

TODAY'S CATHOLIC

'I give thanks to God for these 50 years'

Bishop D'Arcy celebrates a great adventure, 50 years of priesthood

BY TIM JOHNSON

FORT WAYNE — "The ordination of a priest is an act of love by Jesus Christ, not primarily for the priest who is ordained, but for you — for the people, for the flock ..."

Those were the words that Bishop John M. D'Arcy used in his homily to describe his 50 years of ordination to the priesthood at a celebration held April 15 at the Cathedral of the Immaculate Conception in Fort Wayne.

"I give thanks to God for these 50 years," Bishop D'Arcy said. "The life of a priest is more precious to me this day with you after 22 years in this blessed diocese, it's more precious than on the day I was ordained, it's more precious than it's ever been. ... When you can say that after 50 years, that's a great thing to be thankful for. And I am grateful that it was in God's hands that I should serve as your bishop."

Joined by Archbishop Daniel Buechlein, OSB, of Indianapolis; Bishop Daniel R. Jenky, CSC, of Peoria; Bishop Dale J. Melczek of Gary; Bishop Carl F. Mengeling of Lansing; Bishop Robert J. Banks retired bishop of Green Bay, Wis.; the superior and priests from the Congregation of Holy Cross, Conventual Franciscan friars from Mishawaka, diocesan priests and priest-friends from New England, the Mass was celebrated on Divine Mercy Sunday followed by a reception at the Grand Wayne Center in Fort Wayne with 900 in attendance.

On Feb. 2, 1957, Bishop D'Arcy was ordained to the priesthood, however, the celebration was scheduled April 15 to avoid bad weather conditions. A few inches of snow in Fort Wayne, the day before the event, and a New England winter storm could not deter those from the celebration.

Bishop's three sisters, nephews and nieces and great-nephews and nieces were all part of the celebration. His sisters, Mary Caprio and Joan Sheridan were proclaimers while Sister Anne D'Arcy, a Sister of St. Joseph, read the petitions. They traveled from New

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RACHEL WILSON

Bishop John M. D'Arcy thanks God and expresses gratitude for 50 years of priesthood at a Mass of Thanksgiving celebrated April 15 at the Cathedral of the Immaculate Conception.

SPIRITUAL BOUQUETS OFFERED FOR BISHOP



DON CLEMMER

Kathleen Schneider, director of religious education of St. Joseph Church, Roanoke, and St. Catherine Church, Nix Settlement, presents Bishop John M. D'Arcy with spiritual bouquets from students in religious education at the two parishes. The bouquets of prayers were a gift for the bishop's 50th anniversary.

Regional anointings planned for Fort Wayne, South Bend

BY LINDA FURGE

As part of the 2007 Sesquicentennial Jubilee celebration for our diocese, Regional Anointing of the Sick will take place at special Masses in both Fort Wayne and South Bend.

Fort Wayne will celebrate the sacrament of anointing of the sick Sunday, April 29, at 2 p.m. in the Cathedral of the Immaculate Conception. South Bend's celebration will be Sunday, May 13, at 2 p.m. at St. Matthew Cathedral.

The pastoral care for the sick rite of the church gives the following insights on illness and on those who can be anointed.

"Part of the plan laid out by God's providence is that we should fight strenuously against all sickness and carefully seek the blessings of good health, so that we may fulfill our role in human society and in the

church. Yet we should always be prepared to fill up what is lacking in Christ's sufferings for the salvation of the world as we look forward to creation's being set free in the glory of the children of God" (see Col 1:24; Rom 8:19-21).

The sick person is not the only one who should fight against illness. Doctors and all who are devoted in any way to caring for the sick should consider it their duty to use all the means, which in their judgment may help the sick, both physically and spiritually. In so doing, they are fulfilling the command of Christ to visit the sick, for Christ implied that those who visit the sick should be concerned for the whole person and offer both physical relief and spiritual comfort.

The Letter of James states that the sick are to be anointed in order to raise them up and save them. Great care and concern should be

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TODAY'S CATHOLIC

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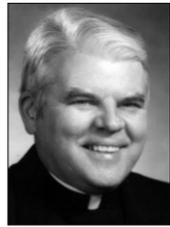
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'Receiving the Eucharist means adoring him whom we receive'



NEWS & NOTES

BISHOP JOHN M. D'ARCY

Eucharistic adoration and procession

There will be a procession of the Blessed Sacrament at the University of Notre Dame campus this Sunday. It is my hope to be part of it.

Pope Benedict XVI recently shared with us an apostolic exhortation entitled "Sacramentum Caritatis." It includes the results of an international Synod of Bishops reflecting on the Eucharist.

Among the many things shared is a chapter entitled, The Intrinsic Relationship Between Celebration and Adoration. Pope Benedict reflecting on some of the emphases since the Vatican Council writes:

During the early phases of the reform, the inherent relationship between Mass and adoration of the Blessed Sacrament was not always perceived with sufficient clarity. For example, an objection that was widespread at the time argued that the eucharistic bread was given to us not to be looked at, but to be eaten. In the light of the church's experience of prayer, however, this was seen to be a false dichotomy. As St. Augustine put it: "nemo autem illum carnem manducat, nisi prius adoraverit; peccemus non adorando— no one eats that flesh without first adoring it; we should sin were we not to adore it." (191) In the Eucharist, the Son of God comes to meet us and desires to become one with us; eucharistic adoration is simply the natural consequence of the eucharistic celebration, which is itself the church's supreme act of adoration. (192) Receiving the Eucharist means adoring him whom we receive. Only in this way do we become one with him, and are given, as it were, a foretaste of the beauty of the heavenly liturgy. The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. Indeed, "only in adoration can a profound and genuine reception mature. And it is precisely this personal encounter with the Lord that then strengthens the social mission contained in the Eucharist, which seeks to break down not only the walls that separate the Lord and ourselves, but also and especially the walls that separate us from one another." (193)

Sometimes I wonder if I would not be a priest today except for prayer in the presence of the Blessed Sacrament, both in my parish church, in the chapel of the high school I attended, but especially in the seminary.

A weekend to remember

I was greatly moved by the privilege of observing my 50th anniversary as a priest.

The celebration of the Eucharist at the Cathedral of the Immaculate Conception, with people from all over the diocese, was a gift of God. It is special, of course, to welcome so many priests. I wanted it to be a moment in which all of us could grow in the understanding of the gift of the ministerial priesthood. The ordination of a priest, 50 years ago for me and for some of my priest-classmates who came across the country to join in this event, is an act of love; not primarily for the priest, but for the people who, through him, will be joined to Christ through the holy Eucharist and will receive holy Communion — in great cathedrals, in small rural parishes, in nursing homes, on death row, and even in war-torn Iraq.

Still, it is important to ponder who the priest is. In my homily, I mentioned that when Pope Benedict XVI visited the Roman seminary recently, he entered into a question-and-answer time with the students. He was, after all, a professor in some of the great universities in Europe. He enjoys the exchange. In one question, a young man asked him what advice he had concerning the preparation of homilies. He said that he starts a week ahead of time. When he first looks at the readings, they are like dead rocks. He said he then has the custom of joining his time of prayer with the prepara-

It also comes, for the priest and for all of us, in putting God's will before our own. Joy is not something you seek, but something which comes from a life well lived.

tion of the homily. He said it is his hope that Christ will speak through this homily, and not Joseph Ratzinger.

In his response, the pope put his finger on the very essence of the priesthood. It is well expressed by St. John the Baptist, "He must increase and I must decrease."

Many years ago when I was teaching in the seminary, I found a description of the priesthood by this same Joseph Ratzinger, who is now the successor of St. Peter. He was neither cardinal nor archbishop at that time, but rather a young theologian teaching at the famous Regensburg University in Germany. Here are some words he wrote, which I have treasured all these years and presented to priests and candidates for the priesthood. They reflect an authentic spirituality of the office of priest and bishop.

"Spiritual office in the church rests on the extential posture of the servant who has learned to allot second place to his own will in favor of the will of the Person to whom he belongs. It is essential to the bearer of the office that he stand on the service of another's will."

In the Gospel this past Sunday, we read "The disciples rejoiced when they saw the Lord."

What is this source of joy for the priest,

and for all of us? It is twofold, and one is linked to the other. The joy comes, like with the apostles, when we "see the Lord." This means prayer and faith, which grows through prayer. It is why we chose the expression, Behold the Face of Christ, as part of the theme of our Jubilee Year. Joy comes from "seeing" Christ in prayer, and being close to him. It also comes, for the priest and for all of us, in putting God's will before our own. Joy is not something you seek, but something which comes from a life well lived. A life of putting one's own will in second place, as the young German professor wrote so many years ago.

A new generation

It was wonderful to have my family here for the weekend and some priests, my companions of a lifetime with whom this journey began over 50 years ago. In one's family, you see the new generation — grandnieces and grandnephews — and this is very special. I will always cherish the memory of this beautiful day.

A splendid priest

Just before going to press, we received word of the death in Carthagen, Ohio, of Msgr. Robert Contant. Suffering from Parkinson's disease, he spent the last several years with the Precious Blood Priests. He served as pastor at St. Joseph Parish, Hessen Cassel, for 32 years. I believe I celebrated Mass there at the time of his own golden jubilee. I administered the sacrament of confirmation in his parish many times. He was beloved by the people in that country parish. I recall during one of his illnesses at St. Joseph Hospital people from St. Joseph Parish spent time there around the clock so that someone was always with him. It will be an honor to celebrate his funeral Mass on Saturday, April 21.

I saw him play

Jackie Robinson. I read and observed as much as I could this weekend about this extraordinary man. I saw him play at the old Braves Field in 1947, 1948 and later. It is hard for anyone to understand what an extraordinary breakthrough this was. What we saw there was an excellent ball player. So fast and such a good hitter. It came out later that he was a very religious man and that this came from his mother. Branch Rickey, who asked him to take on this effort, was, I think, an ordained minister. Jackie Robinson was religious and strong in his family. He neither smoked nor drank. I can clearly remember how much it meant to the African-Americans, who sat quietly in the stands during those days. Sometimes sports takes on greater meaning than a game, and this was certainly such a case.

See you all next week.

Shooting of Virginia Tech students 'tremendously sad,' bishop says

BLACKSBURG, Va. (CNS) — The April 16 shooting spree at Virginia Tech that left at least 33 people dead is "tremendously sad," said Bishop Francis X. DiLorenzo of Richmond.

In a phone interview just hours after the shootings, Teresa Volante, Catholic campus minister at Virginia Tech, said she had sent out an electronic notice that the Newman Center chapel was open for anyone who wanted to stop in and pray.

But she said the center, located just off the campus, was rather quiet at that time since the dormitories on campus were still locked down and the off-campus students had been instructed to stay away.

"I'm here for students to talk to," she said.

Later in the afternoon Debbie McClintock, a volunteer who came in to help, told Catholic News Service that a prayer service was scheduled for 7 p.m. at the center.

She said people at the center were calm and were focused on helping anyone who came in.

At St. Mary's Parish, the only Catholic parish in Blacksburg, the receptionist said the pastor, Father James Arsenault, had spent more than three hours at the hospital with those who were wounded before heading over to the university to help there.

She said the church would be open all afternoon, with the Blessed Sacrament exposed for adoration, followed by a special Mass in the evening.

The university president, Charles Steger, called the shootings "a tragedy that we consider of monumental proportions."

Bishop DiLorenzo said his heart goes out to the parents and family members of the dead students.

"At this time one cannot help but think of the endless years of commitment, of love and care these parents have invested in their children and then have it all cut down by a bullet is tremendously sad," he said.

"The tragedy really hit home with me," he said, because he learned of it at a chancery luncheon that included two women who have children studying at Virginia Tech. He said that fortunately their children were not harmed.

Emily Flach, a freshman business major who lives on campus, said, "People are just really shocked. It's unbelievable that something like this happened."

She told CNS at 3 p.m. that many students had not eaten all day because of the lockdown and a remaining uncertainty about whether it was safe to go out.

She said her dormitory is about three minutes' walk from West Ambler Johnston, the dormitory where the first shooting occurred about 7:15 a.m. Two hours later the gunman, who was not immediately identified, attacked a classroom in Norris Hall, an engineering building, shooting more than 40 people before he was killed.

The initial death toll was placed at 22, including the gunman, but as the day wore on the number of dead rose to 33.



Father Rob Cole talks with Zach Candler, 20, a Virginia Tech junior, and Marcus Croft, 21, a senior, after celebrating a special evening Mass at St. Mary's Catholic Church in Blacksburg, Va., April 16. A gunman shot dozens of people at Virginia Tech earlier that day. At least 33 people were killed in the deadliest shooting rampage in U.S. history. Father Cole, a priest from Our Lady of Nazareth in Roanoke, Va., said that he had come to celebrate the service because St. Mary's pastor was busy ministering to victims and their families.

CNS PHOTO/PAUL HARING

Pope saddened by massacre at Virginia Tech

BY ALICIA AMBROSIO

VATICAN CITY (CNS) — Pope Benedict XVI was deeply saddened by the massacre at Virginia Tech in Blacksburg and prayed for the victims and their families, said the Vatican secretary of state.

Cardinal Tarcisio Bertone sent a telegram to Bishop Francis X. DiLorenzo of Richmond, Va., expressing the pope's condolences to all those affected by the April 16 shoot-

ing that left at least 33 people, including the killer, dead.

Cardinal Bertone said in the wake of the "senseless tragedy" Pope Benedict asked him to assure the victims, their families and the entire school community of his prayers.

Pope Benedict "asks God our Father to console all those who mourn and to grant them that spiritual strength which triumphs over violence," Cardinal Bertone said.

The text of the telegram follows:

The Most Rev. Francis X. DiLorenzo
Bishop of Richmond (USA)

Deeply saddened by news of the shooting at Virginia Tech, His Holiness Pope Benedict XVI has asked me to convey the assurance of his heartfelt prayers for the victims, their families and for the entire school community. In the aftermath of this senseless tragedy he asks God our Father to console all those who mourn and to grant them that spiritual strength which triumphs over violence by the power of forgiveness, hope and reconciling love.

Cardinal Tarcisio Bertone
Secretary of State

When Flach learned there would be a prayer service at the Newman Center that evening, she said she thought that was a good idea. "I think the best thing we can do is come together ... and pray for everyone," she said.

Anne Greenwood, a second-year graduate student in history, said she was in a conference room in McBryde Hall, one building over from Norris Hall, where the majority of vic-

tims were shot.

She said the first notice the group she was with had about the shootings was when they began receiving campus e-mail around 9:30 a.m. In quick succession, messages from the administration said there had been a shooting in a residence hall, then warned everyone that a gunman was still on campus and that they should stay inside.

Speaking with CNS a couple of hours after students were allowed to leave the campus, Greenwood said the impact of the gunman's toll was still hitting her.

"I'm having a hard time dealing with the fact that so many died," she said.

The April 16 shooting was the deadliest on-campus attack in U.S. history. Before that the worst was at the University of Texas in Austin in 1966, when a gunman climbed a clock tower and killed 16 people before police killed him.

Last year on the first day of classes for the 2006-07 school year at Virginia Tech, an escaped inmate was captured near the campus after he allegedly shot and killed a sheriff's deputy and a security guard. While the search for the inmate was on, classes were canceled, the Virginia Tech campus was closed and students and staff were ordered to stay indoors.

Virginia Tech has about 25,000 students. Volante said about 800 to 1,000 of the students regularly attend Sunday Mass at the Newman Center or are involved in activities there.

"I think the best thing we can do is come together ... and pray for everyone."

EMILY FLACH

Contributing to this story were Jerry Filteau and Patricia Zapor in Washington.

A STATEMENT BY BISHOP JOHN M. D'ARCY

Regarding the killings at Virginia Tech University

The terrible killings at Virginia Tech University in Blacksburg, Va., have shocked all of us. Young men and women who have hard-ly lived cut down in senseless death. Here we see the terrible use that can be made of the gift of human freedom; the savage violation of the commandment — thou shalt not kill — rings out over the Virginia mountains.

God has entrusted to humanity the responsibility to look out for one another, to care for one another. As Pope John Paul II wrote, "We are entrusted to another."

Here we see also the power of evil in the human heart. To take the life of another is a terrible abomination of the gift of freedom. We can do good, protect life and care for each other, or we can rain destruction on another person.

It also reminds us of the terrible power of the gun and of the need to protect human beings by stricter laws. Most people do not need these strict laws because of the deep conviction in the human heart that life must be cherished. But we do need the protection of these laws to keep guns, the instrument of destruction, away from those who have evil in their hearts.

I ask all in the diocese to pray for these young people and their families, and to pray for peace in our streets and on our campuses, which have always been places of joy and learning. Pray for peace in Iraq, where the killing continues.

Most Reverend John M. D'Arcy

Limited child protection audits find most dioceses across the nation in compliance

BY JERRY FILTEAU

WASHINGTON (CNS) — Twenty-seven of 29 Catholic dioceses and eparchies audited in 2006 complied with the church's national standards for child protection programs and the prevention of and response to sexual abuse, says a report released April 11.

However, four dioceses that were not found in compliance in 2005 refused to participate in the 2006 audit.

"The overall results of the 2006 audit are encouraging," said Patricia O'Donnell Ewers, chairwoman of the bishops' all-lay National Review Board. But she described the refusal of four dioceses to participate as "discouraging news."

Two — the Diocese of Lincoln, Neb., and the Melkite Eparchy of Newton, Mass. — had refused to participate in the 2005 audits as well and were supposed to undergo full audits. The Diocese of Baker, Ore., and the Eparchy of Our Lady of Deliverance of Newark (N.J.) for Syrians refused partial audits that would have focused on those areas where they did not meet compliance standards in 2005.

"It is most unfortunate," Ewers said, "that the bishops and eparchs of these dioceses/eparchies are unwilling to participate in the one measure of public scrutiny that assures the Catholic lay faithful that the church is taking every means possible to reach out to those who have been harmed by individuals in the service of the church and to promote the safety and well-being of the children entrusted to its care."

William A. Gavin, president of the Massachusetts-based Gavin Group, which conducted the audits, reported that among the dioceses that were audited in 2006 only the Cincinnati Archdiocese and the Diocese of Burlington, Vt., were found to be not yet fully compliant with the abuse response and child protection standards set by the bishops' "Charter for the Protection of Children and Young People."

The remaining problem in both dioceses was the need to complete the safe environment training of all volunteers who work with children, he said.

He told Catholic News Service that both dioceses have been "very conscientious" about working toward full compliance and he expects they will reach that

goal this year.

The report on the 2006 audits, prepared by the bishops' Office of Child and Youth Protection, was released by Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops, after the National Review Board reviewed it and recommended its publication.

Noting the high level of compliance on all articles of the charter, Bishop Skylstad said, "Vigilance to ensure the safety of children is now a way of life."

"In the last five years we have made enormous progress, yet we must continue to proceed steadfastly," he said.

2006 was a transition year for the audits. To adjust better to the rhythms of parish and diocesan life that are built around the school year and summer vacation time, future audits will go from July 1 to June 30 instead of Jan. 1 to Dec. 31. All dioceses are to receive a full 2007 audit, which will look at compliance from July 2006 to June 2007.

