An outpouring of mercy, forgiveness and grace

BY TIM JOHNSON

FORT WAYNE — Throughout the Diocese of Fort Wayne-South Bend, Mercy Day, March 20, yielded a day of reconciliation, many using the opportunity to return to the sacrament of Reconciliation after many years, and still others finding the opportunity to make a good Lenten confession. As St. Elizabeth Ann Seton, Fort Wayne, pastor Jim Shafer noted, “God’s grace was flowing here.”

Father Shafer reported to Today’s Catholic, “We were busy the entire time, probably around 100 people. “I think the wide publicity and the extended hours of availability were the big factors in the success of Mercy Day here. Several people commented favorably about having confession available on a weekday instead of just Saturday,” Father Shafer added.

Publicity for the campaign in general included billboards, a toll-free call-in line to ask questions about the faith, publicity in church bulletins and Today’s Catholic and television spots and radio spots.

Father Tom Shoemaker, pastor of St. Jude Parish, Fort Wayne, noted, “While the majority were active parishioners, we had a few people who came to the sacrament after many years, motivated by the media campaign. One woman told me that she had heard about Mercy Day on the Catholic radio station, called the 1-800 hotline, and then finally came to talk, to the priest and to return to the sacraments.”

At St. Pius X Parish in Granger, Father Bill Schoeller, pastor, reported, “Many who came to the sacrament were regulars who took advantage of our availability on that day. But, there were a few who have been away from the church for a long time who saw the advertisements and came to the sacrament.”

St. Pius associate pastor Father Dan Scheidt was also busy hearing confessions at Marian High School where he functions as

POPE CELEBRATES MASS AT ROME CHURCH

Pope Benedict XVI celebrates Mass March 25 at St. Felicity Church in Rome. God’s mercy and love are great, but those who reject him should know that hell “exists and is eternal,” the pope said during his visit to St. Felicity, which serves an immigrant population, including the city’s Filipino community. More world news on page 6.
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**Graces of Holy Week are transforming, life-changing**

**BISHOP JOHN M. D’ARCY**

Holy Week and the sacred triduum

It would be inadequate to think of this beautiful week that lies before us as merely an observance of a great event of the past, like our Fourth of July celebration, when we remember the signing of the Declaration of Independence. In the great feasts, and this is especially true in Holy Week and Easter, what we remember is made present. The graces presented to us in the faithful observance of these days are transforming and life-changing. They are the graces appropriate to the three days. This is central to the liturgy. It is not simply a remembrance of what happened in the past, although it is that. It is also a making present through sign, word and sacraments of the very events themselves. This is a basic truth of Catholic life.

This is why these services — that of Palm Sunday and especially that of the triduum from Thursday evening through Sunday — are transforming. Holy Week is a parish retreat.

People should attend all three evenings. Holy Thursday is the great feast of love where the institution of the Eucharist and of the priesthood is central. The washing of the feet, if carried out prayerfully, shows the relationship between the Eucharist and charity as service for others.

Good Friday always speaks deeply to me. The reading of the account of the Passion according to John’s Gospel, the procession of the cross, the prayers of intercession, Holy Communion, and the quiet. We are joined closer to the Person of our Redeemer.

The Easter Vigil is enriched by those who are baptized and complete their journey. They die with Christ and rise with him. The new life of grace, won by his death and resurrection, is experienced by all as we renew our baptismal promises.

It is a great week to be a priest and bishop, and I treasure it every year.

**Mercy Day and penance**

With all my heart, I thank God for our priests. Most of our priests stayed in the confessional from 10 a.m. to 1 p.m. on Mercy Day, and from 4 to 8 p.m. in the evening. I have only spoken to a few pastors, but I know there were churches where the priests were busy all of this time. This is true at both St. Vincent de Paul and St. Charles Borromeo, Fort Wayne, and at Our Lady of Good Hope. Here are the words of Father Dave Voors of St. Mary’s, Decatur:

“Our Bishop, Bp. John, gives grace by your presence. Just to let you know, the Jubilee Year of Mercy was a day of great blessing. Confessions began at 10 a.m. and went until 12:30 p.m. At 4 p.m. they began again and went constant until 8:30 p.m. People waited patiently for up to an hour. The surprising thing, we had our Lenten penance liturgy the evening before with 13 priests … thus, my thoughts that Mercy Day may be slow here. Just wanted to let you know, Bishop, the time, effort and prayers offered for the Jubilee Year, certainly appear to be bringing blessings. With the promise of daily prayers in Jesus’ name, Mary’s care, the angels’ presence … Father Dave Voors

Father Bernie Galic and Father Chuck Herron at Holy Family Parish, South Bend spent all seven hours in the confessional, as did Father Terry Fisher at St. Joseph Parish, Mishawaka.

The Easter Vigil is ever a high point to the Cathedral of the Immaculate Conception at 11 a.m. and heard confessions for an hour. Father Jim Stoyle was already hearing confessions. There were 20 waiting in the aisle when I arrived. After celebrating the noon Mass, I returned and, with two other priests, continued to confer the sacrament of reconciliation for an extended time. In the evening, I journeyed to the lovely country parish of St. Patrick, Arcola. It was the third night of this year, Father Larry Kramer gave beautiful talks to our English-speaking young people. Father Larry was a pioneer in this diocese in the area of campus ministry and has not lost his fastball. It was a two-track retreat. Father Manuel Evangelista of St. Michael Parish, Plymouth, preached in Spanish for our Hispanic Catholics. There were 175 young adults at our retreat, and 85 of them came from our Hispanic parishes — St. John, Goshen; St. Michael, Plymouth; St. Adalbert, South Bend, St. Vincent de Paul, Elkhart; and others.

I joined the retreat at 4 p.m. and took part in the question-and-answer session, including questions on the theology of the body, Catholic moral teaching, The Last Judgment, purgatory, etc. In the evening, I preached at the penance service. Along with many other priests, I heard confessions. We finished confessions at 11 p.m.

Last year, the young people presented skits based on the Gospels. It was time for the bishop of the diocese of Fort Wayne-South Bend to go to bed. In the morning, I celebrated Mass and preached. This is one of the great events of the year, and I always cherish it. How wonderful to meet so many of our young Hispanic Catholics and see them taking part in the life of the church.

**A day for priests**

As I write this, I am finishing completion of two talks to be given in our Lenten day of recollection for our priests. Usually we bring in a priest from outside the diocese. I thought, as part of my observance of our golden jubilee, it was appropriate for me to give these talks. Seventy-five priests have signed up to come.

We will have a prayer, exposition of the Blessed Sacrament and the sacrament of penance. Thus, our priests, who have set such an example this Lent in giving so much time to the sacrament of penance, will themselves approach Christ for forgiveness and reconciliation. Of course, during this day we will all pray for our people as well.

**Holy Week schedule**

I will be at the Cathedral of the Immaculate Conception on Holy Thursday, and at St. Matthew Co-Cathedral on Good Friday. I will lead the vigil at the Cathedral of the Immaculate Conception on Saturday night, and will celebrate the television Mass on Sunday morning. I will celebrate the Easter Sunday Mass at 9:30 a.m. at the Cathedral of the Immaculate Conception. What a privilege.

**Opening day**

The crack of the bat will be heard. Father Bill Sullivan had the good fortune of seeing two games.“Today’s Catholic” will might bring me a contract to pitch batting practice for the coming season; but it never developed. At any rate, baseball once again springs eternal. Box scores for breakfast. And the Red Sox and Yankees ready to do battle.

For the records show that in the backyard of the bishop of the Diocese of Fort Wayne-South Bend six Jonquils appeared on March 26, the feast of the Assumption of Our Lady. See you all next week.
Best to welcome them back home to the sacrament of reconciliation. Father Mark Gardiner, pastor of Our Lady of Good Hope in Fort Wayne, reported about 20 confessions. Father Robert Schulte, rector of the Cathedral of the Immaculate Conception in Fort Wayne, reported that the priests, including himself and Bishop John M. D’Arcy, were busy throughout the day. One priest had taken a book with him to read during the quiet moments but never had the opportunity to open it. We’ve had penance services all day, so the sacrament of penance is strong in this diocese.”

Both diocesan cathedrals offer ample opportunities for confession. “We have a strong tradition of the sacrament of reconciliation at the cathedral — both in terms of its availability and its frequency of celebration. If every person had come — a legacy of the hard pastoral work of Bishop Crowley,” said Father Michael Heitzm, rector of St. Matthew Parish, South Bend. “It was important to emphasize the return to the sacrament not only for those who have been away from the church, but also among those who practice their faith regularly but haven’t been to the sacrament of penance in a long time.”

At Christ the King Parish, South Bend, Holy Cross Father Thomas Jones, pastor, said about 150 people were heard between 60 and 100 confessions. “Some people have been away from church for many years,” he told Today’s Catholic. “I emphasized the opportunity to be able to say to them: ‘Welcome home! We’ve missed you. You’re back again.’

The same can be said at Holy Cross and St. Stanislaus Parishes in South Bend. Holy Cross Father Michael Mathews and associate pastor Father Brad Metz, CSC, reported about 200 confessions. Father Mathews said, “Many called, Precious Blood Father Matt Josefiak. “Three additional priests were there to listen to the confessions.”

Mother Cross Parish, South Bend, also offered a penance service. Penitents who had been away from the sacrament for years told Pastor Father Cyril Fernandez, “We’ve had the best day of Lent for me.”

Notre Dame — The Roe v. Wade Supreme Court decision that legalized abortion-on-demand in this country is like the legendary Gordian Knot, noted Justice Antonin Scalia, but it had sweeping consequences. And it is proving extremely difficult to undo, just like the Gordian Knot that defied all efforts to untie it until Alexander the Great cut it in half with his sword, thus revealing the ends of the cords. This analogy was offered by bioethicist Margaret Monahan Hogan in a talk on March 23 for the University of Notre Dame’s annual Philip Clarke Family Lecture in Medical Ethics. Hogan is a professor of philosophy at the University of Notre Dame and director of the University’s Garvan Center for Catholic Intellectual Life and American Culture.

“Abortion is a topic that no one can escape. It is an issue that many simply wish would go away,” Hogan said. “But this topic has spilled over into the public square and we should not be deterred.”

Adequate feminist, legal and moral theory must acknowledge the unborn as a human being with potential, not as a potential human being, Hogan said. And as a human being with potential, the right of the unborn must enter into competition with the rights articulated by feminism or the law.

“Society that intends justice includes as a minimum every human being under this juristic notion of person,” Hogan said, and every human being should be protected by law when that human being begins to live, which biolo- gy tells us is at conception. “If we think we know the truth, we should not be deterred,” Hogan said, urging the audience to be active in the public square to change hearts and provide ideas that will build the culture of life. “We must make abortion really happens in abortion. This attitude treats women as if they are not members of society.”

A particular legal theory that separates the notion of person from the notion of human being and permits the legal abortion “that brought about the ‘right’ to abortion.”” The “isms” of the 20th century — Nazism, fascism, communism — “provide witness to the transformation of the culture. She defined four of the “codas” that form the culture of death that allows legal abortion.

“A particular postmodern philosophy that canonizes autonomy, disregards the basic structures of the cultural world, denies that morality can be discovered, and considers the unborn to be non-persons.

“Mercy Day was a ‘qualitative’ day, not a ‘quantitative’ one. The number of persons is not that important, their hearts were deeply touched by the love of God is what matters. It was a very encouraging day for me.”

“If you go by numbers, it was moderately successful as we had between 25 and 30 people come by for the sacrament,” said Holy Cross Father Cornelius Ryan, of Little Flower Parish, South Bend. “If you go by mercy, we received and mercy was appropriately dispensed. I would say Mercy Day was very worthwhile.”

Rural parishes reported a mixed turnout.”

“I was amazed at Mercy Day here at St. Michael’s (Waterloo),” noted pastor Father Dave Carckens of St. Michael’s Parish, Waterloo. “Father V oors was pleasantly surprised at Bishop Dwenger for my regular hour and heard confessions. Father Robert Carkenord. “Starting right at 10 a.m. I was busy for the whole seven hours except for maybe an hour’s worth of minutes here and there. It was wonderful. Actually, the best day of Lent for me.”

