bad decision" or a "mistake," although a "bad decision" or a "mistake" usually means a one-time offense. Was this the first and only time that McAlarney had made this bad decision?

What some perceived to be an overly harsh decision by Notre Dame was really the only decision Notre Dame could make.

Let's say there were 10 Notre Dame students that were caught with illegal drugs last year. How many would there be next year if all were given a slap on the wrist? If repercussions for such an offense were minor — if there was no real price to pay for an illegal act — what would the environment be like at Notre Dame?

Kyle McAlarney is not a bad kid. Sometimes, good kids use recreational drugs and alcohol. Whether we approve or not, it is a fairly common occurrence among young people. It was when we were kids and it still is today.

But a place like Notre Dame has to take a stand when something like this happens. A place like Notre Dame must be a bit unforgiving when tough love is the only deterrent. A place like Notre Dame has an obligation to be strict, even if the "playing field" on which they compete is uneven compared to its athletic competition.

Notre Dame wouldn't be Notre Dame if they didn't. Notre Dame would become status quo.

McAlarney likely will be given a second chance. He will be allowed to reapply for the summer session. If he is readmitted, he will be eligible to rejoin the basketball team when fall camp opens in October. If McAlarney does what he's supposed to do, he will be given another opportunity to graduate from Notre Dame.

Where is Notre Dame's com-



FROM THE SIDELINES

BY TIM PRISTER

passion? It's right there. But sometimes compassion has a lesson attached to it, a lesson that likely will stay with McAlarney for the rest of his life.

McAlarney, despite his initial angry reaction, evaluated his future and decided that he would like to give it another try. He has announced his intentions to reapply to Notre Dame.

Once again, Notre Dame took its shots from the critics. And once again, Notre Dame stood for what it professes to be.

In the past, when Notre Dame student-athletes have found trouble, the university's critics liked to say that ND didn't stand for Notre Dame, but rather, No Different.

To a large extent, that is true. Notre Dame, its administrators and students, are no more immune to life's foibles than anyone else.

The difference is in how a school reacts to a student's mistake.

In the case of Kyle McAlarney, Notre Dame didn't need a point guard as badly as McAlarney needed a lesson about life.

Notre Dame stands for No Different? That's not true. Notre Dame is very different. That's why it's Notre Dame.

Tim Prister is a 1978 graduate of Marian High School and a 1982 graduate from the University of Notre Dame.

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for February 18, 2007

Luke 2:7-38

Following is a word search based on the Gospel reading for the Seventh Sunday in Ordinary Time, Cycle C: a lesson on how to behave meekly in a harsh world. The words can be found in all directions in the puzzle.

ENEMIES	DO GOOD	HATE YOU
BLESS THOSE	CURSE	STRIKES
CHEEK	TAKES	WITHHOLD
GIVE	CREDIT	DO THE SAME
EXPECTING	REWARD	GREAT
MOST HIGH	MERCIFUL	FATHER
JUDGED	GOOD MEASURE	SHAKEN

GOOD MEASURE

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

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LETTER

CONTINUED FROM PAGE 21

quipped.

More than anything else, soccer has made Cardinal Bertone a household name in Italy. The cardinal is a longtime fan, and as archbishop of Genoa he once did radio play-by-play for a local soccer match.

Last fall, he declared — jokingly, he later insisted — that the Vatican should field its own national soccer team for the World Cup. More recently, he said it would be beautiful if the Vatican

could send an athletic team to the 2008 Olympics in Beijing and hear the Vatican anthem played in a Chinese stadium.

Italy, to be sure, is enjoying Cardinal Bertone's ascendancy. The fact that the German pope chose an Italian cardinal as his right-hand man was extremely important to a country where many consider the papacy on temporary loan to foreigners.

And though everyone agrees it's too early to talk about papal elections, Cardinal Bertone's popularity already has led some observers to place him at the top of the list of Italian "papabili" in the event of a future conclave.