At the review board's suggestion, with the approval of the USCCB, for the transition year of 2006, audits were required only for those who failed full compliance with one or more charter

requirements in the 2005 audit, and those audits focused only on the 2005 elements of noncompliance.

In addition, 11 dioceses or archdioceses received a full audit at their request. Three of those that requested a full audit — Amarillo, Texas; Boston; and Covington, Ky. — received required actions, but they had remedied the problem by the end of the year and were judged in full compliance with the charter.

The USCCB has contracted with the Gavin Group to continue to conduct the audits in 2007-09.

Teresa M. Kettelkamp, executive director of the USCCB Office of Child and Youth Protection, said the audits show that "the church has done a lot" to protect children from sex abuse and respond to it when it occurs.

"But, as I have said in the past, this does not mean the job is done," she said. "Victims continue to come forward and a welcoming hand needs to reach out to them. Children still need our protection and safe environments must be maintained for them."

In addition to the audit results, the 2006 report included the results of a national survey of dioceses and clerical religious

orders by the Center for Applied Research in the Apostolate at Georgetown University.

The CARA survey, third in an annual series begun in 2004, pulled together information on the number and nature of new allegations of clergy sex abuse of minors in 2006 and data on the costs to the church in settlements, legal fees, therapy, child protection programs and other abuse-related expenditures.

Nearly all dioceses and eparchies, 193 out of 195, and more than two-thirds of men's religious orders, 150 out of 220, answered the survey.

CARA found that the number of new allegations and the number of new victims in 2006 dropped 34 percent from the figures in 2004; the number of clergy accused in 2006 was 40 percent below the 2004 figure. In 2004, 1,083 victims reported alleged abuse; in 2006, that number was 710. It found that, as in the previous two years, seven out of 10 new allegations related to abuse dating back to the years 1960-1984.

It found that abuse-related costs to the church in 2006 were about \$333 million, down from the peak of \$446 million reported in 2005.

Pope, turning 80, thanks church for surrounding him with affection

BY JOHN THAVIS

VATICAN CITY (CNS) — At a Mass marking his 80th birthday, Pope Benedict XVI thanked the church for surrounding him with affection "like a true family" and for supporting him with prayers.

"Over and over, I recognize with joy how great is the number of people who sustain me with their prayers, who with their faith and love help me carry out my ministry, and who are indulgent with my weakness," he said April 15.

The Mass opened two days of celebrations commemorating the pope's April 16 birthday and the second anniversary of his election April 19. The festivities featured a Vatican concert, dozens of written testimonials and a giant birthday cake in the shape of the Vatican.

Some 50,000 people, including German pilgrims wearing traditional dress, jammed into St. Peter's Square for the liturgy. The altar area was surrounded by thou-



CNS PHOTO/ALESSANDRO BIANCHI, REUTERS

sands of flowers — yellow and white, the colors of the Vatican.

Greeting the pope in the name of the College of Cardinals, Cardinal Angelo Sodano said his 80th birthday marked a moment of "spiritual joy" for the entire church.

He thanked the pope for guid-

ing the church with love during the first two years of his pontificate.

In his sermon, the pope appeared a little reticent about being the focus of the Mass, saying the liturgy should not be the place "to speak about oneself." But he added that one's personal life can also offer lessons about God's

Pope Benedict XVI blesses two people who are wearing traditional Bavarian clothing during a Mass marking his 80th birthday in St. Peter's Square at the Vatican April 15. Pope Benedict thanked the church for surrounding him with affection "like a true family" and for supporting him with prayers.

him to God, and he expressed his gratitude to his own father, mother, sister and brother. The only surviving member of his immediate family, Msgr. Georg Ratzinger, sat near the papal altar.

The pope's private secretary, Msgr. Georg Ganswein, said the pope had said he did not want to accept personal gifts from the faithful. Those who want to give something can make an offering that the pope will use for special church or humanitarian causes, the papal secretary said.

One gift the pope did accept was a cope, or liturgical cloak, given him by his brother. The pope also received 80 bottles of beer from a brewery near Freising, Germany.

mercy.

The pope said he always felt he was given a special gift by being born on Holy Saturday, at "the beginning of Easter." In a sense, he said, he was born into his personal family and the larger family of the church on the same day.

He said his family helped lead



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Parishioners' 'elbow grease' reap benefits at St. Casimir Church

BY JENNIFER OCHSTEIN

SOUTH BEND — No one person takes the credit.

But looking at St. Casimir Catholic Church before September and now, one can't deny that the congregation is a determined people.

New floors, fresh paint, wood restoration and some elbow grease has brought new life to St. Casimir Church in South Bend all due to a congregation that did the work itself.

They started in September renovating St. Casimir because the costs of having a contractor do the work wouldn't have been feasible. Estimates put the cost at around \$100,000.

They did have to contract some of the work out like replacing the church's wood floor with concrete, some tile work and paint, but they did the rest themselves, according to Paul Fujawa, a parishioner at the church.

Doing much of the work themselves saved them nearly \$80,000. Fujawa, who is an engineer and directed the project, said they spent \$19,000 on the project.

The renovation, completed in March, included tearing out the church's rotted and termite-damaged wood floor, repainting pews, painting walls, placing floor tile and carpet, restoring the wood floor around the altar, cleaning stained glass windows and touching up the Stations of the Cross paintings, said Fujawa.

He said it was important for the congregation to do the work itself partly for financial reasons and partly because it brought them all together.

"We had a core of 10 people



JENNIFER OCHSTEIN

The wood floor surrounding the altar at St. Casimir Catholic Church was part of the restoration project at the church.

who were here on a regular basis, but some Saturdays we had up to 30 people," said Ann Marie Sommers, a parishioner.

People from other parishes from South Bend and even Goshen and Michigan came to help out, she said.

to see it neat and clean the way it should be."

Ken Ziolkowski, who along with Sommers grew up attending St. Casimir, said it's satisfying to help with the project.

The first meeting to form the parish was held at Ziolkowski's great grandfather's house.

"It's our church, and it needed our help," said Jeanie Ziolkowski as to why they wanted to help.

Ken Ziolkowski

helped with the project four to six hours every Saturday since it started, though he's quick to point out that Fujawa spent many more hours than he did.

"I don't want a lot of recognition, but, for me, to look and see this — that's all I need," Ken Ziolkowski said.

"We had a core of 10 people who were here on a regular basis, but some Saturdays we had up to 30 people"

ANN MARIE SOMMERS

For seven months of work, Sommers said the renovation ensures the church will "be here for a long time to come."

Fujawa said he would've felt like he let the church down if they hadn't stepped up and done the work.

"It's always been a beautiful church," Fujawa said. "It's nice

ANOINT

CONTINUED FROM PAGE 1

taken to see that those of the faithful whose health is seriously impaired by sickness or old age receive this sacrament.

A sick person may be anointed before surgery whenever a serious illness is the reason for the surgery.

Elderly people may be anointed if they have become notably weakened even though no serious illness is present.

Sick children are to be anointed if they have sufficient use of reason to be strengthened by this sacrament. In case of doubt whether a child has reached the use of reason, the sacrament is to be conferred."

Anointing has been around a long time

The history of the sacrament of anointing of the sick is very interesting because people have been anointed in all sorts of places in various centuries. It seems that the idea was to anoint people on the places where sins may have been committed.

The Bible itself does not say where people should be anointed. For example, the Epistle of James simply says: "If one of you is ill, he should send for the priests of the church, and they must anoint him with oil in the name of the Lord and pray over him."

Anointing of the sick was administered in the early church, as the "apostolic tradition" of St. Hippolytus in A.D. 215 testifies: "this oil may give strength to all that taste of it and health to all that use it."

From the fourth to the sixth centuries, anointing of the sick was received infrequently, as was the sacrament of penance. But the reforms of the emperor Charlemagne (815) emphasized anointing of the sick. The Carolingian ritual then shows a communal celebration of anointing, where the priest anoints the areas with the most intense pain. The statutes of St. Boniface (800-840) required that priests on jour-

neys take the Eucharist and oil with them.

In the height of the Middle Ages, anointing was made in the form of the cross on various parts of the body. The Capitulare of Theodulf calls for 15 anointings. The Gregorianum says the neck, the throat, the region between the shoulders, the breast and the painful parts of the body should all be anointed. Many also anointed the five senses.

St. Thomas Aquinas (d. 1274) and St. Albert the Great (d. 1280) held that, of necessity, the five senses must be anointed. St. Bonaventure (d. 1274) and Blessed Duns Scotus (d. 1308) said the loins and feet should also be anointed.

Pope Paul VI (1972) said that, for the Latin rite, anointing of the sick is administered to the dangerously ill by anointing them on the forehead and hands with olive oil. In case of necessity, however, it is sufficient that a single anointing be given on the forehead or, because of the particular condition of the sick person, on another more suitable part of the body.

In hospital intensive care units, often the patient or premature baby is covered with a plastic sheet to prevent contamination. The priest may have to reach in through a small opening to anoint the person on a part of the body that he is able to touch.

Although anointing the sick has now been limited to two parts of the body, namely the head and hands, the church still blesses other parts of the body in the "Rite of Acceptance into the Order of Catechumens." A catechumen is one being instructed in the Catholic faith. In this rite, the priest has the option to make the sign of the cross on the various senses, including the ears, the eyes, the lips, the heart, the shoulders, the hands and the feet, besides the forehead.

The prayers accompanying the signing of the senses show their purpose. For example, the forehead is signed so the catechumen learns to know Christ and follow him. The hands are signed so that Christ may be known in the work that is done.

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Fire that destroyed Indiana church is ruled arson

NEW CASTLE, Ind. (CNS) — Law enforcement officials said April 10 that an early morning fire that destroyed historic St. Anne Church in New Castle three days earlier was arson. Firefighters battled the blaze for five hours on Holy Saturday in windy and unseasonably cold weather. Parishioners who had planned to celebrate the Easter Vigil there that evening traveled instead to nearby Cambridge City, where they were part of a standing-room-only congregation at St. Elizabeth of Hungary Church. State Fire Marshal Roger Johnson and officials with the U.S. Bureau of Alcohol, Tobacco, Firearms and Explosives immediately began a criminal investigation after the fire was put out, restricting access to the parish property and cordoning the area off with yellow crime-scene tape. The fire, which began in the basement, gutted the interior of the 83-year-old brick church, burned through the roof and melted stained-glass windows. The criminal investigation was suspended on Easter but resumed the next day. In a joint statement April 10 investigators of the federal and state agencies and of the New Castle police and fire departments said the fire was arson. They did not discuss any possible motives or suspects.

Vatican says nearly 3.4 million attended events in pope's second year

VATICAN CITY (CNS) — In the second year of Pope Benedict XVI's pontificate, almost 3.4 million people participated in his weekly general audiences, group audiences, liturgies and the recitation of the Angelus on Sundays and holy days. The Prefecture of the Pontifical Household, headed by U.S. Archbishop James M. Harvey, published the data April 14 in anticipation of the April 19 anniversary of the pope's election. It said that from late April 2006 through early April 2007, more than 1 million people attended the pope's Wednesday general audiences, while more than 350,000 people joined special groups granted a papal audience. More than half a million people participated in papal liturgies at the Vatican and in Castel Gandolfo, south of Rome, the prefecture said. And 1.46 million people joined the pope for the Sunday recitation of the Angelus in St. Peter's Square or in the courtyard of the papal summer villa at Castel Gandolfo.

Bush expected to meet formally with pope in early June, says Vatican

VATICAN CITY (CNS) — U.S. President George W. Bush is expected to have his first formal audience with Pope Benedict XVI in early June, the Vatican spokesman said. Jesuit Father Federico Lombardi said April 14 that Bush is expected to visit the Vatican June 9 or 10 after participating in the summit of leaders of the Group of Eight industrialized countries in Germany. Bush made his last visit to the Vatican for the

NEWS BRIEFS

VATICAN AMBASSADOR TO ISRAEL ATTENDS CEREMONY



CNS PHOTO/DAVID SILVERMAN, REUTERS

Archbishop Antonio Franco, center, the Vatican's ambassador to Israel, attends the opening ceremony of the annual Holocaust Remembrance Day at the Yad Vashem Holocaust Memorial in Jerusalem April 15. In a reversal of an earlier decision prompted by a comment about Pope Pius XII in a display at the memorial, Archbishop Franco decided to attend the ceremony after receiving assurances that the memorial was willing to review any new documentation regarding Pope Pius XII's actions during the Holocaust.

April 8, 2005, funeral of Pope John Paul II. Cardinal Joseph Ratzinger, the future Pope Benedict, celebrated the funeral Mass. The president had met Pope John Paul three times. The president's brother, former Florida Gov. Jeb Bush, led the U.S. delegation to Pope Benedict's inaugural Mass. Also April 14, Father Lombardi told reporters that former Iranian President Mohammad Khatami would visit Pope Benedict at the Vatican May 4.

Chinese dioceses see surge in young, educated people being baptized

SHIJIAZHUANG, China (CNS) — Catholic dioceses in mainland China saw a surge in baptisms this Easter, with young and educated people comprising a significant proportion of new Catholics, church sources said. Song Yun, editor of the Shijiazhuang-based *Faith 10-Day Catholic* newspaper, told UCA News, an Asian church news agency, April 12 that at least 6,000 baptisms took place in 26 dioceses and 41 major parishes in China. Mainland China has close to 100 dioceses. The newspaper contacted various dioceses and prominent parishes for the information. Song estimated that the total number of Easter baptisms on the mainland exceeded 10,000 and said 80 percent of the newly baptized in major Chinese cities have at least some

college education. "It's hard to account" for all the baptisms, "as parishes are numerous, and some dioceses baptize at Pentecost, the feast of the Assumption of the Blessed Virgin Mary, or at Christmas," he said. Bishop Johan Fang Xingyao of Linyi told UCA News April 11 that he credited laypeople for actively evangelizing their relatives and friends and priests and nuns for spreading the Gospel.

Vatican's U.N. nuncio: For Africa's future, educate women,

UNITED NATIONS (CNS) — The best and cheapest way to prepare Africa for a better future is to educate all its youths, especially girls and young women, Archbishop Celestino Migliore, Vatican nuncio to the United Nations, said April 10. Addressing the 40th session of the U.N. Commission on Population and Development, the archbishop said that according to projections, by 2050 a large portion of Europe's population will be dependent elderly but "Africa is set to have the lowest dependency ratio in the world." "This projection should hand that continent an unprecedented advantage in economic terms, as a young and numerous workforce should be available to it until at least 2050, while the demographic dividend in most other regions will have run out," he said. He said it is important

"to assure that Africa will not miss this window of opportunity for economic development," and in the view of the Vatican's U.N. delegation, "the most decisive investment to be made here is in education." Since many of the people who will make up Africa's workforce in the coming decades "are already born and are already of school age," Archbishop Migliore urged immediate efforts to achieve primary education for all African children by the year 2015.

Catholic press board urges new stress on diocesan newspapers

WASHINGTON (CNS) — Diocesan newspapers deserve new emphasis as a means of spreading the Gospel and connecting Catholics to one another and their church, said the board of directors of the Catholic Press Association of the United States and Canada. "Diocesan publications can light the fire of faith that warms hearts to action for the good of all," the CPA board said in a statement released April 10. "Recently the Italian Federation of Catholic Weeklies announced a bold initiative, the opening of 76 new diocesan newspapers. The goal ... was that each of Italy's 226 dioceses would have at least one publication to serve its members," the board said. "That same type of emphasis is needed in the United States and Canada," it said. CPA members include a wide

range of national and international Catholic newspapers, magazines and newsletters, but the 173 diocesan newspapers of the United States and Canada that belong to the association form nearly half of its member publications. Helen Osman, CPA president, told Catholic News Service April 10 that the board statement was sparked by the strong support Pope Benedict XVI expressed for the diocesan press at a meeting with the Italian federation last November.

More than 2,000 in St. Peter's Square protest capital punishment

ROME (CNS) — More than 2,000 people protesting capital punishment marched through Rome to St. Peter's Square on Easter morning. The Easter March, as it was called, was designed to put pressure on the Italian government to propose a moratorium on capital punishment at the U.N. General Assembly April 23. The April 8 march was organized by the Sant'Egidio Community, a Catholic lay community, and Hands Off Cain, an international nonprofit organization that works to end capital punishment. Various Italian political figures — including Rome Mayor Walter Veltroni and Marco Pannella, a member of the European Parliament — participated in the march. Pannella, founder of Italy's Radical Party, had been on a hunger strike since March 21 to push the Italian government to take action against capital punishment. The marchers arrived in St. Peter's Square just moments before Pope Benedict XVI delivered his blessing "urbi et orbi" (to the city of Rome and to the world) in which he lamented the wars, disasters and horrors that plague the world today. Some march participants, who held banners in the square, were disappointed that the pope did not recognize them in his greeting and did not speak about capital punishment.

Pope accepts Iowa bishop's resignation for health reasons

WASHINGTON (CNS) — Pope Benedict XVI has accepted the resignation of Bishop Joseph L. Charron of Des Moines, Iowa, for reasons of health. A successor was not immediately named. Archbishop Pietro Sambi, apostolic nuncio to the United States, announced the resignation in Washington April 10. Bishop Charron, 67, has headed the Des Moines Diocese for 13 years. He was diagnosed last year with polymyalgia rheumatica, a chronic inflammatory disorder that causes muscle aching and stiffness, especially in the neck, shoulders, upper arms, hips and thighs. Through *The Catholic Mirror*, Des Moines diocesan newspaper, he informed Catholics of the diagnosis last May. In July he wrote that he was learning he needed to reduce his activities. "When I control my schedule, the medication controls my disease, but when I don't, I pay the price physically," he said. In August he told Pope Benedict about his illness and requested permission to retire early. Canon law requires all bishops to submit their resignation to the pope when they turn 75.

Public school drive to benefit St. Vincent de Paul and Christ Child Society

SOUTH BEND — Two Catholic nonprofit organizations will be the recipients of a large donation drive currently going on at all four public high schools.

Students from Riley, Washington, Clay and Adams high schools are currently collecting clothing and household items for the St. Vincent de Paul Society of St. Joseph County, and for the Christ Child Society.

The donation drive will end on Sunday, April 22, with a final push and celebration at the College Football Hall of Fame on April 22. The general public is invited to donate clothing and household items from 9 a.m. to 4 p.m., and name the school of choice to receive the credit.

A trophy will be presented by a representative of the Indianapolis Colts to the school that collects the most donations.

The event is part of the "Play It Smart" program of the National Football Foundation & College Hall of Fame. Play It Smart provides community involvement and leadership opportunities for student athletes outside of sports.

Their goal is to collect a total of 10,000 items.

The Play It Smart donation project got started two years ago at Clay High School and has had "an enormous impact" on the school, according to Nan Tulchinsky, director of athletics for the South Bend Community School Corporation.

"Engaging our student athletes in community service pays dividends on many levels, and we look forward to continuing this tradition for many years to come," she said. Clay High School started its donation drive by connecting with Eric's Promise, a St. Vincent de Paul program named after Eric Henry, a Catholic student who died in 2002.

Run for the Rams helps Huntington Catholic

HUNTINGTON — In years past, the Run for the Rams has featured a gala dinner and auctions, benefiting Huntington Catholic School.

This year, the annual fund-raiser will feature something new — an actual run.

Runners will compete the morning of May 12 and be finished in time to clean up, rest up and dress up for the dinner and auction that evening.