Father Glenn Kohler of St. Mary of the Lake, Culver, said he was busy almost half of the time. “Some clearly seized the opportu- nity to reconcile,” he said. “I truly believe it was a great blessing for the priests.”

Smaller numbers did not deter the beverage of the sacrament for the priests. “One in all it takes,” said St. Anthony, Angola, pastor Father Fred Pasche, O.F.M. Conv.

Many parishes had penance services in the Lenten season. Msgr. James Woll said that his parish, Sacred Heart, Warsaw, heard many confessions as part of the mission’s reconciliation night. “We had our St. Gaspar Comunal Lenten Penance Service on the evening of Mercy Day and about 100 faithful came to be reconciled,” notes Precious Blood Father Matt Josefiak. “Three additional priests were there to listen to the confessions.”

St. Patrick, Arcola, also offered a penance service. Penitents who had been away from the sacrament for years told Pastor Father Cyril Fernandez, “We’ve had the best day of Lent for me.”

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“In Roe v. Wade, Justice Scalia, commen- manum — “provide witness to the use of this legal tool to exterminate millions.” Hogan said, “Until the end of the Gordian Knot.”

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SJRMC reaches out to families who have lost unborn children

BY SISTER MARGIE LAVONIS, CSC

SOUTH BEND — The death of a loved one, no matter what age, is very painful. This includes the loss of an unborn child. Having a miscarriage is a tragic event for families. Unfortunately, many in our society often overlook the pain and grief associated with it.

Saint Joseph Regional Medical Center is addressing this loss through a new program started last year called “In God’s Arms.” It is designed to give comfort to those whose fetus dies. The hospital cares for the fetal remains in a respectful manner until they are buried. Their lives are then celebrated in a special memorial service at Southlawn Cemetery in South Bend.

Last November Saint Joseph held its first memorial service. A group of 50 people, including hospital staff and administering, as well as many family members, came to pay respects to 41 unborn children, ages 2 to 17 weeks.

“This is a special way to celebrate a life most people don’t have a chance to celebrate because the children die so young,” says Nancy R. Hellyer, chief executive officer. “It allows parents a chance to grieve and heal.”

In God’s Arms is a partnership between Saint Joseph and Palmer Funeral Homes of South Bend. The burial site includes headstones commemorating each year, beginning with 2006, cemetery plots donated by Palmer Funeral Homes, and a beautiful bench-like memorial.

During the memorial service, each family laid a carnation and candle on the headstone. The parents and family are also invited to name their child.

Respecting the sanctity of all life, Saint Joseph’s policy is to bury all fetuses regardless of age even if the family chooses not to be in the program. It also welcomes other families who are not part of Saint Joseph to participate.

Pat Rowan, director of Saint Joseph’s Center for Spiritual Care and who helped make In God’s Arms possible, says of the program. “Hopefully, this will enable the parents and other family members to recognize life and have a memorial site to visit rather than merely know they were pregnant and lost their baby.”

In God’s Arms is in keeping with Saint Joseph’s mission and its core values, which are based on the strong Catholic belief that life begins at conception and that every human being is a child of God and has souls.

The next memorial service will be at Southlawn Cemetery in the spring.

Writers showcase their talent at Young Authors’ Conference

BY JENNIFER OCHSTEIN

MISHAWAKA — A girl eventually eaten by sea monsters and a girl without the right pajamas played Saturday among the students at Marian High School.

Despite being made up characters, they were welcomed guests at the South Bend area Catholic Schools Young Authors’ Conference on March 24. Sarah Cate Baker, 10, wrote about the girl worried that she wore the wrong pajamas, said she writes a bunch of the stories for the conference and picks her favorite to bring with her on the big day.

That’s because students get to read their work during a small group time at the conference in front of their peers.

“I usually like to write about girls my age and things that could happen to them, but they don’t really happen,” said Sarah Cate, a fifth grader at Christ the King.

According to Suzanne Wiwi, principal of St. Joseph School and chair of the committee that organizes the conference each year, students bring the written piece of their own given the once-over by the writing process.

“That’s their teacher’s job,” said Wiwi. “They’ve been through the brainstorming, writing, editing and revising process. Now they present them.

But the conference, for kindergartners through sixth graders, is not just about reading their work. Students also get to hear from a real-life published author. This year students heard from Louise Borden, author of books like “Across the Blue Pacific” and “The Last Day of School.”

Wiwi said the conference is designed to help students and parents make the connection between reading and writing.

“One hardly comes before the other,” said Wiwi, noting they go hand-in-hand like the chicken and the egg.

While students spend three sessions at the conference — one sharing, one with the author and one with musicians — parents must also attend.

They spend one conference session learning the value to see the connections between reading and writing as well as they can help foster more learning at home, said Wiwi.

With 530 students attending the 14th annual conference from 14 schools, the conference gives students the chance to express themselves, said Wiwi.

According to Laura Baker, mom to Sarah Cate and Ian, 6, the conference reinforces what the kids are learning in school.

“And it helps them understand the written language in a more lively fashion,” said Baker.

And while the adults say there are benefits to writing, most of the kids agreed it’s just fun.

“It’s really fun because you get to do whatever you want, and it just comes to you sometimes,” said Paul Saros, 10, a fourth grader at St. Bavo.

Paul and his friend Alex Mangus, 10, wrote stories with a feisty spin on well-known fairy tales.

Paul turned Little Red Riding Hood into “Little Red Super Girl,” and Alex turned “The Three Little Pigs” into “The Three Little Wolves.”

It seems they all have pretty big imaginations.

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

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PHOTOS BY JENNIFER OCHSTEIN

Paul Saros, 10, and Alex Mangus, 10, fourth graders and friends at St. Bavo school, read their stories at the Young Authors’ Conference.
Workshops focus to bring children and parents closer

Hispanic-oriented pilot study efforts ‘create a community of faith in the family womb’

BY JENNIFER OCHSTEIN

SOUTH BEND — Maria Cervantes admitted that at 13 her eldest daughter is a bit of a rebel. Despite that, the two are learning to talk more and build trust. “We talk about issues I never thought I could,” she said through a Spanish interpreter.

Cervantes attributed their new communication to a series of parenting workshops called Growing With My Child for Hispanic parishioners at St. Adalbert. The pilot program was designed by Felipe Galvan, a catechist at the parish, to get parents more involved in the parish, according to Humberto Delgado, coordinator for Hispanic Youth Ministries for the Diocese of Fort Wayne-South Bend.

Delgado said Galvan, who speaks little English, noticed many parents were simply dropping their children off for catechism classes. “Kids would get the sacraments and never come back,” Delgado said.

Galvan, who participated in the Istituto Cultural de Liderazgo en el Medio-Oeste (Cultural Institute of Leadership in the Midwest), sponsored by the Diocese of Fort Wayne-South Bend, saw a need for the church to work with both parents and children in the church, Delgado said.

Galvan said through an interpreter that the goal is to better the parent and child relationship and to “create a community of faith in the family womb.”

Galvan designed three workshops on a trial basis to see if parents would be interested. At the first session, which centered around helping parents discover their children’s worries and anxieties through dialogue and friendship, was held Jan. 27 and 140 parents attended, Delgado said.

The second session, held Feb. 10, centered around helping parents walk with their children as they develop spirituality and religion and as they develop emotionally.

The third session was held March 10 and helped teach parents to encourage and foster faith at home through family, the church, the Bible and the sacraments, Delgado explained.

Oftentimes, parents see their children simply as those they need to support and feed rather than human beings who need their parents’ friendship and guidance, said Delgado.

“They have the best intentions,” said Delgado of parents.

But many are so focused on supporting their families, they spend all their time working. “They forget the most important thing is to spend time with their kids,” Delgado said. And despite living in the same family, it’s not unusual for parents and children to have different cultural back grounds.

While most parents have a solely Hispanic cultural background, their children have the Hispanic background but also the U.S. culture in which they are growing up, Delgado said.

Explaining to parents and children the difference in culture can help both communicate better, said Delgado.

Much of the workshops are spent with parents discussing topics with each other in small groups, which are led by catechists, said Delgado. Groups are led through biblical examples which often relate to problems they are facing with their children.

“We don’t give them the answers,” Delgado said. “Parents come up with the answers on their own.”

He said later, “Many come from poor backgrounds and don’t open up their problems to the public. Many are figuring it out on their own.”

He said the goal is to get parents to ask tough questions of their kids and to teach them how to talk to communicate with their kids. They prompt parents into communicating with their children as soon as they get home from the workshops.

“If they take a small step when they get home, they start to work on their relationships,” said Delgado.

Galvan said he’s seen many families become closer than ever before because of the workshops. And the larger response is that families as a whole are now participating more at church.

For more information about upcoming workshops, contact Delgado at (574) 259-9944 extension 205.

PHOTOS BY JENNIFER OCHSTEIN

Maria Cervantes is taking advantage of parenting workshops for Hispanic parishioners at St. Adalbert in South Bend.

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“Don’t give them the answers. Parents come up with the answers on their own.”

PHOTOS BY JENNIFER OCHSTEIN

Father Chris Cox, CSC, pastor of St. Adalbert in South Bend, talks to parishioners attending parenting workshops at the church.

“Don’t give them the answers. Parents come up with the answers on their own.”

DELHYDDEL400

His hope for the future of the program is that it would open up more cooperation between the different communities in the church.

Parent and children are already asking for more workshops for them to work through issues together and separately.

Now that the catechists know the program can be successful, they’re planning to revitalize to develop a more permanent role for the parenting workshops in the church, said Delgado.

He said they will be taking comments from parents about what could be done better to incorporate into a more organized program, which is currently only in Spanish.

In the future, the same workshops may be offered in English as well, said Delgado.

For his part, Abraham Ruiz said through an interpreter that his son, Angel, 9, is excited his dad attended the workshops.

Ruiz said it’s helped him communicate better with his children, and Angel seems all for that.

“We have a calendar on our refrigerator, and Angel checks the date so he can remind me to come to the workshop,” Ruiz said with a laugh.

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5TODA Y’ S CA THOLIC APRIL 1, 2007
Pope praises Communion and Liberation for witness to Christian life

VATICAN CITY (CNS) — Pope Benedict XVI praised the Catholic lay movement Communion and Liberation for seeking to pay witness to the beauty of being Christian in an age in which the opinion that Christianity might be burdensome or oppressive was widespread.

He recalled how the late Pope John Paul II commended the way the movement aimed to present the Christian faith as a source of “new values” that could guide every aspect of one’s life in a manner that was both “captivating and in harmony with the modern world.”

Before a crowd of more than 80,000 people gathered in St. Peter’s Square, Pope Benedict paid tribute March 24 to a movement that “would pay witness to the beauty of being Christian in an age in which the opinion that Christianity might be burdensome or oppressive was widespread.”

The gathering and the pope’s comments commemorated the 25th anniversary of pontifical recognition of the movement’s Fraternity of Communion and Liberation.

The fraternity is an association of pontifical right, or Vatican-based legal status, made up of adults who wish to make a more formal commitment to the movement’s ideals.

Father Fessio dismissed, then given new duties at Florida university

NAPLES, Fla. (CNS) — A day after he was asked to resign his post as president of Marquette University, Jesuit Father Joseph Fessio agreed to continue to have a role at the Jesuit university, including teaching and serving as a theologian in residence.

A statement sent the evening of March 22 by the university’s public relations firm said Father Fessio accepted the school’s offer that he continue his relationship with Marquette as an associate in nonadministrative capacity.

The university’s March 21 announcement that Father Fessio had been asked to resign as provost cited as provoceans “irreconcilable differences over administrative policies and practices.”

Father Fessio, 66, had served as president and provost of the Catholic university in Florida since its founding was announced in 2002. He also has continued to serve as editor of Ignatius Press, a San Francisco-based Catholic publishing company he founded in 1978. The March 22 press release repeated that “the separation of Father Fessio from the university’s administration had nothing to do with our shared commitment to our mission as a Catholic university ‘ex corde ecclesiae.’”

