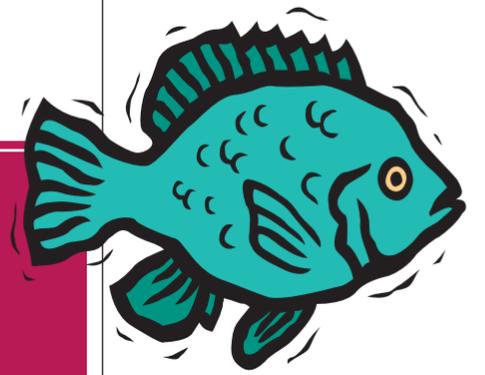


TODAY'S CATHOLIC



Looking beyond the Sesquicentennial Jubilee Year



FRANCIE HOGAN

The Three Wise Men offer gifts of gold, frankincense and myrrh to the Christ Child in this display at St. Jude Parish, Fort Wayne.

Bishop D'Arcy says Epiphany is a call to bring Jesus Christ to others

BY DIANE FREEBY

SOUTH BEND — The feast of Epiphany provided a fitting occasion for the official closing of the Diocese of Fort Wayne-South Bend Jubilee Year. Presiding over the Vigil Mass on Jan. 5 at South Bend's St. Matthew Cathedral, Bishop John M. D'Arcy took the opportunity to mark this ending as a new beginning and a time to look ahead. Bishop D'Arcy celebrated the Mass at the Cathedral of the Immaculate Conception in Fort Wayne at 9:30 a.m. on Sunday.

This feast of Epiphany, where we officially close the Jubilee Year, should be seen by all of us as a call to take ever more seriously our vocation to bring Jesus Christ to others," said the bishop during his homily. "While looking back with gratitude, let us look forward in all our institutions, especially our parishes and in our personal life, to seek out ways to bring Jesus Christ to others."

In the Gospel of Matthew, Bishop D'Arcy pointed out three tenets of our faith illustrated by the evangelist.

"The first is the profound truth of Christ's divinity," explained Bishop D'Arcy. "The Magi prostrated themselves before him and gave gifts. We are all asked to believe in this divinity."

The bishop's second point concerned the presence of evil, even as God manifested himself to us in the form of a little child. King Herod immediately brought bloodshed to the innocent children, and

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Seminarians honored at annual luncheon

FORT WAYNE — The Fort Wayne Serra Club sponsored a luncheon to honor the seminarians of the Diocese of Fort Wayne-South Bend at the Summit Club in Fort Wayne on Dec. 27. The Serra Club has been sponsoring the luncheon for several years, alternating between Fort Wayne and South Bend.

Diocesan seminarians in attendance were Deacon Drew Curry, Jake Runyon, Andrew Budzinski, Fernando Jimenez, Tink Coonan, Chris Lapp, Matthew Soberalski, Zachary Barry, Ryan Briscoe, Ben Muhlenkamp and Brandon McCaffery. Many of the absentees were away for foreign travel, including trips to Honduras and Rome.

Steve Smith of the Fort Wayne Serra Club emceed the event with Father Glenn Kohrman giving the invocation and Serran Prayer for the Perseverance of Vocations.

Past president of the South Bend Serra Club and current district governor Dick Dornbos presented awards for leadership of

the Serrans to Nick Gray, past president and now vice-president, and Burt Bryan, president of the Fort Wayne Serra Club.

"Without the seminarians, there would be no liturgy," Dornbos said at the start of his remarks in honor of the seminarians. Dornbos cited the standing-room-only Mass attendance that accompanies the Christmas season as an example of the church's need for seminarians and added that, with 22,000 members worldwide and 11,000 members in the United States with over 300 clubs, Serrans are working and praying hard to see that the need for priests is met.

Dornbos also discussed that South Bend will be holding the National Serra Convention next summer.

Father Bernard Galic, director of vocations for the diocese, introduced the seminarians, who then introduced any family

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ANNIVERSARY CHALICE



MARK WEBER

Rubies and amethysts adorn this commemorative gift to Msgr. John F. Noll, in celebration of the 25th anniversary of his ordination to the priesthood. The chalice is now on display in the Cathedral Museum in the Archbishop Noll Catholic Center, Fort Wayne.

Fishing for a few

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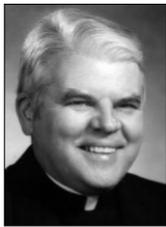
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Bishop presents an overview on religious vocations in diocese



NEWS & NOTES

BISHOP JOHN M. D'ARCY

This weekend is given over to the focus of fostering of vocations to the priesthood and the consecrated life, and so I will try to reflect on a few questions that may be on the minds on many of our people.

Is there hope that men of good quality will present themselves for the priesthood in our diocese?

Definitely, yes, hope is always based on God's grace, but we see many positive signs as well. This week we held our Andrew Dinners — first in Fort Wayne, and the next evening in South Bend. Between the two nights, 51 young men, most of them sent or accompanied by their parish priest, joined us for dinner, discussion and prayer. In St. John's Gospel, Andrew brought his brother to the Lord, and that is the origin of these dinners. In the same spirit, our priests bring these young men to these events.

On the first evening at St. Therese Parish in Waynedale, 36 young men joined us. This shows the love of our priests for their priestly life and also their pastoral closeness to the young people of the parish. There were nine from St. Elizabeth Ann Seton Parish, three from St. Mary's Huntington, five or six from St. Jude's and St. Charles and a large number from St. Vincent Parish. There were young men from Bishop Dwenger and Bishop Luers high schools and also from a number of public high schools, as well as some college students.

There were talks by the recently ordained Father Jason Freiburger and Terry "Tink" Coonan, a student of theology. Father Galic, director of our vocation office, spoke, as did I. The next evening at Holy Family, South Bend, we had young men from Marian and Saint Joseph's high schools, as well as several public schools and one college student. Sixteen in all. The discussion concerned prayer, difficulties in prayer, the sacrifice entailed in becoming a priest, the application process, etc. So the interest is there, and for these two nights the help of our priests was essential.

How many are in the seminary?

We just ordained two exemplary young priests, and 16 more are in the seminary. A few young men are in the various stages of applying.

Have we learned anything about what is drawing young men?

Yes. God can draw young men through any human means. We do notice that in a parish where there is a strong youth min-

istry with certain special components, vocations seem to flourish — slowly and gently. Among these components is the physical presence of the priest, good organization, focus on prayer, especially on the holy Eucharist — both the Mass and eucharistic adoration. When the young people begin to pray seriously, the Holy Spirit instructs and inspires. We have also learned that the strengthening in the past 10-15 years of our high school religion programs represents a critical and positive component.

How serious is the shortage?

In one sense, very serious. We are losing more priests to death than we are gaining. However, I often repeat the words of Cardinal Joseph Ratzinger, now Pope Benedict XVI, at one of the "ad limina" visits when he said to a group of bishops, including myself, "The church has the obligation of making present the Eucharist for our people, but not necessarily in every hamlet." The proper distribution of priests is the obligation of the bishop, in consultation with priests and parishioners. Merging of parishes needs to be considered. Departure of the religious congregations from several of our parishes in recent years, has made this more challenging.

What about prayer? Is it working?

You may know a wonderful couple — Dolly and Terry Coonan. They have been very active in the Fort Wayne St. Vincent de Paul Society. They have a large family, and they told me they always prayed that one of their sons would become a priest. It was not in God's plans, but they kept pray-

Selection of candidates requires great care and discernment. Such a conviction, rooted in the Second Vatican Council, must guide the church and our diocese in these difficult years.

ing and now they have two grandchildren in the seminary — brothers Matt and Terry. Both are in the third year of preparation for the priesthood, and are completing first year theology at the Pontifical Josephinum Seminary in Columbus, Ohio. God answers in his own way.

What is the way forward?

What we have learned in recent years is the importance of careful selection of candidates to the priesthood. It is not for everyone. Indeed, the way out of the present, serious shortage is to ordain men of good quality, men who would also make good husbands and good fathers. Priests who are hardworking, joyful, dedicated and truly love and serve their people will draw other men of good quality to the priesthood.

