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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.

This special jubilee year issue

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The office of the bishop is prayer, sacrifice and preaching

BISHOP JOHN M. DARCY

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 mediores, 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 stated: ‘‘From divine choice the laity have Christ for their shepherd and father of 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 a duty, the latter a grace.’”

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.

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.”

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 disunity 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? If there 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.

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," believing that marriage was 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 someone white. Instead, she began to give serious thought to becoming a nun.

She applied to be a postulant in Ursuline and Carmelite 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 community and the management of an orphan asylum.

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

Early versions of the community’s family 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.


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 financially? 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

Sincerely yours in the Lord,
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 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 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.
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 Wessel.
- **“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,”** 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.
  - **“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.
- **“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.**
- **“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.**
- **“Personality 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.**

**Weekend:**
- **“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 Father’s Table,” 4 p.m.** — A live call-in drive time format that combines inspiration and entertainment, hosted by Sean Herriot and Wendy Wessel.
- **“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.
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260-969-1451
Vatican stats confirm growth of church, especially in Asia, Africa

VATICAN CITY (CNS) — The latest Vatican statistics confirm that the church’s numbers overall are increasing, but that its personnel force 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 1.3 per cent from the previous year. The Catholic growth rate was slightly higher than the rate of overall population increase, which was 1.2 per cent. Catholics now represent 17.2 per cent of the world 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 per cent 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 per cent, and in the Americas up 1.2 per cent. 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 reiterat-ed 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 any body who holds in high regard 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 Catholic beliefs, it is not putting on common good, it is not placing the indi-vidual second, but reflecting the truth that being human means hav-Ing 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

reflection and action of authorities and of citizens must be concentrat-ed 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 him- self as the only reference point and believes that only his ideas have the character of truth,” threatens peace-ful coexistence and true progress both for individuals and for soci-eties, 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 Kathmandu, the Nepalese capital. The move raises questions into what degree of pain and suffering should be recognized. It is a sci-entific, 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, psy-chological and behavioral indica-tors that are correlated with pain in children and adults. Mothers seek-ing 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.

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

WASHINGTON (CNS) — The 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 have to be informed that “there is no evidence that children feel pain,” said Brownback as he reintroduced the bill Jan. 22. “We know that unborn children can experience pain based upon anatomical, functional, psycholog-ical and behavioral indica-tors that are correlated with pain in children and adults. Mothers seek-ing 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 protection

WARSAW, Poland (CNS) — Polish nuns withstand 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 more than 30 people associated with women religious had been recruited by secret police during the 1980s, when collabora-tories were numerous, 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 chap-lains and are noted as agents,” Mother Jolanta told Catholic News Service in early February.

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 working to serve the diocese and that have laity as a significant part of their leadership and mem-bership. The groups listed include: lay Catholic organizations; a specifc apostolic or pastoral purpose; professional associations, whose membership is drawn from a pro-fession or a particular church min-istry; 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 payable to: U.S.C.C.B. Committee on the Laity, 3211 Fourth St. N.E., Washington, DC 20017-1194.
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 accounting 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 Trappist Center/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) 631-7030 or from the program’s Web site at web.taxhelp.saintmarys.edu.

‘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 struggle with solitude and the rigors of monastic life.

In this play by Chicago-based Still Point Theatre Collective, Merton struggles with Abbot James Fox for creative control of his art and survival, talking politics with poor white Kentucky 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 and student 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.

Josephinium to hold Second Annual Irish Fest

COLUMBUS, Ohio — The Pontifical College Josephinium 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 Tiehbus Chapel. Traditional Irish music for the Mass will be led by Elise Feyerherm and Josephinium 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 Josephinium 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 Guin Band, specializing in Irish Ballads, fiddle tunes and step dancing, at 8:30 p.m. Fick Auditorium, internationally renowned cellist expert James Keenan performs at 5:30 p.m., accompanied by local musicians Charles Adzima on the fiddle and Marian Funk on the accor- dium. The Shanahan Dancers demonstrate the Irish dance at 7:45 p.m., and Knot Fibbon the Irish 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 Josephinium or online at www.josephinium.org.

