July 15, 2007
Serving the Diocese of Fort Wayne-South Bend

Today’s Catholic

Pope relaxes restrictions on use of Tridentine Mass

BY JOHN THAVIS

VATICAN CITY (CNS) — In a long-awaited overture to disaffected Catholic traditionalists, Pope Benedict XVI relaxed restrictions on the use of the Tridentine Mass, the Latin-language liturgy that predates the Second Vatican Council.

The pope said Mass celebrated according to the 1962 Roman Missal, commonly known as the Tridentine rite, should be made available in every parish where groups of the faithful desire it.

He said that while the new Roman Missal, introduced in 1970, remains the ordinary way of Catholic worship, the 1962 missal should be considered “the extraordinary expression of the law of prayer.”

This implies no liturgical division, he said, but simply “two uses of the one Roman rite.”

The pope’s directive came July 7 in a four-page apostolic letter to the world’s bishops titled “Summorum Pontificum.” The new norms will take effect Sept. 14, the feast of the Exaltation of the Holy Cross.

An accompanying personal letter from the pontiff dismissed fears that the decree would foment divisions in the church or be seen as a retreat from Vatican II.

The pope said the new Mass rite would certainly remain the church’s predominant form of worship. Use of the old missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language, and “neither of these is found very often,” he said.

But the pope expressed sympathy with Catholics who are attached to the Tridentine rite and uncomfortable with the new Mass. In the post-Vatican II period, he said, excessive liturgical creativity often led to “deformations of the liturgy which were hard to bear.”

“I am speaking from experience, since I, too, lived

Mass, Page 3

WORLD YOUTH DAY CROSS AT RALLY IN SYDNEY

The World Youth Day cross is carried at a rally of some 7,000 people in Sydney, Australia, July 1. The cross will travel throughout Australia in advance of 2008 World Youth Day in Sydney. A diocesan group is currently making plans to participate. See story on page 18.

Diocese names MacMichael director of Office of Worship

BY VINCE LABARBERA

FORT WAYNE — The Diocese of Fort Wayne-South Bend has announced a director for the Office of Worship.

“I am very pleased to share with you that we have found a new director of the Office of Worship,” said Bishop John M. D’Arcy. “He is Brian MacMichael. I know that Brian will be an excellent addition to our staff.” The appointment was effective July 9.

MacMichael will assist the bishop in his care for the liturgy, providing programs and resources for celebrating the liturgy and for the initial and ongoing formation of liturgical ministers. In addition, the worship office serves as a support and resource for the Rite of Christian Initiation for Adults, including the coordination of diocesan rites and assists with liturgical aspects of church renovation and new church building.

MacMichael succeeds James Fitzpatrick, diocesan master of ceremonies, who for the past year also has been serving as interim director of the Office of Worship.

A native of Bradenton, Fla., MacMichael earned a bachelor’s degree in theology in 2004 and a master’s degree in sacred theology, specializing in liturgical studies, in 2006, both from the University of Notre Dame. He spent the past year in Washington, D.C. studying for a doctorate degree in theology at the John Paul II Institute for Studies on Marriage and the Family. MacMichael now will reside in Fort Wayne.

Worship, Page 5

The face of Christ

Art is highlighted throughout parishes in Eucharistic Congress preview

Pages 9-11

In memory

Father Terry Place remembered

Page 5

Diocesan finances

Bishop D’Arcy accounts for financial operations

Pages 12-13

Extending a hand

St. Peter Parish assists hurricane-ravaged parish

Page 14

No publication next week

Next issue, July 29
America’s freedom and opportunity attracts immigrants

By John Travis

VATICAN CITY (CNS) — In a brief document, the Vatican’s doctrinal congregation reaffirmed that the Catholic Church is the one, true church of Christ that can be found in separated churches and communities. Touching an ecumenical sore spot, the document stated that communities originating from the Catholic Church have ceased to regard themselves as the one, true church of Christ and therefore cannot be called “churches” in the proper sense. The document was issued in response to some questions regarding the nature of the Second Vatican Council and its doctrinal congregation document of 2000, which stated that the Catholic Church was necessary for salvation, and to ongoing confusion over interpretations of the phrase “subsists in.”

An authoritative commentary published July 10 in the Vatican newspaper, L’Osservatore Romano, said the congregation had acted to protect the unity and uniqueness of the church. The document, the commentary said, took aim at the notion that the “church of Christ” was the sum total of the churches or the ecclesial communities or that it exists only as a future goal. “Despite the fact that this teaching has created no little distress in the communities concerned and even among some Catholics, it is nevertheless difficult to see how the title of ‘church’ could possibly be attributed to them, given that they do not accept the theological notion of the church in the Catholic sense and that they lack elements considered essential to the one, true church of Christ,” the commentary said.

By John Thavis

VATICAN CITY (CNS) — In a brief document, the Vatican’s doctrinal congregation reaffirmed that the Catholic Church is the one, true church of Christ that can be found in separated churches and communities. Touching an ecumenical sore spot, the document stated that communities originating from the Catholic Church have ceased to regard themselves as the one, true church of Christ and therefore cannot be called “churches” in the proper sense. The document was issued in response to some questions regarding the nature of the Second Vatican Council and its doctrinal congregation document of 2000, which stated that the Catholic Church was necessary for salvation, and to ongoing confusion over interpretations of the phrase “subsists in.”

An authoritative commentary published July 10 in the Vatican newspaper, L’Osservatore Romano, said the congregation had acted to protect the unity and uniqueness of the church. The document, the commentary said, took aim at the notion that the “church of Christ” was the sum total of the churches or the ecclesial communities or that it exists only as a future goal. “Despite the fact that this teaching has created no little distress in the communities concerned and even among some Catholics, it is nevertheless difficult to see how the title of ‘church’ could possibly be attributed to them, given that they do not accept the theological notion of the church in the Catholic sense and that they lack elements considered essential to the one, true church of Christ,” the commentary said.
the 1962 missal is being used, parish” for celebrations according to the Tridentine Mass. It said the pope recognized the legitimacy of the new Mass. The Tridentine Mass has been allowed as a liturgical exception since 1962, but Catholics had to request permission from local bishops, who did not always consent.

The new decree significantly altered the bishop’s role, maintaining his general oversight on liturgy but removing him from initial decisions on Tridentine Masses. The document said a priest who wishes to celebrate the Tridentine Mass alone “does not require any permission,” and lay Catholics who spontaneously wish to attend such Masses may do so.

Local pastors are to handle more formal requests for scheduled Masses, the document said. The text does not require all parishes to automatically establish a Tridentine Mass schedule, but a priest whose request is “sincerely accredited” to the previous liturgical tradition exists, the pope should consider the request to make the old Mass available.

In scheduling Tridentine Masses, the document said local pastors should balance these special requests with the ordinary pastoral duties of the day. It offered some guidelines: On Sundays and feast days, parishes may offer more than one Tridentine Mass; the old Mass can also be scheduled on weekdays and in particular circumstances such as weddings, funerals or pilgrimages. It said bishops may approve the sacrament of confirmation according to the old rite, too.

When a group of the lay faithful “does not obtain what it requests from the pastor,” it should inform the local bishop, who is “earnestly requested to grant their desire,” the document said. If the bishop is unable to provide for this kind of celebration, the matter goes to the Vatican’s Pontifical Commission “Exsultet.” It is charged with “maintaining vigilance over the observance and application of the new decree,” it said.

Religious orders may offer Tridentine Masses in liturgical or community celebrations in their own oratories, it said.

The document also gave bishops the option of a “personal parish” for celebrations according to the old liturgy. The text allowed for Mass read-ings in local languages, even when the 1962 missal is being used, using a Lectionary, or book of Mass readings, that has been approved by Vatican. The pope also suggested that new saints and new prefaces should be inserted in the 1962 missal, and this question will be studied by the “Ecclesia Dei” commission.

Priests may use the Roman Breviary of 1962 to pray the Liturgy of the Hours, including morning prayer and evening prayer, the document ony. Unlike the 1964 indult offered by Pope John Paul II, the new decree did not explicitly state that those requesting permission for the Tridentine Mass must accept the legitimacy of the new Mass.

For church unity, the pope told the bishops that he had essentially freed them from having to decide on specific requests for the old liturgy, but they “are called to maintain communion among their faithful.” In particular, he asked them to “recognize the viability of the old Mass.”

The pope expressed his conviction that in relaxing restrictions on use of the pre-Vatican II liturgy, he was fulfilling a historic papal duty to maintain church communion. On the question of the old Mass, “usus antiquior,” he urged “generously open our hearts and make room for everything that the faith itself allows.”

The pope did not get into specifics about how the new decree may change the Vatican’s difficult dialogue with leaders of the Lefebvrite religious order, the Society of St. Pius X.

In his personal letter, the pope told the bishops that fidelity to the old Mass has become an external sign of identity for the Lefebvrite society, but that the reasons for their break with the Vatican were “at a deeper level.”

In a meeting in 2005 with the pope, Bishop Bernard Fellay, head of the society, asked for the restoration of the Tridentine rite as a sign of reconciliation. In the Tridentine rite, the priest celebrated Mass facing east, which many church leaders — meant he celebrated the Mass with his back to the congregation. Since the promulgation of the new Roman Missal, the priest normally faces the congregation. And while Latin is the original language of both liturgical texts, the new missal permits use of the vernacular language; because it called for “perfidious Jews” was no longer in use. This raises an issue in Catholic-Jewish relations. Although the phrase “perfidious Jews” was no longer in use in the 1962 version of the missal, it did ask for prayers for the conversion of Jews and for “the blindness of that people” so they may accept Jesus.

The new Mass changed that language, asking prayers so that Jews, as the chosen people, “may arrive at the fullness of redemption.”

The text of the apostolic letter was officially issued only in Latin. The pope’s accompanying personal letter was made available in several languages, including English.

**STATEMENT FROM BISHOP JOHN M. D’ARCY**

Regarding letter of Pope Benedict XVI concerning celebration of Mass

Pope Benedict has shown his pastoral concern for those who wish to have greater access to the Mass as it was celebrated prior to and during the Second Vatican Council. His letter to the bishops of the church and the document concerning the wider use of the Latin Mass also show his love for those who have separated themselves from full communion with the church over this and other issues. With the pope’s knowledge of church history, he declares that the terrible separations that have sometimes been allowed to “harden” due to the failure of the church to try to reconcile.

The pope’s letter, the one holding the papal office is always one of unity and communion. Pope Benedict has acted courageously and as a good shepherd. I am reminded of the example of the Good Shepherd in the 10th chapter of John’s Gospel: “I have other sheep that do not belong to this fold. I must lead them too, and they shall hear my voice. There will be one flock, then one shepherd”—John 10:16.

In his personal letter, the pope told the bishops that fidelity to the old Mass has become an external sign of identity for the Lefebvrite society, but that the reasons for their break with the Vatican were “at a deeper level.”

In a meeting in 2005 with the pope, Bishop Bernard Fellay, head of the society, asked for the restoration of the Tridentine rite as a sign of reconciliation. In the Tridentine rite, the priest celebrated Mass facing east, which many church leaders — meant he celebrated the Mass with his back to the congregation. Since the promulgation of the new Roman Missal, the priest normally faces the congregation. And while Latin is the original language of both liturgical texts, the new missal permits use of the vernacular language; because it called for “perfidious Jews” was no longer in use. This raises an issue in Catholic-Jewish relations. Although the phrase “perfidious Jews” was no longer in use in the 1962 version of the missal, it did ask for prayers for the conversion of Jews and for “the blindness of that people” so they may accept Jesus.

The new Mass changed that language, asking prayers so that Jews, as the chosen people, “may arrive at the fullness of redemption.”

The pope’s letter, the pope told the bishops that fidelity to the old Mass has become an external sign of identity for the Lefebvrite society, but that the reasons for their break with the Vatican were “at a deeper level.”

In a meeting in 2005 with the pope, Bishop Bernard Fellay, head of the society, asked for the restoration of the Tridentine rite as a sign of reconciliation. In the Tridentine rite, the priest celebrated Mass facing east, which many church leaders — meant he celebrated the Mass with his back to the congregation. Since the promulgation of the new Roman Missal, the priest normally faces the congregation. And while Latin is the original language of both liturgical texts, the new missal permits use of the vernacular language; because it called for “perfidious Jews” was no longer in use. This raises an issue in Catholic-Jewish relations. Although the phrase “perfidious Jews” was no longer in use in the 1962 version of the missal, it did ask for prayers for the conversion of Jews and for “the blindness of that people” so they may accept Jesus.

The new Mass changed that language, asking prayers so that Jews, as the chosen people, “may arrive at the fullness of redemption.”

The pope’s letter, the pope told the bishops that fidelity to the old Mass has become an external sign of identity for the Lefebvrite society, but that the reasons for their break with the Vatican were “at a deeper level.”

In a meeting in 2005 with the pope, Bishop Bernard Fellay, head of the society, asked for the restoration of the Tridentine rite as a sign of reconciliation. In the Tridentine rite, the priest celebrated Mass facing east, which many church leaders — meant he celebrated the Mass with his back to the congregation. Since the promulgation of the new Roman Missal, the priest normally faces the congregation. And while Latin is the original language of both liturgical texts, the new missal permits use of the vernacular language; because it called for “perfidious Jews” was no longer in use. This raises an issue in Catholic-Jewish relations. Although the phrase “perfidious Jews” was no longer in use in the 1962 version of the missal, it did ask for prayers for the conversion of Jews and for “the blindness of that people” so they may accept Jesus.

The new Mass changed that language, asking prayers so that Jews, as the chosen people, “may arrive at the fullness of redemption.”

The pope’s letter, the pope told the bishops that fidelity to the old Mass has become an external sign of identity for the Lefebvrite society, but that the reasons for their break with the Vatican were “at a deeper level.”