The Run for the Rams will include a 5K run and a one-mile fun run, both beginning and ending in the Huntington Catholic School parking lot at 820 Cherry St. Registration will take place at 8 a.m. in the school gymnasium, where water and restrooms will be available. Runners will be divided by age.

Trophies will be awarded in both events after the race, and participants will be treated to ice water, bananas and cookies.

Registration for the Run for the Rams race is \$15. To register or for

AROUND THE DIOCESE

BISHOP LUERS STUDENTS LEARN SAFE DRIVING TIPS



PROVIDED BY BISHOP LUERS HIGH SCHOOL

The Allen County Sheriff Department, along with other areas of law enforcement, talked to Bishop Luers High School's junior class about the importance of safe driving, and how driving ability can be affected by snow, fog, heavy traffic and alcohol. Bishop Luers' students Austin Miller and Brent Nichter are shown wearing glasses that simulate impaired vision caused by excess drinking.

more information, call (260) 358-1570.

The Run for the Rams dinner and auctions will be held the evening of May 12 at North Star Civic Center. Tickets are \$60 per person and can be purchased by calling Huntington Catholic School at (260) 356-1926.

For information about donating auction items, contact Tim Ness at (260) 224-1353. Items may also be dropped off at the school's Primary Building, 820 Cherry St.

The corporate sponsor for Run for the Rams is First Federal Savings Bank. Additional corporate sponsorship opportunities are available. For information, call Kathy Elmore at (260) 359-9333.

Regional conference teaches the essentials of stewardship

HUNTINGTON — Our Sunday Visitor, Inc., a leader in Catholic stewardship initiatives, is hosting their second annual Living Catholic Stewardship Conference. The three-day event is set for June 27-29 in Louisville, Ky., at the Marriott Downtown. The conference serves as a resource for parishes and dioceses seeking to adopt or strengthen a culture of stewardship.

During the 2007 Living Catholic Stewardship Conference, attendees will have the chance to meet experts, attend dynamic workshops and obtain valuable information to implement strong stewardship values in their own parishes.

"The worth of stewardship as a tool for strengthening individual service and Catholic culture is indisputable," said Julie Kenny, stewardship services manager in the Offering Envelope Division of

Our Sunday Visitor, Inc., "our speakers offer attendees exactly what they need to know about stewardship and how to integrate stewardship in their parishes."

The 2007 Living Catholic Stewardship Conference boasts a lineup of top-tier speakers including keynotes Matthew Kelly, of the Matthew Kelly Foundation, and Bishop Robert Morneau, auxiliary bishop of Green Bay, Wis. Breakout sessions are set to cover a wide range of stewardship initiatives through classes such as "Parish Leadership Development," "Step-By-Step Student Stewardship" and "Stewardship in a Multicultural Parish."

For registration information on the 2007 Living Catholic Stewardship conference in Louisville, Ky., please visit www.osvenvelopes.com, or call (800) 348-2886 ext. 2590.

March for justice scheduled May 1 in Indianapolis

INDIANAPOLIS — Justice for Immigrants Coalition of Indiana will host a march May 1 in Indianapolis. The March for Justice for Immigrants will begin at St. Mary Church, 317 N. New Jersey, in Indianapolis. Participants are asked to arrive early at 5 p.m. The march will begin at exactly 6 p.m.

According to Father Tom Fox, OFM, coordinator of Justice for Immigrants Coalition of Indiana, the march has several pieces to its message.

"We urge the U.S. House of Representatives to pass Comprehensive Immigration Reform along the lines of the Gutierrez-Flake bill, The Strive Act

of 2007 (Security Through Regularized Immigration and a Vibrant Economy Act of 2007)," Father Fox wrote in a press release.

"We urge that ICE, the immigration enforcement arm of the Homeland Security Agency, be ordered to suspend raids, at least until the House of Representatives, the Senate and the president have a chance to debate and pass comprehensive immigration reform."

The march will be peaceful with police protection. March participants are asked to wear white and bring the American flag.

Additional information is available by contacting the following: For English, contact Lisa Kelly at (317) 440-3769; for Spanish, contact P. Thomas at (317) 430-6568 or Raymundo Reyes at (317) 679-0043.

Tickets available for Pure Fashion show

SOUTH BEND — The Feast Banquet Hall will host an exciting event that promises to cause a stir in the fashion industry on Sunday, May 20. The Pure Fashion show will hit the runways for the first time in Michiana, featuring local students modeling styles that meet high standards for both attractiveness and modesty.

"Modesty is more than the way we dress; it is an outward reflection of an interior attitude," says Brenda Sharman, former Miss Georgia USA and national director of Pure Fashion.

Pure Fashion has been featured on NBC's Today Show, CNN and a wide variety of national media. Fashions for the local show are provided by such stores as Talbot's, Buckle and Dress Barn in South Bend as well as Fashion Bug,

CATO and Maurice's in Plymouth.

The May 20 event begins at 3 p.m. with a silent auction. Dinner, the fashion show and entertainment are from 4-7 p.m. For more information or to purchase tickets, contact Cindy Casper at (574) 892-5074 or online at www.purefashion.com.

Bishop John M. D'Arcy to speak at the USF commencement

FORT WAYNE — The University of Saint Francis has announced that the university's commencement ceremonies will be held on Saturday, May 5, at 2:30 p.m. at the Allen County War Memorial Coliseum.

Bishop John M. D'Arcy of the Diocese of Fort Wayne-South Bend will be the commencement speaker. Bishop D'Arcy will also receive the honorary degree, doctor of divinity.

Graduating senior Brittani Lusch will deliver the invocation. Hannah Eisenhower is the valedictorian of the class of 2007.

The University of Saint Francis in Fort Wayne founded in 1890, is a comprehensive university in the Catholic Franciscan tradition, offering undergraduate and graduate programs to more than 2,000 students from a broad geographic region.

St. Vincent de Paul sixth grader takes top Jif prize

FORT WAYNE — Alexandra Yoder, sixth grader at St. Vincent de Paul School, Fort Wayne, who enjoys cooking with her mom, has created quite a future for herself. She was named the grand prize winner at the "Jif Most Creative Peanut Butter Sandwich Contest" judging on March 22 and took home a \$25,000 college scholarship fund for her efforts.

More than 1,000 entries were received from across the U.S. for the sandwich contest from which Yoder's Peanut Butter Rolls "Sushi-Style" was named in the top 10. The clever crepe wrapped peanut butter, strawberry cream cheese, granola and fruit slices, with pretzel stick chopsticks and chocolate dipping sauce then made an appearance on the official Jif Web site for popular voting.

Yoder was thrilled to learn in February that her concoction was chosen as one of the top five finalists who would travel to New York City in March to compete for the grand prize. She and her family enjoyed special events offered by Jif as well as visiting several New York City attractions via limousine during their four-day stay.

Vickie Yoder, Alexandra's mom, said during the competition, each of the five finalists made an 18-minute presentation in which they prepared their own recipe while answering interview questions presented by the five-judge panel.

"When they called her name (as winner) my jaw just dropped," said Vickie. Alexandra agreed saying, "It was a shock! I was fourth in the competition and kind of nervous... All the girls were nice. It was exciting!" The competition was held at the Culinary Loft in New York City's SoHo area.

Pioneer of Catholic-Jewish relations, Dr. Eugene Fisher, to speak May 9

FORT WAYNE — Addressing the upcoming July retirement of Dr. Eugene Fisher from the U.S. Conference of Bishops, the *National Catholic Reporter* (NCR) recently wrote that he “has both symbolized and, in significant measure, engineered the revolution in Catholic-Jewish relations that followed the Second Vatican Council (1962-65), and came to a crescendo under Pope John Paul II.”

Dr. Fisher, executive director of the secretariat for Catholic-Jewish relations at the National Conference of Catholics since 1977, is not only unusual for being the first layperson to hold this post, he also has a doctorate in Hebrew culture and education from New York University and is a member of the National Association of Professors of Hebrew.

The Catholic-Jewish Dialogue program sponsored by St. Mary's Catholic Church and Congregation Achduth Vesholom is honored that Dr. Fisher has accepted an invitation to come to Fort Wayne to speak on Wednesday, May 9, at 7:30 p.m. at Achduth Vesholom, 5200 Old Mill Rd. He will reflect on his career working on behalf of improving relations between the two faith communities, recent trends in the dialogue and the outlook for the future. Dr. Fisher

brings a remarkable background and record of experience to his presentation, which will be followed by a question-and-answer session.

It would be difficult to find anyone has been more at the forefront of Catholic-Jewish relations than Fisher during the last thirty years. In 1985, when the Vatican announced there were “no theological barriers” to recognizing the state of Israel after a prejudice originating in ancient times that identified Jewish homelessness as divine punishment for Jesus' death, it was Dr. Fisher who penned those words.

In recognizing his achievements St. Mary's Seminary and University in Baltimore declared in 1999 that “no single American Catholic has done more to foster these teachings (the Second Vatican Council's declaration “Nostra Aetate,” on the relationship of the church to non-Christian religions) and to promote the ‘good fellowship’ between Catholics and Jews called for by the council than Dr. Eugene J. Fisher.”

Dr. Fisher's visit is made possible by the Catholic Diocese of Fort Wayne-South Bend and the Dr. Harry W. Salon Foundation. For more information about this program please call (260) 744-4245.

Parental choice provision added to budget bill, passes Indiana Senate

BY BRIGID CURTIS AYER

INDIANAPOLIS — Parental choice in education for low income families is expected to expand statewide under an income tax credit provision, which was amended into the budget bill and passed the Indiana Senate.

The purpose of the measure is to encourage charitable giving to expand funding for scholarship organizations across the state especially in communities where educational choice opportunities are most needed.

Sen. Brent Steele (R-Bedford), who offered the tax credit provision, said the provision provides up to a 35 percent tax credit against state tax liabilities for contributions made to a nonprofit Scholarship Granting Organization (SGO). The SGO may use the funds raised under this program to pay tuition and other expenses for low-income students to attend an Indiana school of their parents' choice. Students must qualify for free or reduced lunch in order to qualify for the scholarships. Once a student qualifies, he may continue to participate in future years, regardless of changes in the family income.

“For example, if an individual or company wanted to make a charitable contribution of \$100 to one of the qualifying SGOs, the donor would get a \$35 tax credit,” said Sen. Steele.

“It will encourage companies and individuals to give to a Scholarship Granting Organization. It will provide

opportunities (of parental choice) for people who are trapped (in a school system),” said Sen. Steele.

“Some of these families who qualify are very hardworking. Sometimes the parents are working two or three jobs to gather enough money to send their children to another school,” said the Bedford lawmaker. “These families are highly motivated and highly involved in the lives of their children.” Sen. Steele said that even though parents have always had an opportunity to remove their children from a particular school system, with a partial scholarship, as a practical matter they would have to come up with roughly 50 percent of the tuition and also have to pay for books and transportation.

However, under Sen. Steele's amendment, the SGOs scholarships can be used not only to cover tuition, but be used to pay for books, transportation and even school uniforms. Costs that will make school choice possible for families that aren't able to cover costs beyond tuition.

Bob Hoy, executive director for the Educational CHOICE Charitable Trust in Indianapolis, an SGO, said that since 1991 the CHOICE Charitable Trust has given almost \$15 million to economically-challenged families in Indianapolis. Over 60 percent of the grants awarded to children in archdiocesan schools have been awarded to children in schools, which now make up the Catholic Urban School Consortium. In the past two years, since the official opening of the Catholic Urban

School Consortium (2005-06), CHOICE has funded over \$560,000 in grants to children enrolled in the six schools.

The Indiana Catholic Conference (ICC) has worked for decades to provide more parental choice options for all families in Indiana. Glenn Tebbe, ICC executive director said, “This measure has great potential to not only provide and expand real school choice option for lower income families, but could greatly benefit middle income Catholic school families as well.” He explains, “Tuition is tied to enrollment. When enrollment increases in a Catholic school, tuition goes down. When tuition goes down, all Catholic school families benefit,” said Tebbe.

Since the budget bill, House Bill 1001, was amended in the Senate, it will go back to the House for approval. “Due to the large number of amendments to the budget bill while in the Senate, the bill will likely go to conference committee for differences to be worked out,” said Tebbe. “Our faith community can really have an impact on having this scholarship tax credit become law by contacting their state representative and state senator now and asking them to support the Scholarship Tax Credit provision in HB 1001,” said Tebbe.

In October 2006, the Indiana Catholic Conference issued a new statement on Parental Choice in Education. To view the statement go to the ICC web page at www.indiana.nasccd.org. Click the “resources button” on the left to view the statement.

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Catholics found a spiritual solace and social haven in 19th century

BY ANN CAREY

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

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

"Through the late 19th century — during the years of Bishops Joseph Dwenger and Joseph Rademacher — all aspects of Catholic life advanced markedly in the Diocese of Fort Wayne. The obvious measure of growth was the expanding network of churches and missions to serve an estimated Catholic population growing from 50,000 in 1872 to 72,000 in 1900. In addition to the larger body of clergy to minister to Catholics, communities of men and women religious grew and expanded their work — especially in education. The range of church-related activities available to the laity expanded and in turn reinforced Catholic identity. The population growth, institution founding and social organization resulted in a more complete Catholic culture based on religious faith and practice and a greater Catholic visibility in Hoosier life.

"As Catholics arrived in northern Indiana to make their homes and livelihood in agriculture and new industries, they shared with other Americans the growing pains of a rapidly developing nation: Reconstruction in the Civil War's aftermath, the severe economic depression of 1873-1877, industrialization with accompanying labor unrest, the Populist movement among farmers challenging moneyed interests, the expansion of urban life, the continuation of substantial immigration from Europe, advancement of learning through scientific and historical discoveries, and organized religion's responses in varied ways to the foregoing range of societal changes. ...

Through the years, the major pastoral challenge for the diocese and Dwenger was to extend Catholic ministry in local settings across the diocese's 17,431 square miles. The rapid pace of parish foundings of the Luers

years continued unabated in response to settlement patterns in rural areas and population growth in larger communities. ...

"As the century ended, the pattern of parish foundings reveals three dimensions of diocesan life. First, a growing urban presence as principal cities — Fort Wayne, South Bend, those in northern Lake County, LaPorte County, and the cities of Lafayette and Logansport — expanded their parishes. Second,

close ally with the above is the arrival of "new" ethnic groups and the formation of their national parishes. The diocese's German-Irish dichotomy gave way to Catholics from eastern Europe arriving and settling in the area, which brought about ethnic diversity. Most "new" immigrants settled in cities, excepting those Poles and Czechs settling in several rural communities. Third, either in small farming communities or in more sub-

stantial county seats, the Catholic presence was firmly established with the formation of numerous parishes. ...

"In the harshness of 19th-century American life, Catholics found in their parishes a spiritual solace and social haven. The parish — 'where the local Catholic community manifests its beliefs' and the 'vital center of Catholic life' — was the key institution whose numbers had spread rapidly in the diocese. The

quality of parish life differed widely in a diocese with rural, small town and urban churches. For instance, the cathedral in Fort Wayne offered varied opportunities for worship, education, social interaction, cultural events and entertainments that were unimaginable at many a rural church, which lacked a resident priest and a school with the influence of sisters."

World and diocesan timeline 1872-1900

1874	Church of the Immaculate Conception, Auburn	
1875	Sacred Heart/Blessed Sacrament Albion	
	St. Joseph, Bluffton	
1876	Ss. Peter and Paul, later St. Joseph Garrett	
	St. Hedwig, South Bend	
	Sacred Heart, Warsaw	
1879	St. Henry, Millersburg, mission parish closed 1917	
1880	St. Michael, Waterloo; St. Mary of the Lake Long Lake sacramental records	
1883	St. Mary of the Assumption, South Bend (relocated in 1959), closed January 2007	
	St. Mary/Presentation, Geneva	
1884	St. Stanislaus, Terre Coupee/New Carlisle	
1890	St. Patrick, Fort Wayne	
1891	St. Peter, Rome City, closed 1908	
1895	St. Joseph, Geneva, closed 1907	
1896	Church of the Sacred Heart, South Bend, closed 1961	
1897	St. Mary, Huntington	
	Most Precious Blood, Fort Wayne	
1898	St. Stanislaus, South Bend	
1899	St. Casimir, South Bend	
1900	St. Stephen, South Bend, closed June 2003	

World events

- Feb. 20: Pope Leo XIII succeeds Pope Pius IX as 256th pope.
- Aug. 21: BVM, St. Joseph and St. John the Evangelist appear in Knock to local people.
- Feb. 2: First electric street light is installed in Wabash
- June 27: (born) Helen Keller (American spokeswoman for deaf and blind).
- May 21: American Red Cross founded by Clara Barton.
- Sept. 19: President James A. Garfield dies
- Nov. 21: (born) Pope John XXIII
- Feb. 2: The Knights of Columbus are formed in New Haven, Conn.
- Oct. 11 (born) Eleanor Roosevelt, first lady of U.S.
- March 4: Grover Cleveland replaces Chester Arthur as U.S. President.
- April 25: Easter occurs latest possible date (occurs again in 1943)
- Oct. 28: In New York Harbor, President Grover Cleveland dedicates the Statue of Liberty
- Nov. 6: Benjamin Harrison defeats incumbent Grover Cleveland in U.S. presidential election
- March 4: (born) Knute Rockne, American football coach
- April 20: (born) Adolph Hitler, Austrian dictator of Nazi Germany
- Nov. 2: North and South Dakota are admitted as the 39th and 40th U.S. states
- Nov. 8: Montana becomes 41st U.S. state
- Nov. 11: Washington is admitted as 42nd U.S. state
- Aug. 3: (born) in Dana, Ind., Ernie Pyle, American journalist
- Nov. 8: (born) Margaret Mitchell, author of "Gone With The Wind"

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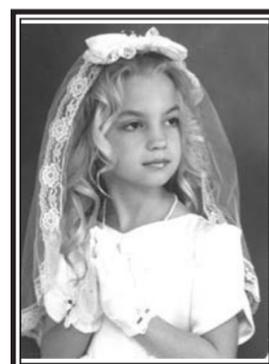
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THE BODY IS A TEMPLE

Exercise for the soul

BY KAY COZAD

NEW HAVEN — Most who know Fort Wayne area native Kerri Zurbuch would say that she has a natural instinct for health and fitness; a fair assessment as she is in the business of personal fitness instruction and wellness consultation at the corporate level.

Fitness has always been a way of life for Zurbuch who says even at a young age she loved being outdoors, and she says her active parents were her guides. "They rode bicycles, walked, swam and played softball. My parents were good role models," Zurbuch says.

An outdoor enthusiast, this longtime athlete was a cheerleader from the fifth grade to her senior year when she was captain of the squad and her passion, fast-pitch softball, kept her busy on the playing field. She has enjoyed casual tennis as well and says, "I like to push myself to my personal best," she says.

Her athletic prowess led her to become a certified aerobics instructor shortly after she graduated from high school. Though she says she never thought of herself as "college material," Zurbuch's passion for teaching set her on a reluctant journey first to Indiana-Purdue Universities at Fort Wayne (IPFW), then to Ball State University to study exercise science.