"The priest who welcomes the call to ministry, is in a position to make this a loving choice, as a result of which the church and souls become his first

interest, and with this concrete spirituality he becomes capable of loving the universal church and that part of it entrusted to him with a deep love of a husband for a wife."

— John Paul II: "I Will Give You Shepherds," 1992.

Selection of candidates requires great care and discernment. Such a conviction, rooted in the Second Vatican Council, must guide the church and our diocese in these difficult years.

"Notwithstanding the regrettable shortage of priests, due strictness should always be brought to bear on the choice and testing of students. God will not allow the church to lack ministers if the worthy are promoted and those who are not suited to the ministry are guided with fatherly kindness and in due time to adopt another calling."

— Second Vatican Council:
"Decree on the Training of Priests"

The importance of pastoral and spiritual renewal

A significant increase in men of good quality coming into our seminary depends also on the continuing renewal of what we might call the infrastructure of the church. We must constantly strive to strengthen the Catholic identity of all of our institutions. Parishes where the liturgy is conducted in a manner that is prayerful and according to the liturgical norms; schools where there is prayer and true learning, religious education with trained catechists, so that the teaching of the church is taught in all its beauty and richness; visible service to the poor. All these are central if the church is to be constantly built up. Above all, family life must be strengthened. So we see how important our programs of marriage preparation are on both the parish and diocesan level. Interestingly, two of the priests who spoke at one of our Andrew Dinners came from large families. I am told that where there was only one boy in the family, parents are reluctant to encourage vocations to the priesthood. I have three sisters and no brothers, yet I do know that my parents were always open to the possibility of my becoming a priest. Despite all of the difficulties of the times, married couples must accept the call to become more and more open to life. It is all connected.

What about the sisters and brothers?

If you read the history of our diocese, it is easy to see the great heritage we have in this area, and how consecrated religious were central to the growth of our diocese. Just before Christmas I was visited by several young women who are in formation for the Franciscan Sisters of Perpetual Adoration in Mishawaka. This congregation and others are growing. This is a positive sign. Many of our young people have never known a sister. I believe with all my heart that this will grow too; for we can never possibly overestimate how important it is to have consecrated men and women in our diocese, in our schools and other institutions.

I look to the future with great hope, but we need the prayers of everyone.

I am off to Boston to visit my two sisters and the rest of the family and to get some much-needed rest. Back in a week.

National Migration Week encourages welcoming newcomers

WASHINGTON (CNS) — Though there has been little movement on the political or government policy fronts to improve the situation of immigrants to the United States, the Catholic Church is encouraging a weeklong observance focused on welcoming newcomers.

National Migration Week, Jan. 6-12, was intended to raise awareness about the causes of migration and the situations in which migrants find themselves. The 2008 theme was "From Many, One Family of God."

The 27th observance of National Migration Week by the Catholic Church in the United States typically involves a wide assortment of local activities organized by dioceses and parishes.

The U.S. Conference of Catholic Bishops includes suggestions for prayer and worship, as well as educational and service activities in a packet of materials sent in November to every diocese, parish and Catholic school in the United States.

In a letter accompanying those materials, Bishop John C. Wester of Salt Lake City, chairman of the USCCB Committee on Migration, notes that "rather than embracing newcomers to our land whose circumstances have compelled them to seek new lives among us, we too often respond in fear and harbor attitudes of resentment and suspicion."

He referred to the New Testament story of the loaves and fishes, when Jesus' disciples

wanted to send away a crowd who had come to listen to him, because the disciples feared there was not enough food.

"In the same way, we are tempted to turn away migrants, fearing that our nation does not have enough resources — jobs, schools, housing, medical care and other necessities — to accommodate those who have made their way to this abundant land," Bishop Wester wrote. "The miracle of the loaves and fishes is God's promise not only to the disciples but to us as well. If we fail to minister to the needs of these newcomers, we fail Our Lord himself."

The letter went on to quote the passage from Matthew in which Jesus answered the question "Lord, when did we see you a stranger ... and not minister to your needs," with the response, "What you did not do for one of these least ones, you did not do for me."

Possible activities suggested in the USCCB materials include multicultural liturgies, sponsoring a refugee family, organizing an ethnic food festival or hosting a screening of a migration-themed film, such as the recent documentary "Posada" about children who enter the United States unaccompanied by a parent or guardian.

More information is available on the USCCB Web site at: www.usccb.org/mrs/nmw/prayer.shtml.

FUTURE

CONTINUED FROM PAGE 1

evil followed Christ throughout his life and was finally conquered at the Resurrection.

"But humanity and our free will," explained Bishop D'Arcy, "is the reason sin still remains." Jesus removed the chokehold of death, providing us everlasting life instead.

Thirdly, Bishop D'Arcy spoke of the "great truth," the grace given to the gentiles as Jesus Christ came to be the savior of the entire world.

"Every parish, every person has the great task to be missionary to these truths, to bring Jesus Christ and the Catholic Church to others," exhorted Bishop D'Arcy. "Epiphany is another word for manifestation. In many countries this is a holy day of obligation no matter the day of the week on which it falls. Faith and recognition about the one who has come is always central to Christian faith."

As we reflect on both the Christmas miracle and our own Jubilee Year, we are encouraged to come closer to God in both our prayer and our actions. In

prayer, we allow joy to manifest in our hearts and become joyful witnesses.

Bishop D'Arcy pointed to an encounter he had in California during a visit with Pope John Paul II. Another bishop noted how today we have the most educated laity ever. The pope agreed, but then asked, "Have you taken this educated laity and changed anything in our culture?"

Bishop D'Arcy elaborated on the new evangelization of which we are all asked to take part.

"To evangelize, we must first make our homes holy by prayer," said the bishop. "Then, we can go about changing the culture, affecting things like film, journalism and education."

"We can certainly take a moment to look back at our Jubilee Year," concluded Bishop D'Arcy, "and give thanks to God for the graces granted to us, and for the many people who have returned to the practice of their faith."

"I give thanks to God also for our beloved priests, so willing and so joyful, who gave themselves to the labor of this year. I thank all the laity both on the diocesan and parish level who labored to make it a year of holiness, purification and evangelization."



CNS PHOTO/MAX ROSSI, REUTERS

Pope Benedict XVI arrives to celebrate Mass on the feast of the Epiphany in St. Peter's Basilica at the Vatican Jan. 6.

Pope says living in moderation brings about just global development

BY CAROL GLATZ

VATICAN CITY (CNS) — The only way to bring about just and sustainable development in the world is to live in moderation and fix the vast inequities in the distribution of wealth, Pope Benedict XVI said.

"One cannot say that globalization is synonymous with world order; it's anything but" that, he said.

"Conflicts for economic supremacy and the hoarding of energy and water resources and raw materials make it all the more difficult for those who strive on every level to build a just and supportive world," Pope Benedict said.

The pope made the remarks at a Mass in St. Peter's Basilica Jan. 6 on the feast of the Epiphany, which marks the manifestation of Jesus as savior to the world.

In his homily, the pope said people need hope in something greater than themselves, which would also lead them to "prefer the common good of all people (as opposed) to abundance for the few and misery for many."

This great hope only can be in God who showed his human face with the birth of Christ, he said.

If people have hope in Jesus, then they can persevere in living a moderate lifestyle, he said.

Otherwise, "if this true hope is lacking, one seeks happiness in intoxication, the superfluous, in excess, and one ruins oneself and the world," said the pope.

Pope Benedict said living in moderation "is not only an ascetic rule, but also a way of salvation for humanity."

"It is by now obvious that only by adopting a sober lifestyle, accompanied by a serious commitment to a fair distribution of wealth, will it be possible to establish a just and sustainable model of development," he said.

The pope recalled the New Testament account of the Magi.

He said the Wise Men demonstrated great courage by embarking on a long journey following a star, kneeling before a humble baby and offering him precious gifts.