Pope recalls Archbishop Romero, prays for missionary martyrs

VATICAN CITY (CNS) — Pope Benedict XVI recalled the assassination of Salvadoran Archbishop Oscar A. Romero and prayed for the many missionary martyrs of recent years. Speaking at his noon blessing March 25, the pope noted that the previous day marked the 27th anniversary of the slaying of Archbishop Romero. The March 24 date has been chosen for fasting and prayer for all missionaries who have given their lives for the faith.

“These are bishops, priests, men and women religious, and laypeople, cut down while fulfilling their mission of evangelization and human promotion,” the pope said.

“They are a hope for the world, because they show that love of Christ is stronger than violence and hatred. They didn’t seek martyrdom, but they were ready to give their lives to remain faithful to the Gospel,” he said. The Vatican said 24 missionaries, most of them priests, were slain in 2006. Eleven were killed in Africa, the continent with the highest number of missionary deaths.

USCCB body offers ‘public correction’ to Marquette professor’s views

WASHINGTON (CNS) — The “mistaken views” on contraception, abortion, same-sex marriage and other church teachings expressed in two 2006 pamphlets by Marquette University theology professor Daniel M. Maguire “should not be confused with the faith and moral teaching of the Catholic Church,” the U.S. bishops’ Committee on Doctrine said. The doctrine committee’s “Statement Concerning Two Pamphlets Published by Professor Daniel Maguire” was approved for publication by the U.S. Conference of Catholic Bishops’ Administrative Committee during the latter’s March 20-21 meeting in Washington. The pamphlets — titled “The Moderate Roman Catholic Position on Contraception and Abortion” and “A Catholic Defense of Same-Sex Marriage” — were sent by Maguire to all U.S. bishops June 19 last year, the doctrine committee said. “Since it is apparent that considerable efforts have been made to give these views the widest possible distribution as if they were a valid alternative to the teaching of the Catholic Church,” the USCCB doctrine committee “considers it important to offer a public correction of the erroneous views proposed in these pamphlets,” the statement said.

Maguire, a theology professor at the Jesuit-run university in Milwaukee since the early 1970s, said the bishops “stuck to their argument that the church has the right to present a.as the final sacrament of initiation. The church recognized the link between the two first sacraments of initiation when Christians received confirmation immediately after baptism or in childhood. The Eucharist was then the final sacrament of initiation.

Asian theologian urges Vatican to dialogue with theologians

CHENNAI, India (CNS) — A leading Asian theologian has urged the Vatican to initiate dialogue with theologians to resolve doctrinal differences. “The Vatican should engage in dialogue with theologians when there is a conflict in doctrine and should not silence them,” said Father Felix Wilfried in the wake of the Vatican notification concerning Jesuit Father Jon Sobrino, a Latin American theologian.

He spoke to UCA News, an Asian church news agency. In a document made public March 14, the Congregation for the Doctrine of Faith warned that some works by the Jesuit priest from El Salvador contain ideas that are “erroneous or dangerous propositions.”

The Vatican did not take action against him. Father Wilfried — who has worked with Father Sobrino for more than 10 years in various theological publications — called the Vatican notification “highly regrettable.”

Father Wilfried said he has written Father Sobrino to express his support.

People protest abortion legislation in Mexico

People protest outside the local legislative assembly in Mexico City March 22 as lawmakers debate legislation that would decriminalize abortions up to 14 weeks into a pregnancy.

Mexico’s Christian churches have banded together to fight legislation that would legalize abortion in Mexico City, fearing abortion could become legal in the rest of the country.

Holy Cross ministries’ annual pilgrimage to include beatification

NORTH EASTON, Mass. (CNS) — The beatification of Father Basil Moreau, the founder of the Congregation of Holy Cross, will be part of the annual pilgrimage this year sponsored by Holy Cross Family Ministries. The beatification ceremony takes place Sept. 15 in Le Mans, France. Led by Father John Phalen, president of Holy Cross Family Ministries in North Easton, Massachusetts, the 17-pilgrimage to France also will include stops in Lourdes and Paris. “This year’s pilgrimage will be special,” Father Phalen said in a statement. “We will come together with representatives from the entire congregation, nuns and priests, in a very holy event.”

The congregation founded by Father Moreau in 1837 is now a worldwide religious community with more than 1,800 priests and brothers serving in 17 countries.

Qwest executive elected to head Notre Dame’s board of trustees

NOTRE DAME, Ind. (CNS) — Richard C. Notebaert, chairman and CEO of Qwest Communications International, has been elected chairman of the University of Notre Dame’s board of trustees. His election was announced March 21 at the annual pilgrimage to France also will include stops in Lourdes and Paris. “This year’s pilgrimage will be special,” Father Phalen said in a statement. “We will come together with representatives from the entire congregation, nuns and priests, in a very holy event.”

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**FORT WAYNE — Bishop Luers High School will present their 2007 annual Luers Knight auction fundraiser. “A Knight of Tradition” on Saturday, April 21, at Bishop Luers High School in Fort Wayne.

The evening features cocktails and hors d’oeuvres beginning at 5:30 p.m., followed by dinner served at 6:30 p.m.

A live and silent auction will be held throughout the evening with many exciting items available. Honored guest Bishop John M. D’Arcy will host his own bishop’s“fun-raiser,” accessible to all friends, volunteers and community members, explaining Sally Lay, founder and chief executive officer of The Franciscan Center.

“The Hoedown Game Night is designed as a ‘fun-raiser’, accessible to all friends, volunteers and community members,” explains Sally Lay, founder and chief executive officer of The Franciscan Center. “Tickets are only $20 each. The event will include traditional card games like blackjack and Texas Hold ‘Em, as well as the returning “Crab Races of Assisi,” “Punchout” and the “Rock, Paper, Scissors” competition.

The proceeds from the LHoedown Game Night will benefit the organization’s Food Pantry, Sack Lunch program and Medicine Cabinet, providing food and nonfood assistance to 25,000 families every year.

For more information call (260) 744-3977 or visit the Web at www.thefranciscancenter.org.

Convocation honors Holy Cross College students and outstanding faculty

NOTRE DAME — The annual Holy Cross College Honors Convocation, held March 28, was a night to celebrate Holy Cross education. Holy Cross College students who have achieved a grade point average of 3.50 or above in the spring 2006 and fall 2006 were recognized at the Honors Convocation, along with Robert Kloska, assistant professor of philosophy and campus minister. He was the recipient of this year’s award for outstanding service.

In nominating Kloska for this award, faculty and staff noted that he never neglects the hearts of students as he helps educate their minds. At Holy Cross, Kloska teaches philosophy and theology, founded and directs the Office of Campus Ministry, founded the international program, initiated the building of the symbolic archway at the entrance to campus, founded the mission team and devotes many hours each week to encouraging and supporting students outside of the classroom.

Kloska attends St. Matthew Cathedral Catholic Church with his wife, Maggy, and their five children. Kloska is indeed a fine example of a Holy Cross educator, as he is keynote speaker Congregation of Holy Cross Sister Amy Cavender. She has a long history serving the Congregation of Holy Cross and other religious and lay organizations around the world, such as Queen of Apostles Philosophy Centre Inja, A Place Called Home, Jubilee USA Network, Indiana University South Bend, the University of Notre Dame and, of course, Saint Mary’s College. Cavender was also a professor at Holy Cross College and during that time assisted Kloska in campus ministry. She holds a doctorate in government and international studies from the University of Notre Dame.

Sisters of Providence, Saint Mary-of-the-Woods College partner for art, collective auction

SAINT MARY-OF-THE-WOODS — The Sisters of Providence of Saint Mary-of-the-Woods and Saint Mary-of-the-Woods College have announced that they will collaboratively host an on-site auction Aug. 9-12, featuring selected antique furnishings, collectibles, books, art and more, allowing friends, relatives, alumni, community members and others to share in their heritage and history. This unique event will enable both entities to restore and maintain their retained collections that most closely relate to their history.

Since the founding of St. Mary-of-the-Woods by St. Mother Theodore Guerin in 1840, the Sisters of Providence, former students, ministry associates, relatives and benefactors, along with the administrators, faculty, staff, students, alumna, donors and friends of Saint Mary-of-the-Woods College have held sacred their shared history and values.

Such shared history includes the sacred grounds of Saint Mary-of-the-Woods, the spirituality and indomitable trust in Providence of the congregation’s and the college’s foundress, buildings, antique furnishings, collectibles, books and art.

Realizing the scope of their holdings, the general council of Sisters of Providence and the administrators of Saint Mary-of-the-Woods College, in a joint effort to be wise caretakers of their material assets and resources, hired Robert J. Brown Appraisal Services in 2005 to assist in carefully identifying, assessing historical significance, cataloging and appraising the many treasures, some of which have been discovered to have significant value during this process.

This huge undertaking took more than 20 months.

After completion of the appraisals work by Robert J. Brown and his associates, the congregation and the college realized that they neither have the facilities to house a permanent collection, nor can they act as curators for the large number of treasures, as some have already fallen into disrepair. After much thought and discussion, all parties, they have decided to offer them at auction to the public.

The preliminary schedule of local events, headlined by Bishop John M. D’Arcy, will include many personalities from the Diocese of Fort Wayne-South Bend. Spring Sharathon 2007 will be hosted by Jerry Usher at the studios of Redeemer Radio. Usher is the national host of Catholic radio’s most popular program, “Catholic Answers Live,” heard on Redeemer Radio over the weekend from 7 to 8 o’clock, mornings and evenings.

The pledge drive, along with Redeemer Radio’s Sharathon fundraising, can be heard on the Internet at www.redeemerradio.com. Redeemer Radio is a 501(c) nonprof- it group of lay Catholics, financially separate from the Diocese of Fort Wayne-South Bend, and dependent on radio and Internet donations.

Individuals and businesses who are interested in pledging or volun-

teer to share in their heritage and
close the gap created by this auction, please contact Jerry Usher at 260-436-9598. Pledges or dona-
tions can be made to “Redeemer Radio” at P.O. Box 5636, Fort Wayne, IN 46805. Pledges or dona-
tions can also be made online at Redeemer Radio’s Web site, www.redeemerradio.com. The phone numbers for pledges during Sharathon will be 260-436-1450 and toll-free (800) 436-1430.

St. Joseph-St. Elizabeth Ann Seton student named Carson Scholar

FORT WAYNE — Samantha Rahrig, a seventh grader at St. Joseph-St. Elizabeth Ann Seton School, has been selected as a 2007 Carson Scholar. Rahrig will receive a monetary scholarship award that will be invested for her college education.

Rahrig is part of a group of 2,800 students from across the country who have been awarded a Carson Scholar. Her academic achievements and service to her community are what makes her stand out as the leader to be honored at the awards ceremony in Indianapolis.

She is the daughter of Jerry and Sarah Rahrig.
Marriage amendment stalled by clout of Indiana employers

BY BRIGID CURTIS AYER

INDIANAPOLIS — A bill to amend Indiana’s constitution to define that a marriage consists only of the union of one man and one woman. In effect, the marriage amendment would ban same-sex marriages in Indiana. The purpose of the amendment is to protect the sanctity of marriage by preventing an Indiana court from redefining marriage as anything other than a union between one man and one woman. SJR 7 has two parts. Part “a” defines marriage as a union between only one man and one woman. Part “b” is the section of the resolution, which has raised concerns and debate.

Subsection “b” of the resolution states “This constitution or any other Indiana law may not be construed to require that marital status or the legal incidents of marriage be conferred upon couples or groups.” Concerns and confusion about how both may be interpreted have caused at least 10 senators to vote against the measure and several members of the House Rules and Legislative Procedures Committee are now at odds with the bill as it’s written.

The concerns with part “b” range from a possibility of losing any way domestic violence situations are handled to possible problems of limiting benefits employers want to provide family members of their employees. The latest concern raised by employers is it will hurt their recruitment opportunities by making Indiana appear to be non-inclusive or even discriminatory toward homosexuals.