Her reluctance dissipated as she soon realized she was in the right field of study and earned a bachelor's degree in exercise science/wellness with a minor in physical education for older adults in 1995. She immediately became involved in her community in New

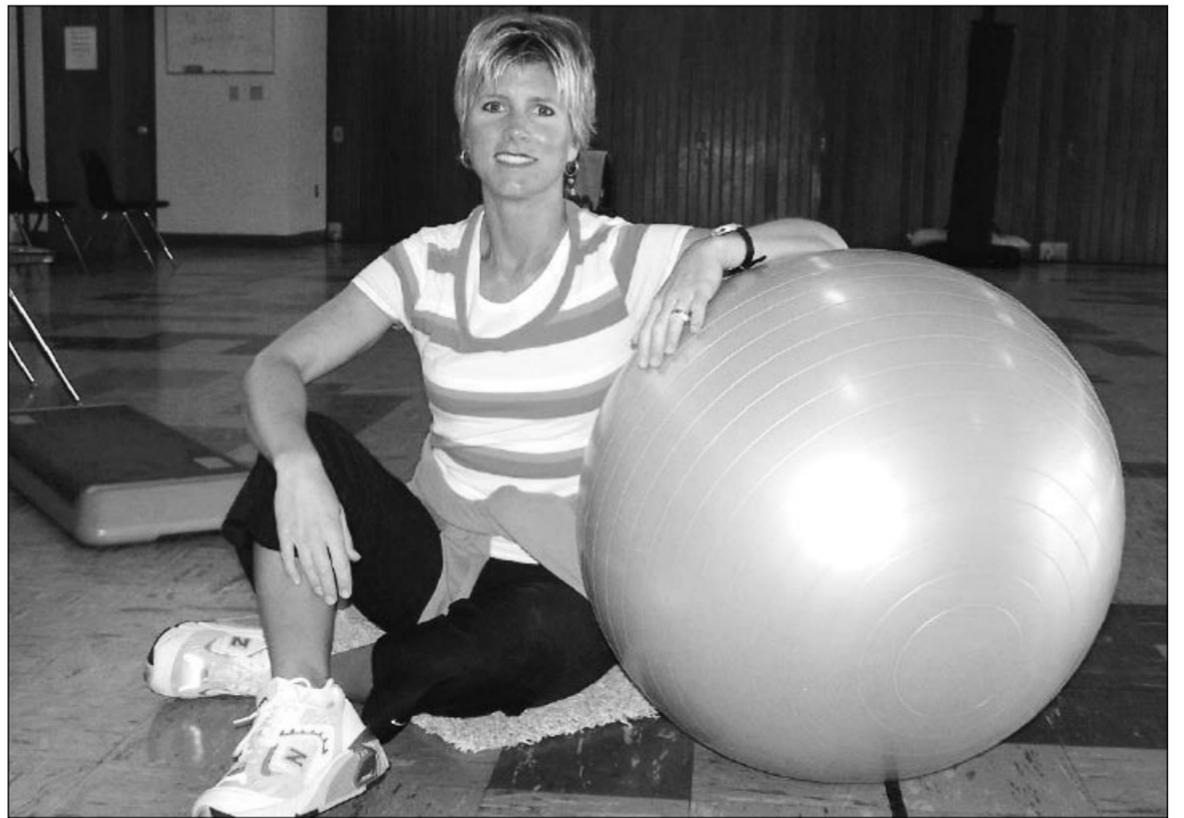
Haven with personal training and corporate wellness consultation.

Her work with Lincoln Financial Group in Fort Wayne lent itself to the development of three fitness facilities and a comprehensive wellness incentive program as well. She was instrumental in coordinating several programs there including one for smoking cessation and many others involving food services and other vendors, which focused on health and wellness on a holistic level.

Currently her consulting work with area companies addresses assessment of health care costs, budget and design and evaluation of programs in comparison to health claims. Some of the companies, she says, have part- or full-time wellness consultants on staff, whom she is asked to assist with overall company wellness needs assessment.

Personal fitness instruction takes the form of individualized programs beginning with two consultations held in her home in New Haven where a baseline assessment is done regarding height, weight, body fat ratio and the like and the establishment of goals. Each program is based on individual need and may include home visits up to two times each week where her instruction involves cooking healthy meals, exercising, yoga and more.

"I take the data and design a program that is results oriented," says Zurbuch. As the client progresses with the plan, meeting times will decrease and vary according to the increased fitness level. "I try to be as flexible as possible. The training is very personalized," she adds. Currently



KAY COZAD

Kerri Zurbuch takes a break by an exercise ball she uses in an aerobics class she offers to the New Haven community. Zurbuch is a certified personal fitness instructor as well as consultant for corporate wellness needs.

Zurbuch works with two full-time clients and four to five part-time clients.

Between individual and corporate fitness training Zurbuch found the time to return to Ball State University to complete her master's degree in wellness management with a minor in business in 2001. And if that isn't enough to keep this young athlete busy, she and husband of 11 years, Paul, are raising their two young sons, Sam and Charlie. Now add to the mix, among other programs, her interest

and certification in prenatal and postpartum fitness training as well as being the founder and director of City Walk, Inc., a nonprofit program designed to bring wellness programs and prevention at low or no cost to the community that fights the obesity epidemic this country faces.

In the community spirit, Zurbuch also hosts a monthly radio program that can be heard on WBCL, radio 90.3 FM, "Midmorning" called "Get Healthy, Get Fit."

"The first 20 minutes is education and the second half of the show is for call-ins," reports Zurbuch, who is pleased that the program reaches over 100,000 listeners each month.

After all the credentials are listed and all the programs defined, Zurbuch "gets real" and says, "But it's not just about fitness. It's about balance and moderation."

The key she says is "not what you do 10 percent of the time but 90 percent." That, she adds, includes not only nutrition, adequate sleep and appropriate exercise but also spiritual and intellectual care. "How are these (aspects) going to effect how you serve your family, parent or be the best you?" she asks.

Zurbuch believes that the body is the temple of the Holy Spirit and must be cared for accordingly.

That begs the question, she says, "Is what we're doing compromising our core values? God gives us all we need, but we have a tendency to put more on our plate. There is a delicate balance ... do you have moments to pause, meditate, pray?"

Being still with yourself and God can bring assist in discovering the answer to these questions. "The parts impact the whole," says Zurbuch, enthusiastically adding, "My intent is to help others make their own good news."

For more information on personal fitness instruction or corporate wellness consultation call (260) 749-5646 or e-mail kerri.zurbuch@verizon.net.

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One of our Hospice families

Faith helps California Catholic rebuild life after disfiguring cancer

BY CARRIE McCLISH

DANVILLE, Calif. (CNS) — Ask Terry Healey what his life was like before cancer and he will sum it up with three words: “pretty easy going.”

He was an athlete, a homecoming prince and a good student. Then during his junior year at the University of California Berkeley, doctors discovered that he had a rare form of skin cancer that was attacking his face. Suddenly he was confronting his mortality and facial disfigurement that called his very identity into question.

“It was difficult given that appearance matters so much at that age,” he said.

Now 42, Healey, a member at St. Isidore Parish in Danville, uses his experiences with cancer to help others meet the challenges they encounter in life and explains that his Catholic faith helped him rediscover his identity from “the inside out.”

He wrote a memoir, “At Face Value: My Triumph Over a Disfiguring Cancer,” which was released by Caveat Press/White Cloud Books last year, and he travels the country as a motivational speaker.

The cancer was successfully removed in his initial surgery in 1984, but tests the following year revealed that it had recurred, was growing incredibly fast and threatened his life. Healey underwent more extensive surgery to stop the

cancer and emerged from the procedure with a disfigured face.

Surgeons removed half of his nose, the shelf (bones and tissues) of his right eye, part of his upper lip, part of his hard palate and six teeth. When he woke up after the operation, Healey discovered that his face was attached to his chest because the doctors needed that tissue to temporarily fill in the gap in his face.

Over the next half dozen years, Healey underwent about 30 additional surgical procedures, some minor and some major. While the cancer treatment itself was contained to about two years, he continued his quest to “rebuild” his face.

“I could have kept going — there was no end in sight,” Healey said of the various surgeries. “I had to decide who I was.”

But the path he was taking — from one surgeon to another to “fix” his face — became counterproductive.

“Some of the procedures didn’t improve things and they actually made things worse. There was a lot of risk in what I was doing,” he said in an interview with *The Catholic Voice*, newspaper of the Oakland Diocese.

So Healey began to consider a different kind of makeover. “My problems were really more about the insecurity that had developed inside as a result of the surgery,” he said. “So I needed to rebuild from the inside out instead of the outside in.”



CNS PHOTO

Terry Healey overcame a disfiguring cancer that attacked his face and called his identity into question. He underwent extensive surgery to have the cancer removed and 30 additional operations. Healey is seen in this undated photo after his recovery.

Healey found much of the foundation for his personal “rebuilding” in his Catholic faith. Born in Seattle, he spent part of his youth at St. Anne Parish in Walnut Creek in the Oakland Diocese. While in college, he attended Holy Spirit Parish/Newman Hall and found a lot of support from the parish after his cancer diagnosis.

Healey remembers the night

before his surgery for the cancer that had come back. Paulist Father George Fitzgerald, Holy Spirit’s pastor, came to his family home and “did a blessing for me. That was kind of an intense thing. It really felt like I was being blessed from above ... it was something I will never forget.”

Healey also had the support and love of his family and friends,

whom he called “very positive-minded” people. Over time he came to realize that real beauty originates from within and that “it’s also how we perceive ourselves that really speaks to who we are.”

In 1991, although still insecure about the way he looked, Healey stopped having surgery. By leaning on his faith he slowly realized his own transformation and he learned to see himself and life in a new way. He learned to be more forgiving, more tolerant and more appreciative of his life. “To me, those are great gifts that I got.”

Eventually after much reflection he felt called to share his story as an author.

The book then led to an unanticipated role for Healey: motivational speaker. As a result of the disfiguring surgeries he could not see himself getting up in front of a crowd and speaking in public.

“That is the last thing I wanted to do,” he said. But as he became more content with himself Healey saw it as a new challenge, one that he did not want to initially deal with but had to.

Today Healey has found peace and satisfaction talking to health care organizations, medical associations, corporations and schools about his physical and spiritual journey.

“As I said before, my life was on easy street. I was just kind of cruising through life. But now I feel like it has a lot more meaning and purpose,” he said.

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Senior Spirit

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Savings bonds: charitable gift

Question: I own some U.S. savings bonds that I purchased many years ago and that have now matured. Should I give them to my church? Would there be any tax consequences?

Answer: U.S. savings bonds are issued by the Department of Treasury and backed by the government. The most common type is Series EE bonds. Series EE bonds are purchased at a discount (a \$100 bond initially costs \$50) with periodic interest payments increasing the value of the bonds until original maturity, which is 20 years after the issue date. Interest income is accumulated. Generally federal income tax on such interest is deferred until the bonds are cashed in, reissued to another person, or reach final maturity, which is 30 years from the issue date. Savings bonds are not subject to state and local income taxes.

The newest type of savings bonds is Series I bonds. These bonds are purchased at face value (a \$100 bond costs \$100) and earn interest for 30 years at a rate indexed for inflation. Interest is compounded semiannually, but income tax is typically deferred until redemption.

A donor may gift savings bonds to charity during the donor's life or at death. However, the tax ramifications must be considered when transferring savings bonds to a charity. This is primarily because savings bonds are usually held for many years and can have substantial accumulated taxable interest income.

When transferring savings bonds to a charity during the donor's life, instant income tax realization to the donor will result because of such accumulated interest income. This will apply whether the transfer of the savings bonds is an outright gift to the charity or is being used to fund a charitable remainder trust or chari-

table gift annuity.

Even though the donor must report the accumulated interest income from the bonds in the year the gift was made, the donor still receives a charitable income tax deduction for the value of the savings bonds contributed. In many cases, if the donor itemizes, the donor's charitable income tax deduction may offset some or all of the taxable interest income realized.

The income tax bracket of the donor should also be considered when transferring or redeeming savings bonds because this results in realization of income that may push the donor into a higher bracket. Similarly, it is important to remember the impact on the taxation of the donor's social security benefits. If the donor is receiving social security benefits, a threshold exists for when a portion of those benefits could become subject to income tax. It is possible that if the donor transfers savings bonds to a charity and realizes the accumulated interest income, his or her total income could exceed the threshold, and thus a portion of social security benefits would be taxable.

In deciding whether to transfer savings bonds during life, the donor may want to consider planning those redemptions over multiple years or in a year when income will be lower.

In some situations, it may be more advantageous for the charitable gift of savings bonds to be accomplished after death. At an individual's death, savings bonds can be subject to federal estate tax and/or state inheritance tax. Also, the decedent, the estate, or the beneficiaries would be required to pay income tax on the accumulated interest income.

However, if a charity receives a bequest of savings bonds from a decedent's estate, the tax results



ELISA SMITH

PLANNED GIVING

are quite different. Why? Because a charity is exempt from income taxes, it does not have to pay income tax on the accumulated interest income from the bonds. In addition, a bequest of the savings bonds to the charity produces a charitable estate tax deduction to the decedent's estate for the total value of the bonds. This eliminates any federal or state inheritance tax on the savings bonds.

The best way to make a charitable bequest of savings bonds is for the donor to instruct in a will or a revocable trust that the bonds be physically distributed to a charity by the estate or trust. It is important for tax purposes that the will or trust specifically identify the asset — the savings bonds — as the bequest to the charity, rather than bequeathing a dollar amount or percentage and assuming the executor will distribute the bonds to the charity. A charitable bequest of savings bonds cannot be accomplished without a document drafted by an attorney. Also, under treasury regulations, a charitable organization cannot be named as co-owner or beneficiary on the face of the bonds, so these methods of giving should never be considered.

For more information on charitable bequests, please contact Elisa Smith, director of Planned Giving, at (260) 422-4611, ext. 312, or e-mail her at esmith@fw.diocesefwsb.org.

Cardinals, archbishop pay tribute to Baltimore Catechism

BY GEORGE P. MATYSEK JR.

BALTIMORE (CNS) — Like thousands of other American Catholics of his generation, Cardinal William H. Keeler of Baltimore knows why God made him.

"To know, love and serve him," Cardinal Keeler said, paraphrasing the often-repeated answer he memorized as a child from the famous Baltimore Catechism.

The familiar passage from the catechism is just one of many standardized responses the thick primer offered on questions related to doctrine, morality and all things Catholic.

The Baltimore Catechism was mandated by the American bishops who met at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore during the Third Plenary Council of Baltimore in 1884. It was used by schools and parishes to help Catholics of all ages learn their faith until the book's strict question-and-answer format fell out of favor in the mid-1960s.

In a nod to the historic significance of the text, Cardinal Keeler joined Cardinal Theodore E. McCarrick, retired archbishop of Washington, and Archbishop Donald W. Wuerl of Washington in signing two large reproductions of the covers of early editions of the catechism April 11.

The event was held at a Baltimore hotel during a breakfast marking the 175th anniversary of William H. Sadlier Inc., one of the publishers of the Baltimore Catechism. The celebration was part of the National

Catholic Educational Association convention.

The Vatican in 1994 released the Catechism of the Catholic Church, which now serves as an important source for religious education in the United States and around the world.

"We used the (Baltimore) Catechism right from the beginning all the way through high school," said Cardinal Keeler, noting that nuns exposed him to the book.

"It was also used throughout the English-speaking world — in Africa, in Asia," the 76-year-old prelate told *The Catholic Review*, Baltimore's archdiocesan newspaper. "It meant something for those people too."

Like Cardinal Keeler, Cardinal McCarrick said he studied the Baltimore Catechism. The book's users depended on rote memory to learn the answers, he said.

"The strength of it is that it stayed with you," said Cardinal McCarrick, who at 77 can still recite passages from the catechism.

"The weakness of it was that sometimes you didn't always understand what you memorized," he told the *Review*.

In a swing away from the doctrinal focus of the Baltimore Catechism, many religion textbooks of the 1970s and '80s often focused more on God's love.

"It has to come together," Cardinal McCarrick said. "You can't have one without the other; otherwise you have a skewed vision of life because life is love put into practice. Love has to spring from truth."

TRIBUTE, PAGE 13



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Caregiver support groups:

Reluctant to join or wondering what they're all about?

BY LISA PETSCHÉ

If you're a caregiver, you may have already read articles about the importance of preventing burnout. Usually they include the suggestion to join a support group. Perhaps you're reluctant, though, because you're wondering what caregiver groups are all about and whether joining one would really help you. If so, read on.

Purpose

The overall goal of caregiver support groups is to enhance participants' coping skills through mutual support and information-sharing.

Objectives may include:

- validating the important role of family caregivers;
- exploring the challenges and rewards of caregiving;
- acknowledging the emotional impact of a family member's illness and exploring various coping strategies;
- group problem-solving of practical issues;
- providing education about disease processes, behavioral issues and management strategies;
- identifying and addressing obstacles that seniors and their caregivers encounter in the community;
- promoting effective use of local resources;
- recognizing caregiver needs and helping caregivers balance those needs with those of their ailing loved one.

Benefits and limitations:

- realizing you are not alone in your situation — feeling supported and understood;
- the opportunity to express thoughts and feelings in an empathic, nonjudgmental environment;
- learning from the experiences of other caregivers;
- gaining satisfaction from helping others on the caregiving journey;
- making new friends;
- keeping current on caregiving issues and resources;
- recognizing the importance of self-care.

A group setting isn't suited to everyone, though. A caregiver support group may not be as helpful for those who are:

- very shy or private in nature;
- self-focused, either as a long-standing personality trait or due to extreme stress;
- those who have significant, often long-standing personal issues (for example, a psychiatric illness or a conflicted relationship with the care recipient).

In such cases, individual counseling may be a better approach.

Attending a group also may not be feasible due to severe hearing impairment or an inability to obtain respite care or transportation. Caregivers in such situations should explore:

- telephone support networks
- online caregiver message boards

Types of groups

Some caregiver groups are very general and open to everyone. Others are specific to certain populations, such as caregivers of older adults or caregivers for those suffering from Alzheimer's disease.

Some groups are quite structured, with set agendas and built-in time constraints (typically 4-6 weekly or biweekly sessions). Led by health care professionals, such as social workers and nurses, these groups are primarily educational in nature and often include guest speakers.

More informal groups focus primarily on emotional support. Member sharing of thoughts, feelings and experiences is key. Facilitators may be experienced caregivers or professionals who work with caregivers. Meetings are usually held monthly, with new members welcomed on an ongoing basis.

Evaluating the support group experience

How to tell if you've found the right group:

- Is the physical setting comfortable and distraction-free?
- Are group norms — such as taking turns and respecting differing viewpoints — clearly articulated and observed?
- Can you relate to other members' experiences?
- Does the facilitator appear knowledgeable about caregiving issues and resources? Is he or she articulate, sensitive and skilled in maintaining focus, generating discussion, preventing individuals from dominating and recognizing when someone needs outside help?

Highly rated groups also emphasize caregiver strengths, incorporate some humor and include time for social interaction.

Where to find information on caregiver groups

- Hospital or community social worker;
- Nonprofit organization associated with your relative's disease;
- Local area agency on aging;
- Community calendar of your local newspaper;
- Senior center bulletin board;
- Community information service;
- Local public health department or mental health association.