The pope said everyone needs to become courageous enough to seek out God and make sure that courage is "anchored to steadfast hope."

After the Mass, Pope Benedict gave his noonday Angelus address to those gathered in St. Peter's Square.

From his studio window, the pope said that throughout history and even today men and women need guidance.

The Magi were guided by a star shining in the East, the pope said, asking what star is there today for people to follow to find God.

He said a "spiritual light is ever-present in the word of the Gospel, which today is also able to guide every person to Jesus." While the mission of the church is to be a star guiding humanity, individual Christians, too, carry a "tiny light" inside themselves as they are faithful to their vocation, he said.

With that light, every authentic believer in Christ "can and must be of help to those he or she finds by his or her side and who perhaps are having trouble finding the road that leads to Christ," he said.

The pope noted that the day also marked World Day of Missionary Childhood and praised the efforts of so many Christian children who help the church by spreading the Gospel and reaching out to those less fortunate.

The pope also extended a Christmas greeting to Eastern Christians who follow the Julian calendar and were preparing to celebrate the birth of Christ Jan. 7.

BISHOP CELEBRATES MASS TO CLOSE SESQUICENTENNIAL JUBILEE YEAR



DIANE FREEBY

Bishop John M. D'Arcy and St. Matthew Cathedral rector Father Michael Heintz are shown at the preparation of gifts of the vigil Mass celebrating the Epiphany and closing of the diocesan Sesquicentennial Jubilee Year. Bishop D'Arcy celebrated Mass at the Cathedral of the Immaculate Conception to close the Sesquicentennial Jubilee Year on Jan. 6

Pope warns diplomats that conflicts threaten global stability

BY JOHN THAVIS

VATICAN CITY (CNS) — Addressing diplomats from around the world, Pope Benedict XVI warned that numerous armed conflicts and social disorders have left global stability in a fragile situation.

In Iraq, the pope said Jan. 7, the latest attack on Christian churches reflects a continuing climate of terrorism and violence in the country and illustrates the need for constitutional reform to safeguard the rights of minorities.

On nuclear weapons, he urged the international community to undertake a joint effort to prevent terrorists from gaining access to weapons of mass destruction.

The pope also condemned "continually perpetrated attacks" against human life, in areas ranging from the death penalty to biotechnology, and criticized efforts to weaken the traditional family and the institution of marriage.

The world's problems illustrate that real solutions must be "solidly anchored in natural law, given by the Creator," the pope said.

"This is another reason why God can never be excluded from the horizon of man or of history. God's name is a name of justice; it represents an urgent appeal for peace," he said.

The pope delivered the annual talk, sometimes called his "state of the world" address, to representatives of the 176 states that have diplomatic relations with the

Vatican.

The papal speech was not merely a litany of global troubles. It cited positive economic and social developments in Latin America, hailed the dismantling of North Korea's nuclear weapons program, and noted progress in intercultural dialogue and, more particularly, in the church's own dialogue with Muslims.

However, the pope said a rapid overview of the world shows that "the security and stability of the world are still fragile."

That is clearly the case in Iraq, he said, where reconciliation is urgently needed.

"At present, terrorist attacks, threats and violence continue, especially against the Christian community, and the news which arrived yesterday confirms our concern," he said.

Church officials said Jan. 6 that bombs had damaged four churches and three convents in Baghdad and Mosul in what appeared to be coordinated attacks. Several people were reported injured.

In Iraq, the pope said, "it is clear that certain difficult political issues remain unresolved. In this context, an appropriate constitutional reform will need to safeguard the rights of minorities."

He said those affected by the Iraq War — including refugees and their host countries — need generous aid from the international community.

Turning to Iran, Pope Benedict

expressed his support for "continued and uninterrupted pursuit of the path of diplomacy" in resolving the issue of Iran's nuclear program.

On the Israeli-Palestinian conflict, he praised the results of the recent Annapolis, Md., peace conference, which he said pointed toward the "abandonment of partisan or unilateral solutions." The important thing now is to implement the commitments that were made, he said.

In Lebanon, a country shaken by trials and violence, the people need to be able to freely decide their future, and political leaders should put aside selfish interests and pledge themselves to dialogue, he said.

The pope pointed to several "crisis situations" in Asia, including Pakistan and Afghanistan, two countries torn by violence, and Sri Lanka, where he said there can be no further delay in ending the "immense sufferings" caused by continuing civil strife. He offered a prayer for a "season of dialogue" and respect for human rights in Myanmar.

He did not mention China in his speech. Last year, he wrote a lengthy letter to Chinese Catholics promoting greater church-state cooperation.

The pope began remarks on Africa by expressing his "deep anguish" at the ongoing cycle of hunger and death in Darfur, a western region of Sudan where hundreds of thousands have perished, and he said he hoped a new aid effort there can bring some relief. He urged an end to military operations in Somalia to allow the delivery of humanitarian supplies, and said he was wor-

ried about the abrupt outbreak of ethnic violence in Kenya.

In Europe, he said, a definitive status for Kosovo needs to be determined in a way that respects the rights of all the inhabitants and avoids a return to "the specter of violence" in the Balkans.

Addressing the danger of nuclear armaments, the pope urged the international community to make "a global commitment on security" that can deal in particular with new threats from terrorism.

"A joint effort on the part of states to implement all the obligations undertaken and to prevent terrorists from gaining access to weapons of mass destruction would undoubtedly strengthen the nuclear nonproliferation regime and make it more effective," he said.

The pope also encouraged the reduction of conventional weapons and cluster bombs, considered a particular threat to civilians.

In a passage that hinted at a potential theme for his planned U.N. visit in April, the pope noted that 60 years ago the United Nations adopted the Universal Declaration of Human Rights, which enshrined human dignity.

"In every continent the Catholic Church strives to ensure that human rights are not only proclaimed but put into practice," he said.

"The church willingly undertakes this service to the true dignity of human persons, created in the image of God. And on the basis of these considerations, I cannot but deplore once again the

continual attacks perpetrated on every continent against human life," he said.

In bioethics, new discoveries or technological progress should not require people to choose between science and morality — "rather, they oblige us to a moral use of science," he said.

He said he rejoiced at the recent U.N. support for a moratorium on the death penalty and added: "I earnestly hope that this initiative will lead to public debate on the sacred character of human life."

Echoing a number of speeches to political and other groups over the last two years, the pope defended the traditional family.

"I regret, once again, the disturbing threats to the integrity of the family founded on the marriage of a man and a woman. Political leaders of whatever kind should defend this fundamental institution, the basic cell of society," he said.

He said religious freedom is still not fully respected in many parts of the world.

The pope closed his talk with a reflection on peace, which he said must involve various areas of human development: food, water and energy resources, access to medicine and technology, and even the monitoring of climate change.

In confronting these serious problems, diplomats should build on the positive, he said, telling them, "Diplomacy is, in a certain sense, the art of hope."



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Priest's ministry to widows, widowers arose from own experiences

BY JOSEPH RYAN

OCEAN CITY, Md. (CNS) — Father Richard Smith has walked the heart-rending journey that's familiar to every new widow and widower.

"The old story is everybody is around you through the funeral and you're oblivious to it," Father Smith recalled. "You leave the grave site and go to a lunch or something; then the people have to go back to their lives. In a couple of days you realize you're alone."

Father Smith, an associate pastor at St. Luke-St. Andrew Parish in Ocean City, in the Diocese of Wilmington, Del., was married and widowed before he entered the seminary. It's a personal experience he brings to his priesthood that helps him understand the feelings of the members of a prayer group he started for widows this fall at St. Andrew's.

"It's a spiritual gathering," Father Smith told *The Dialog*, Wilmington's diocesan newspaper. Participants bring a brown-bag lunch; there's coffee, then prayer and conversation.

The group also uses a prayer book for widows published by Our Sunday Visitor and written by Kay Cozad, staff writer for *Today's Catholic*. The book is a big help because "there's not much out there," he said. "There's nothing out there for widowers."