The Irish Fest will be held for students and the general public. The form may be downloaded from the Josephinium’s Web site at www.josephinium.org/WORSHIP or obtained through Terry Broberg-Swagin at the Office of Worship in the Seminary at (260) 399-1401 or e-mail at broberg-swagin@fw.diocesewsb.org. 

Tickets are available through the 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. For tickets, call (574) 284-4626 or visit the Josephinium Web site at www.josephinium.org.

‘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. For tickets, call (574) 284-4626 or visit the Josephinium Web site at www.josephinium.org.

Stapleton 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 Vinal Holdecker has to find out who dumped the dead guy in the harbor or else lose his job on a honeymoon in Havana. A blunt-nosed, sharp-eyed look at love and tying (and untying, and retrying) the knot, Hollinger creates a clever face 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 for Emerging Theatre Artist, and multiple playwrightships from the Pennsylvania Council on the Arts.

Admission is $9 for adults, $8 for senior citizens, $7 for SMCM and student staff, and $6 for students. Tickets are available through the Saint Mary’s College Box Office by calling 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 Waynechrism Mass and Bishop John M. D’Arcy’s 50th anniversary of ordination to the priesthood Mass.

The chrism Mass will be at 7:30 p.m. on Tuesday, April 3, at the Cathedral of the Immaculate Conception. The golden anniver- sary 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 choir loft. The Liturgical Music for 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 rehearsals.

The Office of Worship has a form to complete and return by March 9. The form may be downloaded from the “Musicians” link on the diocesan Web site’s Office of Worship page. The Web site is www.diocesewsb.org/WORSHIP or obtained through Terry Broberg-Swagin in the Office of Worship at (260) 399-1401 or e-mail at broberg-swagin@fw.diocesewsb.org.

The March 28 rehearsal is mandatory. Warm-up rehearsals for the April 3 chrism 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 notaries 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. Catherine of Siena 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 serves the Hispanic community said, she’s familiar with legal services fraud. “It’s more common among immigrants 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.”

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 without a Social Security number 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 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 Heinholtz (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 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 — 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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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 Philip 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 pastors 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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Building a community of love and acceptance: ‘You can always come home’

BY FATHER EDWARD ERPILDING

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

T

he temperature had fallen, and a bone-chilling north-west 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 that 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? I need to discuss a long-standing issue.”

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 to 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 offer comfort. “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 experience 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 subsequently 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 Stoyle 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

Immaculate Conception, Kendallville

Distribution of Ashes: Feb. 21 — 7:30 a.m.; 6 p.m.
Eucharistic Adoration: March 7, all day until 5 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

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: Fridays of Lent 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.
St. Bernard, Women’s Bible study Thursdays 9:30 a.m. at 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 a.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
Reconciliation: Saturday morning at 8:30, 10 a.m.
Other: Gorzkie Zale — Polish sorrowful lamentations, Wednesdays 5 p.m.