Lisa M. Petsche is a clinical social worker with experience in developing and facilitating caregiver support groups.

TRIBUTE

CONTINUED FROM PAGE 12

Cardinal McCarrick said the challenge of Catholic education is to help people internalize the faith, but also understand it — a point echoed by Cardinal Keeler. Recent religion books have moved in that direction, Cardinal McCarrick said.

William S. Dinger, president of Sadlier, said the question-and-answer format of the Baltimore Catechism was right for the times it was used. Modern textbooks now attempt to teach children about the faith and encourage them to apply the faith to their lives in age-appropriate ways, he said.

"I think memorization is important, but understanding is important too," he said. "If you understand the faith you will be able to defend it."



CNS PHOTO/OWEN SWEENEY III, CATHOLIC REVIEW

Cardinal William H. Keeler of Baltimore, Archbishop Donald W. Wuerl of Washington and Cardinal Theodore E. McCarrick, retired archbishop of Washington, autograph a 6-foot copy of a cover of the Baltimore Catechism at a celebration held April 11 during the National Catholic Educational Association convention in Baltimore.



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Immaculée Ilibagiza is the author of *Left to Tell*, a gripping story of survival of the 1994 genocide in Rwanda. She has appeared on Public Television and major network programs. Dr. Wayne Dyer, a renowned speaker, says "she not only talks about unconditional love and forgiveness, she radiates it wherever she goes." Her testimony will touch you deeply.



Al Barbarino is a popular, charismatic singer, speaker, and master of ceremonies at conferences and parishes throughout the U.S. and Canada. He has recorded seven inspirational Catholic music albums with proceeds going to the poor. Al's ministry was inspired by his first pilgrimage to Medjugorje in 1985. He is a lay member of Father Groeschel's Franciscan Friars.



Matthew Kelly is an internationally acclaimed Catholic lay evangelist. His talks and retreats have entertained and inspired Catholics at conferences and retreats throughout the country. Matthew is the author of ten books, some of which were New York Times best sellers. Originally from Australia, he now resides in Cincinnati, Ohio.



Father Giordano Belanich (Father Gio) is the founder of Croatian Relief Services, an outreach that feeds and clothes the poorest of the poor in many different countries of the world. He is also well known for his evangelization and healing ministry work throughout the United States and Canada. Father is a priest in the archdiocese of Newark, New Jersey.



Moira Noonan was raised as a Catholic, but for a period of time became deeply immersed in New Age practices and ideas. After a series of powerful conversion experiences, she returned to the Church and is now a popular speaker telling her story via religious cable and radio stations throughout the world. Her most recent book is titled *Ransomed from Darkness*.

Conference Schedule

<p>Friday, May 25</p> <p>5:00 pm... Doors open 7:00 pm... Conference begins Guest speaker Candlelight rosary procession to the Lourdes Grotto</p>	<p>Saturday, May 26</p> <p>7:15 am... Doors open 8:00 am... Morning session Holy Mass Guest speakers (all sessions) 1:30 pm... Afternoon session 6:30 pm... Evening session Eucharistic Adoration and Benediction</p>	<p>Sunday, May 27</p> <p>7:15 am... Doors open 8:30 am... Morning session Guest speakers 1:00 pm... Holy Mass Procession and Consecration 3:00 pm... Conference ends</p>
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Anointing of the sick: Strength and solitude

BY GERVAISE BASTIAN

Opening prayer

Praise to you, God, the almighty Father.

You sent your Son to live among us and bring us salvation.
Response: Blessed be God who heals us in Christ.

Praise to you, God, the only begotten Son.

You humbled yourself to share in our humanity and heal our infirmities.

Response: Blessed be God who heals us in Christ.

Praise to you, God, the Holy Spirit, the Consoler.

Your unfailing power gives us strength in our bodily weakness.

Response: Blessed be God who heals us in Christ.

— Liturgy of Anointing

Scripture: Mt. 11:25-30

Commentary

"When the church cares for the sick, it serves Christ himself in the suffering members of his mystical body. When it follows the example of the Lord Jesus, who "went about doing good and healing all" (Acts 10:38), the church obeys his command to care for the sick (Mk 16:18).

The church shows this solicitude not only by visiting those who are in poor health but also by raising them up through the sacrament of anointing and by nourishing them with the Eucharist during their illness and when they are in danger of death. Finally, the church offers prayers for the sick to commend them to God, especially in the last crisis of life."

— Sacred Congregation for Divine Worship Decree, Dec. 7, 1972.

Cardinal Joseph Bernardin called on the church to respect life from "the cradle to the grave — a "seamless garment" of respect and dedication to life from the moment of conception to the death of the individual. Particularly as we age and sometimes in our youth, we find that our bodies fail us. At these times we may be prone to self pity, sorrow, gloom and a whole range of human emotions. It is at these times that we need the strength, courage, healing, forgiveness, mercy and peace of our church.

Our church has taken up the call to provide Christ's forgiveness, comfort and peace to all who are sick or dying, together with comforting and strengthening the family and friends who make the journey with the one who is ill. The pastoral care of the sick, rites of anointing and viaticum, is divided into two parts: "Pastoral Care of the Sick" and "Pastoral Care of the Dying."

Since ancient times there is evi-

dence of the anointing of the sick in the traditions of both the Eastern and the Western Church. The Letter of James (5:14-15) exhorts the early believers to care for the sick and dying: "Is there anyone sick among you? Let him send for the presbyters of the church and let them pray over him, anointing him with oil in the name of the Lord. The prayer of faith will save the sick man and the Lord will raise him up. If he has committed any sins, they will be forgiven him."

Anyone who is seriously ill can be anointed. This includes:

- the elderly who become weaker, even though no illness is present;
- those waiting for surgery when a serious condition is the reason for the operation;
- sick children who have sufficient use of reason to be helped by the celebration;
- those who are unconscious or who have lost the use of reason provided that they probably would have asked for the sacrament had they the use of their faculties;
- the seriously mentally ill, provided that they will be helped and not harmed by the rite. — Liturgical Training Publications

The sacrament of anointing is most fully celebrated in a communal celebration ...a celebration in which those to be anointed are surrounded by members of the Christian community, family and friends. The community joins together in song and silence, Scripture readings and prayers, as the priest places his hands on the head of the sick person and anoints their forehead and hands with the blessed oil of the sick. In this sign of unity we strengthen the bonds of love and faith among those gathered — bonds that fill us with hope and peace. As community, we know that these sacramental bonds are more powerful than the most devastating diseases; even more powerful than death itself. We commend the sick person to the caring love and mercy of our God.

Illness can lead to recovery, chronic disease, continued suffering, or death. Sickness or the imminent presence of death often alters the sick person's orientation to life. There may be feelings of distance from loved ones, self, and God. Prayer may become more difficult or even impossible. The patient may begin to doubt the meaning of life itself. The sick person stands at an important threshold: in the stillness of the human heart he/she struggles with the meaning of life and, ultimately, the meaning of death.

The rituals and prayers of the rites of the sick offer promise and hope. As followers of Christ we believe that death is not a passage into nothingness but rather an entrance into the promise of eternal life. The sick person not only

receives the prayers of the gathered community, but he or she also becomes a living sign reminding the members of their own mortality and the promise of everlasting life that our Lord Jesus has given to all who believe in Him. We minister to others even in our moments of sickness and death.

The sacramental life of the Church is replete with rituals and symbols. The most profound symbols of the sacrament of anointing are the laying on of hands and the anointing with oil. Each of these rituals are comforting and healing to the sick person as well as to those assembled.

Laying on of hands

To touch another is to accept the presence of the other within one's own personal space — to invite the other into relationship. It identifies the other as a person and claims him/her from isolation to one of relationship with family, friends, and those gathered at prayer. Touching — whether it is holding the hand, hugging or any other mode of communication — indicates the desire to impart a feeling of inclusion, well being and concern to the sick person.

The "laying on of hands" also has deep spiritual significance. Through the hands of the priest, the Christian community acts in the power of the Lord to transmit the Spirit, declaring oneness in our relationship with the sick person. The imposition of hands in the rituals for the anointing of the sick, offers, in symbol, the hope of healing to the sick Christian. This may not be primarily physical healing, but a healing of the total person, broken and alienated in the face of the possible loss of his future. It is an act of faith that gives strength and courage at the present moment; it engenders hope in looking to the eventual passage into eternal life.

Anointing with oil

Oil has always played a significant part in the lives of individuals of all cultures and beliefs. We use oil to enhance our personal appearances; to strengthen athletes in their competition; to heal wounds and alleviate pain; to heat our homes and power our cars; to cook and preserve foods; to light our lamps. Not a day goes by

when we do not depend on oil for our living.

Oil has also been significant in the people's prayer life in both the Old and New Testaments. It is symbolic of the blessings that God pours out on his people, including the blessing of healing. Anointing with the oil of the sick offers the promise of possible physical healing in this life and the ultimate healing that leads to eternal life. The

sick person has already been consecrated as priest, prophet and king through baptism and confirmation. The anointing with the oil of the sick commissions the person to witness to his or her confrontation with pain and suffering as he strives to identify with Christ in his suffering and death. The sick and dying witness to their trust in the promise of eternal life that has been given to us by our Lord, Jesus Christ.

M. Jennifer Glen in "Sickness and Symbol: The Promise of the Future" beautifully states the following: "Through its rituals for the sick, particularly through the rites of the laying on of hands and the anointing with oil, the Christian community holds out to its sick, in symbol, its own faith that the mystery of death which confronts them in the dark corridor is not its end. It does not seal them into an eternal, hopeless present from which there is no issue."

Only bishops and priests may be ministers of the sacrament of anointing. "Like all sacraments, anointing of the sick is a liturgical and communal celebration, whether it takes place in the family home, a hospital or church, for a single sick person or a large group of the sick or aged. It is very fitting to celebrate it within the Eucharist, the memorial of the Lord's Passover. If circumstances suggest it, the celebration of the sacrament can be preceded by the sacrament of penance and followed by the sacrament of the Eucharist. As the sacrament of Christ's Passover, the Eucharist, should always be the last sacrament of the earthly journey, the 'viaticum' for 'passing over' to eternal life." — CCC, 1517.

Reflection and connection

- Reflect on the sacrament of extreme unction as you may have known it before Vatican II. (Recall the image of the sick call kit.) How do you feel the change in focus of the Sacrament to a healing ritual that addresses illness, age, suffering and death?
- If you have experienced the sacrament of anointing, how were you affected? What happened?
- If you, or someone you love, was seriously ill or dying, would you wish to have the priest celebrate the anointing of the sick? Why? Why not?

Evangelizing action challenge

For interior renewal

Borrow a copy of the Pastoral Care of the Sick from your pastor or a library. Spend time meditating on the richness of the symbols and prayers.

For reaching out to others

Plan to attend a communal celebration of the sacrament of anointing in your parish church. Invite an elderly or sick person to accompany you.

For transforming society

Society today refuses to respect and reverence life from the "cradle to the grave." It desperately needs "healing" of the attitudes of disrespect for life, especially of the unborn, the terminally ill, and the aged. Take a courageous stand against these sins of destruction and pray for the healing of the people of the world.

Closing prayer

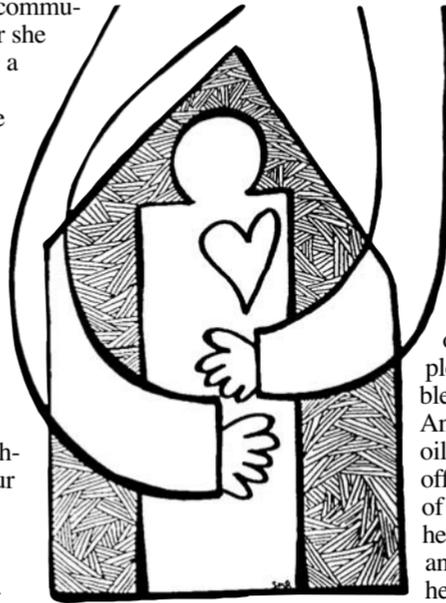
Blessed are you, God, source of all goodness.

The boundless beauty and unlimited love of your presence blesses me at every moment of my existence.

May your goodness radiate from me and bring the blessing of your loving touch to each person with whom I share life.

Grant this prayer in the name of Jesus, your Son who reigns with you and the Holy Spirit now and forever. Amen.

For the complete text visit the diocesan Web site at www.diocesefwsb.org.



Africa calling

Serra secretary Winters does dental mission

BY DON CLEMMER

FORT WAYNE — The story behind Lori Winters' mission trip to Africa reads like a classic vocation story, fitting for someone who helps with the St. Therese of the Little Flower Holy Hour and serves as secretary of the Fort Wayne Serra Club.

Winters, a dental assistant and dental hygienist, believes the seeds of her call were planted after her first experience with an African priest, Father Charles Mutyaba of Uganda, during his time at St. Elizabeth Ann Seton Parish in Fort Wayne. From there, she began to discern little signs in her life that seemed to suggest the ever-so-subtle watermark of a call from God.

For instance, in her youth, Winters attended St. Dominic Parish in Bremen, but also St. Isidore, a mission parish in Nappanee. It was not until after St. Isidore closed that Winters learned that the place for which she had such a strong childhood affinity was a mission parish. Around the time of this revelation, she happened to work in a dentist's office where the dentist had made mission trips to Africa. From there, her friendships with Nigerian priests Father Abraham Nwali and the late Father Samuel Ogboso, then serving at the Cathedral of the Immaculate Conception, solidified the notion that she was being called to make a mission trip to Africa.

After much consultation with her spiritual directors, Victory Noll Sister Rita Mustane and Father Ed Erpelding, Winters embarked on a Jan. 30 to March 1 mission trip to Nigeria, the experience of which, she recalls, was like finally waking up and living a dream that had been in her subconscious for years, ever growing from the seeds that had been planted years earlier. Father Nwali, who was by that point back in Nigeria made the special arrangements for Winters to come as a guest of Bishop Michael Okoro of Abakaliki, Nigeria, the home diocese of Father Nwali and Father Ogboso.

Preparation for the trip included sending various medical and dental supplies ahead of her and having a set of her dental instruments blessed by Father Tom Shoemaker — himself a dentist — shortly before her departure.

Upon arriving in Nigeria, Winters first stayed in the compound that housed the bishop's official residence — large concrete block buildings, a metal gate and sporadic electricity — where her experiences included eating new foods such as goat and cashew fruit and the daily Mass and prayer lives of the many priests and sisters also staying at the compound.

During her month in Nigeria, Winters worked almost nonstop on patient after patient, many of whom had not received dental care in their lives. She worked at a free health clinic run by Father Nwali at the bishop's residence

and in this family's village and at Mater Misericordae Hospital in Afikpo under the direction of Father Simon Acha. Winters recalls seeing people suffering from seizures, infertility, probable dental abscesses, foot rot, elephantitis, sickle cell anemia and many young men with elevated blood pressures.

Despite her arduous workload and the intense Nigerian heat, Winters found a strength to keep going that she knows must have been the Holy Spirit at work. She never got sick or experienced pain, even when she was living on the grounds at the hospital with no running water and had to retrieve by pail water for her shower and other uses.

"The actual medical and dental needs are great," Winters recalls of her work on the trip. "The call goes out to those who hear God's call in the silence of prayer."

In the midst of her work, the Scripture passage Lk 4:15 resonated with Winters time after time: "The Spirit of God is upon me, he has anointed me. He sent me to bring good news to the poor, to heal the brokenhearted."

The gratitude of the people of Nigeria for those who do mission work was exemplified for Winters one day on the trip when she and Father Nwali were traveling the rough terrain on the road to Afikpo when they were stopped by either police or the military who insisted on searching the vehicle. When they discovered the supplies and medical gloves in the back, what had been a tense situation turned into a very gracious one with the officials expressing to Winters how much they appreciated what she was doing.

After returning from the Diocese of Abakaliki, Nigeria, Winters has had time to reflect on her travels and has found that her experience has informed many aspects of her life and faith, including her work with the Serra Club and the Little Flower Holy Hour. She feels it would be incredibly beneficial for the church in the United States to embrace the spirit of the African priesthood and religious life. This, she says, means making an effort to "incorporate our priests and religious into our daily lives as normal, regular human beings.



PROVIDED BY LORI WINTERS

Lori Winters sits with an 11-year-old girl named Mary, one of many patients she saw while on her mission trip to Nigeria. Winters felt the call to make this trip and encourages those who might also be experiencing the call to go meet the tremendous need.

Never do you see (African) priests and religious isolated from the daily lives of families or the community."

Apart from this integration, which can only be truly understood by experiencing it, she notes that another reason Africa has an abundance of vocations to the priesthood and religious life is that the faith lives of families are so strong. For the Diocese of Fort Wayne-South Bend to get a taste of this, Winters thinks it

would be beneficial for diocesan seminarians to visit Africa or, more specifically, the St. Augustine Seminary in Ezambo, Nigeria, where Fathers Nwali and Ogboso studied, and where Pope John Paul II once visited and rightly predicted that it would produce many priests.

Both Winters and her friends and contacts in the Diocese of Abakaliki look forward to her making another trip in the future, and in the meantime, Winters

hopes to bring her story to others in the Diocese of Fort Wayne-South Bend so that other willing people might hear God and Africa calling.

Anyone interested in more information, making a donation or going on a mission trip to Nigeria can contact Winters through *Today's Catholic* or the Fort Wayne Serra Club. There is a special need for dentists, oral surgeons, lab technicians and doctors.



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Holy Harleys

'Bless me father, I'm a biker.'

BY MARK WEBER

ARCOLA — Just as the swallows come back to Capistrano on the feast day of St. Joseph, the Harleys hurry to Arcola on the Saturday after Easter for an annual event at St. Patrick Catholic Church known as “the blessing of the bikes.”

The history of how hundreds of leather-clad bikers arrive swarming and roaring at this tiny speck on the flat Indiana landscape has genuine mystique.

It began in 1989 when two St. Patrick parishioners, Gerry Gordon and Rose Weber, and six other bikers brought their bikes to church to be blessed. The next year, 12 bikers were there for the blessing and the next year there were 40. In 2006, on a beautiful spring day, 1,800 showed up.

This year, with snow and a raw wind, there were approximately 550 who began to arrive about 11 a.m. for a 1 p.m. ceremony.

Adding to the unusual nature of this event is the fact that there is no registration and very little in the way of organization; word about the blessing is heard on the bikers' grapevine, and like the swallows, the riders show up. They have hot dogs, coffee and soft drinks, as they share stories and await an amazingly brief ceremony, considering the time it took some of the out-of-state riders to get here.

This year, because of the knifelike wind, those present gathered inside St. Patrick Church for a brief service con-



MARK WEBER

Father Cyril Fernandes, pastor of St. Patrick Parish, Arcola, poses on a bike after blessing nearly 600 of them.

sisting of a Scripture reading, an Irish blessing, a prayer for deceased friends and The Lord's Prayer. Then Father Cyril Fernandes, pastor of St. Patrick, stepped outside and strode among all bikes and their owners for the blessing.

As the last drops of holy water fell, and no one said, “start your

engines,” they started ... they started with some kind of a heavenly, thunderous roar, which seemed to say go on home and return to this spot next year, as the riders peeled out of the parking lot, turning left, right and at the next roads, north and south, returning to destinations known only to those on board.