Should I have a living will? There is a better choice for Christians

Many people believe they can exercise better control over their own destiny by filling out a living will (also called an "advance directive"). They may have concerns about becoming caught in a tangle of tubes, wires and technology as they are dying, unable to break free and extricate themselves. They hope that by signing on the dotted line, they may be able to breathe their last "easily and peacefully."

At first glance, an advance directive may appear to address many of our end-of-life concerns, and hence, can seem like a good idea, but it often tends to serve as a rather "blunt instrument" when it comes to handling complex and nuanced end-of-life situations. Moreover, living wills are sometimes used to buttress or justify some of the morally problematic decisions being made in health care settings today.

One of the major difficulties with some living wills is that they may be written using broad and imprecise language, giving rise to the idea that all treatment options are morally equivalent. One widely available living will called "5 Wishes" offers questionable options and morally dubious choices to the patient by including, as but one example, the following series of check-boxes:

Permanent, severe brain damage and not expected to recover:

If my doctor and another health care professional both decide that I have permanent and severe brain damage, (for example, I can open my eyes, but I cannot speak or understand) and I am not expected to get better, and life-support treatment would only delay the moment of my death (Choose one of the following):

- I want to have life-support treatment.
- I do not want life-support treatment. If it has been started, I want it stopped.
- I want to have life-support treatment if my doctor believes it could help. But I want my doctor to stop giving me life-support treatment if it is not helping my health condition or symptoms.

The various options presented above cannot be morally legitimate for every case of severe brain damage, even though they are offered as if they were. Severe brain damage affects different people differently, but even when likely to cause a permanent disability, or otherwise lower the individual's "quality of life," this does not imply that we always

have a valid moral option to discontinue life-support. Many people live in compromised, less-than-ideal situations, yet are valuable members of our families and communities. Some have argued that the loose language of many living wills has the effect of setting up a "glide path" into euthanasia or physician-assisted suicide.

Too often, people imagine that the choice to accept or decline a particular medical intervention can be made in a kind of vacuum, as if every decision were equally acceptable, since we are "free to choose." But the freedom to make our own health care decisions implies that we have moral obligations and duties, one of which is to be certain that we are using all the "ordinary" or "proportionate" interventions necessary to maintain our life and health. To put it simply, those medical treatments, medications and procedures that offer reasonable hope to protect and preserve life without grave burden to oneself or another are ordinary care, and are required as part of our duty to care for ourselves.

An advance directives has another flaw that makes it a rather "blunt instrument" in end-of-life situations. When we sit down to draft a living will, we suppose that we can foresee, predict or somehow imagine what our particular medical situation will be like in the future, maybe 10 or 20 years down the road. This is clearly an exercise in speculation, and we might actually fare better in the stock market or in Las Vegas than in an exercise of this sort.

I recall hearing about a man who asked his friend who worked as a Catholic ethicist to review his living will and see if there was anything in it that would be in conflict with good ethics or Catholic teaching. The document was a full 26 pages long, covering as many scenarios as the man could imagine or dream up. A few days later, he called the ethicist and asked whether he had looked over his living will yet. The ethicist replied that he had, and that he had only one comment: it was too short.

The point of the story is that even if we labor exhaustively in the preparation of a living will, we can't realistically cover every possibility, and we can easily miss the one condition or circumstance that may eventually befall us.

Another story involves a businessman who had diligently filled out his living will, indicating that if he were to suffer a serious injury or sickness, he wouldn't want any tubes or mechanical assistance with breathing. He just wanted to be



MAKING SENSE OF BIOETHICS

BY FATHER TAD PACHOLCZYK

let go. One day he had a heart attack, and was struggling to breathe. The ambulance rushed him to the local hospital. In the emergency room, they showed him his living will, which they had on file, and said, "You didn't want us to do anything, according to your advance directive." He blurted out, "Look, I don't care what I wrote there — I can't breathe, and I want you to help me now!"

We don't always know what a particular situation will really be like beforehand, or how we will approach urgent life and death decisions when they arise.