In a 2003 document published by the Vatican’s Congregation for the Doctrine of the Faith on “Considerations regarding proposals to give legal recognition to unions between homosexual persons,” it concluded, “the church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behavior or to legal recognition of homosexual unions. The common good requires that laws recognize, promote and protect marriage as the basis of the family, the primary unit of society. Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behavior, with the consequence of making it a model in present-day society, but would also obscure basic values, which belong to the common inheritance of humanity. The church cannot fail to defend these values, for the good of men and women and for the good of society itself.”

Currently, Indiana law allows marriage between only one man and one woman. When the law was challenged, the Indiana Court of Appeal affirmed the state law and upheld Indiana’s definition of marriage between one woman and one man in the case Morrison vs. Sadler.

“Even though the Indiana Court of Appeals affirmed state law, it’s possible another challenge to Indiana’s marriage law could result in a different ruling by the court, which could redefine marriage, a situation passage of SJR 7 would prohibit,” said Indiana Catholic Conference Executive Director Glenn Tebbe, who testified in support of the SJR 7, March 18, before the House panel.

“As a basic human and social institution, marriage, though regulated by civil laws and church laws, did not originate either from the church or the state, but from God. Therefore, neither church nor state can alter the basic meaning and structure of marriage,” said Tebbe.

Nationwide, 27 states have passed constitutional amendments defining marriage, and 15 states, including Indiana, already have a law defining marriage as between one man and one woman. Eight states, including Massachusetts, Connecticut, Vermont, New Jersey, California, Maine, Hawaii and the District of Columbia have created some form of legal union to same-sex couples and offer varying rights and responsibilities typically granted to traditional married couples.

Rep. Scott Pelath (D-Michigan City) sponsor of the bill and chair of the House Rules and Legislative Procedures Committee has not decided if he will amend the resolution or call SJR 7 for a vote. SJR 7 must pass the House in the same form as it passed the Senate for the amendment to be eligible for a vote by Hoosiers in the 2008 election. If passed by a majority of Hoosiers, the amendment would become part of the Indiana Constitution.

To contact your state representative and/or state senator www.in.gov/cgi-bin/legislative/contact/contact.pl#house.
Lent is ours to shape and share

Sometimes it is easy to think of the season of Lent simply as a set of rules and requirements, days of fasting and abstinence, giving up the customary foods or habits. But the real depth of Lenten experience occurs when the season plays out in the lives of real people, how these practices affect them and play a part in calling them back to God. This is the sixth installment of a series that looks at how the season of Lent plays out in the everyday lives of different Catholics.

When Mary Jo Parrish says that the season of Lent doesn’t really stand out at her house, she’s not saying that she and her husband, Bill, ignore it. Nor is she saying that it gets drowned out in the din of five — going on six — kids and two foster children. What she is saying is that she and the rest of the family maintain a strong household spirituality year round. This takes the form of nightly prayer, Christian music, a strong sense of Catholic identity and an ongoing sense of God at work in their lives.

“The prayers we say at night are the same regardless of whether it’s Lent or summer or Easter — it doesn’t matter,” explains Parrish of the family’s approach. Lent is just another dimension of this robust spiritual-ity, and its themes can crop up at any time of the year. For instance, Parrish tells her children that all suffering is connected to Christ’s suffering on the cross, a helpful reminder when a young one is complaining of a sore finger or some other minor malady.

“I would just tell them to reconnect to Jesus,” notes Parrish. “That’s Jesus calling you to reconnect.”

Parrish credits 12 years of Catholic schooling with instilling in her this strong sense of the importance of her faith.

“It’s a constant part of my life,” she explains. “I don’t know how people live without having some kind of faith. It’s totally who we are and what we are.”

And this is no accident. Both Parrish and her husband grew up Catholic. But she recalls that, in her home, faith was a very private thing. Her family members had strong prayer lives, but it was not something they vocalized.

After high school, Parrish joined the Navy, where she met her husband, Bill. It is also where she encountered firsthand a lot of people who had experienced turmoil in their lives, through bad family situations and other problems. This prompted her decision that when she and Bill started their own family, it would be one “with a nice godly shell on it.”

The family has grown significantly since then and have spent the last 13 years at St. Vincent de Paul Church, Fort Wayne. In recent years, the Parrish family “oasis” of spirituality has not only served Bill and Mary Jo’s biological children, but also two foster children they are in the process of adopting.

As the foster children have never had any sort of God in their lives, Parrish notes, the experience of Catholicism — and now the season of Lent — is very different for them than for the other five, who have been surrounded by it their whole lives.

“It’s neat for them to see it,” she notes. “They take it in. They soak it up like sponges.”

In the Parrish household, the most visible signs of their participation in Lent include their regularly attending Stations of the Cross and seeing that everyone in the house observes his or her Lenten fasts and disciplines, something of a dietary and culinary challenge with seven kids. It also makes Parrish acutely aware that she and her husband are setting an example.

“I tell them what I’m giving up. They know what daddy’s giving up,” she says. “They’re on the watch to see whether I’m breaking down or not.”

On some level, Parrish is happy to let her children’s school provide the majority of their exposure to Lent.

“School takes a stronger approach, probably, than we do,” she notes. “They’re preparing. They’re writing down what they’re giving up. They’re giving up meals for rosaries.”

Parrish says she has faith that her children will learn what they need to, as once again, Catholic schools were the source of much of her current faith foundation. In the end, the Parrish family’s approach to Lent — and their Catholic faith — reflects how the traditions of the faith are passed from one generation to the next, taking on new significance and being reshaped into whatever is most relevant, whatever is most helpful for getting each person closer to God.

Lenten recipe

BY STACY VIEIRA

McLEAN, Va. — To help Today’s Catholic readers adhere to abstinence requirements, the following recipe is offered.

Honey-Broiled Sea Scallops

The sweet flavor and tender texture of scallops are well suited for this fast broiled tasty entree or side dish.

Ingredients
- 1 pound sea scallops
- 3 tablespoons lime juice
- 1 tablespoon vegetable oil
- 1/4 teaspoon ground ginger
- 1 tablespoon low-sodium soy sauce
- 2 tablespoons sesame seeds

Instructions
Combine lime juice, oil, honey, soy sauce and ginger. Add scallops and toss to coat. Cover and refrigerate 1 hour, stirring occasionally. Remove scallops from marinade, reserving marinade. Thread scallops evenly on 4 skewers. Place skewers on shallow baking pan that has been sprayed with a nonstick coating. Broil 4 to 6 inches from source of heat 2 to 3 minutes. Turn and baste with reserved marinade and continue cooking 2 to 3 minutes or until opaque throughout. Place sesame seeds on wax paper and roll each skewer over seeds to evenly coat scallops. Serve immediately. Makes 4 servings.

Easter Traditions

Easter Lilies
Long considered a symbol of Christ’s resurrection, lilies have become a tradition during the Easter celebration. This year our Floral Shoppes will carry beautiful 4 to 5 bloom Easter lilies, fresh floral bouquets and special holiday arrangements that are sure to brighten your holiday

Hot Cross Buns
Made from scratch in Martin’s own Bake Shoppes. They’re spiced with cinnamon and nutmeg and loaded with diced fruit and raisins.

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The Holiest of Weeks

More than a Redeemer

By Dr. Earl Kumfer

On Good Friday, we celebrate a unique liturgy. We gather more quietly than usual to celebrate a death. We rejoin, a little awkwardly, in the death of sin. Sin is dead, once and for all conquered.

This is part of the good news from Calvary. And it’s old news to us. It is easy to recite the traditional meanings of this day: Sin died because Jesus obeyed the will of His Father. Sin died because Jesus willingly paid the price; and the Son willingly did so.

Three visionaries, two Johns and a Henri, help us see more. John B. Phillips surveyed the usual meanings of this day: Sin died because of the innocent death of Jesus on the outskirts of Jerusalem. Sin died because Jesus obediently obeyed the will of His Father. Sin died because Jesus willingly paid the price; and the Son willingly did so.

In “Your God is Too Small,” John B. Phillips surveyed the usual portrayals of God and pointed out how each actually settles for less than the rich mystery of who God is. We lose the mystery because we settle for a comfortably small God who fits into our finite minds and hearts. We settle on a manageable. These beliefs are not heresies; they are truths of faith. But there is so much more.

A second John, Blessed John from Duns in Scotland began teaching at Paris 704 years ago this Lent. In his subtle way, he words about Jesus’ death means much more than just our redemption. For John Duns Scotus, our God is too small if his only motive in becoming fully human was to pay our debt for sin, to restore us as his children. Such a god would be a reactor, triggered by sin into action. Such a god would not be really free, but manipulated, perhaps necessitated, to fix the mess his human creatures made of his wonderful creation. That would make God a hostage of human wills. It would reduce the Incarnation — the great mystery of the unbelievable unity of divinity and humanity in a living Jesus — to a sort of blackmail payment required by the actions of a rebellious hat.

Scotus never rejects the traditional redemption theology as heresy, nor even as bad theology. He finds it to be insatiable — Latin for “unsatisfactory,” “not filling enough.”

Instead, Scotus affirms that God’s love of humanity and of all creation is the motive for his becoming man in Jesus. Out of a desire for the fullest possible intimacy with his creation, he decides upon the fullest possible merger of his complete humanness in one living person, without compromising anything of either his divinity or of our humanity. God would have done this even if Adam or Eve or anyone never sinned.

This is no little God

Sin did not change God’s mind nor his motive. God, through Jesus’ birth, life and death glorifies human nature from within human nature. In Jesus, God is fully present in the full range of human possibilities. This “Sufficient Doctor of the Church” suggests there is more mystery in Good Friday than we usually see. Jesus’ death does not just remove a flaw. Rather, it enables the completion, the perfection, of our nature. On Good Friday we celebrate more than an escape from hell and other punishment due to sin. We celebrate our becoming more. Scotus is perhaps too subtle about what this “more” is. Henri Nouwen, a widely read spiritual writer, is not so subtle in “Our Greatest Gift.” So, brace your heart. He says: “Is death such an undesirable part of our existence that we are better off acting as if it were not real? Is death such an absolute end of all our thoughts and actions that we simply cannot face it? Or is it possible to believe our dying gradually and live open to it, trusting that we have nothing to fear? Is it possible for our death with the same attentiveness that our parents had in preparing for our birth? Can we wait for our death as a for a friend who wants to welcome us home?” — Henri Nouwen, “Our Greatest Gift.”

We’d rather avoid death — even the thought of it. If we could, we would skip Good Friday and fast forward to Easter. Brace your heart again. Nouwen continues: “Dying is the most general human event, something we all have to do. But do we do it well? Is our death more than an unavoidable fate that we simply wish would not be? Can it somehow become an act of fulfillment, perhaps more human than any other human act?” — Henri Nouwen, “Our Greatest Gift.”

This is the mystery Scotus shrouds about so subtly. Death is not enemy, but friend. It is as natural as birth or any other living phenomenon. In Scotus’ vision, Jesus embraced a bit of human life. He was a baby, he suffered, he laughed, he loved, he touched and healed, he comforted and challenged. And he died. Why skip the last step? He, the incarnate Son of God, embraced it all — in a very human way. It is easier to see his divinity present in the sweet helpless baby, or even in his suffering. It is harder to see his divinity intimately involved in the very human experience of dying. Scotus is impatient for us to move beyond seeing Jesus’ death as a tragic sin-price, as something regrettable necessary. Scotus’ sees God, moved by an unrelenting love, as freely becoming one with us in the Incarnate Jesus. This was not finished on Calvary. Jesus was freely moved by love to be fully human, freely embraced death when it came. Dying is part of Incarnation. And, again subtly, so is Resurrection.

For Scotus, Jesus would have been born even if no human person ever sinned. For Scotus, Jesus would have died even if no human person ever sinned. Death was embraced by Jesus as part of being human. It was too important to be skipped.

That embrace conquers death and transforms it into something more than just an ending. The death of sin is a big deal. It deserves celebration. Being redeemed from sin and saved from death is a bigger deal. It too deserves celebration.