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YOUTH VOLLEYBALL CAMP - June 4 - 8

Grades 5-7 3:00 - 4:30PM - Grades 8-9 5:00 - 7:00 PM

Cost: \$40 Contact Coach John Minnick 459-3162

YOUTH BASKETBALL CAMP

Session One June 11-15 : Session Two July 9-13

Open to Boys and Girls

Grades K - 3 9:00 -10:15AM • Grades 4-8 10:30 - Noon

Cost: \$40 Contact Coach Dave Scudder 496-4700 ext 336

Or Coach Matt Kostoff 496-4700 ext 316

BOYS' YOUTH SOCCER CAMP - June 4 - 7

5-6:30 PM at The Plex - Cost: \$30

Contact Coach Mike Khorshid 483-0800

HEART & SOUL WRESTLING CAMP

June 18 - 21 - 1 - 4PM Cost: \$100

Contact Coach John Bennett 496-4700 ext 304

CHEERLEADING CAMP - July 23 - 27

9 AM - Noon • Grades K-8 • Cost \$25 Before July 17

Contact Coach Amy Gonzagowski 496-4700 ext 340

DANCE TEAM CAMP - June 18 - 22

9:00 - 11:30 AM Cost \$40 pre-registration - \$45 at the door

Contact: Andrea Weadock 496-4700 ext 376

GRADE SCHOOL SUMMER

BASKETBALL LEAGUE - June 12 - July 12

12:15 - 3:00 PM Cost: \$40

Contact Coach Matt Kostoff 496-4700 ext 316

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Contact Ryan VanAntwerp 496-4730

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Boys' Soccer: June 4 - 8 • 3:30 - 5:30 PM at the Plex

Girls' Soccer June 11 - 15 • 8:00 - 9:30 AM & 10:30 - Noon

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Director of faith formation takes Internet to Ugandan displacement camps

BY ALEX SCHEIDLER

MISHAWAKA — Gus Zuehlke's life in this northern Indiana town seemed a million miles away from the displacement camps of northern Uganda, but for one important connection. Neither Zuehlke, the director of faith formation at St. Bavo Parish in Mishawaka, nor the residents of the camps had access to computers or the Internet.

That changed for Zuehlke in 2002, when the parish bought a computer for his office and set up Web access.

Despite his limited use of computers in the past, Zuehlke has completed a mission project where he and a team of four Americans and two Ugandans took computers to Uganda and established Internet connections in seven displacement camps in the northern part of the country, which has suffered a devastating civil war for the last 20 years.

These camps include clinics, schools and church offices, but until last month they were trying to communicate with the outside world in 2007 in much the same as they did in 1987.

Now displaced Ugandans in these camps can read the news, send e-mails, and, using voiceover IP call, which is free to the 574

area code, camp to camp and to Gulu. They also have video cameras and monitors they can use to video conference and tell their stories.

Once the systems are in place, they literally save lives. In war time they serve as early warning systems.

Zuehlke calls it the BoscoUganda. St. John Bosco helped displaced Italian children, which explains the spiritual connection, but "Bosco" also stands for Battery Operated Systems for Community Outreach. Zuehlke's goal is to establish Internet connections in 60 camps that he hopes will transition from displacement camps to trading hubs after the war.

He gives credit to the church. "I'm amazed at how much the church contributes to infrastructure," said Zuehlke. He listed examples including hospitals, schools, and church offices such as Catholic Relief Services (CRS) and Caritas International.

"If you want anything to be successful, connect it to the church infrastructure," he explained.

Half of the funding, \$80,000, has come from ordinary donations to the project. The other half has been borrowed from future donations.

"I know you do not do that,"

said Zuehlke. "You raise the money first, but I had to do this during the truce."

The seeds for this mission came from the church and were planted when the chaplain of Ugandan parliament, Father Robert Binta, was visiting St. Bavo Parish in 2003. During his stay, Father Binta borrowed Zuehlke's computer to read the news and learned of an outbreak of civil strife in northern Uganda.

Zuehlke and Father Binta forged a friendship at this point, and later that year Father Binta asked Zuehlke to lead the annual Ugandan parliament retreat.

While preparing for the retreat and trip to Uganda, Zuehlke learned more about the country's intractable civil war. Northern Uganda has been in the midst of civil war since the mid-80s. Since then, more than 1.6 million people have been displaced and tens of thousands have been killed or kidnapped. An estimated 20,000

children have been abducted.

Zuehlke decided to visit the northern Ugandan town of Gulu before beginning his retreat.

That first night in Gulu, Zuehlke woke up suddenly. He was jet lagged, but there was no mistaking the sound of gun shots in the distance. "What am I doing?" Zuehlke recalled asking himself. "This is a war zone."

While in Gulu, Zuehlke met Archbishop John Baptist Odama who has won numerous peace prizes for negotiating with the rebel Lord's Resistance Army (LRA) on behalf of the persecuted Acholi tribes.

Over a million Acholi people have been moved to protective camps. Most of them travel each day and stay only to sleep. Each morning, they return to the land and try to sow crops.

"This is what we saw when we got there in 2003," said Zuehlke "... children crowding in to sleep in rows like they were 'goods.'"

"Displacement camps with starvation rations — people dipping into grain and eating it raw. I saw these conditions, and it was horrific."

Zuehlke describes the war as "a crisis of unimaginable proportion."

"It's a Darfur in slow motion. ... the worst hidden humanitarian crisis in the world."

Zuehlke asked Archbishop Odama to bless him before going down to Kampala to lead the parliament's retreat. Once there, Zuehlke decided not to speak of his trip during the retreat. Instead, he simply passed along Archbishop Odama's greeting and blessing.

That was enough, though, for the members of parliament to

"If you want anything to be successful, connect it to the church infrastructure."

GUS ZUEHLKE



PHOTOS PROVIDED BY GUS ZUEHLKE

The Ugandan minister of information technology sends an e-mail to President Museveni using BoscoUganda computers at a displacement camp.



Archbishop Odama makes a phone call using BoscoUganda computer and Internet system at a displacement camp.

realize where Zuehlke had been. After the retreat, they sent him home with a painting of the Ugandan martyrs, and they wrote him a letter expressing how impressed they were that he had gone to the north. As well, they invited him back to lead their retreat the next year.

For the second trip to Uganda, Zuehlke was asked to lead a retreat for catechists in Gulu. The topic was on suffering. "That was the tallest order of my life," said Zuehlke. "How ironic that I'm asked to preach suffering to these people."

After the second trip to Uganda, Zuehlke sat at home wondering what he could do for the people of Northern Uganda.

As he looked at his computer, it hit him — he had to take them computer technology.

Barely a few years later, BoscoUganda is enabling thousands of displaced Ugandans to connect with their loved ones and the rest of the world. Archbishop Odama, the Ugandan information technology minister, six or seven members of parliament and the information technology (IT) team of BoscoUganda were present at the celebration ceremony for the project.

It has been less than a month since the camps were set up. Yet there are reports of schools with children crowding around the computers. Teachers want to learn how to use the systems, and

they have the IT support from the Ugandan members of BoscoUganda.

"My view of helping has to do with a profound sharing of gifts," said Zuehlke.

"What I found was the divine gift of self-emptying love. ... In exchange for this gift, I am happy to lend support of a few computers. It seems like a paltry exchange."

If you would like to donate to the BoscoUganda Project visit the Web site at www.Bosco-uganda.org or send a donation to: St. Bavo Church, Bosco-Uganda Relief Fund, 511 W. 7th St., Mishawaka, IN 46654.

EDITORIAL

A model priest, 'extraordinary' ordinary

Those who attended the reception for Bishop John M. D'Arcy at the Grand Wayne Center in Fort Wayne on April 15, were treated to the heartfelt words of Lisa Everett in a tribute to the bishop: "On this joyous occasion, I am sure that I speak for all those present, and for those who could not be here in person, to say that we are deeply humbled by the magnitude of your gift of self to us for the past 22 years. You have been an extraordinary ordinary, and we are profoundly grateful to God for giving us a bridegroom after the heart of his Son."

"The ordination of a priest is an act of love by Jesus Christ, not primarily for the priest who is ordained, but for you — for the people, for the flock ...," Bishop D'Arcy said at his anniversary Mass. We find our priests, as well as our bishop, praying and saying Mass from the great cathedrals to small country churches, from universities and colleges, to hospitals, nursing homes, in jails and to those on death row, to the dying.

What our priests bring to us is the sacraments: the Eucharist; reconciliation; baptism and confirmation as we recently witnessed at the Easter Vigil; anointing of the sick — as we celebrate this sacrament with diocesan wide celebrations in Fort Wayne on April 29 and South Bend on May 13. They celebrate marriages, and our bishop ordains priests.

Bishop D'Arcy reflected upon the sacraments as he spoke of Mercy Sunday, a day designated by the church to the extraordinary gift of the mercy of Jesus Christ.

To all our priests, we thank them for bringing the sacraments to us all. We thank them for making a gift of themselves to us. We thank them for sharing our joys and soothing our hurts. Mostly, we thank them for bringing us the presence of Jesus.

In the words of our bishop, let us all pray that more quality men answer the noble calling to the priesthood.

The applause from the congregation as our bishop walked from the church in the recession, made it clear that our ordinary is an extraordinary priest.

Wasted energy in embryonic stem-cell pursuits

The proponents of the culture of death continue their march. This past week the U.S. Senate approved a bill permitting the destruction of human embryos in federally funded stem-cell research. The U.S. House had passed the same bill in January. Fortunately, the bill has little chance of becoming law as President George Bush plans to veto it, and there are not enough votes in the House to override the veto.

What continues to be confounding is this relentless march to fund embryonic stem-cell research, which has shown absolutely no promise to bring cure or therapy for any disease. On the other hand, research from adult stem cells and stem cells obtained from umbilical cords have already yielded many therapies, which are benefiting sufferers of diseases and hold immense promise of further discoveries.

The use of adult stem cells and stem cells obtained from umbilical cords do not involve the destruction of human persons while embryonic stem-cell research does.

A case in point concerns juvenile diabetes. This past week scientists in Brazil have shown that adult stem-cell treatments can help patients with diabetes be insulin free. This is a seemingly miraculous breakthrough for people who suffer from type 1 diabetes.

However, the American Diabetes Association and the Juvenile Diabetes Research Foundation refused to put money behind it. Instead, they have spent enormous amounts of money (money which has been given by donors) lobbying Congress to fund embryonic stem-cell research. Nikolas Nikas, the president of the Bioethics Defense Fund, put it perfectly, "It is unfortunate that this remarkable research was conducted in Brazil while in this country so much attention has been placed on embryo-destructive research."

Do researchers who wish to use human embryos for research sincerely wish to find cures for diseases? Surely they do. It would be wrong to question their motivation in doing the research. However, mixed in with this motivation seems to be the desire to be completely unbridled in the means used to accomplish this goal. Science has become a god. According to this mindset, any means to advance science and medicine should be allowed, no matter how immoral. How else would one explain this confounding situation in which breakthrough after breakthrough is occurring with adult and umbilical cord stem-cell research and yet major funders of disease research continue to pour endless money into embryonic stem-cell research, which has yielded nothing?

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

COMMENTARY

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

Catholic attitudes on immigration, terrorism, bishops checked in survey

BY MARK PATTISON

WASHINGTON (CNS) — A majority of Catholics in a nationwide telephone poll said the United States should begin a program to give undocumented immigrants an opportunity to earn permanent residency.

The poll also showed that more than 80 percent of those interviewed believed world economic problems, religious intolerance, world political instability and the history of conflict in the Middle East led to terrorism.

The Contemporary Catholic Trends poll, taken every six months by LeMoyne College in Syracuse, N.Y., and the Zogby International polling firm, also showed that 70 percent either somewhat agree or strongly agree that the U.S. bishops are doing a good job leading the church. The figure is down from 71 percent in a poll taken last fall. The poll results were issued April 4.

Catholic attitudes on how well the bishops are doing their job seem to have a bearing on how Catholics responded to other questions in the poll. While 55 percent

avored a plan to give permanent residency to undocumented immigrants, support was higher among those who think the bishops are doing a good job than among those who do not believe the bishops are doing a good job.

On a separate question, whether the U.S. government should reduce income differences between rich and poor, 50 percent of Catholics polled said the government should reduce income differences, while 45 percent disagreed; another 5 percent had no opinion. But support was higher for this idea — 52 percent — among those who believe the bishops are doing a good job. Conversely, the question gained the support of only 42 percent who thought the bishops were not doing a good job.

Both local pastors and Pope Benedict XVI scored higher approval ratings, 86 percent for each. But 68 percent of those polled strongly agreed their pastor was doing a good job, compared to 47 percent who strongly agreed the pope was doing a good job.

Asked whether the church was stronger or weaker since news of the clergy sex abuse scandals broke five years ago, 41 percent

said the church is weaker, 31 percent felt there had been no change, and 23 percent believed it is stronger. Among those who follow the news of the U.S. bishops, respondents felt the church had grown stronger, but that figure was still less than 40 percent.

Among those who feel the church is weaker after the scandals, a higher percentage, 48 percent, believe so if they were aware of a sex abuse allegation in their diocese. Support for the U.S. bishops' leadership is stronger among those unaware of clergy sex abuse allegations in their diocese, although Catholics by a 3-to-2 margin approved of the bishops' leadership even if they were aware of an abuse allegation.

The bishops enjoyed an 83 percent approval rating in the first Contemporary Catholic Trends poll in fall 2001. It dropped to a low of 58 percent in spring 2004 and had reached a 71 percent approval rating last fall before this spring's slight dip.

The poll consisted of phone interviews March 14-16 with 1,522 Catholics chosen nationwide. The margin of error is plus or minus 2.6 percentage points.

Who belongs to "us?"

BY TOM GRECHIK

The Easter season gives us many opportunities to reflect on the humbling reality that Jesus Christ died for all of us. Hanging in agony on that cross, our Lord passionately loved every human person that had ever been created, and every human person that would be created from that moment on, until the end of the world. We are always in the mind of God, and he has loved us for all eternity. Christ has died, Christ is risen and Christ will come again — for each and every one of us.

But who belongs to "us?" Not very long after Adam was longed for "bone of his bones and flesh of his flesh," human beings began spending a great deal of their time excluding others from the concept of "us." In fact, in the very next generation we see Cain kill Abel, asking defiantly: "Am I my brother's keeper?" This reality has been played out not only among individuals, but also with entire groups of people. Throughout human history we have seen the manifest tragedies that result when some people are defined to be outside of the concept of "us."

It's very easy to look at the

past and point fingers. How could reasonable people, and especially people of faith, really have believed that some simply didn't belong in the human family? How could people have tolerated the mistreatment, enslavement or extermination of neighbors because they were disabled, sick, mentally challenged or the wrong color, faith, age or nationality? Yet don't we still do this today? Are there not members of the human family who have been defined as outsiders, not worthy of love and protection? Unfortunately, we have enough current examples of how we mistreat persons at the very beginning of life, at the very end of life and generally whenever they are most vulnerable.

For example, in the public debate over embryonic stem-cell research, we have prominent politicians, celebrities and wealthy business leaders all joining forces behind the idea that our youngest members of the human family can be manipulated, experimented upon and even destroyed if there is some hoped-for medical benefit for the rest of "us." At state and national levels there is the constant and often successful push to justify, fund and promote the cloning of human beings in order to harvest

their parts.

Because they are tiny human beings, we are told that it's no big deal. Those pushing this agenda are not denying that these are human lives. They simply argue that these human beings don't quite look like us (yet), or they are "leftovers" who no one really wants, or they are simply the property of those who brought them into existence. But no matter how they came to be, and as short as their lives may be, aren't they still members of our human family?

As difficult as it may be for the rich and famous to fathom, our Lord Jesus Christ died not only for the people who look just like "us," but for every human being, no matter how big or small or how young or old. During this Easter season of new life, let us be reminded of our Lord's perspective on who belongs to us. We must make this our perspective as well and respond accordingly.

Tom Grenchik is the executive director of the secretariat for pro-life activities, U.S. Conference of Catholic Bishops.

Pope Benedict at 80: Blowing on the coals of faith

VATICAN CITY (CNS) — When Pope John Paul II turned 80 in 2000, it fueled yet another round of speculation about whether the ailing pontiff might break with tradition and resign.

In contrast, Pope Benedict XVI's 80th birthday April 16 finds him with the wind in his sails.

The pope's new book on Jesus was being released in several languages, an event that will no doubt launch the Christological themes of his pontificate into wider circulation.

In March the pope published a major document on the Eucharist, and sources said he was preparing to release a long-awaited decree liberalizing use of the Tridentine Mass.

Following a recent Vatican summit, the pope's announced letter to Chinese Catholics was anticipated eagerly in April, in hopes that it could offer a new path of dialogue with the government and help heal internal church divisions.

Meanwhile, the pope was preparing for his first papal trip to the Western Hemisphere, a mid-May journey to Brazil for a crucial planning session among Latin

American bishops.

Pope Benedict, who marks the second anniversary of his election April 19, seems fit and energetic in public appearances. He glides through crowds and lingers with well-wishers and often delivers his most incisive remarks off the cuff.

Although the pope sometimes suggests he may have little time in office, he shows no sign of ill health or failing stamina. During Holy Week, he seemed unfazed by the heavy schedule of 10 major liturgies and encounters.

The pope is one of very few top church officials not obligated to hand in his resignation on or before the age of 80. For cardinal and bishop members of Vatican congregations, 80 is the mandatory retirement age. Bishops must offer to resign as heads of dioceses when they turn 75, and so must the heads of offices of the Roman Curia.

That leaves Pope Benedict as the oldest among chief Vatican officials, but the others are not far behind. Today's Vatican is a senior-citizen crowd: Of the heads of the 25 main Vatican agencies, only one is under the normal U.S.

THE VATICAN LETTER

JOHN THAVIS

retirement age of 65.

The average age of top curial officials today is almost 73. That's more than 10 years older than the average age under Pope John Paul at the two-year mark of his pontificate.

In part, that's because 80 percent of curial leaders are holdovers from the era of Pope John Paul. That could change significantly over the next 12 months, when 10 of the 25 current department heads will be of mandatory retirement age.

To a great extent, then, Pope Benedict has a chance to put his own mark on the Curia in the

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Salvation still lives



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

3rd Sunday of Easter Jn 21:1-19

Again this weekend, the church presents as its first Easter reading for liturgy in Eastertide a passage from the Acts of the Apostles.

The mere construction of Acts is a lesson. Actually, it is a continuation of St. Luke's Gospel. Its underlying lesson is that the salvation achieved by the Lord Jesus did not end with the Ascension. The presence of Jesus in the world did not end with the Ascension. The risen Lord, ascended into heaven before the very eyes of the apostles, absent the dead Judas, lives and acts through the Christian community, a community of visible structure, with specific functions.

This reading reports a conflict between the Sanhedrin, led by the high priest, and the apostles. The Sanhedrin was the official ruling council of Judaism at the time of Jesus. Its agenda was primarily religious, but its authority touched virtually every aspect of life. Again, and important to note, Peter is the spokesman for all the apostles. He was their leader.

Ordered to stop preaching about Jesus, the apostles boldly reaffirmed their intention not to stop. No earthly power could deflect them in fulfilling their

commission from the Lord. As was the case in earlier weekends, Peter offers here a capsulized story of the life and mission of Christ.