In a meeting in 2005 with the pope, Bishop Bernard Fellay, head of the society, asked for the restoration of the Tridentine rite as a sign of reconciliation. In the Tridentine rite, the priest celebrated Mass facing east, which many church leaders — meant he celebrated the Mass with his back to the congregation. Since the promulgation of the new Roman Missal, the priest normally faces the congregation. And while Latin is the original language of both liturgical texts, the new missal permits use of the vernacular language; because it called for “perfidious Jews” was no longer in use. This raises an issue in Catholic-Jewish relations. Although the phrase “perfidious Jews” was no longer in use in the 1962 version of the missal, it did ask for prayers for the conversion of Jews and for “the blindness of that people” so they may accept Jesus.
Letter to Chinese Catholics seeks to unite divided communities

BY JOHN THAVIS

VATICAN CITY (CNS) — In a groundbreaking letter to Chinese Catholics, Pope Benedict XVI established new guidelines to favor cooperation between clandestine Catholic communities and those officially registered with the government.

The papal letter strongly criticized the limits placed by the Chinese government on the church’s activities. But on several key issues, including the appointment of bishops, it invited civil authorities to a fresh and serious dialogue.

The 55-page letter, published by the Vatican June 30, was accompanied by a Vatican Press Office commentary that reiterated the Vatican’s willingness to move its nunciature from Taiwan to Beijing, as soon as diplomatic relations are established with China.

The letter was posted on the Vatican’s Web site in several languages, including traditional and modern Chinese, and had been sent earlier to Chinese authorities as a courtesy.

Throughout the text, the pope expressed his appreciation for the suffering of Chinese Catholics under communism. He said their devotion to the faith and their loyalty to the pope “will be rewar ded, even if at times everything can seem a failure.”

Although freedom in China enjoys greater religious freedom today than in the past, the pope said, “it cannot be denied that grave limitations remain that touch the heart of the faith and church communion. And to a certain degree, suffocate pastoral activity.”

He asked for more direct contacts between church and state officials to resolve the problems and declared: “The Holy See always remains open to negotiations, so necessary if the difficulties of the present time are to be overcome.”

The letter contained important directives aimed at bridging the gap between Catholic communities that have registered with the Chinese authorities — and therefore operate under certain official limits — and Catholic communities that have practiced the faith in a more clandestine fashion, professing full loyalty to the pope.

Most specifically, the pope formally revoked special faculties and pastoral directives that were established previously for the church in China. Vatican sources said that move effectively rescinded a 1988 Vatican advisory that had rejected the government-sanctioned Chinese Catholic Patriotic Association and regarded some of its members as non-Catholics.

The pope criticized the Chinese government’s interference in several areas of church activity and said its insistence on registering church communities and declaring them “official” had divided the church and given rise to suspicions, mutual accusations and recriminations.

But he effectively opened the door to registration with the government by bishops and Catholic communities, saying this was acceptable as long as it does not compromise principles of the faith and church communion.

On the other hand, the pope said, such registration has required some church leaders to adopt attitudes and perform actions that are contrary to their consciences as Catholics. Because the correct decision is difficult to determine and depends on local circumstances, the choice should be made by the individual bishop, he said.

Whatever the bishop decides, the pope added, Catholic faithful should try to maintain unity with their pastor. Rebuilding internal church unity, he said, may require Catholics to put aside “personal positions or viewpoints born of painful or difficult experiences.”

Examining the specific problem of concelebrated Masses, the pope said it was licit to concelebrate with bishops and priests who are registered with the Chinese government, as long as they are in communion with the pope and as long as their relationship with the government does not entail a denial of essential principles of faith and church communion.

The lay faithful in China must not hesitate to participate in these concelebrated Masses and in all the other sacraments carried out by such bishops or priests, he said.

Meanwhile, he said, Catholics in China should seek out ordained ministers who are in communion with the pope for the sacraments. But when this cannot be done without grave inconvenience, Catholics may turn to those not in communion with the pope, for the sake of their own spiritual welfare, he said.

While showing flexibility on a practical pastoral level, the pope was firm on the principle of non-interference by the state in church affairs. The attempt by some state-backed agencies in China to place themselves above the bishop and guide the life of the Catholic community is “incompatible with Catholic doctrine,” he said.

Likewise, he said, the Chinese Catholic Patriotic Association’s idea of an autonomous Chinese church that self-manages itself democratically is “incompatible with Catholic doctrine,” which has always professed the church to be “one, holy, catholic and apostolic.”

The pope said Catholics should remember that the preaching of the Gospel, catechesis and charitable activity, liturgical celebrations and pastoral decisions are the responsibility of a bishop and his priests acting in “unbroken continuity of the faith handed down by the apostles ... and therefore cannot be subject to any external interference.”

The pope also addressed the thorny question of the selection and ordination of bishops. Disputing Chinese government arguments, he said that when a pope names bishops, it is an exercise of his “supreme spiritual authority” and not a political act. It is also a question of basic religious liberty, he said.

“The Holy See would like to be completely free to appoint bishops,” he said. He invited Chinese authorities to reach an agreement with the church in order to resolve the current situation, in which some bishops continue to be selected and ordained without papal approval.

As for the standing of current bishops, the pope outlined three situations:

• Some bishops, eager to maintain loyalty to the pope, have chosen to be ordained clandestinely, without government approval. The pope said that because the “clandestine condition” is “a normal feature of the church’s life,” the Vatican hopes these bishops will be recognized by the government.

• Other bishops have been ordained without papal approval, but have later sought and obtained communion with the pope, who has granted it. Unfortunately, the pope said, in most cases the priests and faithful of the diocese have not been informed of the bishop’s reconciliation, giving rise to serious problems of conscience.

• Finally, there are a small number of bishops who were ordained without papal approval and have not asked for reconciliation. The attempts by some to re-enter the communion of the church and noted that they exercised their ministry validly, if illegitimately.
Father Terry Place, former vicar general, dies

AVILLA — Father Terry E. Place, former chancellor and vicar general of the Diocese of Fort Wayne-South Bend and former rector of the Cathedral of the Immaculate Conception, died at Provena Sacred Heart Home in Avilla on Sunday, July 8. He was 61 and had battled cancer in his last years.

Born on May 9, 1946, in New Haven, Father Place was the son of the late Gene and Betty (Gladieux) Place. He attended St. John the Baptist School, New Haven, and St. Jude School, Fort Wayne. He studied for the priesthood at Our Lady of the Lake Seminary at Warsaw, St. Gregory Seminary in Cincinnati and Mount St. Mary Seminary in Norwood, Ohio. He later did his graduate studies at Catholic University of America in Washington, D.C.

Father Place was ordained by Bishop Leo A. Pursley on May 20, 1972, at the Cathedral of the Immaculate Conception in Fort Wayne. He was ordained alongside Father William McManus.

In 1972, Father Place was assigned to the parish of St. Elizabeth Ann Seton in New Haven, and a brother, Mike Place of Gladieux, joined the same priests’ support group. He attended St. Thomas the Apostle Parish, Elkhart, recalls Father Place in his role as chancellor under Bishop William McManus. “He took that very seriously,” says Father Sullivan, “and he did a great job.”

Father Place was named rector of the Cathedral of the Immaculate Conception in 1984. He also served as administrator of St. Paul of the Cross Parish, Columbia City.

Father Gary Sigler, now pastor of Queen of Angels Parish, Fort Wayne, was assigned to the Cathedral of the Immaculate Conception after his ordination in 1979, during Father Place’s tenure. “I just learned an awful lot from him,” Father Sigler recalls. “Terry always had really good insights.”

Father Jim Shafer, now pastor of St. Elizabeth Ann Seton Parish, Fort Wayne, first encountered Father Place in minor seminary at Warsaw and later taught concurrently with him at Bishop Dwenger High School. He and Father Sigler came to know Father Place best when, in 1987, they joined the same priests’ support group. The ensuing friendship lasted until Father Place’s death and was, to both Father Sigler and Father Shafer, a source of many great memories.

“Terry had a really delightful sense of humor, and I think most people only knew him as very serious because he always looked very serious,” notes Father Shafer. He adds that Father Place was very competitive, a side of him that showed in the many evening card games they played together in the 1980s.

In 1986, Father Place was assigned to his home parish, St. John the Baptist Parish, South Bend. He added Father Terry Fisher, now pastor of St. Joseph Parish, Mishawaka, served with Father Place for a year during this time and also remembers Father Place as one of the best homilists he’d ever encountered.

“He just captured the congregation every week,” recalls Father Fisher. “He was a brilliant man.”

Father Bill Sullivan, pastor of St. Pius X Parish, Granger, agrees, “He was the best preacher in the diocese.”

From New Haven, Father Place went to St. John the Baptist, South Bend in 1991. He remained in South Bend for over a decade until his appointment to St. Martin de Porres Parish, Syracuse, in 2002.

For the last two years of his life, Father Place battled cancer. This led to his retirement from St. Martin de Porres Parish in 2007. He was laid to rest in Catholic Cemetery, Fort Wayne. Father Place is survived by his sisters, Patty Rittenhouse of Fort Wayne, Susan Norton of Huntertown and a brother, Mike Place of Elkhart.

Center for Liturgy. “He is a person of deep faith and a very clear thinker,” he continued. “I especially appreciated his efforts at synthesizing positions after analyzing them. This permits him to see deeply into a subject, but then restore it to its place in the full Catholic tradition, to which he is sincerely committed.”

“I am very pleased that Brian is joining the diocesan team,” added Father Michael Heinze, rector of St. Matthew Cathedral, South Bend. “As one who regularly hosts diocesan events at the cathedral, I look forward to working with him. There is nothing, we are taught that compares in its effectiveness to the celebration of the Eucharist, and I am confident Brian will only strengthen our already rich celebration of the Christian mysteries.”

He adds that Father Place was very competitive, a side of him that showed in the many evening card games they played together in the 1980s.

CALL (574) 251-3293 TODAY to learn about our introductory savings and benefits on assisted living suites.

Holy Cross Village at Notre Dame is a continuing care retirement community sponsored by the Brothers of Holy Cross and managed by the Franciscan Sisters of Chicago Service Corporation.

Employee Benefit/Retirement Plans

Insurance Risk Management

 Nick Gray (260) 625-7213 / ngray@lrmgmt.com

The Newest Option for Care

If you or a loved one is searching for the best in quality care and a decision you can be confident in — today, tomorrow and always — we invite you to explore the expanded assisted living and memory support at Holy Cross Village at Notre Dame, the area’s leading continuing care retirement community.

Here you’ll find a distinctive array of living options that promote independence and security for the future. Plus, you can depend on us to provide an uncompromising quality of life — at every stage of life.

We Are Now Open!

Come learn more about our full spectrum of brand-new health care services, including:

• Spacious new assisted living suites with stunning views of the St. Joseph River
• State-of-the-art memory support rooms, scheduled to open this summer

Call (574) 251-3293 today!
Pope names Archbishop Foley to head Knights of Holy Sepulcher

VATICAN CITY (CNS) — Pope Benedict XVI has named U.S. Archbishop John J. Foley as grand master of the Knights of the Holy Sepulcher, a fraternal organization dedicated to supporting the Latin Patriarchate of Jerusalem and to responding to the needs of Catholics in the Holy Land.

The 71-year-old Philadelphia native had been head of the Pontifical Council for Social Communications for “23 years and three months,” he said June 27. Naming Archbishop Foley “pro-grand master, Pope Benedict seemed to indicate that he would be named a cardinal during the next consistory, which likely will be held in November. Archbishop Foley, who will remain in Rome, succeeds retired Italian Cardinal Carlo Furno, 85. The Vatican also announced June 27 that Archbishop Foley’s successor at the social communications council would be Italian Archbishop Claudio Maria Celli, who will turn 65 in July. Archbishop Celli had been a Vatican diplomat and was the Vatican point man for contacts with the communist governments of Vietnam and North Korea in the early 1990s when he was an undersecretary in the Vatican Secretariat of State.

Knights of Columbus breaks its record for charitable giving

NEW HAVEN, Conn. (CNS) — The Knights of Columbus, the largest lay Catholic organization in the world, announced that it set new records for charitable giving and volunteer service in 2006. Data from the order’s annual survey of fraternal activity showed that total contributions to charities reached close to $144 million. The amount exceeded previous year’s donations by more than $4 million. Of this total, the supreme council donated about $35 million, and donations from state and local councils, four-degree assemblies and square circles gave more than $108 million. The report, which measured volunteer hours performed by Knights for charitable causes surpassed the 2005 figure by more than 4 million hours, amounting to more than 68 million. Many volunteer hours were spent serving the Gulf region after hurricane Katrina and Rita caused devastation in the area in 2005. Soon after the hurricanes, the Knights donated more than $10 million to relief efforts and continued to make donations of time and money to those affected by the hurricanes.

2006 Vatican budget closes with surplus; Peter’s Pence up $42 million

VATICAN CITY (CNS) — The Vatican’s 2006 budget closed with a surplus of more than $32 million, but the biggest surprise in the year’s financial report was a huge jump in donations to Peter’s Pence, the collection given directly to the pope for charitable and other activities of his choice. The international Council of Cardinals for the Study of the Organizational and Economic Problems of the Holy See met July 2 at the Vatican. A July 3 statement on the cardinals’ meeting said the 2006 donations to Peter’s Pence totaled almost $102 million, an increase of more than $42.4 million over 2005. Jesuit Father Federico Lombardi, Vatican spokesman, said the figure was correct and would be explained July 6 when the Vatican presented a fuller version of its budget figures to the press. The July 3 statement contained only the bottom-line figures for the budgets of the Holy See and of Vatican City State as well as for donations to Peter’s Pence and from dioceses to offset Vatican operational costs.