A yet bigger deal — but an oh so subtle one to grasp — is finding a not too-little God on the cross, freely fully embracing human death as something to be welcomed. What a life Jesus lived. What a death he died. What an awesome and intimate God our God is.
Contemplate the face of Christ through his mother Mary

Deep devotion to Seven Sorrows leads to blessed intercessions

BY DEB WAGNER

The devotion of The Seven Sorrows of Our Lady began in the 13th century and has been practiced in Mexico as the Virgen de Dolores. Spanish-speaking countries honor the Virgin of Solitude or Virgen de la Soledad on Holy Saturday (the day before Easter). Queen Juana of Spain introduced this custom following the sudden death of King Philip I, her husband, in 1506. The observance recalls Mary’s profound solitude on the day between the Crucifixion and the Resurrection.

The second feast day, observed internationally on Sept. 15, is the Virgin of Sorrows — known in Spanish as the Virgen de Dolores. Mexicans associate her with their Spanish as the Virgen de Dolores. The “Grito de Dolores” — occurred on Sept. 16, 1810, in Dolores Hidalgo, a town named after the Virgin of Sorrows. The “Grito”, then, signifies both the “shout” for freedom issued in that town and the virgin’s sorrow over the sufferings of the Mexican people.

The traditional symbol of the Seven Sorrows is the sorrowful heart of Mary, that is, a heart pierced with seven swords and topped with a flame representing her love for God and for all humanity. The swords refer to the Seven Sorrows. Spanish-speaking people observe the Virgin’s sorrow over the sufferings of the Mexican people.

The purpose of the devotion is to recall the Virgin of Sorrows. The “Grito”, Hidalgo, a town named after the Virgin of Sorrows. The “Grito de Dolores” — occurred on Sept. 16, 1810, in Dolores Hidalgo, a town named after the Virgin of Sorrows. The “Grito”, then, signifies both the “shout” for freedom issued in that town and the virgin’s sorrow over the sufferings of the Mexican people.

The Seven Sorrows of Our Lady began in the 13th century has granted many graces to believers. The purpose of the devotion is to recall the Virgin of Sorrows. The practice originated with the Servite Order (Servants of Mary), probably soon after the order was founded in Monte Senario, Italy, in 1233.

Two feast days, established much later, commemorate the Seven Sorrows. The first is Sept. 15, celebrated internationally on Sept. 15, is the second feast day, observed internationally on Sept. 15, is the Virgin of Sorrows — known in Spanish as the Virgen de Dolores. Mexicans associate her with their Spanish as the Virgen de Dolores. The “Grito de Dolores” — occurred on Sept. 16, 1810, in Dolores Hidalgo, a town named after the Virgin of Sorrows. The “Grito”, then, signifies both the “shout” for freedom issued in that town and the virgin’s sorrow over the sufferings of the Mexican people.

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The Seven Sorrows are: • The prophecy of Simeon; • The flight into Egypt; • The loss of Jesus in the Temple; • Mary meets Jesus carrying the cross; • The Crucifixion; • Mary receives the dead body of her Son; • and, the burial of her Son and closing of the tomb.

With this devotion, which was passed on by St. Bridget, a person prays one Our Father and seven Hail Marys for each of the seven sorrows. The final prayers are three more Hail Marys, to honor the tears of the Sorrowsful Virgin; one Our Father, one Hail Mary, and one Glory Be for the intentions of the people; an optional invocation to the Sorrowsful Virgin asking for intercession to reconcile one’s soul at the time of death and a concluding oratory.

There are numerous non-Servite versions of this devotion practiced in Mexico. Some require only one Hail Mary for each sorrow, instead of seven, or increase the number of Hail Marys from seven to 10. Still others add one Glory Be after each set of Hail Marys. Virtually all add unique opening and closing prayers. There appears to be no standard Mexican version of the Seven Sorrows chaplet.

A medal depicting one of the seven sorrows precedes each set. The beads in the circle are used to pray the Hail Mary. The medals in the circle are used for the Our Father. The medal for the first sorrow, the prophecy of Simeon, closes the circle. It connects to a pendant string of four more beads, ending with a larger medal depicting the Virgin of Sorrows. The beads in the pendant string represent the final prayers.

Prayers of the devotion

The seven sorrows rosary consists of Hail Marys recited for each of the seven sorrows. The Seven Sorrows are: • The prophecy of Simeon; • The flight into Egypt; • The loss of Jesus in the Temple; • Mary meets Jesus carrying the cross; • The Crucifixion; • Mary receives the dead body of her Son; • and, the burial of her Son and closing of the tomb.

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Seven graces

Mary grants seven graces to the souls who honor her daily by saying seven Hail Marys and meditating on her tears and dolors. It is believed that seven graces are given to those individuals who meditate on the seven sorrows of the Blessed Virgin Mary. The Blessed Virgin will grant peace to their families, enlighten them about the divine mysteries, console them in their pains and accompany them in their work and give them what they ask for in accordance with God’s will or the sanctification of their souls. She will also defend them in their spiritual battles and protect them throughout their lives, visibly help them at the moment of their death to see the face of their mother and to take them directly from the earthly life to eternal happiness since all their sins will be forgiven and the Blessed Virgin and her son will be their eternal consolation and joy.

PASSION RENEACTMENT SET FOR GOOD FRIDAY

The Living Way of the Cross will be held on Good Friday, April 6, starting at 11 a.m., rain or shine, on the grounds of St. Joseph Catholic Church in Lagrange. This is the second year in a row for the Living Way of the Cross to be presented at St. Joseph Church, featuring a large cast portraying the events of the Passion, beginning with Jesus’ arrest and following through to the crucifixion. Dramatizations of the Passion of Christ have been a long-standing tradition in Latin America and the Philippines. In the photo Roman soldiers watch over Jesus as he carries his cross.

2007 Holy Week Liturgy Schedule

Saturday, March 31
5:00 PM: Palm / Passion Sunday Vigil Mass
Palm / Passion Sunday, April 1
9:45 AM: Sunday Mass with outdoor procession
12:00 PM: Sunday Mass with outdoor procession
5:15 PM: Sunday Lenten Vespers
Monday of Holy Week, April 2
11:30 AM: Mass
5:15 PM: Mass
Tuesday of Holy Week, April 3
11:30 AM: Mass
5:15 PM: Mass
7:00 PM: Campus Wide Stations of the Cross (procession departs from Grotto)
9:15 PM: Opportunity for individual confession (follows Stations in the Basilica)
Wednesday of Holy Week, April 4
11:30 AM: Mass
5:15 PM: Mass
Holy Thursday, April 5
9:00 AM: Morning Prayer
Noon: Basilica closed until 4:00 PM
5:00 PM: Evening Mass of the Lord’s Supper
6:30 PM: Adoration in the Lady Chapel
11:00 PM: Tenebrae
Good Friday, April 6
9:00 AM: Morning Prayer
Noon - 3:00 PM: Silent hours of Prayer
3:00 PM: Celebration of the Lord’s Passion
7:15 PM: Stations of the Cross
Holy Saturday, April 7
9:00 AM: Morning Prayer
Noon - 3:30 PM and 5:00- 7:30 PM: Basilica Closed
9:00 PM: The Paschal Vigil Mass
Easter Sunday, April 8
8:00 AM: Easter Sunday Mass
10:00 AM: Easter Sunday Mass
7:15 PM: Easter Paschal Vespers
Confessions During Holy Week (April 2 through April 7)
Monday: 11:00 AM, 4:45 & 7:00 PM
Tuesday: 11:00 AM, 4:45, 7:00 and 9:15 PM
Wednesday: 11:00 AM, 4:45 & 7:00 PM
Holy Thursday: 11:00 AM, Noon & 7:00 - 8:00 PM
Good Friday: 11:00 AM, 2:00 & 7:00 - 8:00 PM
Holy Saturday: Noon to 1:00 PM, 3:00 PM to 4:00PM and 4:00 PM to 5:00PM
Jubilee hymn, ‘Tree of the Savior’ contemplates the cross, offers catechesis

BY DIANE FREEBY

NOTRE DAME — As Mary contemplates the face of the Savior on the cross, depicted in the logo used for the Sesquicentennial Jubilee of the Diocese of Fort Wayne-South Bend, we are also asked to contemplate the cross. The hymn, “Tree of the Savior,” is designed to bring us closer to our crucified Lord.

Written by Steven C. Warner, director of the University of Notre Dame Folk Choir, the hymn is his gift to Bishop John M. D’Arcy and the entire diocese. Warner, who joined Notre Dame’s campus ministry staff in 1979, wrote “Tree of the Savior” with the Jubilee Year liturgical celebrations in mind, describing it as a jubilee hymn.

“As the Jubilee Cross makes its journey throughout the year as either a gathering or closing hymn, Warner’s hymn will be sung.”

Copies of Warner’s hymn were distributed to each parish, and while appropriate for use during Lent and especially Holy Week, “Tree of the Cross” will be used all year as either a gathering or closing hymn.

If your parish is in need of a copy of “Tree of the Savior,” contact Terry Broberg-Swanger at the Office of Worship at troberg-swanger@fw.dioesefwsb.org or (260) 399-1401.

Meanwhile, Warner and the Notre Dame Folk Choir wrap up Lenten devotions with a campus-wide Stations of the Cross April 3 at 7 p.m. This outdoor event begins at the grotto with a candlelight procession trumpeting across campus. Students from various dorms pull together reflections to be shared during the stations. Stations will be held again on Good Friday at 7:15 p.m. in the Sacred Heart Basilica.

Easter Triduum Schedule

HOLY THURSDAY, April 5: 7:30 PM - Mass of the Lord’s Supper
9:00 PM Individual Reconciliation following the liturgy
Paschal watch and Paschal Fast begins 9:30 PM - Night Prayer

GOOD FRIDAY, April 6: 8:30 AM Morning Prayer
1:00 PM Commemoration of the Lord’s Passion and Death
2:30 - 5:00 PM Individual Reconciliation
7:00 PM Solemn Stations of the Cross
7:30 - 9:00 PM Individual Reconciliation 8:00 PM Taize Prayer
9:30 PM Night Prayer (Paschal Watch Continues)

HOLY SATURDAY, April 7: 8:30 AM Morning Prayer
8:30 PM The Great Easter Vigil
EASTER SUNDAY, April 8: Easter Masses 7:00, 8:45, 10:30 AM & 12:15 PM
5:30 PM Solemn Paschal Evening Prayer (NO MASS)

The most Precious Blood Church

Easter Triduum

Thursday 7:00 PM Mass of the Lord’s Supper
(Adoration after Mass until 10:00 PM)
Friday - 1:30 PM Good Friday Liturgy & Communion
Saturday - 8:30 PM Easter Vigil Mass
Easter Sunday - 8:00 & 10:15 AM Masses
(REGULAR SUNDAY SCHEDULE)

1515 Barthold Street • Fort Wayne

Cathedral of the Immaculate Conception

1100 South Calhoun Street - Fort Wayne - 424-1485

Holy Week and Easter Schedule

Holy Thursday, April 5
Mass of the Lord’s Supper at 7:00 pm
Bishop John M. D’Arcy presiding

Good Friday, April 6
Celebration of the Lord’s Passion at 1:00 pm
Father Robert Schulte presiding
Way of the Cross at 7:00 pm

Holy Saturday, April 7: Easter Vigil at 8:00 pm
Easter Sunday Masses, April 8
7:30, 9:30 and 11:30 am (No 5:00 pm Mass)

A Day for the Lord: Sign of Contradiction?