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: Fridays 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: Sundays 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.
<table>
<thead>
<tr>
<th>Location</th>
<th>Event</th>
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<tbody>
<tr>
<td>St. Joseph, Roanoke</td>
<td>Distribution of Ashes: Feb. 21 — 7:30 p.m.</td>
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<td>Good Friday Service: 12:30 p.m.</td>
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<td>Eucharistic Adoration: Sunday, Feb. 4 and Sunday, March 4, noon to 5 p.m.</td>
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<td>Stations of the Cross: Thursday, Feb. 22; Thursday, March 8; Thursday, March 22; all at 7 p.m.</td>
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<td>Study Group: Bible Study, Wednesdays, Feb. 7, 21; March 7 and 21, 8:30 a.m.</td>
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<td>Reconciliation: March 31, 9-10 a.m. and 3:45-4:45; Holy Thursday, 9 p.m.; Good Friday, 2 p.m.</td>
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<td>Message. An evening of prayers, exposition, adoration, and art. A light soup supper served at 6 p.m.</td>
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<td>Reconciliation: Monday-Saturday following 7 a.m. Mass; Saturdays 11 a.m. to noon.</td>
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<td>St. Michael the Archangel, Waterloo</td>
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<td>Distribution of Ashes: Feb. 21 — 8 a.m., 7 p.m.</td>
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<td>Penance Service: March 11, 5 p.m.</td>
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<td>Eucharistic Adoration: Fridays 7-8 a.m.</td>
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<td>Stations of the Cross: 7 p.m., with Benediction</td>
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<td>Study Group: call the office</td>
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<td>Reconciliation: Monday-Friday 7:30-8 a.m.; Saturdays 4 p.m.; Sundays 9-10 a.m.</td>
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<td>Reconciliation: Monday-Saturday following 7 a.m. Mass; Saturdays 11 a.m. to noon.</td>
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<td>St. Monica</td>
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<td>Distribution of Ashes: Feb. 21 — 8 a.m., 12:05, 6 p.m.</td>
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<td>Penance Service: March 20, 7 p.m. Mercy Day</td>
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<td>Eucharistic Adoration: Fridays after 8 a.m. Mass to noon.</td>
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<td>Stations of the Cross: Fridays at 6 a.m. followed by soup supper; Wednesdays at 2 p.m. for children.</td>
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<td>Parish Mission: Stewardship during Lent</td>
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<td>Study Group: All invited to RCIA after Wednesday evening</td>
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<td>Reconciliation: Wednesdays 5-6 p.m.; Fridays 11 a.m. to noon; Saturdays 9-10 a.m.</td>
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<td>Other: 12:05 p.m. Mass every Friday</td>
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<td>St. Patrick, Arcola</td>
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<td>Distribution of Ashes: Feb. 21 — 7 p.m.</td>
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<td>Stations of the Cross: Fridays at 7 p.m.</td>
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<td>Parish Mission: March 18-21 at 7 p.m.; March 19-21 at 8 a.m. morning session</td>
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<td>St. Patrick, South Bend</td>
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<td>Distribution of Ashes: Feb. 21 — 12:15, 5:30 p.m.</td>
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<td>Penance Service: April 1, 3 p.m.</td>
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<td>Stations of the Cross: Fridays after 12:15 and 5:30 p.m. Mass.</td>
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<td>Parish Mission: Sundays, Stewardship program</td>
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<td>Other: March 30, Communal announcing at 5:30 Mass at St. Hedwig</td>
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<td>St. Patrick, Walkerton</td>
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<td>Distribution of Ashes: Feb. 21 — 7, 8:15 a.m.; 7 p.m. evening prayer</td>
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<td>Penance Service: March 15 as part of mission.</td>
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<td>Eucharistic Adoration: March 2 and 16, 8:45-11 a.m.</td>
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<td>Stations of the Cross: Fridays at 7 p.m.</td>
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<td>Parish Mission: March 14, 15, 16 at 7 p.m.</td>
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<td>Reconciliation: April 3, 6:30-7:30 p.m.; April 5, 5-6 p.m.</td>
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<td>St. Peter</td>
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<td>Distribution of Ashes: Feb. 21 — 7 a.m.; noon</td>
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<td>Eucharistic Adoration: Last Saturday of the month following 4 p.m. Mass</td>
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<td>Stations of the Cross: Thursdays at 5 p.m.</td>
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<td>Reconciliation: Saturdays 3-3:30 p.m.</td>
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<td>Other: Thursdays, Mass, stations and soup at 5 p.m.</td>
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<td>Ss. Peter and Paul</td>
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<td>Distribution of Ashes: Feb. 21 — 8 a.m.; noon and 7 p.m.</td>
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<td>Eucharistic Adoration: Wednesdays, Sundays at 7 p.m.</td>
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<td>Stations of the Cross: Fridays at 7 p.m.</td>
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<td>Reconciliation: Saturdays 8:45-9:45 a.m.</td>
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</tbody>
</table>

**St. Staniuslaus Kostka, New Carlisle**

- **Distribution of Ashes**: Feb. 21 — 5 to 8 a.m., 6 p.m.
- **Penance Service**: March 30, 6 p.m.
- **Eucharistic Adoration**: Fridays 6-6:45 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.

**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, 1:30 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 root 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.” — TMA, #14.

When Pope John Paul II announced preparations for Jubilee Year 2000, he wrote, “For the church, the jubilee is precise- ly this ‘year of the Lord’s favor,’ a year of the remission of sins and of the pardon of sin to them, a year of reconciliation between disputing parties, a year of manifold conversions and of sacramental and extra-sacra- mental 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 community builders. While we acknowledge the need to forgive and be forgiven, past experiences show that, in reality “doing reconciliation,” we fall miserably short of the acknowled- ged 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 communi- ties 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 reconcilia- tion as a way of life that includes everything. As reconciling and evangelizing people, we need to reach out to others and find ways of communicating 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 evan- gelization 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 were called.