Maryland to prosecute first fetal homicide case under 2005 state law

BALTIMORE (CNS) — A married Baltimore County man accused of killing his pregnant girlfriend will become the first person prosecuted under Maryland’s new fetal homicide law — a move applauded by a Catholic lobbyist and a medical professional. After a grand jury handed down an indictment on two counts of first-degree murder for David L. Miller, 24, July 3, Baltimore County State’s Attorney Scott D. Shellenberger announced he would personally prosecute the case, along with an assistant state’s attorney. Traditionally, state’s attorneys in large metropolitan counties spend little if any time in the courtroom. “I decided to handle the Miller case myself because of the important and novel legal issues involved,” said Shellenberger, who was elected to his office last year. “This is, to my knowledge, the first murder prosecution for the death of a fetus since the (Maryland) Legislature enacted the statute permitting such prosecutions. Since this is the first prosecution of its kind, I thought it important to handle myself.”

Pope gives pallium to 46 archbishops as sign of unity with him

VATICAN CITY (CNS) — Placing the pallium, a woolen band, around the shoulders of 46 archbishops from around the world, Pope Benedict XVI prayed that they would be true shepherds of their flocks and always united with the pope. “May this pallium be for you a symbol of unity and a sign of communion with the Apostolic See,” the pope said as the archbishops named in the past year knelt before him during the June 29 Mass in St. Peter’s Basilica. The 46 archbishops, who concelebrated the Mass with the pope, included U.S. Archbishop Joseph E. Kurtz of Louisville, Ky.; and Canadian Archbishop Gerard Pettips of Grouard-McLennan, Alberta; Thomas Collins of Toronto; Richard Smith of Edmonton, Alberta; Terrence Prendergast of Ottawa; and Brendan O’Brien of Kingston, Ontario. Five other archbishops, who were unable to travel to Rome, will receive their palliums from the Vatican nuncio in their home country. The Mass marked the feast of Sts. Peter and Paul, patron saints of Rome.

Polish church commission, said at a June 27 press conference in Warsaw that a final report would be handed to church leaders in the fall and passed on to the Vatican.

Pope says two-thirds majority always needed to elect pope

VATICAN CITY (CNS) — Pope Benedict XVI has stipulated that a two-thirds majority always is required to elect a new pope, undoing a more flexible procedure introduced by Pope John Paul II. In a one-page document released June 26, the pope said the two-thirds majority would not be set aside even when cardinal-electors are at an impasse. Instead, the pope insisted that if the cardinals are deadlocked after 13 days, runoff ballots between the two leading candidates will be held. A papal election would then require a majority of two-thirds of the cardinals present. In 1996, Pope John Paul introduced a change in the conclave procedure that allowed cardinal-electors to move to a simple majority after 13 days, when 33 of them have already been eliminated. Pope Benedict said there had been significant requests for a return to the old rules, under which a two-thirds majority was always required. The pope effected the change by replacing two paragraphs of his predecessor’s apostolic constitution, “Universi Dominici Gregis” (“The Lord’s Whole Flock”), a document that defined conclave procedures.

Priest says Christian perspective can be found in Harry Potter series

WESTFIELD, Mass. (CNS) — July will be a big month for Harry Potter fans and Father Michael Bernier, parochial vicar at St. Mary Parish in Westfield, proudly counts himself among the myriad of Potter devotees. In fact, described himself as a “Pottermaniac” at a talk he gave at the St. Mary’s Church in Westfield, Father Bernier told those gathered for his talk, he said, “The magic in Harry Potter is not sorcery, but the devotion to stories about a boy wizard.”

The magic in Harry Potter is not sorcery, but the devotion to stories about a boy wizard. — Father Michael Bernier

“Those who believes that there’s a great deal of Christian imagery and symbolism in the books. And I think it answers, at least in parts, a longing that we have for Christ,” he said.
Eagle Scouts, other St. Vincent Scouts honored

FORT WAYNE — The St. Vincent de Paul Boy Scouts Troop 2 presented two Eagle Awards to members of the troop at a special Eagle Court of Honor held at the St. Vincent Scout Lodge in Fort Wayne on May 7. The troop has now honored 109 Eagle Scouts in its 47-year history at St. Vincent de Paul Church.

Bishop Dwenger High School senior David William Elden, son of Steven and Laura Elden, received his Eagle Scout Award after planning, organizing and acquiring eyeglasses to benefit the people of Comayagua, Honduras. The effort provided nearly 500 pairs of glasses through the Shooft Park Lions Club. He is actively involved in many of his school’s clubs and activities as well as the National Honor Society and has served his troop in a variety of leadership positions, earning several awards.

Jonathan George Moore, son of Max and Janice Moore, is a junior at Canterbury High School, where he is also involved in many activities including student council and student newspaper. His Eagle Scout project was performed for Catholic Charities of Fort Wayne for which he organized and oversaw a drive to collect furniture and other household items for refugee families in the area. He has served his troop in various leadership positions as well as earning several awards.

Crew 2002 also honored two crew members and palmers recognizing their Girl Scout Awards. Rachel Yankowiak was presented with a Gold Award, the highest award she could receive, for the project she conducted at Camp McMillan Girl Scout Camp on May 11. An active member of Noah’s Vineyard, she is the daughter of Bill and Maureen Yankowiak of Fort Wayne. For her project, Rachel created a Phonology Board at Lindenwood Nature Preserve to identify wildflowers and birds found in the park.

Serrans host annual outing for priests

SOUTH BEND — Members of the Serra Club of South Bend will host their annual outing for priests, associates, religious brothers and sisters in appreciation for their fine efforts on Sunday, July 29, on the grounds of Ave Maria Council, Knights of Columbus on South Ironwood Drive. — EJD

South Bend Area Council of Catholic Women meet in Lakeville

SOUTH BEND — The South Bend Area Council of Catholic Women met on June 26 at Sacred Heart of Jesus Church in Lakeville. Mass honoring Our Lady of Good Counsel was offered by Holy Cross Father Thomas King. After Mass, 30 people representing nine parishes in South Bend gathered for a potluck. A basket of useful items was collected for the Homeless Center.

The Area Council of Catholic Women shares the same mission statement with their parent organization, the National Council of Catholic Women, “to support, empower and educate all Catholic women in spirituality, leadership and service.”

The Area Council gives ongoing support to Hannah’s House and the Homeless Center, in addition to jointly sponsoring, with the United Religious Community, the annual Christmas tree and creche display in the County-City Building in South Bend.

John Angotti in outdoor concert at St. Charles

FORT WAYNE — The St. Charles Youth Ministry will present John Angotti in an outdoor concert on Sunday, July 15, from 7-8 p.m. The concert is in celebration of the St. Charles Parish’s 50th anniversary this year. Angotti will participate in the music of the 5 p.m. Mass.

The concert will be held in the parking lot. Pizza and pop will be available at the concert.

The concert is free to youth, and admission for adults is $1.

Angotti is the winner of three 2006 UVCMVA (United Catholic Music and Video Association) Awards including Male Vocalist of the Year. He is a former music minister from Our Lady of Good Hope parish. His six albums will be available for purchase.

Ancilla College seeks public input

DONALDSON — Ancilla Domini College is seeking comments from the public about the college in preparation for its regional accreditation review by its regional accreditation organization, the Central Association of Colleges and Schools, 30 North LaSalle St., Suite 2400, Chicago, Ill. 60602.

Comments must address substantive matters related to the quality of the institution or its academic programs. Comments must be in writing and signed; comments cannot be treated as confidential.

All comments must be received by Aug. 15.

Indiana’s divestment language serves as model

INDIANAPOLIS — Indiana Gov. Mitch Daniels signed House Enrolled Act 1067 (HEA 1067) into law in a ceremonial bill signing on June 28. The act includes the Sudan divestment language originally included in House Bill 1484, initially authored by State Representative Cindy Noy (R-Indianapolis).

This new law requires the withdrawal of Public Employee Retirement Fund (PERF) and Teachers’ Retirement Fund moneys that are currently invested in companies that support the violent government in Sudan. The conflict in the Darfur region of Africa, responsible for approximately 400,000 deaths and the displacement of millions of Sudanese, is the first time in history there has been a declared genocide while that genocide is still taking place.

“This law will push Indiana toward leadership in global humanitarianism and a greater awareness of our state’s power to influence issues affecting people many miles away,” said Rep. Noy. “Throughout this past legislative session, this act saw so many twists and turns. It took a lot of work from many people to eventually bring this important law to passage, and I am very proud to say we never gave up on it.”

The divestment language used in HEA 1067, and the process by which the law passed through the Indiana General Assembly, has since been adopted by the Sudan Divestment Taskforce, based in Washington D.C., as a model for other states hoping to pass similar divestment legislation.

“After so many of us virtually walked through fire to get this passed, it is wonderful to hear our divestment language is strong enough to serve as a guide for other states. It is my hope that other state legislatures will learn from our journey towards success with this law, as well as from the language included in the bill,” added Rep. Noy. The legislation took effect July 1.

Holy Cross College breaks ground for Pfeil Recreation Center

NOTRE DAME — Holy Cross College broke ground on Monday, July 9, for the Pfeil Recreation Center.

The Pfeil Recreation Center will provide a place for large campus events and student activities, as well as a much-needed home for the college’s growing athletic program.

“This building will have a great impact on meeting the physiological needs of the Holy Cross community,” said Nathan Walker, Holy Cross College’s director of student activities and athletics. “It will also allow our athletic program to continue to grow, as well as build a permanent home for the College to compete and excel in the future.”

Construction of the Pfeil Recreation Center is expected to be complete in 2008.

The college is actively seeking pledges to secure full funding for this project. Those interested in making a contribution should contact Pat Falvey, vice president for advancement, at (574) 239-8399.

Historical marker commemorates life of Cardinal Ritter

NEW ALBANY — An official Indiana state historical marker for Cardinal Ritter will be dedicated at the Cardinal Joseph E. Ritter birthplace, 1218 East Oak St., New Albany, on Sunday, July 29, at 4 p.m. This marker will commemorate the life and accomplishments of Indiana’s only native-born Catholic cardinal.

Robert J. Hermann, the auxiliary bishop of St. Louis, is currently scheduled to speak.
SOUTH BEND — The party sounds of an accordion echo through the cavernous church. The drum beats an oom-pah-pah. But this is not in the church basement, or in a nearby hall. It’s in the sanctuary, and the words you hear are getting everyone ready to celebrate the Eucharist: “We come to you our Father, through Jesus Christ your son, who sent the Holy Spirit, that we might be as one.”

“The Michiana Polka Mass Singers have been revived, and they’ll be singing next at Our Lady of Hungary Church on Saturday, July 21. A prelude, with livelier tunes, will begin at 4:30 p.m. The Mass, with more reverent hymns but still in the polka style, begins at 5 p.m. Will and Marilyn Smaka, musicians who play at various polka festivals in the Midwest, admit that sometimes it’s difficult to sing sacred words to the more festive beat. But it attracts people to sing sacred words to the more festive beat. But it attracts people who sent the Holy Spirit, that we might be as one.”

“We come to you our Father, through Jesus Christ your son, who sent the Holy Spirit, that we might be as one.”

“We come to you our Father, through Jesus Christ your son, who sent the Holy Spirit, that we might be as one.”

“something different.” The polka Mass has its place, and “especially when held with special occasions,” like festivals, he said. People will come from other parishes just to hear that familiar beat, which first became popular after Vatican II allowed the Mass to be adapted to different cultures.

On July 1, the group performed at St. Hedwig Church, where Father Chrobot is pastor, and in association with its Polish Festival. The July 21 performance is in association with Our Lady of Hungary Festival, from 4 to 10 p.m. on the parish grounds, 735 W. Calvert St.

“The Michiana Polka Mass Singers practice with Beth Slater directing. The photo was taken during the July 1 Polka Mass at St. Hedwig.

Wil Smaka’s band accompanies the choir of the Michiana Polka Mass Singers. The photo was taken during the July 1 Polka Mass at St. Hedwig.

“something different.” The polka Mass has its place, and “especially when held with special occasions,” like festivals, he said. People will come from other parishes just to hear that familiar beat, which first became popular after Vatican II allowed the Mass to be adapted to different cultures.

On July 1, the group performed at St. Hedwig Church, where Father Chrobot is pastor, and in association with its Polish Festival. The July 21 performance is in association with Our Lady of Hungary Festival, from 4 to 10 p.m. on the parish grounds, 735 W. Calvert St.

“something different.” The polka Mass has its place, and “especially when held with special occasions,” like festivals, he said. People will come from other parishes just to hear that familiar beat, which first became popular after Vatican II allowed the Mass to be adapted to different cultures.

On July 1, the group performed at St. Hedwig Church, where Father Chrobot is pastor, and in association with its Polish Festival. The July 21 performance is in association with Our Lady of Hungary Festival, from 4 to 10 p.m. on the parish grounds, 735 W. Calvert St.

“something different.” The polka Mass has its place, and “especially when held with special occasions,” like festivals, he said. People will come from other parishes just to hear that familiar beat, which first became popular after Vatican II allowed the Mass to be adapted to different cultures.

On July 1, the group performed at St. Hedwig Church, where Father Chrobot is pastor, and in association with its Polish Festival. The July 21 performance is in association with Our Lady of Hungary Festival, from 4 to 10 p.m. on the parish grounds, 735 W. Calvert St.

“something different.” The polka Mass has its place, and “especially when held with special occasions,” like festivals, he said. People will come from other parishes just to hear that familiar beat, which first became popular after Vatican II allowed the Mass to be adapted to different cultures.

On July 1, the group performed at St. Hedwig Church, where Father Chrobot is pastor, and in association with its Polish Festival. The July 21 performance is in association with Our Lady of Hungary Festival, from 4 to 10 p.m. on the parish grounds, 735 W. Calvert St.
CALLING ALL TEENS: TAKE UP THE CROSS

BY KAY COZAD

SOUTH BEND — The Jubilee Pilgrim Cross, a simple 8 by 5-foot hollow, wooden cross, now a little worn, carries scars hard won while being passed from hand to hand, parish to parish over the past two years in celebration of the Sesquicentennial Jubilee of the Diocese of Fort Wayne-South Bend. It was commissioned by Bishop John M. D’Arcy at the diocesan World Youth Day event held in August 2005 at the Sacred Heart Parish Center in South Bend as a unifying symbol for the 84 parishes and other locations that have hosted the cross bearing the inscription “His Steadfast Love Endures Forever.”