There is a better choice available to Christians than a living will. We can choose a surrogate, a living person, who will make health care decisions in real time on our behalf if we are rendered unable to do so. The proposed surrogate, also called a "health care proxy," is someone who cares deeply about us, who loves us and is reasonably able to make decisions in accord with our known wishes and with our best medical and spiritual interests in mind.

Filling out a form to designate our health care proxy is something that each of us should do as a sensible way to prepare for difficult end-of-life situations that may arise. Preparing such a document can also prompt us to begin discussing these important topics more effectively with our families and loved ones.

Forms are available to assist with selecting a health care proxy: see the link to the "End-of-Life Guide" under the "Publications" section of The National Catholic Bioethics Center Web site — www.nbccenter.org.

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

Decree allows the Jews to leave Babylon

How did the Jews get free from exile in Babylon?

The Book of Ezra mentions the decree of Cyrus in 538 B.C. allowing the Jews to leave Babylon and to return to Jerusalem to rebuild the city and its temple. Father McKenzie says Cyrus' treatment of the Jews is in harmony with the policy, which he followed in Mesopotamia (Iraq), of restoring the images of captured gods to their original temples, which he often rebuilt. The Jews, who had no divine image, received instead the sacred vessels of the temple, which had been looted by King Nebuchadnezzar of Babylon.

Not all the Jews, says A. O'Neill, wished to leave Babylon, where they had been free to keep their own religion and customs and to find employment and high positions.

The main capital of Cyrus was at Pasargadae in Iran, founded in 546 B.C. H. Vos says this royal complex consisted of several pavilions set among gardens and surrounded by a masonry wall 13 feet thick. Here you can see the 19-foot high tomb of Cyrus. There is also an audience hall, a garden pavilion, a gatehouse and a residential palace. Here you can read the repeated inscriptions: "I Cyrus the king built this." A large jar holding over 1,000 items of jewelry, mostly gold, was found here.



FATHER RICHARD HIRE

HIRE HISTORY

There is also a citadel where coins were found, and fire altars and a stage for sacrificial rites.

The summer capital for Cyrus was at Ecbatana (modern Hamadan), high in the Zagros mountains of western Iran, 180 miles southwest of Tehran. The scroll of Cyrus allowing the Jews to return to Jerusalem was found here by a later Persian king Darius I (521-485 B.C.) Gold and silver drinking vessels have been found with the name of Darius. P. Yale says Ecbatana was one of the most opulent cities with splendid palaces, buildings plated with precious metals, and town walls coated in gold and silver. Here you can see a stone lion from the ancient city. You can also see a shrine believed to contain the bodies of Queen Esther, the Jewish wife of the Persian king Xerxes I (485-464 B.C.), and her uncle Mordecai. The philosopher Avicenna (d. A.D. 1037) is here.

Father Michael Mathews, CSC

Ordained April 10, 1999

Pastor, Holy Cross and St. Stanislaus Parishes, South Bend

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

The diocesan priests who served in my home parish in the Diocese of Orange while I was growing up in southern California were tremendous influences on me. I admired their humility, preaching and dedication to Catholic education.

What is the most rewarding part of being a priest?

The most rewarding part of being a priest has to do with celebrating the sacraments with both young and old, interacting with the students at Holy Cross School and preaching the Gospel.

What are your hobbies?

My hobbies include reading, running and trying new recipes for the crock-pot.

What do you do for relaxation?

I relax through running, visiting the classrooms at Holy Cross School and enjoying a day off with friends and fellow priests.



What do you like to read?

My favorite reading material includes *America* magazine, "Star Trek" novels and spiritual books. I enjoy anything by Thomas Merton and J.K. Rowling.

What is the best part of being Catholic?

The best part of being Catholic is the rich tradition of our liturgy, Scripture and sacramental life. Catholics know how to pray well and socialize together too.

What is your favorite prayer?

My favorite prayer is short and sweet: "Lord Jesus Christ, have mercy on me, a sinner."

Meet the Priest

What is your favorite Scripture passage?

My favorite Scripture passage is Mt 6: 25,33 which reads: "Do not worry about your life. But strive first for the kingdom of God and his righteousness."

Who is your favorite pope?