In the Eucharist, the source and summit of our Catholic faith, we continually sent forth “to love and serve the Lord.” Two thousand years ago, Jesus urged the whole church to carry on his work of evangelization: “Go, therefore, and make disciples of all nations, baptiz- ing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have com- mand 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. bish- ops. Twenty-five years ago, Pope Paul VI proclaimed, “We wish to confirm once more that the task of evangelizing all peo- ple 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 evangeliza- tion “the activity whereby the church proclaims the Gospel, so that faith may be sown, may grow, 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 mil- lennium, 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, reach- es 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 all the baptized. While we express our faith in all its dimensions, even as we look to our Gospel roots for our practices and traditions. Most of us are comfortable with the language of the Gospels and other readings we hear in church. We have no problem with concepts such as “getting” and “making” disciples and “spreading” the good news of faith outward to the world.

We have an understand- ing (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 epis- tles — concepts such as disci- pleship, evangelization, steward- ship, witness, mission. It’s easy to say, “Peter was a disciple of Christ.” It’s not quite so easy to admit that we say, “I am a disciple of Christ” — especially out loud where someone might hear. It’s easy to talk of the disciples evangeliz- ing others; it’s not so easy to think of us as evangelizers.

Part of our reluctance could be the result of long-held suspi- cion 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 describ- ing 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 responsi- bility to proclaim the Good News to all. This is most effec- tively done through prayer, listen- ing, acceptance of associations, sharing our faith life, and extending an invitation to those who may be interested.

Practicing these senten- ces: “I am a disciple of Christ. As a disciple of Christ, I really can do this. I can share the good news of salvation in Jesus Christ!” It really does get easier with time, thought and practice.
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 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 experience 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 possibility a reality? 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 presen- tors. 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 culture. Prayers and meditation bring a greater integration to the various topics.

Recently a companion work-book has been published which facilitates the experience of this venture. Call the Cathedral Bookstore at (260) 422-4011 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.
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 missal, people are not only nourished and renewed in their faith but continue to be even more comfortable 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 some- times complacent and self-centered hearts. It rekindles the flame of discip- lship in all those who attend ... renewal and a focused commitment to spread the good news to all those whom we touch.

The purpose of a parish-wide mission is to continue to deepen the faith life of the parish community through personal and commu- nal prayer, study of the Word of God, and the sacraments, especially reconcilia- tion and Eucharist. These true sources of divine life bring us the authentic sources for spiritual development in our parishes, homes and places of work. When we are grounded in these sources, Christ will train and equip us as God’s instruments of grace, from the word center of the church to which we will live our ordi- nary lives. Christ becomes a part of everything we do and every place we go. We will have vital parishes, priest and people work- ing 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 spiritual renewal. It is a time for all parishioners to become involved. With the help of the mission planning team and the assistance of the Office of Spiritual Development, each per- son in the parish is invited and encouraged to share his or her gifts by helping in some area of the preparation — publicity, hospitali- ty, telephoning, visiting the home- bound or those in nursing homes, baby sitting or assisting with some of the children and youth pro- grams, making runners 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 each other at Mass, but do we real- ly 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 for this year 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 evening sessions, the theme is etched more deeply into hearts through prepared reflections, quiet time for reflect- ing and integrating, and prayer. For- mally and informally the Spirit is being shared, 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, baptize them, and teach them to obey everything I have command.” Mt 28:19.

Some of the fruits of the parish-wide mission are: outreach for those who have been away from the church. 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, we are renewed spir- its 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, baptize them, and teach them to obey everything I have command.” Mt 28:19.

Some of the fruits of the parish-wide missions through the years include the implementation of parishioner Bible study groups, hospitality and grieving ministries, Widow 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. Charles Borromeo Parish in Fort Wayne will hold its parish mission with the theme, “Behold the Face of Christ,” from March 6-7.

The mission’s focus is to provide a “spiritual makeover” and “reignite the flame of faith and commit- ment 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.