The evangelical journey that began almost two years ago at the Cathedral of the Immaculate Conception in Fort Wayne and traversed the countryside will culminate with the Jubilee Pilgrim Cross making the final leg of its journey from St. Matthew Cathedral in South Bend to the Eucaristic Congress on Aug. 18. The service will be held at 10 a.m. and will open the Eucharistic Congress day of spiritual renewal held on the campus of the University of Notre Dame.

Cindy Black, director of the Office of Youth Ministry and Spiritual Formation, will coordinate the trek that she says is less than two miles. Black feels that who will carry the cross is very important. She is officially inviting all youth and youth groups from across the diocese to participate in the pilgrimage that will carry the Jubilee Cross into the Eucharistic Congress.

The teens will carry the Jubilee Pilgrim Cross as well as a banner with the special Jubilee song.

Black anticipates 400-500 youth will attend the special day that offers workshops for teens, families and adults alike, as well as reconciliation, Mass, recitation of the rosary and more. “There is a lot of variety in the workshops,” says Black, who adds that during and following the workshops, the youth in attendance will be invited to join a second procession that will carry the Jubilee Cross from the basilica to the Joyce Center where Bishop D’Arcy will celebrate a special closing Mass for all in attendance.

“All the people who have seen it (Jubilee Cross) at their church will see it all together there. It’s a great symbol of unity,” remarks Black.

Black expects most of the high school teens who attend the workshops to participate in the second Jubilee Pilgrim Cross procession and hopes to coordinate a special section at Mass for seating them together upon their arrival.

The teens are what will make this symbolic trek possible says Cindy Black enthusiastically. “This is a call to teens who are interested in participating in the pilgrimage that will carry the Jubilee Pilgrim Cross from St. Matthew Cathedral in South Bend to the Basilica of the Sacred Heart, Notre Dame, shown above, the Jubilee Pilgrim Cross has visited all parishes, diocesan high schools, religious orders and colleges. The journey will end at the Eucharistic Congress in which teens are asked to be part of the closing liturgy. A walk from St. Matthew Cathedral to the University of Notre Dame is part of the plans.

Black expects most of the high school teens who attend the workshops to participate in the second Jubilee Pilgrim Cross procession and hopes to coordinate a special section at Mass for seating them together upon their arrival.

The teens are what will make this symbolic trek possible says Cindy Black enthusiastically. “This is a call to teens who are interested in participating in the pilgrimage that will carry the Jubilee Pilgrim Cross from St. Matthew Cathedral in South Bend to the Basilica of the Sacred Heart, Notre Dame, shown above, the Jubilee Pilgrim Cross has visited all parishes, diocesan high schools, religious orders and colleges. The journey will end at the Eucharistic Congress in which teens are asked to be part of the closing liturgy. A walk from St. Matthew Cathedral to the University of Notre Dame is part of the plans.

Since August 2005 at a youth event near the University of Notre Dame, shown above, the Jubilee Pilgrim Cross has visited all parishes, diocesan high schools, religious orders and colleges. The journey will end at the Eucharistic Congress in which teens are asked to be part of the closing liturgy. A walk from St. Matthew Cathedral to the University of Notre Dame is part of the plans.

Black expects most of the high school teens who attend the workshops to participate in the second Jubilee Pilgrim Cross procession and hopes to coordinate a special section at Mass for seating them together upon their arrival.

The teens are what will make this symbolic trek possible says Cindy Black enthusiastically. “This is a call to teens who are interested in participating in the pilgrimage that will carry the Jubilee Pilgrim Cross from St. Matthew Cathedral in South Bend to the Basilica of the Sacred Heart, Notre Dame, shown above, the Jubilee Pilgrim Cross has visited all parishes, diocesan high schools, religious orders and colleges. The journey will end at the Eucharistic Congress in which teens are asked to be part of the closing liturgy. A walk from St. Matthew Cathedral to the University of Notre Dame is part of the plans.

All high school teens and youth groups interested in participating in the pilgrimage trek to carry the Jubilee Pilgrim Cross from St. Matthew Cathedral in South Bend to the Basilica of the Sacred Heart, Notre Dame, should contact Cindy Black at the Office of Youth Ministry and Spiritual Formation (260) 422-4611 ext. 3348 or e-mail cblack@fw.diocesefwsb.org.

To find your local Knights of Columbus agent, select “Find an Agent” at KOFI.org, or call 1-800-345-5632.

A strong shoulder in a difficult time.

Dear Supreme Knight:

When my husband became a Knight, we were introduced to our insurance agent, Mike Waither. We could sense right away that he thought of his career as more of a ‘ministry’ than a sales position. Little did I know then how much his sense of ministry would mean to me.

During our meetings, we weren’t easy to persuade. Never willing to give up, Mike worked to show us that we had a need, and he was able to help us understand the value of being protected with life insurance.

My husband died suddenly last fall. His death was a shock to everyone. Although from a medical standpoint it shouldn’t have happened, I guess God felt his work on Earth was done. Mike was there for me immediately. He was at the wake and the funeral, and then stayed by my side and helped with whatever I needed. He cried for my husband just like I did.

I think that in this world where everyone is focused on the bottom line, I saw what the Knights are truly about. They were there for me when I needed them the most.

— Beverly Buchanan

*Based on an actual letter. Names have been altered to protect anonymity.

To find your local Knights of Columbus agent, select “Find an Agent” at KOFI.org, or call 1-800-345-5632.

Knights of Columbus Insurance

Avea (Superior) A.M. Best;
AAA (Extremely Strong) Standard & Poor’s;
IMSA Certified.

Knights of Columbus
INSURANCE
Making a difference for life.
New book portrays the face of Christ via camera lens

BY SHARON LITTLE

Seeking and photographing the face of Christ in religious art within the diocese has been the experience of a lifetime. The quest that became a spiritual journey began more than a year ago. It has taken me, with cameras and tripod in hand, into all of the diocese’s 82 parish churches, two oratories and the worship spaces of an additional five religious communities whose roots are deeply implanted in diocesan history.

I discovered new dimensions, in a very intentional, focused way, of the Christ whose presence has always been in my life. Studying artists’ portrayals of Christ through the “eyes” of a photographer has brought me closer to the infant, the wise young man in the temple, the son of God who healed, taught and forgave. And, certainly and sadly, reminders of Christ crucified on the cross were always dominant in church and chapel altars. This journey also brought me into church storage pits, mosaics that reach from floor to ceiling, and priceless Stations of the Cross.

When my visit coincided with a church season that dictated the storage of some art pieces, I climbed up stairs to a cathedral attic, and down to parish church basements. One of the most touching depictions of Christ’s face was discovered in a country parish church window behind the choir loft, out of view of most except the priest when he stands at the sanctuary altar. This journey also brought me into some simple worship spaces, and I was reminded that he waits everywhere — in diocesan orphanages, two oratories and the worship spaces of an additional five religious communities.

M. D’Arcy, the idea of photographing art and compiling some of it within a book began as an actual endeavor in 2006. Because of the spiritual nature of the quest, I chose to make my time and effort a gift, as has Sister Agnes Marie Regan, OSF, of Mishawaka, a member of the diocesan environment and arts committee.

Entitled “Behold, the Face of Christ...,” the book of religious art is believed to be the first in diocesan history and is dedicated to all the religious, lay men and women and artists whose vision, creativity and often financial sacrifices contributed to the installation of art that has added beauty and, more importantly, explored prayer and enhanced the worship experience of Catholics in the diocese, beginning as early as the 1830s. It is, in fact, a book that belongs to all Catholics of the diocese as a reminder of our rich inheritance of art that includes but is not limited to stained glass windows, statuary, crucifixes and Stations of the Cross.

The idea for such a book was sparked more than four years ago when, as staff writer and photographer for Today’s Catholic, I visited many churches of the diocese and grew increasingly aware of the exquisite windows and other art that enhance so many Catholic churches and chapels. It seemed that “something” should be done to commemorate and make more widely visible these treasures. After conversation with and the approval of Bishop John D’Arcy, the idea of photographing art and compiling some of it within a book began as an actual endeavor in 2006.

Because of the spiritual nature of the quest, I chose to make my time and effort a gift, as has Sister Agnes Marie in writing the meditations. My mileage expense and printing costs for 1,000 books have been covered through support of a grant from Our Sunday Visitor and a grant from Our Sunday Visitor and Our Sunday Visitor. The project is not designed for profit; books will be sold for approximately $10 each, and will be available at the Eucharistic Congress. If you are interested in purchasing a copy of the book, please send a self-addressed, stamped envelope to Nicholas Albo, Today’s Catholic, 6701 Webster Ave., Fort Wayne, IN 46804.

An important spiritual dimension is added to the book through the meditations and prayers related to each art piece as written by Sister Agnes Marie Regan, OSF, of Mishawaka, a member of the diocesan environment and arts committee.

Entitled “Behold, the Face of Christ...,” the book of religious art is believed to be the first in diocesan history and is dedicated to all the religious, lay men and women and artists whose vision, creativity and often financial sacrifices contributed to the installation of art that has added beauty and, more importantly, explored prayer and enhanced the worship experience of Catholics in the diocese, beginning as early as the 1830s. It is, in fact, a book that belongs to all Catholics of the diocese as a reminder of our rich inheritance of art that includes but is not limited to stained glass windows, statuary, crucifixes and Stations of the Cross.

Today’s Catholic was able to purchase a book featuring treasured art pieces portraying the face of Christ. Some of the photos will be displayed at the Eucharistic Congress.

Sharon Little, with camera in tow, has visited all the parishes, oratories and religious houses in the diocese to assemble a book featuring treasured art pieces portraying the face of Christ. Some of the photos will be displayed at the Eucharistic Congress.

Sharon Little, with camera in tow, has visited all the parishes, oratories and religious houses in the diocese to assemble a book featuring treasured art pieces portraying the face of Christ. Some of the photos will be displayed at the Eucharistic Congress.

Sharon Little, with camera in tow, has visited all the parishes, oratories and religious houses in the diocese to assemble a book featuring treasured art pieces portraying the face of Christ. Some of the photos will be displayed at the Eucharistic Congress.

Sharon Little, with camera in tow, has visited all the parishes, oratories and religious houses in the diocese to assemble a book featuring treasured art pieces portraying the face of Christ. Some of the photos will be displayed at the Eucharistic Congress.
Workshop insight to Camino De Santiago, the sequel

BY FATHER BILL SCHOOLER

GRANGER — Just as Hollywood has come to appreciate the value of sequels, so too have some of the parishioners of St. Pius X Parish in Granger. Two years ago, I made a pilgrimage on the Camino de Santiago (Way of St. James), that ancient way that brought medieval pilgrims from all of Europe and the British Isles to the tomb of St. James in Santiago, on the western coast of Spain.

Because the group did not have the required 31 days to walk the Camino, we traveled by bicycle, arriving at the Cathedral of St. James in Santiago as countless pilgrims have been doing since the seventh century.

Profoundly moved by the pilgrimage and vowing revenge, I plotted with Tara Schmitt, the youth minister at St. Pius, to plan a sequel in 2007.

The sequel began on June 4, when 20 pilgrims (including the venerable pastor of St. Patrick, Walkerton — Father Chris Young) celebrated Mass at St. Pius X, traveled by bus and were deposited at the wrong terminal at O’Hare International Airport in Chicago.

Marked with the first sign that our pilgrimage would not always proceed as planned, the pilgrims reached Roncesvalles, Spain, by 7 a.m. the next day, where we were outfitted with rental bikes.

“Buen Camino.” The other five either walked or rode in the support van.

By the time the pilgrims found their way to Pamplona, two bikers were taken to the hospital (one with broken ribs and the other with a wrenched neck), five foolish bikers who had chosen to climb the Pyrenees arrived late, with the rest of the group preparing to call the police.

In the coming days, we began to realize that a pilgrimage can be difficult, much like our common life. As we traveled, some would be stricken with the flu, others would suffer a variety of biking accidents, and the walkers would develop blisters and other disorders.

All walked, biked or rode in the van at their own pace and in their own fashion, understanding that everyone’s pilgrimage is different.

As we prayed the Liturgy of the Hours every day and celebrated Mass and laughed at supper every night, we began to fall into a more comfortable pattern, paying closer attention to the lessons being taught us by the Camino.

On Tuesday, June 13, the sequel took an exciting turn when Tara Schmitt and Deacon Bob Lengerich left from the correct terminal at O’Hare with 15 members of the parish youth group, along with four other adult chaperones.

Completed with pouring rain for 22 kilometers, the two groups celebrated the Eucharist in a 10th-century church on Thursday evening.

The two groups celebrated the Eucharist in a 10th-century church built by the Knights of St. John and enjoyed a festive meal.

As we prayed the Liturgy of the Hours every day and celebrated Mass and laughed at supper every night, we began to fall into a more comfortable pattern, paying closer attention to the lessons being taught us by the Camino.

On Tuesday, June 13, the sequel took an exciting turn when Tara Schmitt and Deacon Bob Lengerich left from the correct terminal at O’Hare with 15 members of the parish youth group, along with four other adult chaperones.

We understood better the power of the Eucharist to give us an insight into the feast of the heavenly Jerusalem, the ultimate destination of our pilgrimage through life.

The sequel was much tougher than most had anticipated, and many of the group had to adjust their expectations to the realities of the Camino. We learned to appreciate the value of our pilgrimage through life. If asked if we would repeat the sequel, the answer would be a resounding “yes.”