My favorite pope is Pope John Paul II, and I am really growing to love Pope Benedict XVI.

What is your favorite food?

My favorite food is anything prepared in a crock-pot.

What is something interesting about yourself that most people might not know?

Most people might not know that I love all things Disney. My dad works at Disneyland, so my family enjoyed many magical Disney moments together at the happiest place on earth.

How do you prefer to be addressed?

I prefer to be addressed as Father Michael or "Padre."

Sports

LADY INDIANS LOOK TO REGIONAL SPOT The Saint Joseph's High School Lady Indians basketball team will set their goals to a regional title Saturday as they play Twin Lakes. The Lady Indians defeated Plymouth 39-37 to claim the Class 3-A sectional title on Feb. 10. Saint Joseph's girls are the top-ranked 3-A team in the state. Bishop Luers, which was ranked second in state and the defending state champ, lost 41-38 to Fort Wayne's Concordia High School on Feb. 10.

CYO leagues look forward to tournament action this weekend

BY MICHELLE CASTLEMAN

FORT WAYNE — The Benoit Academy Phoenix totally dominated the CYO Blue League this season, beating their final opponent, St. Louis-St. Rose Sunday, Feb. 11, to finish with a perfect record of 6-0. The Blue League consists of schools with smaller enrollment. Most of the teams in the Blue League must carry both seventh and eighth graders on the roster while the Gold League only has eighth grade players and hosts the "larger" schools.

Last weekend, however, Benoit beat the undefeated Gold League season champs St. Vincent in a non-conference match-up, thus claiming the rights to the "Best Team in the League" title, if there was such a thing.

Paul Gerardot's Phoenix had been looking forward to facing the

talented eighth-grade team from St. Vincent. The game was a defensive battle from start to finish and the Panthers did manage to hold Benoit to just 33 points, their lowest output of the season. The Panthers also had the lead with just four minutes to go in the final quarter, but Marquel Cooper, Benoit's offensive sparkplug, went 7-8 from the stripe to propel the Phoenix past the Panthers 33-27. "It was a great team effort," said Gerardot. Shannon Curry led the Phoenix in scoring with 12.

CYO tournament play begins for all leagues this weekend.

Fifth- and sixth-grade teams close season with tournaments

The St. Vincent Panthers beat St. Joseph-St. Elizabeth in a 26-6 rout for the championship game

of the fifth-grade boys' CYO tournament. Jake Leonard blazed the nets for 8 points to lead all scorers. Coaches this season for the Panthers were St. Jude alum, Jeff Graham and "Dads," Jay Leonard and Mark Eifert.

A core group of the boys on this year's 18 deep roster have been playing together for several years already- a real downfall for the Panther opponents. They also had a tough defense which allowed this talented team to go undefeated for 13 games of CYO play. The Panthers' only losses for the 2006-07 season came at the hands of St. John, Fort Wayne's, sixth-grade champs and an all-star team from South Bend. "From top to bottom, we had a great group of kids this year," said Graham.

At the sixth grade level, not a team in the area could stop the

St. John, Fort Wayne, Eagles. They completed their season with a perfect 22-0 record. "We were undefeated in the CYO league as fifth graders and just picked up where we left off," said Coach Tom Starks. The Eagle team consisted of 17 young men, "a very, very good group." Starks admitted that some people may say he sets the bar a little too high, but he says this team never failed to reach the goals he set.

In the tournament, the Eagles got by St. John, New Haven, and St. Joseph-St. Elizabeth before a rematch of last year's fifth grade championship with St. Joseph, Decatur. The final score for the sixth grade "large school" battle was 37-19 with St. John the Baptist, Fort Wayne, repeating the victory. "I have been blessed to have a group of boys that feed off each other. I'm not the only

coach. They are coaching each other. They figured out their individual strengths and used them to better the team," concluded Starks.