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, “Rebuild the Face of Christ, His Steadfast Love Endures Forever.”

In preparation for the mission, the parish will par- ticipate in adoration of the Blessed Sacrament following Wednesday Mass and extending through the evening prayer service, ending with benediction. A scripture 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 Kohman, from the diocesan Office of Spiritual Development, will offer morn- ings 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 moti- onal speaker, St. Joseph Hessen Cassel.
• Tuesday — Bishop John M. D’Arcy, will speak on reconciliation and assist with the sacrament of reconciliation; Widay singing of a Fothan Mass. Nourished by the Eucharist and strengthened through the sacrament of reconciliation, prayer, fellowship, working and sharing together, we are renewed spir- its 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, baptize them, and teach them to obey everything I have command.” Mt 28:19.

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

FORT WAYNE — St. Joseph’s Parish will host 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 reconcilia- tion. This program will begin immediately following a reconciliation service.

“Steadfast in Communion” will be the theme of Bishop John M. 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. Hospitality seating will be available and childcare will be provided for all evening sessions.

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• Therapies to increase quality of life
• Social worker services
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Sister Jolene Heiden, SSND, is director of the Office of Spiritual Development for the Diocese of Fort Wayne-South Bend.

5910 Homestead Road • Fort Wayne, In 46814

www.VNHH.org

260-435-3222

800-288-4111 (Indiana Only)
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. (Kentucky) had been formed in 1816. 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 dioce- ses by laying the foundation of institutional life. He started a small seminary to form clergy and nur- tured Catholic education by securing from his native Rennes the services of the Congregation of Jesus and Mary (Jesuits) 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 dioce- se. 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.”

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**World and diocesan timeline 1831-1856**

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>1837</td>
<td>Cathedral of the Immaculate Conception, Fort Wayne 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.</td>
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<td>1838</td>
<td>St. Patrick, Lagro, Oratory Parish 1997 (St. Bernard Wabash) Trail of Tears forced the relocation of the Cherokee tribe, killing 8,000.</td>
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<td>1840</td>
<td>St. John the Evangelist, Goshen William Henry Harrison defeats Martin Van Buren as U.S. President.</td>
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<td>1846</td>
<td>St. Mary, Decatur Pope Pius IX succeeds Gregory XVI as the 255th pope.</td>
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<td>St. Vincent de Paul, Fort Wayne Pope Pius IX succeeds Gregory XVI as the 255th pope.</td>
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<td>1846</td>
<td>St. Leo, Leo sacramental records Wisconsin admitted as the 30th state.</td>
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<td>1848</td>
<td>St. Mary, Fort Wayne Original Mother of God Parish established.</td>
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<td>1848</td>
<td>St. Joseph, Mishawaka Orally Catholic Church established.</td>
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<td>1850</td>
<td>St. Catharine, Nix Settlement Wisconsin admitted as the 30th state.</td>
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<td>1851</td>
<td>St. Louis, Besancon Milwaukee established.</td>
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<td>1851</td>
<td>St. Joseph, Hesperia Cassel President Zachary Taylor dies in office and is succeeded by Millard Fillmore as 13th U.S. President. California is admitted as the 31st U.S. state.</td>
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<tr>
<td>1853</td>
<td>St. Mary the Assumption, Avilla Stephen Foster writes “My Old Kentucky Home.”</td>
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<td>1853</td>
<td>St. Joseph, South Bend Various acts of cruelty regarding slavery occur in Kansas, Washington, D.C., and elsewhere.</td>
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<tr>
<td>1856</td>
<td>Holy Rosary, Walkerton Various acts of cruelty regarding slavery occur in Kansas, Washington, D.C., and elsewhere.</td>
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<tr>
<td>1856</td>
<td>St. Leo, Leo Mission Parish closed 1913 (St. Vincent Fort Wayne) Various acts of cruelty regarding slavery occur in Kansas, Washington, D.C., and elsewhere.</td>
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**Additional Historical Events**