The pilgrimage group pose for a photo as they reach their destination at the Cathedral of St. James in Santiago.
Financial operations of the diocese reported

My Dear Brothers and Sisters in Christ,

Once again, we are publishing an accounting of the financial operations of our diocese for the fiscal year which ended June 30, 2006. As we have done in past years, we have compiled a detailed financial report of our high schools and parishes. This is done in the spirit of accountability and transparency.

Dioecesan audit

The dioecesan audit was conducted in accordance with generally accepted accounting principles by the审计ering firm of Slocum. The audit report for the fiscal year ending June 30, 2006, was presented to the Dioecesan Finance Council in June of that year. The audit report is available to the public and can be obtained from the Diocesan Office of Planned Giving.

The report concluded that the diocese met all financial obligations and that the financial statements presented fairly the financial position of the diocese. The report also contained no qualifications or adverse opinions.

Diocesan audit summary

- The total financial report for the fiscal year ending June 30, 2006, was $35,388,779.
- The diocese achieved a 13 percent increase in revenues over the previous year.
- The diocese continued to invest in the future through the establishment of endowments and trusts.
- The diocese continued to strengthen its financial management and accountability through the implementation of the Diocesan Finance Council and the Parish Finance Councils.

The Guardian Angel Society

The Guardian Angel Society is a group of people who have made a commitment to support the diocese through their Planned Giving. The society has been instrumental in helping the diocese to meet its financial needs.

The Guardian Angel Society now contains $7,005,000. These contributions are gifts that keep on giving. Those who give to the Guardian Angel Society will have their gifts invested for the future, allowing them to support the diocese for years to come.

Investments

Our investments are overseen by Slocum Associates of St. Paul, Minn. Investments are placed carefully so as to fully keep in line with Catholic moral teaching. Slocum Associates meet with our investment committee on a quarterly basis. In the fiscal year in question, our investments increased by 9.6 percent for the year beginning July 1, 2006.

The road ahead

On May 1, I began my 23rd year as your bishop. I have completed more than 30 years of priest. We are now observing the 50th anniversary of our diocese. It is dedicated to spiritu- nal renewal. Already, through a pastoral plan of evangelization and outreach, many have returned to the holy Eucharist and to the practice of their faith.

In a few weeks, on Aug. 18, 2007, we will celebrate for the second time in our history a dioecesan Eucharistic Congress on the campus of the University of Notre Dame. Modeled after the World Youth Days made famous by Pope John Paul II, it will include the rosary at the grotto, eucharistic adoration, catechesis and the opportunity for the sacrament of penance.

Through a grant from Our Sunday Visitor Institute, Joseph White, PhD, with a doctorate in history from the University of Notre Dame, will spend three days on the campus giving talks on the history of this beloved local church, which was especially commissioned for this sesquicentennial.

An anniversary is not only a time to look back with gratitude but also a moment to look forward. I am especially hopeful that we will strengthen and expand our outreach to young people so that those who come after us in this church will find a church alive and filled with faith, hope and love and responsive to the call of Christ.

I present this report on the feast of Sts. Peter and Paul, those two intrepid apostles who gave their lives for their faith. They saw the risen Christ face to face and accepted their deaths as witnesses to His resurrection. We are also called to be witnesses to Christ.

Thank you for your generosity. Please continue to support the diocese and its mission.

Most Reverend John M. D'Arcy
### Diocesan High Schools

**Statement of Revenues and Expenses for the Year Ended June 30, 2006**

<table>
<thead>
<tr>
<th>Description</th>
<th>Expendable Funds</th>
<th>Temporarily/Permanently</th>
<th>Total Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parish Quotas and Assessments</td>
<td>$2,081,547</td>
<td>$2,081,547</td>
<td></td>
</tr>
<tr>
<td>Donations and Bequests</td>
<td>1,584,297</td>
<td>680,816</td>
<td>$2,265,113</td>
</tr>
<tr>
<td>Investment Income</td>
<td>1,696,463</td>
<td>611,495</td>
<td>$2,307,958</td>
</tr>
<tr>
<td>Fund-Raising - Bishop’s Appeal</td>
<td>3,999,001</td>
<td>$3,999,001</td>
<td></td>
</tr>
<tr>
<td>Insurance Premiums</td>
<td>10,273,136</td>
<td>80,460</td>
<td>$10,353,596</td>
</tr>
<tr>
<td>Interest - Loans</td>
<td>792,817</td>
<td>0</td>
<td>$792,817</td>
</tr>
<tr>
<td>Collections</td>
<td>250,032</td>
<td>0</td>
<td>$250,032</td>
</tr>
<tr>
<td>Advertising</td>
<td>177,296</td>
<td>0</td>
<td>$177,296</td>
</tr>
<tr>
<td>Subscriptions</td>
<td>255,084</td>
<td>0</td>
<td>$255,084</td>
</tr>
<tr>
<td>Sale of Merchandise</td>
<td>331,248</td>
<td>0</td>
<td>$331,248</td>
</tr>
<tr>
<td>Fees/Employees/Workshops</td>
<td>329,757</td>
<td>0</td>
<td>$329,757</td>
</tr>
<tr>
<td>Other</td>
<td>34,303</td>
<td>0</td>
<td>$34,303</td>
</tr>
<tr>
<td>Gain on Sale of Assets</td>
<td>27,851</td>
<td>0</td>
<td>$27,851</td>
</tr>
<tr>
<td><strong>TOTAL SUPPORT AND REVENUE</strong></td>
<td><strong>$21,833,432</strong></td>
<td><strong>$1,372,771</strong></td>
<td><strong>$23,206,203</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Expenses</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ministry Services</strong></td>
<td>$2,175,872</td>
</tr>
<tr>
<td><strong>Educational Services</strong></td>
<td>2,058,139</td>
</tr>
<tr>
<td><strong>Diocesan High School Assistance</strong></td>
<td>1,086,769</td>
</tr>
<tr>
<td><strong>Communications</strong></td>
<td>926,683</td>
</tr>
<tr>
<td><strong>Fund-Raising - Bishop’s Appeal</strong></td>
<td>399,780</td>
</tr>
<tr>
<td><strong>Insurance</strong></td>
<td>6,762,822</td>
</tr>
<tr>
<td><strong>Interest Expense</strong></td>
<td>857,043</td>
</tr>
<tr>
<td><strong>Parish Assistance</strong></td>
<td>220,338</td>
</tr>
<tr>
<td><strong>Priest-Other Countries-Parish Assistance</strong></td>
<td>30,603</td>
</tr>
<tr>
<td><strong>Religious/Priest Retirement</strong></td>
<td>338,058</td>
</tr>
<tr>
<td><strong>Assessments</strong></td>
<td>77,819</td>
</tr>
<tr>
<td><strong>Chancery - Departmental/General</strong></td>
<td>4,056,867</td>
</tr>
<tr>
<td><strong>Allowance for Doubtful Accounts</strong></td>
<td>100,000</td>
</tr>
<tr>
<td><strong>Catholic Charities Subsidy</strong></td>
<td>403,972</td>
</tr>
<tr>
<td><strong>Charitable Contributions</strong></td>
<td>85,000</td>
</tr>
<tr>
<td><strong>TOTAL EXPENSES</strong></td>
<td><strong>$20,079,765</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Income</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tuition/Fees</strong></td>
<td>$609,969</td>
</tr>
<tr>
<td><strong>Seminarian Education/Priest Formation</strong></td>
<td>501,204</td>
</tr>
<tr>
<td><strong>Bus Ministry</strong></td>
<td>124,864</td>
</tr>
<tr>
<td><strong>Disciples in Mission</strong></td>
<td>4,378</td>
</tr>
<tr>
<td><strong>Family Life/Pro-Life</strong></td>
<td>137,630</td>
</tr>
<tr>
<td><strong>Investment Income</strong></td>
<td>1,696,463</td>
</tr>
<tr>
<td><strong>Donations and Bequests</strong></td>
<td>1,584,297</td>
</tr>
<tr>
<td><strong>Parish Quotas and Assessments</strong></td>
<td>2,081,547</td>
</tr>
<tr>
<td><strong>Educational Services</strong></td>
<td>2,058,139</td>
</tr>
<tr>
<td><strong>Ministry Services</strong></td>
<td>2,175,872</td>
</tr>
<tr>
<td><strong>TOTAL INCOME</strong></td>
<td><strong>$1,753,667</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Surplus/Deficit</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NET INCOME/(DEFICIT)</strong></td>
<td><strong>$762,802</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,516,469</strong></td>
</tr>
</tbody>
</table>

---

### Central Departments

**Revenues, Expenses and Budgets**

<table>
<thead>
<tr>
<th>Description</th>
<th>Budgeted Expenses</th>
<th>Actual Expenses</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tribunal</strong></td>
<td>472,496</td>
<td>509,918</td>
</tr>
<tr>
<td><strong>General Administration</strong></td>
<td>712,377</td>
<td>667,670</td>
</tr>
<tr>
<td><strong>Priest Assistance</strong></td>
<td>37,199</td>
<td>38,475</td>
</tr>
<tr>
<td><strong>Personnel</strong></td>
<td>288,395</td>
<td>242,614</td>
</tr>
<tr>
<td><strong>Consultants</strong></td>
<td>3,284</td>
<td>19,980</td>
</tr>
<tr>
<td><strong>Diocesan Services Agency</strong></td>
<td>38,517</td>
<td>38,192</td>
</tr>
<tr>
<td><strong>Data Processing</strong></td>
<td>109,580</td>
<td>116,218</td>
</tr>
<tr>
<td><strong>US Catholic Conference/Indiana Catholic Conference</strong></td>
<td>77,515</td>
<td>86,528</td>
</tr>
<tr>
<td><strong>Missions</strong></td>
<td>4,067</td>
<td>5,383</td>
</tr>
<tr>
<td><strong>Archbishop Noll Catholic Center</strong></td>
<td>535,115</td>
<td>412,925</td>
</tr>
<tr>
<td><strong>Misc. Properties</strong></td>
<td>249,496</td>
<td>226,251</td>
</tr>
<tr>
<td><strong>Hispanic Ministry</strong></td>
<td>107,552</td>
<td>105,665</td>
</tr>
<tr>
<td><strong>Accounting</strong></td>
<td>122,091</td>
<td>125,218</td>
</tr>
<tr>
<td><strong>Bishop’s Appeal</strong></td>
<td>281,918</td>
<td>257,381</td>
</tr>
<tr>
<td><strong>Bishop’s Office</strong></td>
<td>86,265</td>
<td>75,429</td>
</tr>
<tr>
<td><strong>Archivist</strong></td>
<td>43,844</td>
<td>48,783</td>
</tr>
<tr>
<td><strong>Today’s Catholic</strong></td>
<td>552,953</td>
<td>605,092</td>
</tr>
<tr>
<td><strong>Office of Catholic Communications</strong></td>
<td>108,536</td>
<td>118,935</td>
</tr>
<tr>
<td><strong>Ecumenical</strong></td>
<td>10,527</td>
<td>6,340</td>
</tr>
<tr>
<td><strong>Family Life/Pro-Life</strong></td>
<td>137,630</td>
<td>135,325</td>
</tr>
<tr>
<td><strong>TV Mass</strong></td>
<td>146,292</td>
<td>173,652</td>
</tr>
<tr>
<td><strong>Property Management</strong></td>
<td>123,461</td>
<td>111,495</td>
</tr>
<tr>
<td><strong>Office of Vocations</strong></td>
<td>41,231</td>
<td>45,733</td>
</tr>
<tr>
<td><strong>Catholic Charities</strong></td>
<td>240,335</td>
<td>240,697</td>
</tr>
<tr>
<td><strong>Office of Worship/Music Ministry</strong></td>
<td>155,351</td>
<td>144,387</td>
</tr>
<tr>
<td><strong>Spiritual Development</strong></td>
<td>138,648</td>
<td>149,706</td>
</tr>
<tr>
<td><strong>Disciples in Mission</strong></td>
<td>4,378</td>
<td>7,406</td>
</tr>
<tr>
<td><strong>Hospital Ministry</strong></td>
<td>124,864</td>
<td>120,759</td>
</tr>
<tr>
<td><strong>Ministry of Education</strong></td>
<td>59,380</td>
<td>506,300</td>
</tr>
<tr>
<td><strong>Religious Education Office</strong></td>
<td>266,420</td>
<td>306,872</td>
</tr>
<tr>
<td><strong>Seminar Education/Priest Formation</strong></td>
<td>501,204</td>
<td>664,100</td>
</tr>
<tr>
<td><strong>Continuing Ed/Priests</strong></td>
<td>44,371</td>
<td>49,888</td>
</tr>
<tr>
<td><strong>Crisis Pregnancy Fund -Catholic Charities</strong></td>
<td>403,972</td>
<td>390,000</td>
</tr>
<tr>
<td><strong>Catholic Charities Property -South Bend</strong></td>
<td>22,119</td>
<td>28,016</td>
</tr>
<tr>
<td><strong>Foreign Priests Assigned to Parishes</strong></td>
<td>30,603</td>
<td>24,650</td>
</tr>
<tr>
<td><strong>Youth Ministry</strong></td>
<td>193,456</td>
<td>251,042</td>
</tr>
<tr>
<td><strong>Development Office</strong></td>
<td>69,124</td>
<td>81,800</td>
</tr>
<tr>
<td><strong>Catholic Charities</strong></td>
<td>8,877</td>
<td>8,625</td>
</tr>
<tr>
<td><strong>Planned Giving</strong></td>
<td>39,789</td>
<td>94,776</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>7,044,591</strong></td>
<td><strong>7,332,390</strong></td>
</tr>
</tbody>
</table>
Editorial

We will be there. In fact, we are planning for a major media event. And Fort Wayne’s Redeemer Radio will also be there with live broadcasts. In addition, Fort Wayne’s Sesquicentennial celebration, the Eucharistic Congress at the University of Notre Dame, would not be complete without your presence. This will be an opportunity for you to meet the people up close and in person.