Roundup

St. Joe Decatur 48; Benoit 26 (Stimpson, Schultz, Kaczmarek, Fuelling 10; Gorman 20)

St. John, New Haven, 32; Huntington, 10 (Stoffer 6, Kneuve 10)

St. Vincent 27; Benoit 33 (Curry 12)

St. John, New Haven, 36; St. Louis-St. Rose, 23 (N. Spieth 12, M. Castleman 14)

St. Louis-St. Rose 25; Benoit Academy 68 (Gorman 18, Stuerzenberger 9)

St. John, Fort Wayne, 30; St. Vincent, 36 (Ridley, #52, Barnett 11)

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Principal Catholic School Pre K - 8

Precious Blood Parish School - Dayton, Ohio

is encouraging faith-filled dynamic persons to apply for the position of Principal, beginning in academic year 2007-08. The school, Pre K Grade 8, located in northwest Dayton, with a current enrollment of 360, is committed to living Gospel values, fostering academic excellence and celebrating diversity. Candidates should be practicing Catholics, have or be eligible for Ohio Elementary Principal certification, and have successful experiences in motivating and affirming others through effective leadership and management. Interested candidates please send cover letter and resume by March 31 to:

Helen Weber, C.P.P.S. Chair, Search Committee

c/o Precious Blood Parish 4961 Salem Avenue, Dayton, OH 45416
email: PrincipalSearchCommittee@preciousbloodchurch.org



PROVIDED BY ST. JOHN THE BAPTIST

The St. John the Baptist, Fort Wayne, sixth grade champions are shown above.



PROVIDED BY ST. JOSEPH-ST. ELIZABETH ANN SETON SCHOOL

The fifth grade boys' basketball team at St. Joseph-St. Elizabeth Ann Seton School were runner-up in the CYO fifth grade championship game.

Corpus Christi and St. Joseph Mishawaka lead ICCL divisions

BY ELMER J. DANCH

SOUTH BEND — The Inter-City Catholic League will wind up its 61st successive boys basketball season this weekend with the Corpus Christi Cougars already assured of the John Bosco West pennant and three other pennants to be decided.

The unbeaten Cougars, one of two undefeated teams in the circuit, racked up their ninth straight win at the expense of Christ the King, 44-36. Matt Mackowiak had 15

points for Corpus Christi. A.J. Fitzpatrick, who has paced the scoring offense for Christ the King, drained the nets for 16 points.

Meanwhile, St. Joseph of Mishawaka, the only other unbeaten squad, collected its ninth straight win with a 42-9 win over St. Bavo of Mishawaka. Tim Wilson led the victors with 12 points.

St. Anthony and St. Joseph of South Bend are currently tied for first in the John Bosco East, and a loss by either team would settle the first place deadlock.

St. Anthony defeated St.

Thomas, 63-34, behind the 21-point scoring binge of Sean Hart, the second time this year he has scored more than 20 points. Taylor Krugh had 11 points for St. Thomas.

St. Joseph of South Bend downed St. Matthew, 36-23, leading from start to finish behind the 14-point barrage of Nick Pellegrino.

St. Jude, a one-game leader in the Martin De Porres East, missed a

chance to extend its leadership when St. John

the Baptist upset the Bulldogs, 37-35, in a nailbiter that was decided in the last minute when Alex Bauters tossed in the winning basket. He wound up with 20 points. Dominick Romans scored 11 points. Lee Henry with 13 points and Chase Parker with 12 points paced St. Jude.

Four games were played in the junior varsity colors division. Christ the King Blue defeated St. Joseph Blue of South Bend, 25-24. Holy Cross Blue swamped St. Matthew Black, 20-12. St. Joseph Gold of South Bend beat St. Pius of Granger Blue, 29-24.

Standings through Feb. 11

John Bosco — East

St. Anthony	6-3
St. Joseph (SB)	6-3
St. Matthew	1-8
St. Thomas	1-8

John Bosco — West

Corpus Christi	9-0
Christ the King	6-3
Holy Family	5-4
Holy Cross	2-7

Martin De Porres — East

St. Joseph (Mishawaka)	9-0
St. Pius	8-1
St. Monica	2-7
St. Bavo	0-9

Martin De Porres — West

St. Jude	6-3
St. John	5-4
St. Michael	5-4
St. Adalbert	1-8



Red River Lenten Menu

Appetizers & Soups

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Lenten menu starts Ash Wednesday Feb. 21st and is available every Friday and Saturday until Good Friday, April 6th.