CNS PHOTO/DON BLAKE, THE DIALOG

Father Richard Smith talks with widows Roberta Winters and Mary McGee as they meet for a brown-bag lunch, prayer, Scripture reading and conversation about their situation at St. Andrew Church in Ocean City, Md. Father Smith, an associate pastor at St. Luke-St. Andrew Parish, was married and widowed before he entered the seminary.

Father Smith plans to begin a breakfast group for widowers in the Ocean City parish. He hopes the men will meet, talk and pray in a local restaurant.

"That might work," he said. "It's easier to go out and talk to a couple of guys. It's worked in other parishes."

Widowers are much harder to start with, Father Smith said, because men don't want to express their feelings.

"Men tend to bottle up their grief and all that kind of stuff, except when they're alone. I know their pain. I buried myself in my work for a year or so," said

Father Smith, who was married 14 years to his wife, Rita, before she died after a seven-year illness.

"Men, if they're retired, they might play golf, work in the yard and then after a TV dinner, they just watch TV. They're just existing. They sit at home and wonder why their partner died first. Men tend to isolate themselves.

"Women seem to bounce back better," Father Smith said. "Women, at least, can gather other women together. They'll visit with the grandchildren. It's not that they don't hurt. They hurt tremendously."

That hurt from losing a spouse isn't even fully understood by the children of the widow or widower, he said.

"A husband and wife, they chose each other. They went through a courtship. They walked life's road together. Children don't totally understand that you've lost your best friend, you've lost your soul mate, you've lost your lover."

Because of the profound nature of the loss, Father Smith is encouraged that there are "many other priests doing similar work in the diocese" with widows and widowers.

He hopes the church incorporates such work with bereaved spouses into the "seamless garment" of its ministries of taking care of people who are sick or in nursing homes.

"It means a lot if your parish or church understands," Father

Smith said. He described how hurtful it can be when a parish sends out different signals.

"I experienced this one. You get your packet of church envelopes from your parish and it's still addressed Mr. and Mrs.," he said. "You sit back with the junk mail and think, 'My God, I buried my wife from the church. Don't they know she died? Why didn't somebody fix this?' Parishes must be attuned to make those little adjustments. It means a lot if your parish, your church understands."

Margo Carrara, a parishioner of St. Luke-St. Andrew, has been a member of Father Smith's prayer group since its first meeting. She lost her husband, Ron, in July 2006 only five months after he retired.

"In our area a lot of retired people move down here and unfortunately there's a growing number of widows and widowers," she said. Because many of the widowed retirees stay in the area, "I hope we get more people to come. It's good to have someone of your faith that you can speak with, at least to share."

Carrara, who is a sacristan at St. Luke's and helps during funeral Masses, decided to attend the widows' prayer group because Father Smith, as a widower, "would have the same feelings, having gone through it himself."

The priest hopes his meetings help widows and widowers know the church understands their loss. And on Sundays, when they see each other in church, he hopes they'll wave to each other and talk so "they can fill that void with support and strengthen each other."

Prayer service at historic German church part of pope's New York stop

BY MARY ANN POUST

NEW YORK (CNS) — Pope Benedict XVI will lead an ecumenical prayer service for national and local Christian leaders April 18 at St. Joseph's Church, a historic German parish in the Yorkville section of Manhattan.

The German-born pope will conduct the late afternoon service at St. Joseph's on the first day of his April 18-20 visit to the archdiocese, after a speech at the United Nations in the morning.

The pope also will celebrate a morning Mass in St. Patrick's Cathedral April 19 for priests, deacons and religious, becoming the first pope to celebrate a Mass in St. Patrick's.

Popes John Paul II and Paul VI both visited St. Patrick's on

pastoral trips to the United States, but neither celebrated Mass there. In New York, the pope also will celebrate a Mass at Yankee Stadium on Sunday, April 20, after a morning visit to ground zero where he will attend a ceremony with responders to the 2001 terrorist attack and victims' family members.

On April 19 he will meet with disabled children in the chapel of St. Joseph's Seminary, Dunwoodie, then he will address a large gathering of young people and seminarians on the seminary grounds. The gathering will include seminarians from all major seminaries in the United States, invited by New York Cardinal Edward M. Egan.

The service at St. Joseph's Church is "an opportunity for the Holy Father to address these ecumenical leaders, Protestants and Orthodox Christians," said Joseph Zwilling, archdiocesan director of communications.

He noted that the pope will speak to leaders of other religious traditions at an interfaith service in Washington, on the first leg of his six-day U.S. trip.

Zwilling said St. Joseph's was selected for the service because "it's a beautiful church" that had recently been renovated and because it was founded as a German national parish that includes stained-glass windows with inscriptions in German.

Msgr. Lawrence Connaughton, a former pastor of St. Joseph's who is a site coordinator for the event, said the 113-year-old Romanesque-revival-style church holds about 350 people.



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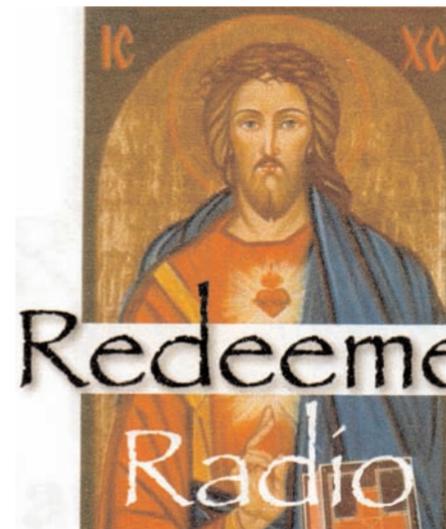
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Charity begins at home: Pope visits Vatican shelter, greets residents

VATICAN CITY (CNS) — They welcomed him with a red paper garland, smiles and a few whispered words about themselves. Pope Benedict XVI's 45-minute visit Jan. 4 to the Vatican's shelter for the poor and homeless was distinctly simple and low-key. It began with a song about Jesus, sung by the Missionaries of Charity sisters who run the institution. In the small, crowded women's dining room, an atmosphere of quiet dignity prevailed. The pope greeted each of the women personally, and they shook his hand or kissed his ring. This was not a media event, and the pope didn't dish up soup or wait on tables. "I am here to tell you the pope loves you and is close to you," he said in a brief talk. To the roomful of women who have fallen on hard times, he said he wanted to remind them that "God never abandons us." The pope paused in the men's dining room just long enough to wish the group "Have a nice lunch!" Then he visited the quarters for sick women. Authorities estimate Rome has some 3,000 homeless people, and it's been a cold winter for them. Two froze to death Jan. 1. At the Vatican shelter, the pope left practical gifts for the guests: food and blankets.

Vatican official proposes plans for reparation for priestly abuse

VATICAN CITY (CNS) — A leading Vatican official has proposed a worldwide program of eucharistic adoration to seek spiritual reparation for the damage caused by the sexual abuse of children by priests. Cardinal Claudio Hummes, prefect of the Congregation for Clergy, said the initiative would involve dioceses, parishes, monasteries, convents and seminaries in a prayer movement to support priestly holiness. In a particular way, the initiative will ask reparation "for the victims of grave situations of moral and sexual conduct of a very small percentage of clergy," Cardinal Hummes said in an interview Jan. 4 with the Vatican newspaper, *L'Osservatore Romano*. "We are asking everyone to participate in eucharistic adoration to repair before God the damage that was done and to uphold once again the dignity of the victims," the cardinal said. "Yes, we wanted to think of the victims so that they feel that we are close to them. We are concerned above all with them, and it's important to say so," he said. The cardinal said that only a small minority of priests has been involved in sexual abuse cases.

Ukrainian cardinal says married men not answer to vocations crisis

VATICAN CITY (CNS) — Ordaining married men is not a guaranteed way to solve a vocations crisis, and it will not automatically improve the quality of priests, said Cardinal Lubomyr Husar of Kiev-Halych, head of the

JESUITS OPEN THEIR 35TH GENERAL CONGREGATION



CNS PHOTO/ALESSIA GIULIANI, CATHOLIC PRESS PHOTO

Members of the Jesuit order gather for Mass at the opening of the 35th General Congregation of the order Jan. 7 in Rome. The service was attended by 225 Jesuit delegates at the Church of the Gesu, which houses the tomb of St. Ignatius, the order's founder. They were set to elect a new superior and decide on other matters of the order.