For those of you who attended the Jubilee 2000 Congress, this Sesquicentennial celebration will be an equally, if not more, spiritually uplifting event. And as the diocese celebrates its 150th anniversary, we are just as excited, if not more excited, to encourage everyone to attend this grand celebration of our Catholic faith.

We will do this in many ways. Our brothers and sisters from other faiths will be invited to join us at an ecumenical prayer service first thing at the Basilica of the Sacred Heart. The day will offer eucharistic adoration, the sacrament of reconciliation hosted across the campus and marked by yellow umbrellas, and a diocesan-wide Mass in the Joyce Center to close the day.

The lovely University of Notre Dame campus lends well to the faith-bolstering day with rosaries at the grotto, Stations of the Cross, visits to the Basilica of the Sacred Heart, the original log cabin and the Snite Museum.

Besides food offered at several sites, exhibitors will fill the Joyce Center hockey arena. In this area also will be an art display created by high school and college students from the diocese, and treasured photos of art pieces of each parish displayed.

But to really get the most from the day and to make it a moment of catharsis, we encourage everyone to look over the roster of workshops either in the April 19 issue of Today’s Catholic or online at www.diocecesewsb.org. Bishop John M. D’Arcy, Bishop Daniel R. Jenky, CSC. of Peoria, Ill., and Archbishop Daniel Buechlein of Indianapolis are just a few of the workshop presenters. Many of our priests and catechists will also present workshops — all to draw you closer to Jesus through the richness of our faith and to help bring you closer to the Eucharist.

And we hope to see you there. One-hundred fifty years of our Catholic faith in the Diocese of Fort Wayne-South Bend is something to celebrate, and the celebration would not be the same without your presence.

And we hope you will stop by and visit the Today's Catholic booth and check out our presentation. We look forward to the opportunity to grow in the faith and love of the Eucharist as a diocese and as a family.

Family first

When one thinks of the Catholic Church defending the family, one thinks first of issues such as gay marriage, divorce, abortion and birth control. But the church’s defense of families extends to attaining citizenship for the millions of people in our country illegally who come to this country seeking better opportunities and livelihood for themselves and their families.

While the church does not condone breaking the law, it does support the right of these families to move to another country so that they might escape lives of poverty and suffering. Along with this, the church cannot support efforts by law enforcement to prevent these families from prosecution and deportation.

The immigration legislation would have provided a means of attaining citizenship for the millions of people in our country illegally, and it was this key provision of the bill that likely resulted in its demise.

More interesting, however, is that among the compromises responsible for shaping the bill was a provision that removed the unification of families as a top priority for giving visas. Such a move was a retreat from the aspiration for families to have a family visa would be many families’ only hope for unification.

What is most disturbing is that the proponents of this change — generally opponents of the legislation overall — were people who have generally identified themselves as “pro-family” when it comes to some or all of the issues listed above.

The church’s emerging role in the immigration debate seems to be to remind us that family values do not end at the border and that in fact we should just be one more issue among we put families first.

Commentary

St. Peter and Louisiana parish extend a hand in friendship, hurricane relief

By Kathryn A. Imler

FORT WAYNE — I’ve never been to New Orleans. Too hot for me. Which is what I thought in 2005 after Hurricane Katrina hit. I, the Lake Charles diocese people, in that heat, waiting on rooftops to be rescued or stuffed in, I, Father Peter, no toilets, no escape. My heart went out to them. And as it happens every time I see such tragedy on TV, I’m filled with neighborly love, and concern and I really do want to help. I just don’t know how.

Then last fall my pastor at St. Peter, Fort Wayne, Father Phillip White, called my attention to a situation in Hackberry, La. Bishop John M. D’Arcy saying that the Catholic Extension Society had been asked to connect the Hackberry Gulf coast with those wishing to help. Apparently there was still lots to be done. We went with Father Peter to Saint Peter the Apostle Parish in Hackberry, La. Never been to Hackberry, La., either, but I was determined to see what could be done.

I called down there — Hackberry is near Texas on the Gulf — to get things rolling and chatted with the parish secretary Tammy White. She was way down south. I asked for some pictures of the area, to see how things were with them. She said, “Sure,” she said, “but could I just send the film for you to develop?” This seemed odd. “We have no CVS or Wal-Mart nearby up and running,” she explained. “Oh. No CVS. No Wal-Mart. Red Cross. How can I help?”

So what do you need?

“Well,” Tammy went on, “for our outreach mission — we have one main church and two satellite missions — only a statue and the cement slab were left. What little was left of our rectory had to be torn down. The pastor, Father Roland Vaughn, will be living in a trailer for at least two years, living with it the church offices.

“Interestingly enough, only the wall was left,” she said, “just my statue, glass windows, altar, vestments, statues.”

“So what did they need? Just about anything.”

I realized that I’ve never been through a disaster. I can hardly imagine losing my mother’s old church, though I tried to compare it to the time St. Mary’s in Fort Wayne burned down. Just one zap of lightning, the fire and all that beauty and history and a congregation’s spiritual home was gone. But what I truly cannot imagine is losing the buildings, then and then not being able to go out the next day and get materials for repair. No Lowe’s. No Wal-Mart. I think we have no idea what this disaster looks like up close.

Tammy had left her home with only two pairs of shorts, some outer shirts and flipflops, thinking this would be like other routine evacuations. She had to talk Tammy and her family in town to help move farther inland, and for 10 days they worried as no news, no information came about their home.

Finally a guy did a flyover. He came back and told them the house was a total loss. Shook his head. “Nothing,” he said. “There’s nothing there. It’s all gone.” A town of 3,000 wiped out.

Bridget Monahan, the contact at Catholic Extension, had asked about the possibility of the future of our congregation. An inner-city parish, St. Peter, Fort Wayne, has 470 families, many of these one- or two-person households. We have no school so our youth base is quite small. We were told that the size and nature of our “gift” could be as simple as a one-time collection or something more involved, like a spiritual or material needs of our partner. All donations made through the partnership go directly to the designated parish.

A parish responds

We decided on prayers and money. There was a 2006 Thanksgiving collection. Then a special Katrina Parish Partner envelope was printed for a monthly second collection through 2007. There were special prayers of the faithful asking God to watch over our new friends and their endeavor. Tammy said the parish would be grateful for anything. It was especially moving to hear how important it was to them to know someone, somewhere, was concerned about them, aware of their plight and praying for them.

Catholic to Catholic, community to community, human being to human being. And specifically how that neighborly love that was supposed to work.

Soon Tammy came up with their own ideas. We sent donated hymnals to a congregation that was thrilled to have words and music and bought new rosaries for each child in their first Communion class. Free-will offerings from our Lenten collection on soup after stations were donated.

My favorite project was at Christmas when someone suggested getting new coloring books and crayons for the children in the CCD classes. I announced that we needed about 60; we collected over 300.

Given the holiday rush, the packages arrived the day after the last CCD class. Tammy was delighted to get the coloring books to the kids for Christmas. She packed them up in a truck and hauled them to the public elementary school, which the parish children attend, and began handing them out.

“It was like the loaves and the fishes,” she said. “The more we gave out; the more there were to give.”

Tammy’s own grandson came home from school that afternoon, gleefully clutching his new book and crayons, exclaiming, “Look what the people up north sent us for Christmas!”

We realized, then, that we were just all about: taking from our bounty and giving to those in need; they, in turn, being able to take from their bounty and pass it on.

Connection

Now halfway through this project, I feel connected to parts of the mystical body that I knew before and may never see. There’s my friend Bridget in the Catholic Extension office, helpful and encouraging and doing good work. Many of my own parishioners, who were just faces at the 4:00 Mass, are now friends offering to pay Katrina postage or asking how the last collection went. As of July, 2007, we have raised over $18,000.

Our prayers continue to find St. Peter the Apostle Parish in Hackberry, La. From St. Peter, Fort Wayne, we watch the Weather Channel to see if the rains hold back and the Louisiana will delay our partner’s new roof. I call my other new friend, Tammy Monahan, one of them — there’s a family of 10 jammed in a FEMA trailer she’s worried about.

We talk about this and my St. Peter’s the Apostle Parish in Hackberry, La. From St. Peter, Fort Wayne, we watch the Weather Channel to see if the rains hold back and the Louisiana will delay our partner’s new roof. I call my other new friend, Tammy Monahan, one of them — there’s a family of 10 jammed in a FEMA trailer she’s worried about.

Maybe someday I’ll go down and see what it’s all about for myself. After all, what’s a little heat between friends?
Everyone must and can love others.

Colossians. Colossae was a relatively important city in the Roman Empire’s northern Mediterranean world. Often, Christian communities had formed in Colossae, and its spiritual vitality was the concern that led to the writing of this epistle.

The reading builds on the revelation given centuries earlier by Moses and by other prophets. God is invisible. He is seen, however, in the Lord Jesus. Jesus rules over all creation and over all creatures. He is the head of the church. This statement indicates how aware the first Christians were to the reality of the believing community.

This community, visible and alive with the very life of the Holy Spirit, was much, much more than a coincidental gathering of persons professing Jesus as Lord. In the church is the spirit of Jesus. Through Jesus is the way to eternal life.

St. Luke’s Gospel provides an utterly basic concept of Christian theology. Jesus says that the true disciple must love God above all and love neighbor as self. At times, this admonition is presented as if it were a new development in theology, as if ancient Judaism concerned itself only with outward manifestations of obedience to God, and worship of God, without regard to the deep intentions of the heart. This interpretation is incorrect. Ancient belief among Hebrews, as evidenced in this weekend’s first reading, also required a genuine commitment of the mind and heart to God.

Then, this reading gives us the familiar, and beautiful, story of the Good Samaritan. This story has inspired Christians all through the centuries, yet it is forever fresh. The key to understanding the story is the disdain in which Jews of the first century A.D. held Samaritans. Jews at the time regarded Samaritans almost as incapable of holiness or goodness. Jesus clearly taught the obvious: Everyone must love others, and everyone can love others.

Reflection

American culture has advanced in the past 40 years in that Americans are much more alert to, and prepared for, the possibility of death and dying at any time. Perhaps of more significance, this was removed from the Jesuits and became secular.

So, for many Americans, the story of the Good Samaritan somewhat loses its impact. However, the story is relevant. We all may be Samaritans from time to time. Maybe our sins have set us apart. Sin weakens us. In spite of this, we not only are called to love God and to love others, but most critically, whatever our level of piety, we can with God’s strength love God and love others.

READINGS


THE CATEQUIZ’EM

By Dominic Campbell

In July, the church remembers St. Elizabeth of Portugal. This quiz looks at that small, but historically important Catholic country.

1. Christianity entered the area later known as Portugal while it was still part of this empire:
   a. the Assyrian Empire
   b. the Roman Empire
   c. the Holy Roman Empire

2. Catholicism was a key element in the long struggle against these Muslim conquerors:
   a. the Turks
   b. the Azoreans
   c. the Moors

3. To cement the country’s Catholic identity and its role, the first king of Portugal (Alfonso) had his state recognized as:
   a. a papal vassal
   b. a paper vessel
   c. a vapor parcel

4. The church flourished for centuries, with this religious order being of vital importance in the early middle Ages:
   a. the Jesuits
   b. the Cistercians
   c. the Swiss Guards

5. And yet some kings resisted papal power, one notable example being:
   a. Aludus II
   b. Don Quixote
   c. Sancho I

6. These events changed the focus in Portugal from internal disputes to external missionary activities:
   a. the wars against the Moors
   b. the voyages of discovery
   c. the building of the Pyramids

7. The largest legacy of this activity is to be found in:
   a. Brazil
   b. Indonesia
   c. Goa

8. In Portugal, this movement grew strength and threatened the church:
   a. Monarchism
   b. Arianism
   c. Anticlericalism

9. Partly as a result (of 8 above) this anachronistic institution was abolished in 1821:
   a. the Catholic Church
   b. the Inquisition
   c. the clergy

10. Perhaps of more significance, this was removed from the Jesuits and became secular:
   a. the relic of Alfonso II
   b. the Cathedral of Braga
   c. education

11. Despite temporary improvements, the establishment of this led to even stronger anti-Catholic rules being enacted after 1910:
   a. the Kingdom of God
   b. Portuguese First Republic
   c. the People’s Republic of Portugal

12. This however backfired as many Portuguese held to their religion as exemplified by this apparition:
   a. the Cristeros Revolution
   b. Portuguese First Republic
   c. the Swiss Guards

13. The secular state lost support and was replaced by a more church-friendly regime, the Estado Novo, under this dictator:
   a. Battista
   b. Tiso
   c. Salazar

14. One result of this more friendly government was the completion in 1940 of a concordat between Portugal and:
   a. the Vatican
   b. Spain
   c. Nazi Germany

15. After this 1974 revolution, the church was again destabilised but continues to have a strong, though not exclusive, influence and most Portuguese remain Catholic.
   a. the Cristeros Revolution
   b. the Carnation Revolution
   c. the “PPP” (Portugal for the Portuguese) Revolution

ANSWERS:

1.b, 2.c, 3.a, 4.b, 5.c, 6.b, 7.a, 8.c, 9.b, 10.c, 11.b, 12.c, 14.a, 15.b
Every couple wants a deeply committed marriage and a happy family. All of us want to reverse current trends in no-fault easy divorce, broken families, single moms and fatherless families. But how? Anonymous

We can rediscover God’s plan for spousal love: If we do this, and use all the helps he provides to make this plan possible, then there will be a return to successful marriages, committed relationships, and healthy families. That is why Karol Wojtyła wrote about the body in the early 1970s, and then used it for the content of 128 Wednesday audiences during the first four years of his pontificate. He wanted to probe into what Jesus taught about spousal love in divine revelation. To this, he added his own insights gleaned from his studies in philosophical ethics and moral theology, especially Christian personalism and phenomenology.