- 1837 Cathedral of the Immaculate Conception, Fort Wayne
- 1838 Trail of Tears forced the relocation of the Cherokee tribe, killing 8,000.
- 1839 William Henry Harrison defeats Martin Van Buren as U.S. President.
- 1840 Mother Theodore Guérin arrives near Terre Haute to establish the Sisters of Providence in the U.S.
- 1846 Mother Theodore Guérin arrives near Terre Haute to establish the Sisters of Providence in the U.S.
- 1848 Wisconsin admitted as the 30th state.
- 1850 Original Mother of God Parish established.
- 1851 Milwaukee established.
- 1853 Various acts of cruelty regarding slavery occur in Kansas, Washington, D.C., and elsewhere.
Reconciliation: restoring broken relationships

BY LINDA PURGE

Opening prayer

O Lord, your love and forgiveness are unconditional and freely given. When we have sinned, you only seek to do your will. Open our eyes to your ways; open our ears to your words. Reconciliation is the path 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 made for interdependence. Inside, an innate oneness, an intrinsic self-centeredness — or what’s commonly called “original sin.” The gospel of Christ teaches us that 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 even more intimate relationship with God involves our personal 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 a deepening 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 righting us wrongs against 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. 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-
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, masses 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?

• 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 counselor? 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?

• Marked by the priest. You will hear the words, “Have you prepared to confess your sins?” The priest will mark your forehead with the sign of the cross. The mark is a sign of God’s love for you and a reminder of God’s forgiveness through Jesus Christ.

• 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 peacemakers. 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?

• The priest will tell you to go in peace.

• Blessed are those who are 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
A tribute to Agnes Hart

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

You named it “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 campaigned Carnegie Hall or Broadway, but your music and plays are as famous and endearing to us.

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

You never married, but your community was your court and you explained to some of us that the word inspirational and unceasing, with unfold hours dedicated to improving the lives of the people you encountered.

You never gave birth to a child but you loved all the children within 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, you fully understood that’s will many times is at odds with our own. So we struggle, sometimes angry, sometimes remonstrative, sometimes sad, yet always hopeful, and eventually we accept our loss.

In every instance, 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 “Olive Branch” 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 together make your work of making the world just for all.

Agnes 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 gradu- ate from Central Catholic High School. She received a law degree from the University of Saint Francis and masters of education from Webster University.

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
Mononville

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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

Raise your Catholic awareness and voice

BY HADLEY RABRIG

FORT WAYNE — The door clicked shut as I softly closed it behind me. I glanced across the table and noticed the papers scatted on the desk. Like most students, I was very nervous about the upcoming 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 Catholic Church 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 Holy Father 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 life-destructing 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.

Abortion, euthanasia, and embryonic stem-cell research are all practical issues that are 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 the poor and heal the sick, 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 they have supported 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 Catholic community because 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 Gartner, 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 think about is that an embryo is a human baby,” Father Mark explained.

“He 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 our 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. If you want to keep 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.
We must love God, and love others

**THE SUNDAY GOSPEL**

**MSGR. OWEN F. CAMPION**

*Seventh Sunday in Ordinary Time*

**Lk 6:27-38**

T he 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 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 world, it appears 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 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 the 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 conning of others can frighten them.

Therefore, to call others to love enemies was, as it is still, 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 andpenance 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, 12-13, 22-23 Ps 103:4-10, 12-13 Is 45:20-21 Lk 6:27-38

**Monday:** Sir 1:11-10 Ps 93:1-2, 5-6 Mk 9:14-29

**Tuesday:** Sir 21-11 Ps 37:3-4, 18-20, 27-28, 39-40 Mk 9:30-37

**Wednesday:** Ash Wednesday Jl 2:12-18 Ps 51:3-6, 12-14, 17-19 2 Cor 5:20-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 51:1-3a, 18-19 Mk 9:14-15

**Saturday:** Is 58:9b-14 Ps 86:6-16 Lk 5:27-32

## THE VATICAN LETTER

**JOHN THAVIS**

the Holocaust at a book presentation, preaching about ethics to Italy’s finance police, blessing a 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

**LETTER, PAGE 22**

**CATEQUIZ’EM**

By Dominic Campbell

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

1. In Genesis 11, men decide the “burn” bricks (bake them) to build a great tower, known as the Tower of Babel (Bible). What is the technical name for this type of Mesopotamian temple structure?
   a. cataract  b. ziggurat  c. pyramid

2. In Genesis, these two towns were burned down by sulphur fire: a. Sodom and Gomorrah b. Bejabbers and Beorgorah c. Damascus and Antioch

3. Moses saw a burning of one these when God talked to him:
   a. altar  b. ark  c. bush

4. 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.