The Book of Revelation is the source of the second reading. Probably no other book of the New Testament, and few in the Old Testament, perennially leave readers wondering as does Revelation.

(Revelation is not the more ancient, nor literarily precise, term. The older, and better, term is Apocalypse. However, most English-speaking biblical scholars have adopted the better known name of Revelation.)

Yet Revelation is clear. Revelation is a sublime revelation. Again and again, it refers to Jesus as the sinless lamb of God, the title used by John the Baptist for the Lord. It is an overpowering reference to the fact that Christians stand with one foot on earth, the other in heaven, for they stand in and with Christ, Son of God and son of Mary, a woman.

St. John's Gospel supplies the last reading. It is a Resurrection narrative. It is wondrous and consoling. Jesus, risen from death, appears to the apostles as, without luck, they are fishing on the Sea of Galilee. At dawn, recalling the time of the Resurrection, Jesus comes into their midst. He tells them exactly where to cast their nets. They obey, and a huge catch comes. The beloved disciple recognizes Jesus, but Peter is central to the story. He rushes to Jesus. Then, at a meal, Jesus asks Peter if Peter really loves Jesus. It is a question put to Peter three times, with three affirmative responses. In ancient Jewish symbolism, three represented what was complete, final and absolute. To each answer, Jesus commissions to Peter to love the good shepherd's flock.

Reflection

It would be difficult indeed to find three readings from the New Testament that individually are so beautiful, and so expressive, and that together teach such a marvelous lesson.

Setting the stage is the reading from Revelation. Disciples indeed live with one foot on earth, but the other in heaven, and nowhere else is this reality better seen than in the Eucharist.

The very combination of Acts with Luke's Gospel reminds us that the salvation accomplished by Christ still lives. It was with the early Christians in the apostles. It is with us still in the apostle's successors, and in the church. The trial before the Sanhedrin reminds us that Peter's fervor beside the sea, as Peter saw Jesus risen from the dead, never ended. After the betrayal, forgiven by Christ, Peter is worthy in his faith and love. We can rely upon his testimony and his guidance.

READINGS

Sunday: Acts 5:27-32, 40b-41 Ps 30:2, 4-6 Rv 5:11-14 Jn 21:1-19

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

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

Wednesday: 1 Pt 5:5b-14 Ps 89:2-3, 6-7, 16-17 Mk 16:15-20

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

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

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

THE CATEQUIZ'EM

By Dominic Camplisson

In April we recall the efforts of a missionary Peter Chanel. This quiz looks at the events of his life — and death.

- Peter Chanel was from this imperial nation:**
 - Russia
 - France
 - Belgium
- Peter was ordained to the priesthood and sent to a decrepit parish. What did he do there?**
 - fixed it up in three years
 - married illegally
 - founded a new parish to replace the ruined one
- Anxious to be a missionary, Peter joined this order:**
 - the Marists
 - the Dominicans
 - the Franciscans
- He was not able to begin missionary activity right away; why?**
 - He had jaundice and scarlet fever.
 - He was sent to teach at the local seminary instead.
 - Travel was restricted due to the Boxer Rebellion.
- In the early 19th century, a new area was added to the missionary group's territory, the New Hebrides. Where is that?**
 - in the Atlantic west of the original Hebrides
 - off the Coast of Argentina near the Falkland Islands
 - in the Pacific
- Peter arrived in Futuna; what was it?**
 - an island
 - a type of boat made of tuna fish bones
 - a native way of saying "good luck" in pidgin
- Peter brought Boog (some references spell this "Boag") with him. What does "Boog/Boag" refer to?**
 - the local currency, made out of cowries
 - a set of carvings, used to tell stories to the illiterate natives
 - Mr. Boog (or Boag) was an English Protestant who lived nearby
- They were welcomed by people who had recently given up this practice, abhorred by Europeans:**
 - Watching Hebridean Idol
 - Polygamy
 - Cannibalism
- The local king was first impressed, then nervous, when the missionaries did this:**
 - filled paper bags with air and burst them in his eardrums
 - learned the native language
 - pretended to marry his daughters to cement their bonds
- The king Niuliki eventually turned on the missionaries when he feared**
 - he might lose some of his power to the Catholics.
 - that the priest was actually a televangelist in disguise.
 - the Belgians intended to enslave his entire people.
- The last straw for the king was this:**
 - His own son requested to be baptized.
 - His daughter married the lay missionary and named their son booger.
 - Chanel declared the island was territory of the Catholic Church.
- Three years after he arrived, Chanel was**
 - forcibly converted to the native religion.
 - beaten to death.
 - forced to flee the island in an outrigger canoe, bound for New Zealand.
- Ironically, within less than a year of this**
 - he was elected witch doctor of the cult, and used this position for good.
 - the entire population of the area was converted to Catholicism.
 - he arrived in Auckland, thereby having completed a voyage longer than Captain Bligh's.
- The islanders, expressing regret for the unfortunate occurrences, developed the "Eke." What is it?**
 - a meal made of "icky" or revolting food as a penance
 - the forfeiture of land rights, each family having to cede 10 percent of its property to the church
 - a type of dance

ANSWERS:

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

Mary is challenged to grow in faith that Jesus is risen and glorified

In the Easter Readings, Mary Magdalene is weeping by the tomb when Jesus appears to her. He tells her, "Stop holding on to me, for I have not yet ascended to the Father." Yet, Thomas is asked to probe his fingers in Jesus' wounds. Why does Jesus tell Mary Magdalene not to touch him? What is the meaning of this? Anonymous, Fort Wayne

It is an intriguing and important feature of all the post-Resurrection accounts recorded in the Gospels and Acts that the risen Jesus always initiates the encounter. Second, there is an initial lack of recognition (indicating that believing is more than seeing — it is a particular mode of seeing); in the account in John 20, it is not until he calls her by name, "Mary," that she recognizes him (recall that earlier in the Gospel Jesus tells his followers that his sheep know his voice and that he calls them by name). Third, Mary's initial response ("Rabbouni") reveals that she thinks of him still in very human, earthly (not Risen) terms — to this point she doesn't know that any resurrection has occurred or what it means.

The risen Lord's response, "stop holding on to me" reveals that Mary assumes things can

return to the status quo ante — just like they were before. Jesus, however, has different plans: She is to go to the disciples and announce that he is going to the Father (this Mary is, in early Christian literature, often referred to as the "apostle to the apostles"). There is no doubt here that Mary thinks Jesus is real, tangible, flesh-and-blood; what she has to do now is grow in Easter faith that this same Jesus is now risen and glorified. In terms of Thomas, he doubted the reality of the other disciples' encounter with the risen Lord, and so the tangible nature of the risen body of Jesus is made clear to him.

Please explain infallibility. Is everything the pope and bishops say infallible? Please provide some situations when it was used. Anonymous, Fort Wayne

Infallibility is a charism or gift that attaches not so much to the person (like the pope) but to his office. The Catechism of the Catholic Church, paragraph 891, teaches that infallibility is a gift to the church so that its teaching on faith and morals is safeguarded against misleading people in matters that are central to what has been revealed by God (called the "deposit of faith").

THAT'S A GOOD QUESTION

There are two principal modes in which infallible teaching is expressed. The pope, as supreme pastor and teacher of the faithful, enjoys this charism when he teaches definitively (and makes it clear he is doing so), "ex cathedra" — literally, "from the chair (of Peter)" — on a matter of faith or morals.

There are two instances in recent history where popes have done so: in 1854, when Pope Pius IX declared the Dogma of the Immaculate Conception — that Mary was conceived in the womb of her mother without the stain of original sin, and in 1950, when Pope Pius XII declared the Dogma of the Assumption — that, at the end of her earthly life, Mary was taken body and soul to heaven.

It is important to note that these were not instances where the pope capriciously decided to "make up" a teaching, but rather to give a definitive statement regarding

something that was already part of the church's faith (and to do so as much to curtail unnecessary speculation as to "define" something).

The second mode is when an ecumenical council, that is, the bishops throughout the world in communion with the bishop of Rome, the pope, gather and teach definitively "de fide" ("on a matter of faith"); there have been 21 in the history of the church, beginning with Nicea, A.D. 325 and more recently, Vatican II, 1962-65.

Please explain virtues. Anonymous, Fort Wayne

A virtue is a firm disposition of intellect and will (the two capacities which make us to exist "in the image and likeness" of God), which equip us to do what is good, noble and right — and to do so in a stable and consistent manner. In

medieval terms, a virtue is a habit, not in the modern sense simply of a repeated behavior but in the sense of a firm and stable disposition (something done regularly and with relative ease). In the classical tradition, there are four cardinal ("pivotal") virtues: prudence, justice, temperance and fortitude. In the Christian theological tradition, these four are supplemented by what are called theological virtues ("theological" because they are gifts infused by God and are not merely the product of human effort and experience): faith, hope and love (or charity).

Father Michael Heintz, rector of St. Matthew Cathedral, answered this week's question.

Mount Athos objects

Last December's visit by Pope Benedict XVI to Ecumenical Patriarch Bartholomew of Constantinople revived speculation that the millennium-long division between Rome and the Christian East might soon end. That was certainly the dream of Benedict's predecessor, the servant of God, John Paul II, who really did seem to believe that Rome and Constantinople could achieve ecclesial reconciliation by the end of the 20th century, so that a millennium of division — the formal split having taken place in 1054 — would be succeeded by a new millennium of unity, in a return to the relations that prevailed in the first centuries of Christian history.

It was a noble vision, but it may not have accurately measured the depth of the chasm between Catholicism and some parts of the worlds-within-worlds of Orthodoxy. Recent comments on Benedict's December pilgrimage by the Orthodox monks of Mount Athos suggest that the division is deep and wide indeed.

Mount Athos, a craggy peninsula in northern Greece, is home to 20 self-governing Orthodox monasteries. In fact, Mount Athos is virtually a country unto itself; its formal designation in Greece is the "Autonomous Monastic State of the Holy Mountain." No women or female animals are allowed on Mount Athos; visitors are strictly limited; only male members of the Orthodox Church may become monks. And, while Mount Athos comes under the ecclesiastical jurisdiction of the Ecumenical Patriarchate of Constantinople, the Athonite monks, who regard their monasticism as what they term "the non-negotiable guardian of the Holy Tradition," were very

unhappy with Ecumenical Patriarch Bartholomew and the way he treated his Roman guest in December.

Why? Because, the monks complained, "The pope was received as though he were the canonical bishop of Rome." There were other complaints, but that was the first listed in a statement released last Dec. 30 by the Assembly of Representatives and Superiors of the 20 monasteries: Why was Bartholomew treating Benedict as though the latter were, in fact, the bishop of Rome?

Well, if we can't agree on that, we do have, as Jim Lovell told Mission Control, a problem.

To be sure, Athonite monasticism, "the non-negotiable guardian of the Holy Tradition," is a particularly stringent form of Orthodoxy. And if the monks of Mount Athos have their dubieties about the ecumenical openness of Patriarch Bartholomew, it is, perhaps, not surprising that they imagine Benedict XVI as a usurper and a teacher of heresies. Yet this Athonite intransigence reflects a hard truth about Catholic-Orthodox relations after a millennium of division: namely, that, for many Orthodox Christians, the statement "I am not in communion with the Bishop of Rome" has become an integral part of the statement, "I am an Orthodox Christian."

The obverse is not true. I very much doubt that there are more than a handful of Catholics around the world whose confession of Catholic faith includes, as a key component, "I am not in communion with the Patriarch of Constantinople." The truth of the matter is that, outside historically Orthodox countries and certain



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

ethnic communities, the thought of how one stands vis-à-vis the Patriarch of Constantinople simply doesn't enter Catholic heads. Perhaps that's a problem, but it's nowhere near as great an obstacle to ecumenical progress as the conviction in some Orthodox quarters that non-communication with Rome is a defining characteristic of what it means to be "Orthodox."

1054, it now seems clear, was not a date-in-a-vacuum. Rather, the mutual excommunications of 1054 were the cash-out, so to speak, of a drifting-apart that had been going on for centuries, driven by language and politics, to be sure, but also by different theological sensibilities. Are those two sensibilities necessarily church-dividing? The Catholic answer is, "No." But that is emphatically not the answer of Mount Athos, and of those Orthodox for whom the Athonite monks are essentially right, if a bit over-the-top.

All of which suggests that John Paul II's dream of a Church breathing once again with both of its lungs is unlikely of fulfillment anytime soon. Unless, that is, Islamist pressures compel a reexamination within Orthodoxy of what a life-line to Rome might mean.

George Weigel is a senior fellow of the Ethics and Public Policy Center in Washington, D.C.

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for April 22, 2007

John 21:1-14

Following is a word search based on the Gospel reading for the Third Sunday of Easter: Cycle C, the miraculous catch of fish after the Resurrection. The words can be found in all directions in the puzzle.

TIBERIAS	SIMON PETER	THOMAS
NATHANAEL	GALILEE	TWO OTHERS
CAUGHT	NOTHING	CHILDREN
BOAT	FIND	CAST IT
JESUS LOVED	IT IS THE LORD	SHORE
CHARCOAL	BREAD	FIFTY-THREE
NOT TORN	THIRD	RAISED

BREAKFAST

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

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LETTER

CONTINUED FROM PAGE 19

coming year. The changes could affect Vatican agencies dealing with liturgy and sacraments, ecumenism, sainthood causes, health care, justice and peace, interreligious dialogue, Eastern churches and Vatican finances.

The fact that the pope has not already put his own team in place and has introduced few major changes at the Vatican has disappointed some of his strongest supporters in Rome.

Joaquin Navarro-Valls, the for-

mer Vatican spokesman under Popes John Paul and Benedict, tackled the issue in a commentary written for the Rome newspaper *La Repubblica*.

The pope is certainly cautious, Navarro-Valls said, but that should not be confused with indecision or timidity. He said the pope is acutely aware that he's called to make serious judgments with lasting consequences for the church and that often need "the right timing and the right maturation period."

"Our God is not a distant God, untouchable in his blessedness: Our God has a heart," he said.

At 80, the pope is not wielding a flame thrower. He's blowing on the coals.

Sports

Runners, jumpers and throwers start season

BY MICHELLE CASTLEMAN

FORT WAYNE — The Catholic Youth Organization (CYO) officially kicks off its track and field season this week with meets scheduled for half of the competitors on Monday, April 16, and the rest of the field on Thursday, April 19. Both St. Jude, the boys' champions from last year and St. John New Haven, the reigning girls' team, will compete in the second meet of the week.

In her 29th season with the St. Jude track program, Coach Mary Pohlman has 55 students on the roster for 2007. These boys and girls, grades five through eight have been practicing three times per week preparing for their opening meet on Thursday, April 19, at Bishop Luers High School.

"We lost a huge group to graduation last year and have a young team. However, we have a lot of new eighth graders out, which is kind of fun," said Pohlman. "The kids are very hard working, and we hope to have a little strength in all areas this year," she concluded.

Along with Pohlman, Michael Barnes, Mike Brandell, Camille Brennan, Dan Leffers and Tim O'Connell will be working

together coaching the St. Jude team. Pohlman stressed that their goal each year is to teach kids about all areas of track and field so they can develop at this level. "We have them try different events so they can find out where they really shine," said Pohlman.

The returning leaders who placed at the 2006 CYO city meet for St. Jude include Kate Kinley, Katie Leeuw, Andy Eckrich, Aubrey Schrader and Matt Weber.

St. John New Haven has several newcomers to watch with 27 girls and 23

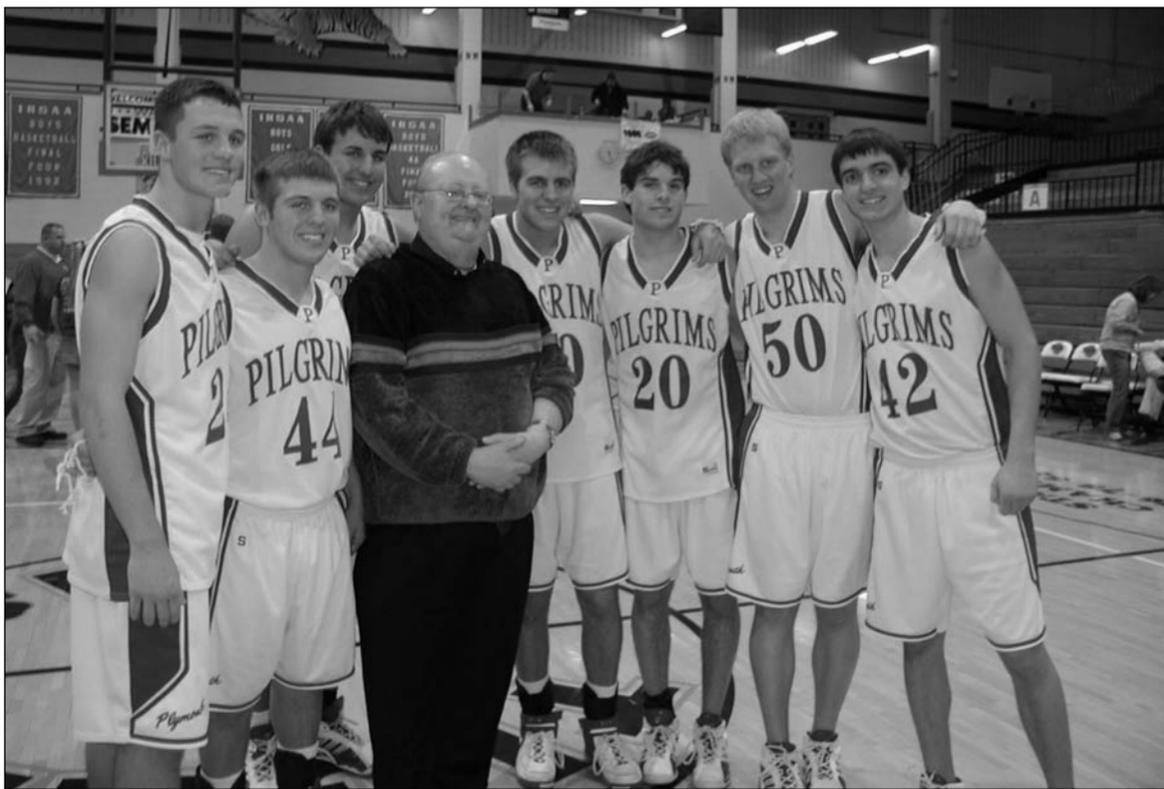
boys out for track and field this season. Greg Lawrence has been with the Raiders for the past nine years and will be assisted by coaches Scott Voelker, Linda Heddens, Jeremy Fendel and Greg Wiehe.

"We are really fortunate to have such a fantastic group of coaches," said Lawrence. Heading into their first meet, Lawrence feels, "The team is looking good and working hard."

The 2006 city meet finishers — Leighton Painter, Michelle Marquelling, James Brames, Emily Lahrman, Courtney Heddens, Nick McCarthy, Katie Kayser, Britney Fox, Kayla Zink, Kevin Kohrman and Hilary Watts — all return for St. John in hopes of improving their times and distances in 2007.