John Paul wanted to provide us with this in his extensive treatise on marriage and spousal love, using divine revelation, teachings of the magisterium, and good reasoning.

In many ways, the theology of the body (TOB) can be seen as providing a massive background for understanding the key teaching of “Humanae Vitae,” that every act of spousal love must be open to the unitive (love-giving) dimension and led to the procreative (life-giving) dimension of the act. And this is highly important because spousal love is expressed most concretely and poignantly by the spousal act. If we are bodied-persons, then how close to our core identity is our body? We have a lot in common, since Francis Bacon, Descartes and Kant, regard the human body as a thing not part of my real self. My real self, they think, is my self-awareness, consciousness and the ability to think and communicate. My body is simply part of the material world, over which we have greater and greater control. Thus we see the trend to accept all sorts of interventions and controls over our bodies: contraception, sterilization, abortion, artificial procreation, cloning, eugenics and euthanasia. Michael Waldstein provides a good treatment of this in his extensive introduction to a new and more complete translation of the TOB. See pp. 34-77 of his “Man and Woman He Created Them” (Pauline Press, Boston: 2006).

A true anthropology views the human person as a composite of an immaterial (and eternal) spirit united with a material body. My body is an integral part of my identity. I do not have a body; I am my body. What you do to my body, you do to me. We, bodied persons, not disembodied spirits. We are incarnate spirits and spirit-filled bodies. Thus we cannot view, or treat, our bodies as something extraneous to our very selves. We should not redefine sex as a mutual search for pleasure in intimacy while sterilizing its life-giving dimension. We should not reject the meaning God has written into spousal love and in its most characteristic act, which is a language of total self-giving and fruitfulness. True human fulfillment in the sexual sphere can only be found by following this divine plan for human love. Authentic growth in learning how to love comes not by way of technology, but by way of personal gift and total surrender.

In his Wednesday audience on Aug. 22, Pope John Paul explains the essential evil of contraception sex. “In the case of an artificial separation of these two meanings in the conjugal act, a real bodily union is brought about, but it does not correspond to the inner meaning of the personal communion, communio personae.” This communion demands, he says, that “the language of the body” be preserved reciprocally in the integral truth of its meaning. If this truth is lacking, one can speak neither of the truth of the reciprocal gift of self nor of the reciprocal acceptance of oneself by the other person. Such a violation of the inner order of conjugal communion, a communion that plagues its roots into the very order of the person, constitutes the essential evil of the contraceptive act.”

GEORGE WEIGEL

The Catholic Difference

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

If we do not understand what the spousal act was designed to express and accomplish, then we will never arrive at a true understanding of spousal love, marriage or a family.

Father Matthew Habiger, O.S.B., answered this week’s question. He can be reached at www.aeuprotreach.org or e-mailed at ntbubinger@kansan- monks.org.

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

Gospel for July 15, 2007

Luke 10:25-37

Following is a word search based on the Gospel reading for the Fifteenth Sunday in Ordinary Time, Cycle C: the story of a Samaritan on the road to Jericho. The words can be found in all directions in the puzzle.

GEORGE WEIGEL

The Catholic Difference

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

If we do not understand what the spousal act was designed to express and accomplish, then we will never arrive at a true understanding of spousal love, marriage or a family.

Father Matthew Habiger, O.S.B., answered this week’s question. He can be reached at www.aeuprotreach.org or e-mailed at ntbubinger@kansan- monks.org.

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

SC R I P T U R E S E A R C H

By Patricia Kasten

Gospel for July 15, 2007

Luke 10:25-37

Following is a word search based on the Gospel reading for the Fifteenth Sunday in Ordinary Time, Cycle C: the story of a Samaritan on the road to Jericho. The words can be found in all directions in the puzzle.

S T R E N G T H J O R D

A S O D U O Y Y A P E R

M E B S T O O D U P O

A T H A J O H A H B E L

R O G I N H E R T E E

I T I W Y D S J L W K H

T E E A F D A N I N N T

A A N L I O W G M I N D

N C A E T T H R E E I H

A H G H S H I B A D G E

N E F T U I M E R C Y P

A R T U J S A N I M A L

SHOWING MERCY

S T R E N G T H J O R D

A S O D U O Y Y A P E R

M E B S T O O D U P O

A T H A J O H A H B E L

R O G I N H E R T E E

I T I W Y D S J L W K H

T E E A F D A N I N N T

A A N L I O W G M I N D

N C A E T T H R E E I H

A H G H S H I B A D G E

N E F T U I M E R C Y P

A R T U J S A N I M A L

LETTER

continued from page 15

Several Vatican sources said they expect Blair to take the step sometime in the near future, but they speculated it would be treated as a private matter.

Giuliani, a former mayor of New York, is said to be considering a Republican presidential candidacy in national polls. In late May, Bishop Thomas J. Tobin of Providence, R.I., sharply criticized Giuliani for saying he is “personal- ly opposed” to abortion but would not impose that view on others. Bishop Tobin said Giuliani’s public declarations on abortion were “pathetic and confusing” and represented a “defection from the Catholic faith on this moral issue.”

In May, Pope Benedict, speaking about recent legislation in Mexico, indicated that Catholic lawmakers who vote to legalize abortion could even face excommuni- cation.

The communion issue seems unlikely to present itself in Giuliani’s case. He is said to refrain from taking Communion because he is married for the third time, and his second marriage was never annulled by the church.
The following is excerpted from “Worthy of the Gospel of Christ: A History of the Diocese of Fort Wayne-South Bend.”

Noll era, 1944-1956

(Chapter 11) by Joseph M. White:

“As Nov. 16, 1944, the apostolic delegate, Archbishop Amleto Cicognani, announced in Washington, D.C., that Pope Pius XII decreed extensive changes in the ecclesiastical organization of Indiana. For the Fort Wayne dioce, 24 counties across northern Indiana were separated to form the new diocese of Lafayette-in-Indiana.

The reconfigured diocese of Fort Wayne, reduced to 18 counties across northern Indiana, retained the urban and multiethnic populations of Lake, St. Joseph, and Allen counties...

...The transition from war to peacetime had its social impact on life in the United States. After millions of Americans returned home from service in the Armed Forces in 1945 and 1946, the wave of delayed weddings began. The famous ‘baby boom’ soon followed, which focused attention on family life and education...

...In the diocese, the postwar ‘baby boom’ provided a rapid increase of 76,018 Catholics between 1945 and 1956. To accommodate this sharp increase, the number of parishes increased from 139 in 1945 to 156 in 1956. Parish schools increased from 88 in 1945 to 156 in 1956. Apart from new parishes, many existing parishes were transformed by the increase.

Because of the Great Depression and World War II, parishes had postponed construction of needed new churches and other buildings. After the war, parish building projects of all kinds started.... (Between 1947 and 1956), 32 parishes began or completed grade schools, with a total of 340 new classrooms, costing $2,431,417.31. After his death, his estate was transferred to the diocese cash and securities valued at $1,312,000; this amount was shared with the newly formed diocese of Gary. It seems likely that no other bishop in the history of the U.S. episcopate had the means to fund diocesan projects from his own extra-diocesan sources.

...On July 31, 1956, Noll suffered a stroke (and died). Noll’s funeral reflected the magnitude of his reputation and the magnitude of his reputation and the Pope’s esteem. Thousands paid their last respects at Mugovan and Sons Funeral Home.

When he died, church leaders and the Catholic press rightly showered him with praise for his achievements as an apologist, publisher and leader in several national movements. In many ways, his life and career matched well his era in the Catholic Church....

1941 Franklin Delano Roosevelt sworn in for third term as president of U.S.

Breakfast cereal Cheerios is introduced as CheeiOasts by General Mills.

Japanese navy launches surprise attack on Pearl Harbor, thus drawing United States into WWII.

1945 President Franklin D. Roosevelt dies suddenly at Warm Springs, Ga. VP Harry S. Truman becomes 33rd President. WWII — the atomic bombing of Hiroshima.

1947 Proceedings of U.S. Congress are televised for the first time.

Jackie Robinson becomes the first African American to play major league baseball.

1948 Orville Wright, the famous inventor of the airplane, dies.

The U.S. Supreme Court rules that religious instruction in public schools did not violate the U.S. Constitution.

1949 The Vatican announces the excommunication of all persons involved in the trial and conviction of Cardinal Mindszenty.

1951 United Nations officially opens in New York City.

1956 President Eisenhower authorizes “under God” to be added to the Pledge of Allegiance. He is reelected for second term.

Join John Findlater for Great European Travel Adventures in 2007 and 2008!

In my adult education ministry in Detroit area parishes, I have led wonderful European travel excursions for ten years! Go, grow and learn with me!

Please send information to: Rev. John Patrick Riley, C.S.C.
104 The Presbytery, Notre Dame, IN 46556-5658
(574) 631-7511 or (574) 631-6861

Dr. John Findlater 1917-2000

As a former seminarian and close friend, Dr. John Findlater was my mentor and enjoyed a long friendship with him. He was a brilliant man who had a deep love for the Catholic Church and a strong belief in its ability to change the world. His contributions to the field of Catholic education were significant, and he will be remembered by many for his wisdom and guidance.

President Eisenhower authorizes “under God” to be added to the Pledge of Allegiance.

Travel with other Catholics

Caribbean Cruise

Plus Tour of the South

15 Days from $999*

Depart January 14, 2008

Discover some of the most beautiful cities in the old south as VMT combines an exciting 7-day Caribbean Cruise with a 7-day land tour.

After a day of sight-seeing, board your ship in Charleston, SC, and luxuriously cruise on NCL’s Majesty to Grand Cayman Island, Cozumel, Mexico; and Key West, Florida. Enjoy NCL’s relaxed, “free-style cruising.”

Touring both before and after the cruise will take you for sight-seeing in Chattanooga, Knoxville, and Nashville, TN; memorable Charlotte, NC; Atlanta and the city spared by Sherman; sensational and historic Savannah, GA. *Prices per person, based on double occupancy, plus $299 port charge, taxes, services and government fees. Add $500 round trip airfare from Ft. Wayne.

For information and brochure call 7 days a week:

‘YOUR MAN’ TOURS 1-800-736-7300

America’s First Choice for travel since 1967!
How do you spend your time?

SISTER MARGIE LABOVIS, CSC

A ll time is a precious gift from God. Time is valuable. You can learn a great deal about people by the way they spend their time. It is also a way to get to know oneself better.

A key question to ask is to review the previous 24 hours and reflect on how much time you spend on your various activities. Look at the patterns. They will tell you what you truly value. We always “make” time for what is important to us.

Perhaps you think of yourself as a people person who is generous and outgoing. Do you take time for people or do you miss a lot of opportunities to reach out in love to others? You have good intentions but often do not take the time out because you are “too busy.” Is this a pattern in your life? Like the saying goes, you often “talk the talk” but don’t “walk the walk!”

Do you view yourself as a person who is successful? That may be questionable if cut a lot of classes and find you spend more time with your friends than with your books.

And what about your faith? Do you consider yourself to be a religious person and a decent Catholic? Do you pray and practice your faith regularly? Does the thought of Jesus even cross your mind during the day? Do you ever take opportuni-
ties to enrich your relationship with God? If not, your faith probably isn’t a high value for you.

Each of us has values and ideals, but we don’t become real until we put them into action. Just thinking or talking about them is not good enough.

Take sports, for instance. You might dream of going to China for the Olympics, but it will not happen without a lot of sacrifice and practice time.

Or maybe you would like to follow a certain profession but are not willing to go to college and/or get the training necessary. Perhaps you claim to value family. You often declare that you want to be married and have children, but your actions are not matched with yourself that you have precious little time to cultivate relationships. Most spous-
es don’t just appear on our doorsteps. (Maybe in the movies or television!)

Another example might be a desire for priesthood or religious life, but have no present desire to help or serve others. When I did vocation ministry I always looked at the way the perspective person spent her time. It always seemed strange to me that someone who rarely lifted a finger to help others would desire to give her whole life in service.

In my mind it boils down to the fact that, if you are not willing to spend time on what you say you value, it is really not much of a value to you.

Another way to say it is that you have to “put your money where your mouth is.” Look at how you spend your time and it will tell you much about your priorities and what you value in life.

Sister Margie Labovis, CSC, a former campus minister and vocation director, works for the Sisters of the Holy Cross communications department. mlabovis@cscglovers.org.

Wants, needs and coconut extracts

somewhere along the line, advertisers convinced me that my skin is woefully inadequate. Dull. Porous. Trapped in dead cells. They hurled one pejorative after another upon my 20-some-thing skin, and once did I defend it. Instead I cried “Uncle,” cowering to the cash register with some hastily-purchased, over-priced remedy.

Cosmetic advertisers are creative in their diagnosis of problems: dry, brittle, rough, damaged, parched, distressed, impure. They are equally creative in their propos-
al of solutions, infusing gorp with a smorgasbord of extracts: rosemary, lemongrass, seaweed, cucumber, melon, mango, pomegranate, coconut, orchid.

I’m a sucker for the exotic: Swiss Glacial Water, Tahitian Palm Milk, Australian Guava. The more remote its origin, I figure, the stronger its power. They are equally powerful in their effects. Garnier sells face scrub containing dermatological nutrients, a phrase that’s enclosed in quotation marks and followed by two asterisks. In tiny type, wedged below the product bar code, we find the asterisks’ meaning: “Ingredient complexes developed exclusively by Garnier to work on the skin’s outer layer.”

It is a brand name, a marketer’s invention, not a scientific concept. The asterisks exist for liability sake, because technically the produc-
t is not working below the skin, as “dermatological” suggests. Cosmetic advertisers are selling what we never knew we always needed. We buy it because our society puts a premium on appearance. We buy it because we don’t want a pressing need to go unnoticed, and every cosmetic cousin is now packaged to seem pressing. Garnier makes it matter, insisting, “The beauty of your skin reflects your vitality.”