June 11 - 13, 2007

• Dr. Hindy Najman
  University of Toronto
  • Dr. Frederick Bauerschmidt
  Loyola College in Maryland
  • Rev. Calinic Berger
  St. Vladimir’s Orthodox Seminary
  • Deacon Owen Cummings
  Mt. Angel Seminary
  • Dr. Lawrence Cunningham
  University of Notre Dame

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Bremen Youth Portray Shadow Way of the Cross

Simon’s act of carrying the cross for Jesus is the fifth station which was portrayed in a Shadow Way of the Cross done by the eighth grade class at St. Dominic’s Parish recently. One of the religious education teachers, Jim Beath, stands to the left of the stage area. The eighth grade class does the Shadow Way of the Cross every year during Lent in the evening after a Wednesday 3:30 Mass.
EDITORIAL

Keeping Holy Week ‘holy’

A saintly rabbi told his listeners, “When you pray even one word to God, enter into that word with all your body.” Questioned about how a fully-grown person could enter “bodily” into a tiny word, the rabbi answered, “Anyone who thinks himself greater than a word of prayer is not the kind of person we are talking about.” As we once again prepare to enter Holy Week, remembering the death and resurrection of our Lord, Jesus Christ, we should take the advice of the wise rabbi to heart, and apply the words of Scripture regarding the Passover ritual: “This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the Lord, as a perpetual institution.” (Ex 12:14)

If Holy Week is to have significance, it must be a week of prayer, a week different from all other weeks of the year.

The Holy Week liturgies begin with the annual chrism Masses at St. Matthew Cathedral, South Bend, on April 2 and at the Cathedral of the Immaculate Conception, Fort Wayne, on April 3. The oils of this sacred rite — through which all Catholics are anointed and directed toward God — and other oils will be blessed by Bishop John D’Arcy, fittingly during Holy Week when Jesus Christ consecrated the world through his death and resurrection.

The oils are a sign of the strength needed to live a faithful Christian life.

On Thursday evening, the continuous three-day Easter Triduum begins in parishes with the Evening Mass of the Lord’s Supper, Good Friday services and the Easter Vigil on Holy Saturday evening.

If for any reason you are unable to “celebrate with pilgrimage to the Lord” and fully enter into the sacred liturgies of these holy days then you should find some ways to make Holy Week as prayerful as possible. You can do that by first turning off the television, the computer, the stereo, the telephone — and any other electronic device — before you attempt to communicate with God. Then pick up your Bible and turn to any or all of the four Gospels.

In peaceful silence, prayerfully read the Passover and Passion narratives in the latter chapters of Matthew, Mark, Luke and John. Listen with all your mind and all your heart as the suffering Savior speaks to you. Look backwards with eyes of faith to see how the events, sufferings, pains and joys of your days are a precious part of the redemption of the world.

A week like no other

Those who allow “business as usual” to prevent them from spending this week differently and prayerfully truly are unfortunate in their loss. For if we are to gain God’s graces during Holy Week, giving us the spiritual energy to make our lives a communion with the Passion and death of Jesus, we must pray with our whole mind and body, not merely recite words mindlessly with our eyes open.

Moses told the Israelites, “You shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength,” (Dt 6:5) asking the people to “take to heart these words” by drilling them into their children, speaking of them at home and abroad, binding them at their wrist, wearing them on their forehead, and writing them on doorposts and gates (Dt 6:6-9). Jesus also reminds us that this greatest and “first of all the commandments” to love God requires the total gift of ourselves (Mt 12:30).

To pray with such fervor allows us to put our whole body into each word we pray as words, regardless of our physical size.

Often we engage mindlessly in the routine events and daily conversations of our lives, perhaps unaware of what we are doing and only half-present to what we say. But when we struggle to get on all the words with greater meaning and depth.

Many are asking today, “Do I know God more now?” "How many coats and shirts do I take to Sunrise Mass?” “What is the advice of the wise rabbi to heart, and apply the words of Scripture regarding the Passover ritual: “This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the Lord, as a perpetual institution.” (Ex 12:14)

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Palm Sunday leads us to climax of Lent

THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Palm Sunday
Lk 21:1-38:54

The church this weekend leads us to the climax of Lent, the observance of Holy Week, by offering the impressive liturgy of Palm Sunday.

Recalling the triumphant entry of Jesus into Jerusalem, for Luke the utter apex of the entire ministry of the Lord, the liturgy of Palm Sunday introduces the observance of Holy Week, by offering the impressive liturgy of Palm Sunday.

As the last reading, the church dramatically offers a reading of Luke’s Passion narrative. The very rubrics provide for a reading in which all in the congregation become involved.

Each Gospel contains a highly detailed and lengthy account of the trial and execution of Jesus. Each has its own perspective, as each evangelist presents his material, so we have: a) the personal account of those who had his own insights into what happened on the first Good Friday.

In general, Luke’s Gospel sees Jesus as the embodiment of God’s mercy, literally God in human flesh, the Son of Mary, a woman not an angel or a goddess. Jesus seeks out the wayward and the despondent. Everything leads to his fulfillment of reconciling sinners with God. Thus, everything occurs on the way to Jerusalem, which Jesus visits once, and on this one visit Jesus is sacrificed on Calvary and then rises again.

But contrast, usually people are obtuse and often obvious, even vicious. Still, the love of God will not be thwarted. Salvation will come because it is God’s will that salvation will come.

Reflection

Few sections of the Scriptures are as powerful and indeed as overwhelming as the four Passion narratives presented to us in the successive Gospels. Luke’s Passion narrative is definitely among these in its capacity to teach us and to call us to Christ.

ON Palm Sunday, with no exception, the crown of the Liturgy of the Word is the awe-some proclamation of the Passion of Jesus in the Lord Jesus. The church leads us most movingly to the moment of bearing this proclamation. It tells us of the entry into Jerusalem by the people of Galilee, with our own people, Galilean and Philistines.

The message is this: God loves us unending love. We are flawed by our own sin. God will not be deterred in giving us salvation if we simply love in return.

READINGS


Monday: Is 49:1-6 Ps 71:1a-4a, 5b-6a, 15, 17 Jn 13:21-33, 36-38

Wednesday: Is 50:4-11 Ps 69:9-10, 21bd2-3, 33-34 Mt 26:14-25

Holy Thursday: Ex 12:1-8, 11-14 Ps 116:12-13, 15-16c, 17-18 1 Cor 11:23-26 Jn 13-17-15

Good Friday: Is 51:5-11 Ps 69:10-11, 21bdc2-3, 33-34 Mt 26:14-25

Holy Saturday: Ti 1:1-11 Ps 103:2-4, 6-8, 10-12, 14-15a, 16, 17 1 Cor 15:17-19 Jn 19:25-54

Sunday: Is 53:12-13 Ps 31:2-6, 2a, 12-13, 17-15 2 Cor 4:14-17, 16, 5-7 9:1-18a, 19-42

CATEQUIZ’EM

By Dominic Campilloss

This quiz looks at a disputable but key player in the events of Holy Week — Judas.

1. Judas was one of these:
   a. one of the disciples, but not one of the Apostles
   b. one of the Twelve Apostles
   c. one of the “twelve” — but this 12 refers to the 12 tribes

2. Jews of Jesus’ day did not generally have surnames. But Judas is usually known as:
   a. The Betrayer
   b. Thaddeus
   c. Iscariot

3. What does this likely refer to?
   a. His betrayal of Jesus.
   b. His later canonization.
   c. His town of origin.

4. What might be significant about this?
   a. If he is known by this epithet, he must have been not saved.
   b. He is the first Jew who was canonized.
   c. He would be likely the only Apostle not from Galilee.

5. What role did Judas play among the followers of Jesus?
   a. He was the treasurer.
   b. He was the minister.
   c. He was the waterboy.

6. The motives of Judas are unclear. John suggests he might have been motivated by:
   a. greed for money
   b. hatred for Greeks
   c. anti-Semitism

7. What was the signal that Judas used to show that Jesus was the one the authorities sought?
   a. a hug
   b. a kiss
   c. a blow to the ear, which severed it

8. Whatever his reason, when Judas turned Jesus over to the authorities, Jesus was:
   a. completely surprised and shocked
   b. fully aware of what was to happen, having discussed it at the Last Supper
   c. never aware of who had betrayed him and died thinking it was Peter

9. Judas’s famous price for Jesus was:
   a. 30 pieces of silver
   b. 30 pieces of gold
   c. 100 gold talents

10. When eventually happened with this money?
    a. Judas bought a yacht and sailed across the Sea of Galilee.
    b. Judas bought a field with it or returned it to the temple priests who bought a field with it.
    c. Judas bought a tomb for Jesus with it.

11. What was unusual about this transaction?
    a. Jews were not allowed by the Romans to own boats.
    b. Because it was blood money, the Temple had to find a special use for it, buying a cemetery for Gentiles.
    c. The tomb that Judas bought for Jesus was not actually used.

12. Judas came to a sticky end. What two versions are given in Scripture?
    a. He fell over in his field and burst open, or hanged himself.
    b. He was ejected from the Israeli Idol show by Simon, or mocked by Paul.
    c. He was arrested by the Temple priests on suspicion of being a Christian and beheaded or stoned.

13. Judas has in art and iconography, traditionally been represented with:
    a. red hair
    b. a black beard
    c. a tattoo

14. What was unusual about the name Judas?
    a. It was only given to one man and no one else.
    b. Spelled backwards it is Saduj which is Aramaic for traitor.
    c. Nothing at all; it was a fairly common name, e.g. Judas Maccabees.

15. This saint is reputed to have been a resource for last resorts or special dire needs, because he was often conflated with Judas.
    a. Judas Schmudas
    b. Jude (Judas) Thaddeus AKA Judas of James
    c. Judah Ben Hur

ANSWERS:
1. a, b
2. a
3. a
4. c
5. a
6. a
7. a
8. a
9. a
10. a
11. a
12. b
13. b
14. b
15. a
The ‘dictatorship of relativism’ is alive and well in our country

Pope Benedict said there is a ‘dictatorship of relativism.’ This means that people believe their opinion is absolute and no one can correct them. How do Catholics live in a dictatorship of relativism and believe and stand up for truth? ER, Mishawaka

In his homily before the sacred conclaves to elect a new pope, Cardinal Ratzinger (now Pope Benedict XVI) spoke of the “dictatorship of relativism” plaguing the Western world. By the word “relativism” he was speaking of a philosophical attitude which people live as if there are no absolute truths. Rather, according to this attitude, truth is only what a person or a group of persons decide that they want it to be. By “dictatorship,” he means to add that this philosophy of relativism is being forced by those who hold it on the entirety of society.

That the dictatorship of relativism is alive and well in our country can be seen in the following examples. First is the heinous attitude of a woman concerned about having a baby in the womb. On the one hand, if a person attacks a pregnant woman she has died as a result of this attack, in most jurisdictions, the attacker can be charged with homicide, and rightly so. However, if a mother decides that she does not want the child in her womb, the law of the land gives her the freedom to murder that child. In other words, the situation in our country is that if the baby in the womb is wanted by the mother, it is a child; if it is not wanted, then it is simply a bunch of cells that can be discarded.

This is the relativistic view that has been forced on our country, and this view is simply an evil smoke screen used to discard unwanted humans. The truth is that what exists, exists outside of our opinion of it. A tree is a tree no matter what else you might think that it is, and a child is a child whether the mother wants that child or not.

A second example of the “dictatorship of relativism” in our country is the continual push in areas to redefine marriage as an institution that can be entered into by two men or two women. The push for gay marriage, as it is called, is an attempt to decide according to our own whims what marriage is. However, marriage is what it is apart from what any of us might think that it should be. God has given us marriage to be the partnership of the whole of life between a man and a woman which is meant to be procreative and unitive. Gay marriage can not be either. It cannot be procreative for obvious reasons, and it cannot be unitive because those of the same sex cannot be joined together in this way by the Creator. This relativistic view is in the process of being forced on our country from some quarters. However, again, a tree is a tree no matter what else you might think that it is, and marriage is what it is no matter how we might try to redefine it.

Catholics have a responsibility to stand up for the truth, and then to use our rightful political power to keep society from the continual march of the dictatorship of relativism, lest our country continue to fall prey to these distortions of reality.