CELEBRATION AT ST. MICHAEL PARISH



IDA CHIPMAN

The seven Catholic members of the 2006-2007 Plymouth Pilgrim basketball team are shown celebrating with Father Bill Kummer, pastor of St. Michael, Plymouth, after the final game in Indianapolis on March 24. The Plymouth team defeated Evansville Bosse Bulldogs, 72 to 61. Father Kummer, a great fan and supporter of "his boys" was in regular attendance at their games. In the photo, from left, are Chad Clinton, Jeremy Renz, Ryan Welch, Father Kummer, Jason Renz, Jared Wendel, Byron Faulstich and Sam Faulstich.

Weather interrupts ICCL baseball action

SOUTH BEND — Wintry weather, with its heavy snows, not only had a national effect, but washed out the first week of baseball action in the Inter-City Catholic League (ICCL).

If at all possible in the next two

months, all teams will make an effort to replay that part of the schedule, said baseball director William (Bill) Sorukas.

Over the weekend when the temperature soared, the athletes managed to play five games.

St. Anthony Maroon beat St. Jude 16-3, and in another free-for-all hitting contest, St. Thomas whipped St. Anthony Gold, 16-13.

In other games, Holy Cross defeated St. Joseph of South Bend, 14-0, as the losers could get only two hits off Holy Cross pitchers.

St. Jude outlasted Holy Cross in another free-for-all hitting contest, 14-11, and St. Jude Green defeated Corpus Christi, 12-2.

Weather permitting this weekend, all 16 teams will see action. — EJD



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No conflict between faith, science pope says in new book

BY MICHAEL LAWTON

COLOGNE, Germany (CNS) — Pope Benedict XVI has said that he sees no conflict between faith and science in the exploration of the universe's development, but he has criticized those who see evolution as an explanation for everything.

The remarks, made in a discussion he hosted at Castel Gandolfo, south of Rome, with some of his former students in September last year, have been published in a German book titled "Schoepfung und Evolution" ("Creation and Evolution"). The book was published April 11 by the Sankt Ulrich Verlag publishing house.

The students have met annually since 1978 with their former doc-

toral supervisor, but this is the first time they have published the lectures and discussions.

During the discussion, the pope said it was not a matter of "deciding either in favor of a creationism, which out of principle excludes science from its considerations, or in favor of a theory of evolution, which underplays its own gaps and refuses to see questions which go beyond the methodological possibilities of natural science."

What was important, he said, was "the interplay of different dimensions of reason, an interplay which opens up into the road to faith."

The pope argued that Christianity was a religion of reason, but a reason that was wider than the limited scope of modern

science.

For the pope, science reaches its limits when its assumptions can no longer be tested.

"We can't bring 10,000 generations into the laboratory," he said. That leaves "gaps in the possibility of proving or disproving (the theory) by experiment."

However, Pope Benedict said, God cannot be used simply to explain away the problems.

"It's not as if I wanted to stuff dear God into these gaps," he said. "He's too big to fit into such gaps."

Pope Benedict also took a firm stand against science books' tendency to suggest that things came about by nature and evolution.

"The question has to be asked: What is nature or evolution as (an active) subject? It doesn't exist! If

one says that nature does this or that, this can only be an attempt to summarize a series of events under one actor which, as such, doesn't exist," the pope said.

Nature and evolution are made up of many individual steps, and the pope insisted that one must look beyond nature and evolution for the guiding principle.

Pope Benedict said science had discovered large areas of rationality and had given people new understanding.

But, he said, "in its joy at the greatness of its discoveries, it has tended to take away from us dimensions of reason which we still need."

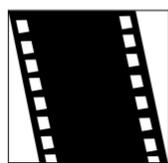
Questions raised have to be answered by reason and "can't just be left to religious feelings," said the pope.

Evolution, even if it includes irrational, chaotic and destructive processes, seems to have its own rationality, said the pope. It has adopted the few positive mutations which occurred and exploited the limited possibilities which evolution has offered.

"Where does this rationality come from? Is there a causative rationality?" the pope asked.

"Naturally there is rationality in nature, but that doesn't allow us to have complete insight into God's plan," said Pope Benedict.

He pointed to the "riddle of cruelty in nature" which remains unexplained, even by philosophy. That requires a further step, the step of faith in the Logos, the creative rationality of God himself "which unbelievably was able to become flesh, die and rise again," he said.



MOVIE CAPSULES

NEW YORK (CNS) — Following are capsule reviews of movies issued by the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

"Disturbia" (Paramount)

Reasonably suspenseful thriller in the tradition of Hitchcock's "Rear Window" about a teen (Shia LaBeouf) — under house arrest after an emotional outburst stemming from his dad's death — who begins to spy on the neighbors, eventually suspecting one (David Morse) of being a serial killer. Director D.J. Caruso ("Taking Lives") handles his serial-killer theme with relative restraint, with the emphasis squarely on suspense. Some violence including two murders, an image of a corpse and some discreet shots of other dead bodies, a disturbing car accident, some crude and crass language and profanity, skimpy costuming, underage drinking, suggestive dancing, brief suggestions of infidelity and underage viewing of pornography. The USCCB Office for Film & Broadcasting classification is A-III — adults. The Motion Picture Association of America rating is PG-13.

"Pathfinder" (Fox)

Relentlessly violent tale about a shipwrecked Viking lad taken in and raised by a Native American tribe, until 15 years later when now as an adult he (Karl Urban) sets out, virtually single-handedly, to exact revenge on returning Vikings who have slaughtered his adopted tribe and are bent on killing every other tribe in their path so as to lay claim to the land. Director Marcus Nispel's video gamelike movie eschews character development as well as narrative logic in a drawn-out series of brutal

beheadings, impalements and eviscerations that overwhelm the intriguing premise of the legendary Norsemen arriving on American shores many centuries before Columbus. Excessive violence and gore. The USCCB Office for Film & Broadcasting classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.

"Year of the Dog" (Paramount Vantage)

Quirky tale — by turns, wryly amusing, sad and thought-provoking — about a lonely office worker (Molly Shannon) whose beloved beagle dies suddenly, prompting her to reevaluate her priorities as she interacts with her hunting-obsessed neighbor (John C. Reilly), an animal rights activist (Peter Sarsgaard), her paranoid boss (Josh Pais), best friend-officemate (Regina King), and upscale brother (Tom McCarthy) and sister-in-law (Laura Dern). Writer-director Mike White's low-keyed comedy avoids the predictable as it explores the validity of its heroine's increasing obsession with dogs and animal rights; performances are finely etched and a compassionate worldview informs the whole film. Brief innuendo and sexual banter and mild profanity. The USCCB Office for Film & Broadcasting classification is A-III — adults. The Motion Picture Association of America rating is PG-13.

"Perfect Stranger" (Revolution)

Trashy, utterly nonsensical thriller about an investigative reporter (Halle Berry) who, with the help of a sleazy computer-savvy colleague (Giovanni Ribisi), sets out to expose the big-shot advertising executive (Bruce Willis) who may have murdered her childhood friend after an adulterous affair. The USCCB Office for Film & Broadcasting classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.

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

Rummage sale planned

Fort Wayne — St. Joseph-Hessen Cassel located on U.S. 27 just south of 469 interchange, will hold a rummage sale Friday, April 20, from 8-4 p.m. and Saturday, April 21, from 8-noon. Fill a sack for \$3 on Saturday.

Annual rummage sale

Bremen — St. Dominic Church will hold a rummage sale in the parish hall at 803 Bike St. on Thursday, May 3, from 8 a.m. to 5 p.m. and Friday, May 4, from 8 a.m. to 1 p.m.

Rummage sale

New Haven — A rummage sale will be held at St. Louis Besancon Parish, 15529 Lincoln Hwy. East, on Friday, April 27, from 9 a.m. to 6:30 p.m. and on Saturday, April 28, from 9 a.m. to noon. Fill a bag for \$1 on Saturday. Fill a bag for \$3 beginning at 3 p.m. on Friday.

Rummage sale at PB

Fort Wayne — Most Precious Blood Parish will have a rummage sale May 10-12 in Mohr Hall. Hours are May 10-11, 9 a.m. to 5 p.m. May 12, 9 a.m. to 1 p.m.

Day of Reflection

Mishawaka — A Day of Reflection will be held at St. Francis Convent (across from Marian High School) on Wednesday, April 25, from 9:30 a.m. to 2:30 p.m. The theme is "Jesus, the Storyteller." Please bring your Bible. The cost is \$15 and includes lunch. Register by Friday, April 20, to Sister Barbara Anne Hallman at (574) 259-5427.

Little Flower Holy Hour

Fort Wayne — Father Tony Steinacker will celebrate the Holy Hour at MacDougal Chapel on Tuesday, April 17, at 7:15 p.m. Father Tony is associate pastor at St. Charles Parish.

Grief camp needs campers, volunteers

Mishawaka — The 14th Annual Camp Evergreen, a grief camp for youth and teens that have experienced the death of a significant person in their life, will be held June 8-10 at Bair Lake Bible Camp in Jones, Mich. Camp for youth, ages 6-12, will consist of a day camp on Saturday, June 9, while camp for teens, ages 13-17, will be held from Friday, June 8, to Sunday, June 10, and features a challenge course. There is no charge to attend. Volunteers are needed for both camps. Adult buddies for each youth camper and for small groups of teen campers provide support throughout camp. Adult

volunteers are also needed to assist with camp activities. A mandatory volunteer training will be held May 14 and May 21 from 6 to 9 p.m. at CHAPC's South Bend office, 111 Sunnybrook Ct. Campers and volunteers must complete an application packet to participate. For information contact Holly Farmer, (574) 255-1064 or evergreen@centerforhospice.org.

Queen of Peace celebrates 50th Anniversary

Mishawaka — Queen of Peace Parish will celebrate its 50th anniversary Saturday, April 28, beginning with Mass at 5:30 p.m. celebrated by Bishop John M. D'Arcy. A dinner/dance will follow with music by "Music to Go." Tickets are \$18 or \$10 for charter members. Call (574) 255-9674 for information.

Luncheon card party on schedule

South Bend — The St. Anne Society of Our Lady of Hungary Parish will have a luncheon card party on Sunday, April 29, at noon in the school auditorium. Donation of \$5 at the door. Please bring your own cards.

Seventh grade day at Bishop Luers

Fort Wayne — Bishop Luers High School invites interested seventh grade students to the annual Seventh Grade Visitation Morning on Thursday, May 3, from 8:30 to 10:30 a.m. A pro-

gram will inform students on the academic, athletic and spiritual opportunities available to students at Bishop Luers High School. For more information or to register, call Bishop Luers at (260) 456-1261.

Spring salad luncheon hosted by Rosary Society

Elkhart — The Altar and Rosary Society of St. Thomas the Apostle Church, 1405 N. Main St. will have a spring luncheon on Wednesday, April 25, from 11 a.m. to 1 p.m. in the church basement (elevator available). A donation of \$6 includes hot chicken salad, cold salads, bread, dessert and beverage. Carry-out available. Tickets may be purchased at the door or in advance by calling (574) 264-0489 or (574) 596-1673.

Christ Child Society holds garage sale

South Bend — The Christ Child Society will have a garage sale on Thursday, May 3, at St. Patrick's Parish Center, 308 South Scott St. A reasonably priced lunch will be available. The sale opens at 9 a.m. and closes at 2 p.m. The garage sale is a major fundraiser for the society.

Bishop Luers presents spring play

Fort Wayne — Bishop Luers High School Drama Department will present "Fiddler on the Roof," directed by Karlene Krouse. There are only two per-

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Dorothy J. Cunningham, 82, St. Mary/Annunciation

Decatur

James V. Brazill Jr. 54, St. Mary/Assumption

Janet R. Cochran, 77, St. Mary/Assumption

Elkhart

Marjorie M. Van Himbergen, 89, St. Thomas the Apostle

Fort Wayne

Francis E. Beglin, 83, Queen of Angels

Linda Megles

Bierbaum, 55, Cathedral of the Immac. Conception

Margaret E. LaPlante, 75, St. Vincent de Paul

Peter J. Martin Jr., 74, St. Jude

Jeff Oxley, 55, St. John the Baptist

F. Charles Fisher, 81, St. Charles Borromeo

Jerry Hartman, 61, St. Vincent de Paul

Bienvenido C. Peralta, 79, St. Charles Borromeo

Granger

M. Virginia Nowak, 94, St. Pius X

Mishawaka

Joan M. Beehler, 79

New Haven

Angela J. Holmes-Landis, 46, St. John the Baptist

Stella A. Buonomo, 90, St. John the Baptist

Paul N. Kline, 79, St. Louis Besancon

Notre Dame

Thomas J. Borowski, 63, Sacred Heart Basilica

Matthew Billitteri, 85, Sacred Heart Basilica

South Bend

LeRoy E. Ward, 85, St. Patrick

Peter Paul Grande, 76, St. Matthew Cathedral

Michael W. Lawson, 53, St. Patrick

Rozalia Szucsits, 103, Our Lady of Hungary

Virginia Martin, 82, St. Patrick

John Putek, 90, St. Adalbert

Janice L. Weinberg, 65, St. Patrick

Mary C. Cukrowski, 84, St. Jude

Laura Ullrich, 52, St. Anthony de Padua

Stephanie R. Wiatrowski, 93, St. Hedwig

Waterloo

Ronald L. McAbee, 75, St. Michael the Archangel

formances this year, on Friday, April 27, and on Saturday, April 28. Each performance begins at 7:30 p.m. in the Bishop Luers gym. All tickets are \$7 and are on sale now. For more information or to order tickets, call Sue Mathias or Karlene Krouse at Bishop Luers High School (260) 456-1261. Call to purchase or reserve your tickets.

SAJES meet for spring gathering

South Bend — All senior citizens are invited to join the SAJES of St. Matthew Cathedral for a Spring gathering on Wednesday, May 9. Mass at 11:30 a.m. in the cathedral, followed by potluck luncheon and program. Andrew

Sweeney of WSBT, Channel 22, will join us to explain "Why Our Senior Bones Hurt When the Weather Changes?" Call Sister Agnes Marie at (574) 259-5427 by May 4 to make reservations.

Reflection time for Catholic women

Fort Wayne — The Fort Wayne Council of Catholic Women is having an afternoon/evening of reflection Tuesday, April 24, at St. Louis Bescanson. Rosary at 3:45 p.m., Mass at 4 p.m. and potluck dinner at 5 p.m. Bring a dish to share (meat and beverage provided). A presentation by Ginny Kohrman on "Women of Grace" will be at 6:15 p.m. All Catholic women are invited.

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THANKS

CONTINUED FROM PAGE 1

England. The Cathedral Brass and a diocesan choir provided the liturgical and prelude music.

In his homily, Bishop D'Arcy spoke of the personal relationship a priest has with God. "(The priest) belongs to God. God belongs to him. This lays upon all of us priests the responsibility to try to live a life of prayer, life with God. He's the reason. He makes it possible — it's to belong to him and be close to him," he said.

Bishop D'Arcy said he felt nothing but gratitude that day — like Mary when she said the Magnificat. "The sacrifice seems almost nonexistent," Bishop D'Arcy said, "because of the beauty and joy of this life."

The bishop related the importance of the celebration falling on Mercy Sunday, "designated by the church," he said, "to be more open to the extraordinary gift of the mercy of Jesus Christ. ... Always the church has paid great attention to the lance of the Roman soldier into the side of Christ, the blood and water coming forth symbolic of the sacraments ... the birth of the church from the side of the one slain, from the side of the pierced one."

The bishop made reference to the sentence in the day's Gospel, "The disciples rejoiced when they saw the Lord." He said this reflects the joy that is meant for every priest and every Christian.

"Joy comes from living a good life, joy comes from love — loving Jesus Christ, living his love, doing his will, serving him," Bishop D'Arcy said.

He quoted Pope John Paul II when he said the theme for the new Millennium was to contemplate (or behold) the face of Christ — in another place, contemplate the face of Christ with Mary. It also became the theme of the diocesan sesquicentennial this year.

The bishop said, "We see in all of this the face of Jesus Christ so he might become more real to us. But he becomes more real through prayer and communion with him ..."

Bishop D'Arcy added, "It is that face, that love, which turns darkness to light, sadness to joy. It helps us to overcome all sickness and fear."

He asked, how many times in the Resurrection accounts does the Lord say, "Do not be afraid."

"That is the cry of the new Millennium," he said, especially to the young people. "Do not be afraid of Jesus Christ."

Bishop D'Arcy said his great influences were his parents, immigrants, poor, but filled with joy — "joy that came from love from giving to others. ... Nothing was more important than doing the will of God."

His other influences are Pope John Paul II, who, "once again made the priesthood a great adventure," and Pope Benedict XVI. This great adventure is a place "to do the will of God," he said, "a place to preach and teach and offer the sacraments and the Eucharist."

Near the end of the Mass, Father Robert Schulte, diocesan vicar general and rector of the Cathedral of the Immaculate Conception, presented a cross from Our Lady of the Presentation Church in Brighton, Mass., the home parish of Bishop D'Arcy which is now closed. The cross

was above the choir loft.

The priests of the diocese also made a \$3,000 donation to the Catholic Education Fund to assist students financially and presented a chalice and paten "in recognition and thanksgiving for the many times you have offered Mass, not only in our cathedrals, but also in our parishes, schools, hospitals, many other places at so many various events," Father Schulte said.

At the reception, students from Bishop Luers and Bishop Dwenger high schools provided Irish music and live entertainment. Lisa Everett, co-director of the diocesan Office of Family Life, and Carl Loesch, principal of Marian High School, read tributes to the bishop.

The Hispanic Leadership Coalition of Northeast Indiana also honored the bishop with a special presentation and plaque for the bishop's work with immigration and the Latino community.



PHOTOS BY RACHEL WILSON

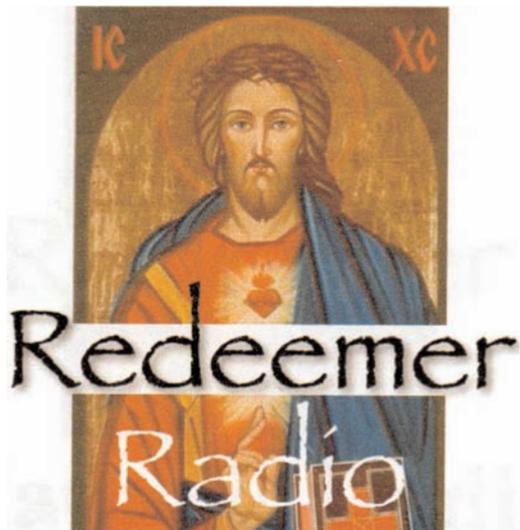
Bishop Dale J. Melczek of Gary and Bishop Daniel R. Jenky, CSC, of Peoria process in at the Mass celebrating Bishop D'Arcy's 50th anniversary. They were two of several visiting bishops at the ceremony.

To view more photos of the anniversary Mass and celebration following visit the Web site www.diocesefwsb.org.



Father Robert Schulte, vicar general, presents Bishop John M. D'Arcy with a cross from his home parish, Our Lady of the Presentation, in Boston. This parish of Bishop D'Arcy's youth is now closed.

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Congratulations

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Bishop D'Arcy received so many messages of good will for his 50th anniversary of ordination, that in the rush of publishing, a thoughtful message from St. Mary Parish in Huntington was overlooked. We regret this oversight and send it along, now, with freshly bestowed best wishes.