Ukrainian Catholic Church. "The quality of the priest does not depend on whether or not he is married," the cardinal said in a Jan. 4 interview with the Vatican newspaper. The cardinal, whose Eastern-rite church ordains married men, spoke to *L'Osservatore Romano* about the Ukrainian bishops' decision to proclaim 2008 "The Year of the Christian Vocation." "We are not limiting ourselves to vocations to religious life and the priesthood, but are focusing on the Christian concept of vocation," he said. "This is because we have seen a serious instability both in the family and in religious life." The rate of separation and divorce, as well as the rate of priests and religious asking to be released from their vows, has increased, the cardinal said.

German company gives pope gift of solar panels for audience hall

VATICAN CITY (CNS) — A German solar company has given Pope Benedict XVI something special for Christmas: an electricity-generating solar rooftop for the Vatican's Paul VI audience hall. The Bonn-based SolarWorld is donating approximately 2,000 solar modules to be installed on the audience hall roof to provide "the very first solar power ever generated in the Vatican," said a company press release. The solar system will produce some 315,500 kilowatt-hours of power a year, offsetting some 315 tons of carbon dioxide emissions, it said. Carbon dioxide is one of the greenhouse gases that trap heat in the earth's atmosphere and is seen as a major cause of global warm-

ing. DGAP News, an online German financial media outlet, distributed the press release Jan. 4. A SolarWorld press officer confirmed the statement with Catholic News Service.

Catholic leaders in Pakistan, pope condemn assassination of Bhutto

THRISSUR, India (CNS) — Catholic leaders in Pakistan and Pope Benedict XVI have condemned the assassination at an election rally of former Prime Minister Benazir Bhutto, leader of the opposition Pakistan People's Party. "We condemn this dastardly act. It is a terrible tragedy for Pakistan," said Bishop Anthony Lobo of Islamabad-Rawalpindi, secretary-general of the Catholic Bishops Conference of Pakistan, in a Dec. 27 telephone interview with Catholic News Service from Rawalpindi, where Bhutto was assassinated. Bhutto, 54, and several others were killed Dec. 27 in a suicide attack. Hundreds of thousands of Bhutto's supporters wept, chanted and paid their last respects at her burial Dec. 28 in the town of Garhi Khuda Bakhsh. Demonstrators protesting her death in cities and towns throughout the country clashed with police and burned buildings and train stations. A telegram of condolence from Cardinal Tarcisio Bertone, Vatican secretary of state, described the killing as a "brutal terrorist attack" and said, "The Holy Father expresses sentiments of deep sympathy and spiritual closeness to the members of her family and to the entire Pakistani nation."

Vatican official expects new level of dialogue with Muslims in 2008

VATICAN CITY (CNS) — The Vatican official in charge of interreligious dialogue said he is confident a new level of dialogue with Muslims will take place in 2008. "There is good will on both sides," said Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue. After 138 Muslim scholars sent a letter to Pope Benedict XVI and other Christian leaders in October outlining a proposal for a new dialogue and greater understanding, the pope invited a representative group of the scholars to meet with him at the Vatican. At the same time, the pope suggested the scholars hold a working session with officials from Cardinal Tauran's office, the Pontifical Institute for Arabic and Islamic Studies and the Pontifical Gregorian University. Jordan's Prince Ghazi bin Muhammad bin Talal, the architect of the Muslim scholars' project, wrote back to the Vatican in December suggesting that representatives meet in February or March to work out the details of the dialogue.

Dispassionate court considers lethal injection as execution method

WASHINGTON (CNS) — In the Supreme Court's first look in more than a century at the constitutionality of a method of execution, several justices Jan. 7 seemed inclined to pass on deciding whether lethal injection constitutes cruel and unusual punish-

ment. The oral arguments dealt dispassionately with the clinical details of how lethal injection works and how it can sometimes go wrong, rather than addressing the morality of capital punishment itself. Even Justice John Paul Stevens, generally an opponent of capital punishment, said that if the main legal question the court faces is whether Kentucky properly follows protocols intended to avoid unnecessary pain and preserve dignity then the state would probably win the case. But by not getting at the legal question of whether the procedure can cause excruciating pain, Stevens said, the case "leaves open a whole area of litigation." Since the court agreed to take the case in September, there has been an effective nationwide moratorium on executions, as lower courts and state governments put executions on hold because they use the same three-drug combination for lethal injections as the method challenged in Kentucky. The federal government and all but one of the 36 states that have capital punishment use the combination as their primary method of execution.

Phoenix bishop named apostolic administrator of Gallup, N.M.

GALLUP, N.M. (CNS) — Bishop Thomas J. Olmsted of Phoenix has been appointed apostolic administrator of the Diocese of Gallup, N.M., during the medical leave of absence of Bishop Donald E. Pelotte. Archbishop Pietro Sambi, the apostolic nuncio to the United States, announced the appointment Jan. 3. The Gallup Diocese announced Dec. 13 that Bishop Pelotte, 62, had taken a medical leave of absence to focus on his recovery from injuries he sustained in a fall down the stairs at his home last summer. After treatment at a hospital specializing in neurological injuries, he returned to Gallup in September and attempted to return to a regular work routine. In December the diocese announced that in consultation with doctors he had decided to step down temporarily and focus on recovery at an unidentified location away from Gallup. The Jan. 3 announcement said Bishop Pelotte was granted a one-year medical leave by the Vatican.

Cuban cardinal says officials have created expectations for change

HAVANA (CNS) — Statements by top Cuban officials in 2007 acknowledging the "need for changes" in the country were a "promising step that has created expectations," said Cardinal Jaime Ortega Alamino of Havana. Cardinal Ortega said that throughout the country there was "a cloud of criticism, complaints and hopeful proposals based on the need for changes, even structural changes, in the way national life is organized and lived." The prelate noted that Cuban authorities "have sought broad-based opinions about all issues of concern" in society and that "this has been a promising step."

The Sisters of the Holy Cross: The challenge of being a truly international congregation

NOTRE DAME — From its beginning the Congregation of the Sisters of the Holy Cross has had a missionary charism. The first Holy Cross religious came to Indiana in 1841 as missionaries from France. The congregation's founder, Blessed Basil Moreau, wanted his community to be international and was willing to send members wherever the church had a great need.

The little community that settled in Indiana eventually broke off from France and became an independent North American congregation. As time went on, bishops from around the world requested Sisters of the Holy Cross to come to their dioceses to help carry on the work of education. Eventually there were sisters ministering in Bangladesh, Brazil, Uganda, Israel (1974-1997), Peru, Ghana, Mexico and India.

For many years community members who served in countries outside the United States were viewed as foreign missionaries. At first the sisters did not recruit native women to enter the Holy Cross congregation. The intent was to strengthen the religious communities in these countries. Eventually new members flourished and the Sisters of the Holy Cross accepted them into its ranks and eventually grew into an international congregation. The Sisters of the Holy Cross evolved from being an American congregation with foreign missions to a congregation of multi-cultural women who serve worldwide in eight countries on four continents.

Sister Joy O'Grady, president of the Congregation of the Sisters of the Holy Cross, says, "Responding to the signs of the time and the missionary charism of our founder, the General Chapter of 1994 voted to declare our congregation international with all of its implications." (A chapter is the governing body of a religious congregation.)

That chapter stated, "In the next five years we will reflect on our experience of internationality, research, study and name the implications and determine the next steps to be taken."

"Being international, we are one congregation that is multi-cultural, serving in various ministries around the world," says Sister Joy. "The understanding and expectation of our members is that they will learn English and that they may be asked to serve in any of our missions around the world."