A rosary always was a meditation on the joyful and glorious mysteries. Since Pope John Paul II composed and recommended the luminous mysteries, does a complete rosary now include these mysteries too? SK, Mishawaka

In the apostolic letter, “Rosarium Virginis Mariae,” Pope John Paul II proposed to the church the addition of five additional mysteries of the rosary to cover our Lord’s life between the joyful mysteries and the sorrowful mysteries. These mysteries are known, as you mentioned, as the luminous mysteries. The pope made this suggestion so that the rosary would be a more complete prayer of the Gospel. However, nowhere in this document does the pope mandate the addition of these mysteries. It seems that he is simply offering this to the faithful as a help to our devotion to the rosary. We would be foolish not to follow his suggestion.

Father Mark Gurtner, pastor of Our Lady of Good Hope Parish, Fort Wayne, answered this week's question. Contact him through e-mail at dwengerpriest@yahoo.com

Today’s Catholic welcomes questions from readers. E-mail your question to editor@todayscatholicweb.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 e-mail address or phone number so we can contact you if necessary. Anonymity will be preserved upon request.

Looking to the past this Easter

My husband’s Lebanese grandfather, George Thom, immigrated to Michigan City, where he met his soon-to-be-young wife, Victoria, a charming and loving 18-year-old girl whose parents had also emigrated from Lebanon. They attended Lebanon Catholic Church of the Maronite order and soon struck up a friendship. When she was 17, and he was 25, they married. He went to work in the steel mills outside Michigan City, where he met his future wife, Victoria. With Victoria, they returned by boat. Once in Beirut, he was quarantined in a hospital for tuberculosis for months. Hoping to remedy the illness, the Thom family decided that fresh air and sea could improve George’s health.

It wasn’t long before George developed a hacking cough. Tuberculosis had invaded his lungs. By the age of 25, George Thom died, alone on the hill. His relatives tried to convince Victoria to leave the baby for them to raise. She was, however, not able to have more children.

Over the years Victoria cooked almost exclusively Lebanese food. Before freezing food was popular, she would stock her extra freezer nearly solid with dishes such as warak enab (meat stuffed grape leaves), koosa (meat stuffed squashes with tomatoes) and pastiyeh (a unique Lebanese meat loaf flavored with onions and pine nuts). Recipes she had first learned as a young girl. Victoria was the recipient of some of “Sito’s” (“grandma’s”), as we called her, cookbooks, which she gave to me before she died.

She mentored me in the early years of my marriage and taught me how to cook Lebanese style. Many Sundays my husband and I and our young children would visit her and watch, mesmerized as she would demonstrate the correct technique for stuffing cabbage.

One of Sito’s recipe books, “Lebanese Cuisine” by Madam El Faran, states, “In the Middle East, the chief cook in an extended family is queen of her home, and her throne is essentially the kitchen. No sooner is breakfast done, than preparation for lunch has begun, and then again for dinner. To the home makers this is a labor of love. Mealtime in the Middle East is a lovely and happy occasion, where the family is brought together in thanksgiving and mirth.” This was certainly true in my experience. Victoria was the center of her family’s life’s pleasures and was an occasion for conversation and family. She always had food prepared for the drop-in visitor. She was the epitome of hospitality, something some of us really aspire to, but struggle with.

As Eastertime nears I like to pull out Sito’s old recipes and prepare some old time traditional cooking, as much for the time for family it creates as for the food it makes. We had a wonderful Resurrection and new life. I like to turn my thoughts also to resurrecting old traditions, which bond and reflect relationships of new generations to the old. When I make my own grandmother’s traditional raisin coffee cake and Sito’s dinner fare, I feel connected with both women, with both families, and feel that I pass along something special to my children.

This Easter as you plan your Holy Week activities to attend Mass with your family and celebrate the glorious feast day of Christ’s resurrection, I invite you also to explore your own family traditions — recipes, and devotions. Tell your children about their relatives, some now perhaps long dead. May be you like to instill new customs into your family life. As you create new things to do and think, however, don’t forget to look to the past for a precious treasure you can pass on to your children — their ancestry which is uniquely theirs.

Theresa Thomas, parishioner of St. Matthew Cathedral Parish in South Bend, is the mother of nine children and wife of David. Visit her Web site at www.there-thomas.typepad.com.

SCRIPITURE SEARCH

By Patricia Kasten

Gospel for April 1, 2007


Following is a word search based on the processional Gospel reading for Palm Sunday: Cycle C, the entry of Jesus into the Holy City of Jerusalem. The words can be found in all directions in the puzzle.

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Theresa Thomas, parishioner of St. Matthew Cathedral Parish in South Bend, is the mother of nine children and wife of David. Visit her Web site at www.there-thomas.typepad.com.
Asia Minor was vast, lacked inner unity, subject to disturbance

Who ruled the Jews in Palestine after the Ptolemies of Egypt?

The Ptolemies of Egypt held a benevolent dominion over the Jews in Palestine from 323-198 B.C. Then came the Seleucids named after Seleucus I, a general and successor of Alexander the Great, who was allotted the territory of Syria and Asia in 320 B.C. After the battle of Ipsius, a village in west-central Turkey near modern Adana, in 301 B.C., Seleucids’ kings were free to govern Armenia, Cappadocia and northern Syria. In 281 B.C., Seleucus conquered Asia Minor (Turkey). Father John McKenzie says this vast territory, stretching from India to the Aegean Sea between Greece and Turkey, had no real togetherness or unity and was subject to constant disturbance.

A successor to Seleucus, Antiochus III the Great (223-187 B.C.) defeated Ptolemy V of Egypt at Dan, a village at the northern extremity of Palestine on the Lebanon border, in 198 B.C. and took control of Palestine. The Seleucid kingdom, with its capital at Antioch in Syria, occupied Palestine from 198-63 B.C. This kingdom lasted from 323-65 B.C. when the general Pompey declared Syria a Roman province. The Book of Daniel in the Old Testament describes the struggle between the Ptolemies of Egypt (led by Cleopatra) and the Seleucids of Syria (called the “king of the north”). J. Pritchard says the Seleucid rulers were of Macedonian origin. Their subjects included both city-dwellers and nomads. Macedonian soldiers were settled into colonies that developed into cities. These new towns gave the king more direct control. The aim was to make a loyal army and thus hold the empire together by peaceful rather than military means. Most Jews in Palestine probably welcomed the tax concessions and the freedom for them to live in accordance with the traditional Jewish Law granted by Antiochus III.

But trouble began when King Seleucus IV (187-175 B.C.) attempted to raise money by robbing the Temple at Jerusalem. Then King Antiochus IV (175-164 B.C.) attacked Jerusalem and pilaged the Temple. The First Book of Maccabees in the Old Testament says Antiochus “insolently invaded the sanctuary and took away the golden altar, the lampstand for the light with all its features, the offering table, the cups and bowls, the golden censers, the curtain, the crowns and the golden ornament on the façade of the Temple.” Then in 167 B.C. Antiochus IV wanted all his subjects to be one people and impose his particular customs, and to adopt the Greek religion. So he forbade winning games. Don’t get me wrong. We have a responsibility to get our players to believe they’re going to win every time we play, and we will play to win.

But when all is said and done, when a Marian High School graduate is 10 years removed from his baseball experience, it won’t really matter what his batting average was, or his earned run average, or the grade on his record during his senior season.

What will really matter is if he used his Marian baseball experience to rise above the adversity in his life, take control of his situation, take responsibility for his actions and maximize his potential in a competitive and sometimes cruel world.

If our former players do that — both those who played for us for four years and even those who didn’t make the final cut — then we will have truly made an impact on their lives.

In the end, it’s not about how many victories we have claimed. It’s about how many lives we have positively influenced.

Tim Prister is a 1978 graduate of Marian High School and a 1992 graduate of the University of Notre Dame.

Relax — what’s that? I enjoy watching movies and the food network. How can you beat a bone in, dry aged, grilled rare, prime rib eye steak? I’m also fond of French and Italian food.

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Meet the Priest

Father Chris Young

Ordained Nov. 27, 1999
Pastor, St. Patrick, Walkerton

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

As a young man in high school, I felt a deep desire to follow the Gospel call to service. I wanted to spend my career where I could work with people and serve a higher cause than myself. I owe most to the good example of the priests in my hometown of Huntington. Their devotion to the Eucharist and to serving the people of God made the priesthood an attractive possibility. After following God’s call to deeper discernment, the continued support and affirmation of family and priests helped me to complete the journey towards priesthood.

What is the most rewarding part of being a priest?

I think the most rewarding part of being a priest is the privilege to be an instrument of God’s grace and mercy in moments of joy and sorrow — to bring the sacraments to those who seek God’s love and mercy when they have won or in confession, when they are married or baptized and when they need the Eucharist, gives me great joy.

What interests or hobbies do you have?

I enjoy hospitality, the art of making people feel welcome and comfortable. At the end, I greatly enjoy cooking, which brings people together at table. In many ways, it is analogous to the Eucharist. I also enjoy bicycling, which helps to deal with the drawbacks of eating a lot of rich food.

Do you have a pet?

I have two cats, ages 18 months and 8 months, named Frodo and Samantha. It’s nice to have company at home when you live alone.

What do you do for relaxation?

Relax — what’s that? I enjoy watching movies and the food network.

How do you prefer to be addressed by the laity?

Father Chris
ICCL baseball action to begin

BY ELMER J. DANCH

SOUTH BEND — The advent of spring is the first sign of the baseball season for schoolboy athletes in the Inter-City Catholic League and many of the several hundred participants have been warming up for the opening official day, Monday, April 9.

That day will mark the 61st consecutive season of baseball competition in the ICCL. A total of 16 teams will see action, eight each in the John Bosco Division and eight in the Martin De Porres Division. This is in stark contrast to the eight teams that started play in the spring of 1946 on the city’s playgrounds.

William (Bill) Sorukas, an ICCL executive for more than four decades, will direct the program with which he has been familiar since the second year of its existence. Sorukas also pointed out the generosity of both Saint Joseph’s High School and Mishawaka Marian High School in making available their baseball playing fields for the season. Other playing fields, which the ICCL teams will use, include Boehm and Sheridan fields in South Bend and Osofo Field in Elkhart.

In addition to the regular playing season, there will be a post season tournament. The season will end just before schools close for the summer months.

“Such tremendous interest in the ICCL baseball program, along with other sports, has increased every year,’’ said Sorukas. Since the inception of the ICCL in 1945, participation is purely voluntary,” he added. The ICCL has an entry fee for all team programs and also supervises academic eligibility and age limits, he added.

The eight teams in the John Bosco Division include St. Anthony, St. Jude, St. Thomas of Elkhart, Holy Family, Holy Cross, Christ the King, St. Joseph of South Bend and Corpus Christi. The Martin De Porres Division will be made up of St. Matthew, St. Monica of Mishawaka, St. Joseph of Mishawaka, Corpus Christi/Crist the King, St. Anthony Maroon, St. Jude Green, St. Thomas Maroon and Holy Family Blue.

St. Vincent Panthers enjoy a boy’s basketball winning tradition

BY MICHELLE CASTLEMAN

FORT WAYNE — When it comes to Catholic Youth Organization (CYO) basketball, the St. Vincent Panthers have a longstanding tradition of winning. And Coach Todd Martin has been part of that history for the past nine years.

Martin’s eighth grade boys’ team listed 12 on the roster this season including Brian Bowers, Russell Cooman, Greg German, Ryan Herberger, Evan Hoofter, Greg Kaiser, Michael Karp, Matthew Ruiz, Patrick Ryan, Tony Springmann, Cal Weller and Michael Yoder. The team finished with an impressive 24-6 overall record.

The Panthers went a perfect 10-0 in the Gold division winning the league, the tournament and the diocesan championship for 2006-2007. This makes the fourth year straight the Panthers have finished on top of the Gold League and they repeated their 2005-2006 performance in the tournament.

Bishop Dwenger-bound Tony Springmann, the Panthers’ 6-foot-4-inch “big man” was the first player Martin had ever coached that could “dunk” the ball at the eighth grade level.