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Divine Mercy in Decatur

St. Mary of the Assumption parish in Decatur invites everyone to attend a Divine Mercy program by the Mother of Mercy Messengers on Monday, February 26, 2007 at 7:00 p.m. Hear quotes of Jesus and passages from the diary of St. Faustina, followed by Exposition of the Blessed Sacrament, Benediction, the Divine Mercy Chaplet, and Reconciliation

FOR INFORMATION, CALL (260) 724-9159

Professor Brad Malkovsky to speak on Catholicism and world religions

SOUTH BEND — St. Jude Parish will offer a series of world religions Thursday evenings from 7-9 p.m. March 1, will be Catholicism and Hinduism. Hinduism is the world's oldest religion. Learn about reincarnation, different views of God, the practice of yoga and spiritual enlightenment. What is compatible with Catholic faith, what is not? What is mutually enriching for us, whether Catholic or Hindu?

On March 15, Catholicism and Buddhism will be presented. Some of Buddhism's doctrines come straight out of Hinduism. Some are new — no God, no soul. What are

the main types of Buddhism and why does one resemble Christian spirituality more than the other? The topic for March 29 will be Catholicism and Islam. Explore one of the fastest growing and most controversial religions today. We see many commonalities between the two faiths, but also important differences centering on Christ and God's degree of involvement in the world. We also learn some of the differences between Shiite and Sunni Islam.

Professor Brad Malkovsky is from the Department of Theology at the University of Notre Dame.



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WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send in your announcement at least two weeks prior to the event. Mail to: Today's Catholic, P.O. Box 11169, Fort Wayne 46856; or e-mail: fhogan@fw.diocesefwsb.org. Events that require an admission charge or payment to participate will receive one free listing. For additional listings of that event, please call our advertising sales staff at (260) 456-2824 to purchase space.

MISC. HAPPENINGS

Bereavement education series planned
Fort Wayne — Visiting Nurse and Hospice Home will offer a series of free presentations of interest to bereaved or grieving people from 9 to 11 a.m. at First Presbyterian Church, 300 W. Wayne St. On Feb. 24, Kay Cozad will speak on "Learning to Live after the death of a spouse," March 24, Dar Richardson will speak on "Understanding your Grief," April 21, Ken Prather will speak on "Memories that Heal," and on May 26, Bonnie Knuth and Lili Carroll will speak on "When Mourning Dawns." For information contact Lili Carroll at (260) 435-3222.

Christ Child Society to begin raffle ticket fundraiser
South Bend — The 50/50 raffle involves the entire community through the purchase of \$100 tickets. The gross proceeds of the raffle are split 50/50 between the society and five drawings. Tickets go on sale Feb. 14, and the drawing will be held at the Christ Child Society's Spring Luncheon at the Morris Inn on March 28. For information or to purchase a ticket, call (574) 288-6028. Winners need not be present to win.

Little Flower Holy Hour
Fort Wayne — Father Daryl Rybicki will celebrate the Holy Hour at MacDougal Chapel on Tuesday, Feb. 20, at 7:15 p.m.

Father Daryl is pastor of St. John the Baptist Parish in Fort Wayne. Bring a friend to pray for priests and vocations.

Center for Social Concerns offers Environment and Economic Justice for All
Notre Dame — On Tuesday, Feb. 27, at 7 p.m. Holy Cross Brother David Andrews, executive director of National Catholic Rural Life Conference, and Dr. Walt Grazer, director of the U.S. Bishops' Environmental Justice program, will address questions related to Catholic social teaching, U.S. policy, rural life, the environment, farming, and more in Eck Center Auditorium. Sponsored by the Center for Social Concerns.

Euchre tournament at St. Aloysius Yoder — A euchre tournament will be Saturday, Feb. 24, at 7 p.m. in the school basement. Entry fee is \$4 at the door. Cash prizes, food and drinks. Call (260) 639-6488 for information.