English-speaking members are asked to learn one other language spoken in the congregation. All the members are encouraged to develop relationships with sisters from other cultures.

Holy Cross also fosters its internationality by providing opportunities for members to go to other parts of the world and experience



PROVIDED BY THE CONGREGATION OF THE SISTERS OF THE HOLY CROSS

Holy Cross Sisters in Bangladesh rejoice as they erect a peace pole on the grounds of their college in Dhaka. These poles have been erected in all the countries where the sisters serve as a reminder of the great need to pray for peace.

the life of community members in those areas. It is the hope that by the year 2009, all professed sisters, who have not had the experience and whose health permits, will have a two-week or more living experience in a Holy Cross house on a continent other than her own.

The congregation has also established an international formation team that coordinates the formation of new members around the world. There are also committees that have representatives from all areas where the congregation serve.

Sister Mary Tiernan, international vocation director, who served in Brazil for many years, comments, "We are becoming aware that we are from different cultures and that each person has unique gifts to offer. Each of us must allow ourselves to be influenced by the richness and depth that diversity offers."

Sister Pushpa Teresa Gomes, a native of Bangladesh, who serves on the leadership team of the congregation and who celebrated 25 years as a professed sister this year, says about her experience of internationality, "It is the sharing of our blessings and cultural richness with my sisters and others, where we value diversity, mutuality and allow ourselves to be transformed, and enriched by one another."

The Sisters of the Holy Cross see themselves as global citizens who carry the mission of Christ throughout the world. Those who went to Le Mans, France, last September for the beatification of Father Basil Moreau could not help but appreciate the internationality of Holy Cross with so many Holy Cross sisters, brothers and priests present from around the world.

— Sister Margie Lavonis, CSC

AROUND THE DIOCESE

Study calls for changes in the use of student test score data

NOTRE DAME — In a finding with implications for the debate over the No Child Left Behind Act, a faculty-student research team at the University of Notre Dame has concluded that test score data currently used to make comparisons among schools could be better used to diagnose strengths and weaknesses and improve performance within individual schools.

Writing in the journal *Educational Researcher*, the Notre Dame researchers said that the current system of "cross-sectional comparisons of different cohorts of students ... mostly hold schools accountable for factors beyond their control, namely, random variations in test performance and changes in the knowledge and skills that students bring to school to begin with."

They advocate "a dramatic shift in the use of cross-sectional standardized test data, from comparisons across schools, which are known to be unreliable, to potentially useful within-school analyses."

The researchers are Sean P. Kelly, assistant professor of sociology, and Laura Monczunski, a 2007 Notre Dame graduate who now is doing graduate work at Purdue University. Their findings were published in the June/July issue of *Educational Researcher*.

The holy grail of standardized testing is "value-added," a clean measure of student achievement that can be attributed to the school, as opposed to the student's home or other sources of learning.

Most state school accountability programs rely on "cross-sectional

comparisons of different cohorts of students," say Kelly and Monczunski, "for example, a comparison between the test scores of one year's fourth-grade class and the scores of the previous year's fourth graders." Such comparisons fall far short of measuring value-added, they said.

In contrast, they note, existing state test data can reliably identify important differences in subject-matter performance within schools. The use of standardized test data might have a more positive impact on classroom instruction if it is used to detect and showcase best practices within schools, rather than labeling and sanctioning schools.

Diocese sponsors trip for high school teens to papal Mass

FORT WAYNE-SOUTH BEND — The Office of Youth Ministry director Cindy Black will lead a trip to New York City, April 18-20 for Mass with Pope Benedict XVI. Teens will be selected from this diocese for pilgrimage. The number of travelers will depend on how many tickets the diocese receives.

To apply for one of the spots, teens must: be recommended by their pastor, compose an essay, and provide required forms. The packet of materials must be post-marked by Jan. 28 and sent to: Office of Youth Ministry B XVI in NCY 915 S. Clinton St. Fort Wayne, IN 46802.

For information, contact your parish office, visit www.diocese-fwsb.org/youth or contact the Office of Youth Ministry at (260) 422-4611 e-mail: cblack@fw.diocesefwsb.org.

Conference on sainthood to mark first feast of Blessed Basil Moreau

NOTRE DAME — The first celebration of the feast of Blessed Basil Moreau, founder of the Congregation of Holy Cross, will be observed at the University of Notre Dame with a special conference titled "A Great Cloud of Witnesses: Saints in the Catholic Tradition" on Friday and Saturday, Jan. 18 and 19.

Blessed Father Moreau was beatified in September at ceremonies in Le Mans, France. Notre Dame, which was born as a project of his congregation in 1842, continues to rely on Moreau's followers for its administration, inspiration and communion in the Catholic Church.

The conference, which will be held in the auditorium of McKenna Hall on campus, will explore the development of the canonization process and the significance of the saints in Catholic life and devotion.

Conference speakers include the following: Lawrence Cunningham and Father John A. O'Brien, professor of theology at Notre Dame, who will speak on "Thinking Seriously about the Saints" at 4 p.m. Jan. 18; Kenneth Woodward, former religion editor of *Newsweek* and author of the book "Making Saints," who will speak on his work at 7:30 p.m. Jan. 18; Ann Astell, professor of theology at Notre Dame, who will speak on "All Saints: The Universal Call to Holiness" at 9 a.m. Jan. 19; Msgr. Kevin Kostelnik, rector of the Cathedral of Our Lady of the Angels in Los Angeles, who will speak on "A Great Cloud of Witnesses" at 10:30 a.m. Jan. 19; Cardinal Theodore McCarrick, archbishop emeritus of Washington, D.C., who will speak on Blessed Father Moreau at 2 p.m. Jan. 19; and Robert Ellsberg, editor of *Orbis Books*, who will speak on "Saints in Everyday Life" at 3:30 p.m. Jan. 19.

Following the conference, Cardinal McCarrick will preside at Mass at 10 a.m. Sunday, Jan. 20, in Notre Dame's Basilica of the Sacred Heart.

All events are free and open to the public.

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FORT WAYNE — Redeemer Radio — Catholic Radio 1450 AM will broadcast the following sports:

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- Notre Dame vs. Cincinnati basketball game, Tuesday, Jan. 15, at 6:45 p.m.
- Bishop Luers vs. Northrop, varsity girls and varsity boys basketball on Friday, Jan. 11, at 6:15 p.m. and 7:30 p.m.

Ordinations involve parish communities

BY TIM JOHNSON

When a transitional deacon from the Diocese of Fort Wayne-South Bend in preparing for ordination to the priesthood, it seems as if the whole parish community and sometimes the extended parish community takes a personal role of prayers and special activities. The key to success seems to be the deacon's immersion into parish life.

This immersion into parish life brought an outpouring of prayer and support at the recent ordinations of Father Jason Freiburger and Father Bob Lengerich, ordained just this last fall, Father Tony Steinacker in 2006 and Father Dave Ruppert in 2005.

Father Tony Steinacker, associate pastor at St. Charles Borromeo Parish, Fort Wayne, became immediately involved in parish life when he was assigned there as a deacon, teaching eighth grade students and attending meetings of the St. Charles Vocation Committee.

"I could not ask for a better first assignment as a priest," Father Steinacker said. "From the very first weekend that I arrived at St. Charles, I felt very welcomed and appreciated. A parish this large was intimidating at first, but the support and encouragement from everyone has been most helpful."

The vocations committee, very active within the parish, coordinates a program called the St. Charles Family Vocation Cross program. Each Sunday, a family, couple or individual comes for-

ward during the Parish Vocation Prayer, receives the vocation cross and book of vocation prayers written for each day of the week, and commits to prayer through the week.

"People got to know Deacon Tony," Cece Dunderman, St. Charles' secretary, told *Today's Catholic*.

Months before the ordination



PHOTOS PROVIDED BY ST. VINCENT PARISH

Father Jason Freiburger, then a transitional deacon, is shown receiving a special blessing by the students of St. Vincent de Paul School, Fort Wayne, during a pep rally before his ordination to the priesthood. The religious education students at the parish also held a similar blessing.

bulletin telling parishioners to reserve Oct. 28 on their calendars. St. Charles pastor Msgr. John Suelzer made pulpit announcements asking parishioners to keep Deacon Tony in prayer.