5. Lotincus recounts how two unfortunate, Aaron’s sons Nabad 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

6. 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.

7. 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

8. According to Matthew, John the Baptist predicted the messiah will burn this:
   a. chaff  b. coal  c. Jerusalem

9. Luke recounts how this man entered the temple as it was his turn to burn incense:
   a. Zechariah  b. Jesse  c. Pyros

10. Inome 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

11. In a not very enthusiastic endorsement, St. Paul notes that it is better to do this than burn:
    a. to make a sacrifice to the Roman gods  b. sin  c. marry

12. In the Book of Daniel, three men (Shadrach, Meshach and Abednego) were thrown into a furnace. What did they not do?
    a. walk around  b. burn  c. survive

13. Joan of Arc was burned as a heretic. However, unlike many such victims, she was later:
    a. resuscitated  b. buried  c. canonized

14. The poet Robbie Burns was born in a land whose official “Kirk” is the:
    a. Church of Ireland  b. Scottish Episcopal Church  c. Church of Scotland

15. What is the usual source of the ashes used at Ash Wednesday liturgies?
    a. the pevs vacated by disfrocked parishioners  b. the palms from the previous Palm Sunday  c. cigarette butts donated by reformed smokers

**ANSWERS:**

1. a, b, c 2. a, b 3. a 4. a 5. a 6. a 7. a, b, c 8. a 9. a 10. a 11. b 12. a, b, c 13. a 14. a 15. a
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! I guess I won’t have sex, then!” It’s relatively contradi-

coty to do without contraception? Sex isn’t illegal. It’s only a religious view that it is wrong, and you can’t impose that on society. Which ulti-

manely is the creation of sexual morality or the preservation of human life?” — College Joe

Dear College Joe:

That sounds 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 condi-

tions 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 war and all the heartbreak that brings.

Contraception does not reduce the number of abortions. Why? Because a contraceptive mentality leads directly to abortion. If a per-

son takes an anti-life attitude towards their fertility, which is what contraception does, then they will consider contraception to be a terrible mistake, for which abortion is the solution. The typi-

cal contraceptive takes the attitude: “I took the regular precautions by using contraception; it failed; so now I am entitled to have an abor-

tion.” Seventy percent of women seeking an abortion were on some form of contraception.

Contraception has given so many young people a false sense of security against becoming pregnant. They presume that contraception is foolproof. This, of course, leads to greater and greater promiscuity. Instead of waiting until they are married and can provide a real home for their children, a contra-

ceptive couple engage in the act reserved only for people who have made a deep commitment to each other through marriage.

Contracepting unmarried cou-

ple pretend to be married when they are not married. This is a seri-

ous deception to each other and to themselves.

And when married couples con-

tracept, they are withholding a major part of themselves in the gift of self, which was meant to be unconditional and total.

When International Planned Parenthood (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 contra-

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ductive rights” of young people. This leads to a greater demand for all the products that IPPF sells, and in turn to a greater demand for legalized abortion.

The only way to reduce abortion is to retrieve a respect for the sancti-

ity of all human life and of our sexual, reproductive 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 dif-

erence between something being legally acceptable and morally unaccept-

able. 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 deter-

mines 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 do evil so as to allegedly accom-

plish the good. Moral evil is always harmful for whoever chooses to engage in it, and harm-

ful 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, provid-

ed this week’s question.

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fwsb.org or mail them to Today’s Catholic, That’s A Good Question, P.O. Box 1169, Fort Wayne, IN 46856. Include your name, city and an e-mail address or phone number so we can con-

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Again, ND separates itself from the pack

When Kyle McAlarney was arraigned on his arrest,
aAnna possession in the early morning hours of Dec. 29, it was virtually a foregone conclusion that 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? Maybe. But he is still a student, are no more immune to disciplinary sus-

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ularity already has led some observers to place him at the top of the list of potential candidates 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 is it really a “blunt instrument” when it comes to handling complex and nuanced end-of-life situations. Moreover, living wills are sometimes used to buttsress or justify some of the morally problematic decisions made in the years and 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. Isn’t it better, 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, then
  - 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 discontinuance of 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 is not equivalent to the moral obligations and duties, one of which is that being aware of all the “ordinary” or “proportionate” interventions necessary to maintain our life and health. To put it simply, those medical interventions and procedures that offer reasonable hope to protect and preserve life without grave burden to oneself or another are ordinary care, and are required of any moral agent. All others are proportionate interventions.
- 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 was working 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. 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 any 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 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.