“My kids are a great bunch of kids and works hard,” said Martin. Other highlights for the past season were finishing as runner-ups at the Christmas holiday tournament at Saint Francis (despite missing three starters) and the Kids Helping Kids tournament. Martin listed outside shooting and the depth of their inside play as strengths for the Panthers this season.

“We also worked hard on man-to-man defense all year long,” said Martin.

Greg Markley and Dane Campbell were the assistant coaches for the squad.

The Corpus Christi boys Inter-City Catholic League (ICCL) boys team has had several milestones this past season. They are the John Bosco Division champions, the post season tournament champions, the Christmas Holiday Tournament champions and the Thanksgiving Holiday Tournament champions. This team compiled a 22-2 record this year and a 85-5 record over the past four years. In the photo are the following: front row, from left, Tyler Lukens, David Bormtrager, Dylan McMahon, Scott Coppa, Dan Hill, Mario Aversa and manager Cole Klute; second row, Brad Douglas, Jimmy Regan, Andy Klimek, Matt Machowiak, Tate Bellagante, Tyler Rogers and Cody Weber; and back row, assistant coaches Brian McMahon and Larry Machowiak, head coach Brad Klimek and assistant coach Kip Klute.
Alejandro Monteverde tells the Dame. In his directorial debut, campus of the University of Notre Dame, he's heading for the big screen. Movies struggling to appear to be underwritten by the film industry, as two films are headed for the big screen.

“Bella” is about one day in New York City that changed two people’s lives forever. Costar Eduardo Verastegui is reported to have taken the movie’s production struggles personally, coming close to despairing and giving up the whole project. According to one friend, Verastegui had to pray his way through, day by day. The result is a brilliant performance where some who have previewed the movie say they see the face of Jesus.

At a showing last month in Dallas, 75 bishops and two cardinals watched “Bella,” and afterwards they all stood, raised their hands toward the screen and prayed one Our Father and one Hail Mary in blessing.

Catholics are asked to pray for the success of pro-life movies like “Bella” and another movie in the works, “Myriam.”


The film, slated to debut around Easter 2008, is a dramatic rendering of the key events in Mary’s life leading up to the birth of Jesus and the holy family’s journey from Egypt to Nazareth. The story is told from Mary’s point of view as she gradually understands the unfolding of God’s plan and responds to her calling.

Who is Saint Maria Faustina? God used Saint Faustina to bring the message of Divine Mercy to the world.

Helena Kowalska was the third of ten children born into a devout but poor farming family in Western Poland in 1905. She was deeply affected by her first Holy Communion at age 9. She had only three years of formal education and began working as a housekeeper at age 16. In 1925, Helena joined the Congregation of the sisters of Our Lady of Mercy. When she received her religious habit, Helena took the name of Sister Maria Faustina. She performed humble duties in the convent, often as a cook, gardener, or porter. Externally, her life seemed unremarkable, but her interior prayer life was extraordinary.

In 1931, Jesus appeared to Sister Faustina and asked her to spread His message of Divine Mercy throughout the world, describing the now familiar image that He wished to be painted with the inscription “Jesus, I trust in You.” She was to be the Apostle and “secretary” of His Mercy. Sister Faustina described many revelations, visions, spiritual gifts, and intimate conversations with Jesus and His Blessed Mother in her diary, which has been translated into many languages.

The Divine Mercy Chaplet and Novena are a part of the message of Divine Mercy. Sister Faustina died of tuberculosis in Krakow, Poland, on October 5, 1938. She was beatified by Pope John Paul II in 1993 and canonized in the Jubilee year 2000 when the Vatican made the “Feast of Divine Mercy”, (the Sunday after Easter) official for the Catholic Church around the world. Her feast day is celebrated October 5.
WHAT’S HAPPENING?

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

DEVOTIONS
Rosary for families
Fort Wayne — The first Sunday rosary for families will be Sunday, April 1, from 3:30 to 4:30 p.m. in MacDougal Chapel with Father Jim Stoyle and Sister Jacinta attending.

Evening prayer offered at St. Joe South Bend — St. Joseph Parish will be offering Sunday evening prayer each Sunday of Lent at 6:30 p.m. The Lenten Vespers series is entitled, “Journey to the Wards and the Water” and will use Old Testament readings from the Easter Vigil to help us prepare for the great liturgy of the church year.

Passion performed in music
Fort Wayne — The Bach Collegium will perform the “St. John Passion” by the Renaissance master Antonius Scanellus on Sunday, April 1, at 3 p.m. at St. Patrick Church. The Passion program sung in English, will also include the singing of Lenten hymns by the audience. There is no admission charge. A free-will offering will be accepted.

FISH FRIES
Fish fry
Plymouth — The Knights of Columbus Council 1975 will have a fish fry Friday, March 30, from 4:30 to 7 p.m. at the hall, 604 Columbus Dr. Adults and carry-out $7, children 10 and under $3.50 Drive-through carry-out available.

Fish fry sponsored by Knights Granger — The Knights of Columbus Council #4267 will have a fish fry on Friday, March 30, from 4 to 7 p.m. at St. Pius X Church. Tickets are $7 for adults and $3.75 for children.

Fish fry South Bend — The Knights of Columbus #5535 will have a fish fry on Friday, March 30, at 553 E. Washington St. from 5 to 7 p.m. Tickets are $6 adults, $3 children 6-12 and children 6 and under free.

Drive through fish dinner
New Haven — St. Louis Besancon Academy will have a drive-through only fish fry on Friday, March 30, from 4 to 7 p.m. Cost per meal is $6.50. Fish prepared by Country Chef.

Fish fry South Bend — The Knights of Columbus Council 8703 will have a fish fry on Friday, March 30, from 5 to 7 p.m. Adults $7, children (5-12) $3. Chicken strips for $7 and shrimp for $8 will be available.

Easter fish fry features goodies
South Bend — The Altar/Rosary Society of St. Casimir Parish, 1308 W. Dunham St., will have a bake sale on Saturday, March 31, from 8 a.m. to 11 a.m. in the Heritage Center. Lamb cakes, sweet-sour cabbage and other baked goods will be available.

MISC. HAPPENINGS
Volunteers needed for Hospice Home
Fort Wayne — Volunteers are needed to assist the agency in a variety of roles. Duties include patient support and clerical support. Garden volunteers are also needed to maintain the Seasons of Life perennial garden. Volunteer training is being planned. Call Ann Blue at (260) 435-3235 or visit www.vnhi.org for information.

Fish fry
South Bend — The Knights of Columbus Council 4263 will have a fish fry on Friday, March 30, from 4 to 7 p.m. to raise money for the St. Pius X Parish renovation. A raffle will also be included.

Fish fry
Granger — The Knights of Columbus Council 4263 will have a fish fry on Friday, March 30, from 4 to 7 p.m. at the hall, 604 Columbus Dr. Adults and children under 12 will be $3.75.

Fish fry
South Bend — The St. Adalbert Sisters Auxiliary bake sale will be Saturday, March 31, from 8 a.m. to 2 p.m. in the Heritage Center. Lamb cakes, sweet-sour cabbage and other baked goods will be available.

Easter fish fry
South Bend — The Altar/Rosary Society of St. Casimir Parish, 1308 W. Dunham St., will have a bake sale on Saturday, March 31, from 9 a.m. to 6 p.m. in the school building. Featured items include lamb cakes, breads and coffe cakes.

Rummage sale
Kendallville — A rummage sale will be held Friday, March 30, from 9 a.m. to 6 p.m. and on Saturday, March 31, from 9 to 11:30 a.m. Saturday will offer a bag for $1.50.

Garage sale supports youth
Avilla — The St. Mary youth group will have a garage sale Saturday, March 31, from 8 a.m. to 6 p.m. in the school gym.

Breakfast at St. Peter
Fort Wayne — St. Peter Parish will have a sausage, pancake, egg casserole and fruit breakfast Sunday, April 15, from 8 to 11 a.m. in the Pavillion. Tickets are $5 for adults, $3 for children 12 and children under 12 will be free.

Dinner theater planned
Avilla — St. Mary Parish will host a dinner theater Saturday, April 15, at 6 p.m. Local talent, DJ, surprise band, appetizers, dinner buffet, dessert bar, cash bar. Tickets are $25 per couple, $15 per person. Babysitting available. Call Mike Hudecek at (260) 318-0262 for information.

Catholic Society of Hosts breakfast meeting
Fort Wayne — Election of officers for the St. Antoine Court 870 Foresters on Sunday, April 1, from 9:30 to 11 a.m. at Golden Corral, 10510 Maysville Rd.

Pilgrimage announced
Fort Wayne — A pilgrimage to Our Lady of the Angels Monastery in Irondale, Ala., will be May 5-18. 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.

National Catholic Singles Conference
Chicago — A National Catholic Singles Conference will be held April 27-29, in Chicago, Ill. with over 500 singles attending social events and dynamic international speakers on the single life. Register at nationalcatholicsingles.com or call (815) 82-5094. Sponsored by the Theology of the Body International Alliance (TOBIA), CatholicMatch.com, Ave Maria Singles, CatholicSingles.com, and TheologyoftheBody.net.

Worldwide Marriage Encounter
Fort Wayne — A Worldwide Marriage Encounter weekend will be held April 27-29. Contact Mike and Julia Rosekowski at (574) 243-0743 or visit wmeewe-

TV MASS GUIDE FOR APRIL

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RETRAIN

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san Campus and Young Adult Ministry staff. He, on the other hand, got to enjoy himself, speaking on the retreat theme of “Behold the Face of Christ, Live in the Heart of Christ.”

The three separate sessions of Father Kramer’s presentation opened with witness talks by retreatants Jeff Pavlic, Caitlin Wendelborn and married couple Greg and Angela Shade, respectively. Father Kramer used the talks as a starting point and covered a span of topics from the need for spiritual support networks to social justice.

“I look for a chance to see something in a new way.” Eleanore Strong, a liturgical musician and Notre Dame alumna, said of her approach to going on retreat, noting that, in this case, the new insights came from people she already knew. “It was interesting to hear them tell their stories in that way. I’ve heard bits and pieces of them before. But then to hear Father Larry’s comments on them and to use something they said as an example — how we could think about our lives differently — that was pretty neat.”

Father Kramer’s creative, cerebral and frequently entertaining approach was also well received.

“This was my first experience with Father Larry. He made it make sense,” noted Stephanie Patka, a parishioner at St. Thomas the Apostle, Elkhart.

The retreat was also a first for Father Kramer, who noted that he had never preached a whole retreat over the course of his almost 47 years in the priesthood. That he would now be invited to preach at the young adult retreat was significant in that Father Kramer served as something of a pioneer in young adult ministry in the diocese, ministering to students on non-Catholic college campuses back in the ’60s and ’70s. These efforts by him and a small group of other priests laid the foundations for the very Office of Campus and Young Adult Ministry that offers the current young adult retreat.

“It’s everything I hoped it would be,” said Father Kramer of the experience. At the closing Mass of the weekend, he told the gathered retreatants, “You have shown me the face of Christ.”

Retreatants participate in discussions in small faith-sharing groups.

Father Larry Kramer smiles during one of his sessions at the Annual Bishop’s Retreat for College Students and Young Adults. While Father Kramer is something of a pioneer in young adult ministry in the diocese, this was his first experience in giving a full retreat.

Eleanore Strong prays silently during the reconciliation service at the retreat.

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Spring Sharathon
APRIL 11–13!

Redeemer Catholic Radio
AM 1450
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Join Us!

Novena Divine Mercy Chaplet
Good Friday to Mercy Sunday
3 PM in St. Jude Sunday
FORT WAYNE

Seventh Worldwide Mercy Sunday
April 15, 2007 Divine Mercy Sunday Devotion
1:00 PM - 3:00 PM: Exposition and Adoration of the Blessed Sacrament
(Reconciliation during these two hours or anytime during Lent)
3:00 PM: Divine Mercy Chaplet • Sermon - Deacon Fred Larson
• Procession and Benediction of the Blessed Sacrament
Presider: Father Thomas Shoemaker
St. Jude Church - Randallia Dr., at E. State Blvd., Fort Wayne
www.stjudefw.org/adoration