All parishes with the transitional deacons — St. Pius X, Granger, St. Vincent de Paul, Fort Wayne, St. Charles, and St. Elizabeth Ann Seton, held parish novenas, eucharistic adoration and special prayers. Interest in the novena at St. Vincent for Father Freiburger was so overwhelming that the novena cards had two printings.

St. Vincent pastor, Father John Kuzmich, approached his parish council and staff about prayer and activities regarding ordination.

Dorothy Schuerman, St. Vincent pastoral associate, said, "Everyone was quite excited about involving as many people as possible, particularly the youth of the parish. With a large school of around 700 students, a large religious education program to match, and the very active Life Teen program, the desire to use this event as an opportunity to deepen the formation of our youth in the ordination was pretty overwhelming. So lots of people got involved."

Both the religious education program and the students from St. Vincent School had a special blessing over then-Deacon Jason Freiburger led by Father Kuzmich with the children blessing the deacon.

The school held a special pep rally with the band, choir and cheers.

Schuerman said, "The students also designed classroom door decorations for a contest, and used that Friday as a 'dress like Deacon Jason' day. They were also able to dress in his favorite color if they chose. Deacon Jason used this opportunity to speak to the seventh- and eighth-grade classes about his vocation and the need to discern what God is calling each of us to do with our lives."

St. Vincent's WINGS (Women in God's Service) group also held

an ordination shower for Deacon Freiburger.

The new priests have found much support.

Father Lengerich reported, "As I was preparing for ordination, and now as I minister as a priest, I've received a lot of strength and courage from people's prayer support. My home parish of St. Vincent's (in Elkhart) has kept me in the intercessions at Mass since I left for the seminary and in the last nine weeks before ordination."

Father Bill Schooler, pastor of St. Pius X in Granger, reported that on the day of ordination St. Pius chartered two buses to travel to Fort Wayne, and the turnout of parishioners at the Cathedral of the Immaculate Conception was astounding.

Father Freiburger, now assigned as associate pastor at St. Vincent de Paul, said he was "blessed to have so many prayers showered upon me."

Father Dave Ruppert, who is now assigned as pastor of St. Therese Parish, Fort Wayne, but served his diaconate at St. Elizabeth Ann Seton, said, "Their kind interest really affirmed my call to priesthood, and our relationship became an intimate invitation for them to learn about, prepare for and participate in the ordination rite."

How will this parish involvement foster additional vocations?

Father Lengerich said, "I think one of these graces is an increase in priestly vocations. It's only natural that when a whole community is lifting up a young man who's discerning the priesthood that other young men think, 'Why not me too?'"

Father Schooler said Father Lengerich's "ordination was a boost for the parish, and I am confident that it opened some hearts of young people to begin thinking about their own vocations."

Father Shafer said he believed these activities at St. Elizabeth planted many seeds for vocations. At the Jan. 3 Fort Wayne dinner, reported Father Shafer, "Father Bernard and I (took) nine young men to the Andrew dinner. Four more could not make it for one reason or another."

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Priests choose more than priesthood

BY ALEX SCHEIDLER

SOUTH BEND — Perhaps when a person thinks of the calling to the priesthood, he may think it entails a general discernment of whether or not to become a priest.

However, there are various other “callings within the call” that could be considered equally distinct and important as the vocation to priesthood.

One such aspect is the decision to enter diocesan seminary to become a parish priest, or to enter a religious community, such as the Congregation of Holy Cross, among many.

Father Bill Schooler discerned a call to the priesthood at an early age, but from the beginning of his formation until his ordination, he considered only diocesan priesthood. “I was never really exposed to a religious order,” he said.

“When I grew up, they were all parish priests that served my parish.

“I was never really exposed to a religious community until after I was ordained.”

Father Schooler began the process of discernment in high school while attending pre-seminary at Wawasee Prep.

He graduated college from St. Gregory Seminary, Cincinnati, Ohio, with a degree in English literature. He immediately began studies for the priesthood at Mount St. Mary’s Seminary, Cincinnati, receiving his masters in theology after four years. Father Schooler was ordained at St. Jude on May 25, 1974.

Presently, Father Schooler serves at St. Pius X Parish in Granger, where he has served for nearly seven years. Among his regular responsibilities as pastor, he is also overseeing the construction of the grade school at St. Pius X.

“What I like about being a diocesan priest is that I’ve made a commitment to this particular diocese. So I know I’ll be in the Diocese of Fort Wayne-South Bend for the rest of my life,” he said.

Holy Cross Father David Scheidler began his discernment process much differently.

“I had graduated from the University of Notre Dame in ’87, moved to New York City, and was not happy with my job,” he said.

“The more I thought about it, the more I realized I didn’t want to be in the business world at all,” he continued.

He first opened up to the idea going back to school for advanced studies, but after having the question of the vocation to priesthood posed by his father, Father Scheidler began looking into various seminaries.

“I suppose my vocation was born much earlier,” said Father Scheidler.

Father Scheidler remembers a homily by the associate pastor of his parish he heard in grade 4.

“He mentioned that it’s the honor and privilege of a priest to be present at people’s most critical

times, and I thought, ‘Hmm ...’”

There were various times throughout childhood that Father Scheidler was exposed to religious life. As a child, his father would take the family to St. Meinrad Archabbey in southern Indiana for the Easter triduum.

He was also exposed to the Franciscan Sisters of Oldenberg, or the Benedictine Sisters in Beech Grove and both of their convents. Later, in college at Notre Dame, he was invited to a community night at the Holy Cross seminary.

All of these experiences left a favorable impact on Father Scheidler when considering the priesthood, and ultimately, the vocations director at Holy Cross had the most inviting response to Father Scheidler’s inquiries.

After six years in formation, Father Scheidler was ordained on April 10, 1994 at the Basilica of Sacred Heart, Notre Dame.

Both Father Schooler and Father Scheidler enjoy similar aspects of the priesthood. In his role as pastor of St. Pius X, Father Schooler enjoys celebrating the sacraments and being a part of the important times in his parishioners’ lives.

Father Scheidler serves as associate pastor at St. Adalbert and St. Casimir parishes, where he, too, enjoys celebrating the sacraments such as presiding at Eucharist, preaching, hearing confessions and preparing people for marriage.

In the role as parish priests, Father Schooler and Father Scheidler both share similar

responsibilities, but what sets them apart is the community they share.

“I don’t live in community. If you’re an order priest, your first commitment is to the community. With me, the first commitment is to the diocese, and so the parish becomes the focus,” said Father Schooler.

Father Schooler does not believe this makes diocesan priests any better servants of the parishes, but just different.

“Even when we have an associate pastor, we do not have the training to live in community. That’s the danger of being a diocesan priest — you can really be a loner,” explained Father Schooler.

Father Scheidler lives in community with five other priests — several of which have as their main apostolates work outside the parish in other ministries. However, as a community of Holy Cross priests living together, they pray the Liturgy of the Hours

together, participate in Divine Liturgy and share meals in common throughout the week. As well, they join the larger Holy Cross community on a regular basis for community nights and retreats.

Living in community is a blessing as well as a challenge.

“Sometimes I think it is like marriage (or family life) where you do not get to choose the people you live with at all.

Depending on the size of your local community, you have to adapt to always changing idiosyncrasies of your brothers ... it’s not always easy,” explained Father Scheidler.

He explained that there is the added challenge of obedience to the superior, where there are various ministries around the world to which the Holy Cross priests are assigned.

So far, Father Scheidler has served in Phoenix, Ariz., the University of Notre Dame, Notre Dame High School in Skokie, Ill., and currently at St. Adalbert and St. Casimir in South Bend.

There is a mutual respect and admiration between Father Schooler and Father Scheidler in the two distinct vocations of diocesan priesthood or religious order.