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.ncbcenter.org.

What is your favorite scripture passage? Mt 6: 25-33 which reads: “Do not worry about your life. But strive first for the kingdom of God and his righteousness.”

What is your favorite food? My favorite food is anything by Starbucks.

Meet the Priest

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 is to do with celebrating the sacraments with both young and old, interacting with the students at Holy Cross School and enjoying a day off with friends and fellow priests.

What do you like to read?

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.”

Father Richard 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 scull 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. Yalle says Ecbatana was one of the most opulent cities with splendid buildings decorated 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 Ahasuerus I (485-464 B.C.), and her uncle Mordecai. The philosopher Avicenna (d. A.D. 1037) is here.

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 had 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 Pasargad in Iran, founded in 556 B.C. We have a 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 huge jar holding over 1,000 items of jewelry, mostly gold, was found here.
CYO leagues look forward to tournament action this weekend

BY MICHELLE CASTLEMAN

FORT WAYNE — The Benoit Academy Phoenix totally dominat-ed 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 enroll- ment. Most of the teams in the Blue League must carry both sev- enth 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 of Schools” title, if there was such a thing.

Team in the League” title, if there

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 of Schools” 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 Manqel 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. Coaches this season for the Panthers were St. Jude alum, Jeff Graham and “Dads,” Jay Leonard and Mark Eifer. 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 (Simpson, Schultz, Kaczmarek, Fuelling 10, Gorman 20)
St. John, New Haven, 32; Huntington, 10 (Stoffer 6, Kneve 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, Suerzenberger 9)
St. John, Fort Wayne, 30; St. Vincent, 36 (Ridley, #52, Barnett 11)

The St. John the Baptist, Fort Wayne, sixth grade champions are shown above.
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 20 points. Dominick Romans scored 11 points. Lee Henry with 13 points and Chase Parker with 12 points paced St. Jude.


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. Dominic Romans scored 11 points. Lee Henry with 13 points and Chase Parker with 12 points paced St. Jude.

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.

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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

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Please send Diocesan application, resume, detailed letter of interest, and three references, to both of the following:
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Divine Mercy in Decatur
St. Mary of the Assumption parish 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 on 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 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.diocecesewsb.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 Lori Carroll will speak on “When Mourning Dawns.” For information contact Lori 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 it to your priest for a prayer 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 for first, second and third. Call (260) 639-6488 for information.

Pilgrimage announced Fort Wayne — A pilgrimage to Our Lady of the Angels Monastery in Irondequoit, 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) 259-5247 by Friday, Feb. 23.

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’s prices.

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 6-11 $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.

Fish fry time New Haven — St. Louis Bussanoni 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.

Fish fry time Fort Wayne — 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.

REST IN PEACE

Angela Andrew F. Pastor, 84, St. Anthony de Padua
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Avilla John L. Cary, 71, St. Mary of the Assumption
Ege Donald Francis, Konger, 77, Immaculate Conception
Fort Wayne H. Reitzug Nikolaus, 83, St. Jude
Thomas James Turner, 72, St. Mary
Agnes C. Arburn, 95, St. Theresa
Mary Kearney, Cameron Gill, St. Peter

Evelyn M. Zenz Casey, Cathedral of the Immaculate Conception
Marylin M. Cost, 63, St. Therese
Grainger William P. Cummings, 60, St. Plus X
Mary C. Defreeseu, 91, St. Plus X

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. Chukinias, 60, Sacred Heart Basilica

South Bend Gerald A. Kamm, 85, St. Matthew Cathedral Sophie V. Dazynski, 87, St. Casimir Richard Charles Vanderheegen, 79, St. Matthew Cathedral Harold M. Zielinski, 85, St. Patrick Velma M. Torzewski, 86, Our Lady of Hungary

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