Pilgrimage announced
Fort Wayne — A pilgrimage to Our Lady of the Angels Monastery in Irondale, Ala., will be May 15-18. Attend EWTN live on Wednesday and visit the Shrine of the Most Blessed Sacrament in Hanceville, Ala. Four priests will be traveling with the group. Costs range from \$226 to \$410. For information call (260) 639-3788.

Day of Reflection
Warsaw — Sacred Heart Church will offer a day of reflection on Saturday, Feb. 24, from 9 a.m. to 3 p.m. Presenter for the day is Jay Landry, pastoral associate at Holy Cross Parish in South Bend. The cost is \$10, which includes lunch. Call (574) 267-584 for reservations by Feb. 17.

Day of Reflection
Mishawaka — A Day of Reflection will be held at St. Francis Convent, (across from Marian High School) on Wednesday, Feb. 28, from 9:30 a.m. to 2:30 p.m. The theme for the day is "Journaling the Journey." Bring your journal or a notebook. The cost is \$15 and includes lunch. Register to Sister Barbara Anne Hallman at (574) 259-5427 by Friday, Feb. 23.

FISH FRIES
Fish fry time
Walkerton — A fish fry will be held Friday, March 2, at St. Patrick School, 811 Tyler St. from 4 to 7 p.m. Adults and carry-outs \$7, children 6-10 \$3.50 and children under 6 free.

Fish Fry
Fort Wayne — Knights of Columbus Father Solanus Casey Council 11276 will sponsor an Ed Fox fish fry Friday, Feb. 23, from 5 to 8 p.m. in the St. Elizabeth Ann Seton parish hall located on the northeast corner of Homestead and Aboite Center

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Marilyn M. Cost, 63, St. Therese

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Mishawaka
Martina L. Cackowski, 84, St. Bavo

New Haven
Rosemary Stewart, 91, St. John the Baptist

Notre Dame
Vincent P. Gibney, 89, Sacred Heart Basilica

Patricia J. Chukinas, 60, Sacred Heart Basilica

South Bend
Gerald A. Kamm, 85, St. Matthew Cathedral

Sophie V. Daszynski, 87, St. Casimir

Richard Charles Vanderhagen, 79, St. Matthew Cathedral

Harold M. Zielinski, 85, St. Patrick

Velma M. Torzewski, 86, Our Lady of Hungary

Wabash
Katherine Flack, 83, St. Bernard

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Portia C. Panchison, 84, Sacred Heart

Leo J. Heiman, 85, Sacred Heart

Road. Adult meals will be \$8, children (ages 6-8) will be \$5 and children five and under free. Carry-out will be available at adult or children prices.

Fish and tenderloin dinner
Fort Wayne — St. Peter Church will have a fish and tenderloin dinner by Ed Fox on Friday, Feb. 16, from 4-6:30 p.m. in the pavilion, which is handicapped accessible, on the corner of DeWald and Warsaw streets. Tickets are \$7 for adults, \$4 for children ages 5 to 10, under 5 eat free. There is a \$25 max for larger families.

Fish and tenderloin dinner
New Haven — St. Louis Besancon Parish will have an all-you-can-eat Country Chef

fish and tenderloin dinner on Friday, Feb. 16, from 4 to 7 p.m. Adults \$7, children 6-11 \$4 and children 5 and under free. Carry-out available.

Bishop Luers athletic boosters sponsor fish fry
Fort Wayne — Bishop Luers athletic boosters will have a fish fry on Friday, Feb. 23, from 4:30 to 7:30 p.m. in the Bishop Luers cafeteria. There will also be drive through service. Adults \$7, seniors \$6, children (11 & under) \$5 and children (5 & under) free.

Fish Fry for first Friday of Lent
Fort Wayne — St. Jude Parish will have an Ed Fox fish fry on Friday, Feb. 23, from 5 to 8 p.m. Adults \$7, children 6-8, \$5 and children under 5 free.

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