Catholicism works the opposite way — from the inside out. It does not come in citrus packaging, yet it renews our inner health and vitality. There is no fine print. There are no asterisks or rhetorical devices. There is nothing trendy about Catholicism. There is no fine print.

Catholicism hydrates the soul, polishes the spirit and softens the heart. It regenerates morals, fortifies character, renews forgiveness and rejuvenates compassion. It is a brand name, a marketer’s invention, not a scientific concept. The asterisks exist for liability sake, because technically the product is not working below the skin, as “dermatological” suggests. Cosmetic advertisers are selling what we never knew we always needed. We buy it because our society puts a premium on appearance. We buy it because we don’t want a pressing need to go unnoticed, and every cosmetic cousin is now packaged to seem pressing. Garnier makes it matter, insisting, “The beauty of your skin reflects your vitality.” Catholicism works the opposite way — from the inside out. It does not come in citrus packaging, yet it renews our inner health and vitality. There is no fine print. There are no asterisks or rhetorical devices. There is nothing trendy about Catholicism. There is no fine print.

Catholicism hydrates the soul, polishes the spirit and softens the heart. It regenerates morals, fortifies character, renews forgiveness and rejuvenates compassion.

Christina Capechi is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christinacap@gmail.com.

BY MARIA PIRRIE

This is the third and most ambi-
tious attempt by our diocesan young adults to join the pope in the site of his choice — Australia — for World Youth Day (WYD). For some, this is the third WYD event, and for others, it is the first. Pilgrims will remember Denver, Toronto, Cologne, and now, Sydney, Australia. The WYD youth veterans bring leadership, conviction and vision as they set out in faith on this pilgrimage. It never occurred to them not to answer the call of Pope Benedict XVI when he announced the event in 2005. Preparation for 2008 coupled with the past experiences of WYD has fostered among the young people an enthusiastic witness to the faith. They have become facilita-
tors for the “new” evangelization through outreach in our parishes, serving as extraordinary ministers, lectors, and sponsors for RCIA. Young Adults who participate in WYD are inspired to challenge each other to read and discuss church documents, to read and study the Bible, to participate in parish missions, Disciples in Mission and other shared-faith communities, to socialize and to deepen their friendships.

As they prepare for their jour-
ney, the community strives to pray continuously. Over this next year, their community will grow in members and possibly change as life paths take them in differ-
ent directions. Come July 2008, they are preparing to join a group of 10 to 15 from the Diocese of Fort Wayne-South Bend attending the World Youth Day celebration. The expense is financially trying, so fundraising is already underway.

Please consider joining the 10-
day pilgrimage. Continuing to learn and to count on the great prov-
ce of the Holy Spirit, we are called “to surrender, to surprise and to humble servanthood.”

For information contact Maria Pirrie, mpirrie@fw.dioceceselb.org (574) 259-5754 Ext. 204, or Mike Gibson, mngibson@aol.com, (260) 422-4611. Campus/Young Adult Ministry is an outreach to young adults (18-40 years).

Meet them at the Eucharistic Congress at the WYD booth and join them for family camping at Pokagon State Park, Oct. 5-7.

Dioecesan young adults encouraged to attend World Youth Day, Sydney, Australia, July 14-20, 2008

by Christina Capechi

We must be discerning. We must see through the hype so we don’t invest our great energies on causes that are skin deep. God knows the desires of our heart, and he will grant them freely and generously if we delight ourselves in him. Parched skin may elicit more attention, but parched spirituality matters much more. So when you tend to those sunburned shoulders this summer, maybe worry about coconut or cucumber. Lather yourself in his love.

Christina Capechi is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christinacap@gmail.com.

TWENTY SOMETHING

CUTTING EDGE

Catholicism hydrates the soul, polishes the spirit and softens the heart. It regenerates morals, fortifies character, renews forgiveness and rejuvenates compassion. We must be discerning. We must see through the hype so we don’t invest our great energies on causes that are skin deep. God knows the desires of our heart, and he will grant them freely and generously if we delight ourselves in him. Parched skin may elicit more attention, but parched spirituality matters much more. So when you tend to those sunburned shoulders this summer, maybe worry about coconut or cucumber. Lather yourself in his love.

Christina Capechi is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christinacap@gmail.com.

BY MARIA PIRRIE

This is the third and most ambi-
tious attempt by our diocesan young adults to join the pope in the site of his choice — Australia — for World Youth Day (WYD). For some, this is the third WYD event, and for others, it is the first. Pilgrims will remember Denver, Toronto, Cologne, and now, Sydney, Australia. The WYD youth veterans bring leadership, conviction and vision as they set out in faith on this pilgrimage. It never occurred to them not to answer the call of Pope Benedict XVI when he announced the event in 2005. Preparation for 2008 coupled with the past experiences of WYD has fostered among the young people an enthusiastic witness to the faith. They have become facilita-
tors for the “new” evangelization through outreach in our parishes, serving as extraordinary ministers, lectors, and sponsors for RCIA. Young Adults who participate in WYD are inspired to challenge each other to read and discuss church documents, to read and study the Bible, to participate in parish missions, Disciples in Mission and other shared-faith communities, to socialize and to deepen their friendships.

As they prepare for their jour-
ney, the community strives to pray continuously. Over this next year, their community will grow in members and possibly change as life paths take them in differ-
ent directions. Come July 2008, they are preparing to join a group of 10 to 15 from the Diocese of Fort Wayne-South Bend attending the World Youth Day celebration. The expense is financially trying, so fundraising is already underway.

Please consider joining the 10-
day pilgrimage. Continuing to learn and to count on the great prov-
ce of the Holy Spirit, we are called “to surrender, to surprise and to humble servanthood.”

For information contact Maria Pirrie, mpirrie@fw.dioceceselb.org (574) 259-5754 Ext. 204, or Mike Gibson, mngibson@aol.com, (260) 422-4611. Campus/Young Adult Ministry is an outreach to young adults (18-40 years).

Meet them at the Eucharistic Congress at the WYD booth and join them for family camping at Pokagon State Park, Oct. 5-7.
WHAT’S HAPPENING?  

WHAT’S HAPPENING? carries announcements about upcoming events in the diocese. Send in your announcement at least two weeks prior to the event. Mail to: Today’s Catholic, PO. Box 11169, Fort Wayne 46856; or e-mail: fthogan@fw diocesefw sb.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.

Ecumenical meeting  
Elkhart — Bridgefolk, an annual gathering of Mennonites and Catholics, will meet at Associated Mennonite Biblical Seminary Sunday 7-29. “Who do we think we are?” Catholics and Mennonites growing together in Christ” will include worship, storytelling, exploring experiences of baptism and formation, and service projects. For information, see www.bridgefolk.net.

Pope John Paul II movie to be shown  
Fort Wayne — St. Therese Parish will show the movie Pope John Paul II Saturday, July 28, at 7 p.m. (doors open at 6:30 p.m.). Copies of the movie and other JP II materials will be available for sale. Admission is a non-perishable item for the food bank. A goodwill donation as well as all proceeds from concessions will be given to St. Maximilian Kolbe’s parish. For information, call (260) 747-9139.

Bavarian style picnic at St. Henry  
Fort Wayne — St. Henry Parish will celebrate the feast of St. Henry on Sunday, July 15, with a Bavarian style picnic at St. Henry Church. Brats, hot dogs, German potato salad, good will donation as well as all proceeds from concessions will be given to St. Maximilian Kolbe’s parish. For information, call (260) 747-9139.

Young adults plan early to raise funds for World Youth Day 2008  
Campus and Young Adult Ministry invites all young adults 18-40 years to World Youth Day 2008, Sydney, Australia, July 14-20, 2008. The cost is approximately $3,000. Fundraising is in progress, and a grant has been applied for. Send donations to Young Adult Ministry, c/o Maria Pirrie, 1328 W. Dragoon Trail, Mishawaka, IN 46544 or contact mpirie@fw diocesefw sb.org.

Celebrating 70 “Family Owned” years of serving the Michiana area  

Sales Representative  
TODAY’S CATHOLIC, the official publication of the Diocese of Fort Wayne-South Bend, seeks an experienced sales person, who is a practicing Catholic, to sell advertising space in this newspaper to established accounts, and to develop new accounts in the upper half of the diocese. 
Qualifications include good communication skills, the ability to work a minimum of 20 hours per week and experience with e-mail and Microsoft Office. To apply, send cover letter and resume to: Kathy Denice, Business Manager TODAY’S CATHOLIC P.O. Box 11169, Fort Wayne, IN 46856

Thru CHRIST does our comfort abound.  
Mongovan & Sons MEMORIAL CHAPEL Since 1913 Mongovan & Sons has always been the choice. 2114 S. Calhoun St. Fort Wayne, IN 46802 (260) 744-2114

Kanieowski  
A Tradition of Excellence  
Funeral Homes, Inc  
Business Office  
3545 N. Bendix Drive  
South Bend, IN 46628  
574-277-4444  
www.kanieowski.com  

McElhaney-Hart  
FUNERAL HOME  
715 North Jefferson  
Huntington  
(260) 356-3320  
www.mcelhaneyhartfuneralhome.com  

Thallmer, Goethals & Wells  
Funeral Home  
503 West Third • Mishawaka  
(574) 255-1519  
Locally Owned • Family Operated  

Hickey  
Funeral Homes & Cremation Service  
17131 Cleveland Road • 3516 E. Jefferson Blvd., South Bend 289-1000  

Rest In Peace  

Albion  
Theodore Minnick Jr., 82, Blessed Sacrament  
Decatur  
Eugene L. Baker, 77, St. Mary of the Assumption  
Frances A. Koors, 88, St. Mary of the Assumption  
Elkhart  
Craig A. Schmidt, 34, St. Vincent de Paul  
Ralph R. Reed Jr., 90, St. Vincent de Paul  
Fort Wayne  
Joan Stephanie Ann White, 65, Cathedral of the Immaculate Conception  
Glenn A. Hallgreen, 71, Cathedral of the Immaculate Conception  
Nancy Sharpe, St. Jude  
Allano D. Casiano, 77, St. Patrick  
Dorothy L. Mugg, 79, St. Jude  
Helen M. Roussay, 91, St. Vincent de Paul

J. Orval Saul, 91, St. John the Baptist  
Marjorie L. Shoness, 89, St. Charles Borromeo  
Georgianna V. Boice, 80, St. Charles Borromeo  
Richard G. Abbott, 82, St. Therese  
Madonna M. Sanders, 80, Most Precious Blood  
Granger  
John P. Kirby, 63, St. Philip  
Huntington  
Catherine L. Meyers, 81, St. Peter and Paul  
Lakeville  
Lewis M. Hartford, 82, Sacred Heart of Jesus  
Mishawaka  
Kenneth L. Herrmann, 84, St. Monica  
Notre Dame  
Beatrice H. Moore, 97, Sacred Heart Basilica  
Plymouth  
Maria Rodriguez, 52, St. Michael  
Brenda L. Birchmeier, 45, St. Michael  

Catherine M. Flynn, 78, St. Michael  
Rome City  
Paul F. Ueber, 80, St. Gasper del Bufalo  
South Bend  
Joseph Bertolan, 74, St. John the Baptist  
Earl J. Fiesher, 93, St. Augustine  
Mary J. Johnson, 78, St. Joseph  
Ervin C. Zalas, 79, St. Stanislaus  
Elmer L. Torok, 83, St. Anthony de Padua  
Mary Ellen McNemey, 81, St. Anthony de Padua  
Rita Robakowski, 86, St. Stanislaus  
Melvin O’Bryan, 80, Holy Cross  
Fred M. Slater, 84, Our Lady of Hungary  
Mary V. Koczwarz, 87, Holy Family  
Warsaw  
Judith A. Singleton, 68, Sacred Heart
St. John the Baptist School puts service first

A spirit of giving and responsibility to their community is an integral part of the St. John curriculum. The school community of St. John the Baptist School is actively involved in various service projects throughout the school year. Items are brought to school to replenish the supplies distributed by The Franciscan Center located in the Sacred Heart School on the southeast side of Fort Wayne, the parish’s St. Vincent de Paul Society and St. Patrick’s Closet.

These items are then taken to the center by the sixth- and eighth-grade students who help pack lunches that are distributed to the needy in that area. The students on an average make 900 lunches per visit.

The annual “cleaning day” for the community is also well represented by the junior high students of St. John’s. Students can be found helping out in the Fort Wayne and New Haven areas wherever the need arises.

Our students also take turns attending Mass with the residents of the Harborside Nursing Facility on the south side of New Haven. They spend time mingling with the residents and letting them know that the students are continuing to pray for the residents’ health and happiness.

Vacation Bible School provides summer fun

Vacation Bible School is popular summer outreach ministry at St. John the Baptist. This week-long program takes place the third week of June. Children from the New Haven and Fort Wayne areas enjoy and share in the delightful experience of watching God’s word come alive in their lives. In order to run this program which involves over 100 children from the ages of four to 11, over 60 volunteers are needed. These volunteers encompass all age ranges from junior high, high school and college students, parents and grandparents. The joy that bubbles up and over flows from the children and adults who participate in this program is a true gift of the Spirit.

A BEARY SPECIAL HONOR

The Mental Health Association in Allen County sponsored an Art Contest for fourth graders in all area schools asking students to illustrate “_______ is ‘Beary Special’ because ______.” There were over 1,100 entries in the contest and 25 students’ work was displayed at the Mental Health Association Annual Meeting and at the downtown Allen County Public Library. Colton Painter’s entry won 11th place. His “Beary Special” entry was the parish priest, Father Paul McCarthy.

A VISIT TO THE RAINFOREST

Caring for our environment and learning about different cultures is an integral part of the Pre-K-4 curriculum. During April an extensive study is made of the rainforest. As a final activity the children explore the classroom rainforest. Several parents helped by making the helmets and binoculars to improve discovery of the flora and fauna. The students enjoyed visiting the rainforest and were truly amazed that it was actually “raining.”