“I know a lot of Holy Cross priests and admire them,” said Father Schooler.

“I appreciate my relationships with the Holy Cross priests,” he added and explained that it is a unique privilege here in South Bend to get to develop good relationships with them.



FATHER BILL SCHOOLER



FATHER DAVID SCHEIDLER, CSC

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Seminarians from the Diocese of Fort Wayne-South Bend who received ministries were Matthew Coonan, lector, Terrence Coonan, Jr., lector, and Andrew Budzinski, acolyte.



PROVIDED BY PONTIFICAL COLLEGE JOSEPHINUM

Seminarians instituted as readers, acolytes

COLUMBUS, OHIO — Twenty seminarians were instituted into the liturgical ministries of reader or acolyte at the Pontifical College Josephinum on Nov. 18, 2007 by Bishop George V. Murry, SJ, of Youngstown and member of the seminary's board of trustees. The installation Mass was celebrated in St. Turibius Chapel in the company of visiting priests, families of the candidates, as well as benefactors and friends of the Josephinum.

Once termed minor orders, the positions of reader and acolyte are conferred to first and second year theologians prior to their diaconate and priestly ordinations.

"In accepting the call to be instituted as lectors and acolytes, you aspire to participate in an ancient ministry as a means of furthering your preparation for ordination to the priesthood," said Bishop Murry. "The church is grateful for and blessed by your willingness to serve."

First-year theology students installed as readers are commissioned to proclaim the word of God in the liturgical assembly and to catechize the faithful. During the ceremony, the candidates knelt before Bishop Murry, who gave

them a Bible, and said, "Take this book of holy Scripture, and be faithful in handing on the word of God so that it may grow strong in the hearts of his people."

The candidates for acolytes, who are second-year theologians, were entrusted with the duties of attending to the altar, assisting the deacon and priest at Mass and distributing holy Communion as an extraordinary minister. They may also expose the Blessed Sacrament for adoration.

The candidates approached the bishop and knelt before him as he held a paten with bread in it and said, "Take this vessel with bread for the celebration of the Eucharist. Make your life worthy of your service at the table of the Lord and of his church."

Seminarians from 12 dioceses received ministries during the liturgy. They were charged by Bishop Murry to "proclaim God's word clearly and authoritatively. Distribute the holy Eucharist with patience and reverence. Be witnesses to the Gospel in your lives so that in and through your ministry the blind may see, the deaf may hear, and the poor may rejoice in the good news."



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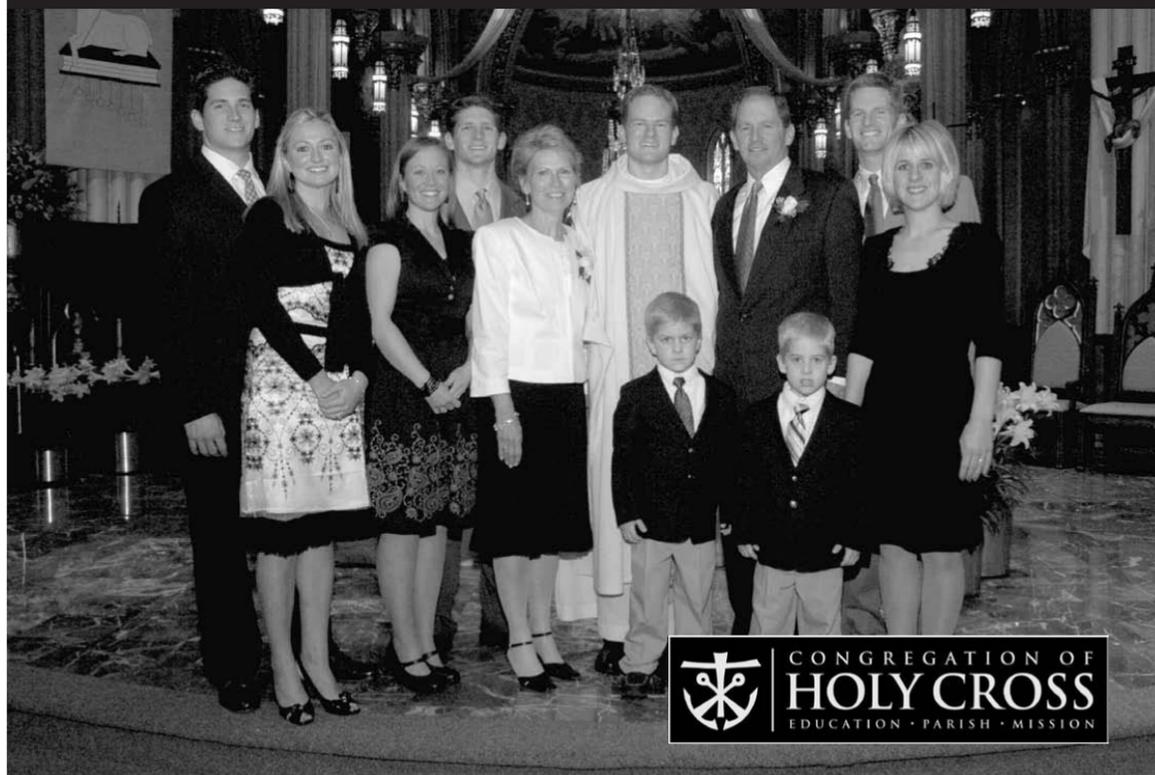
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Serra Club of South Bend celebrates 60 years

BY MICHELLE DONAGHEY

SOUTH BEND — "This year promises to be the most exciting and memorable in the history of the Serra Club of South Bend as we celebrate our 60th anniversary," noted Dick Dornbos, District 37 governor, deputy Region 7 director of the Serra Club of South Bend.

Dornbos noted that the first Serra dinner meeting was conducted at the old Oliver Hotel on Main Street in South Bend in March of 1948. "Twenty-one Catholic men including Bernie Bauer and Elmer Danch were charter members of that original Serra Club in Indiana," said Dornbos who added that John Hinkler, retired ROTC colonel at Notre Dame, was the first Serra Club president.

While there are many new members now, the mission of the Serra Club remains the same.

"To pray, foster and promote vocations to the priesthood, diaconate and religious life," said Dornbos who noted that in order to honor the first chartered Serra Club in Indiana, "two exceptional celebrations have been scheduled."

A salute to Padre Junipero Serra, a Franciscan priest, is scheduled for Jan. 31, at the St. Francis Convent at Mount Alverno in Mishawaka. Perpetual adoration of the Blessed Sacrament will start at 11 a.m. with a Mass of thanksgiving at noon and a lunch and program at 1 p.m. Keynote speaker for the event will be Capuchin Father Ronald Rieder.

Later in 2008, a special conference is being planned to be held at the University of Notre Dame from June 18-22.

"The Serra 2006 Regional Conference also was so successful at Notre Dame, Ind., that an All American USA Council of Serra International will be held at the new Hilton Garden Inn Conference Center adjacent to the Inn at St. Mary's," said Dornbos.

"The potential of this conference is unlimited with 12,000 Serrans being invited throughout the nation," he added, noting that bishops who are planning to attend include Bishop Blasé Cupich of (Rapid City) South Dakota, episcopal advisor of USA Serra, host Bishop John M. D'Arcy and Elkhart native Bishop Michael W. Warfel of the Great Falls-Billings (Montana) Diocese, who has been invited to speak. The five-day conference will conclude with a liturgy at the Basilica of the Sacred Heart and a rosary at the Grotto of Our Lady of Lourdes.

What is Serra?

Serra International began in 1935 with a group of four men who were dedicated to working for Catholic vocations. Today there are approximately 20,000 lay Catholic women and men who work in 18th century Franciscan missionary Blessed Junipero Serra's name to fulfill that objective — to foster and promote vocations to the ministerial priesthood and vowed religious life.

God bless our seminarians



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Fourth Year
Theology
Pontifical College
Josephinum



JACOB RUNYAN
Third Year
Theology
Pontifical College
Josephinum

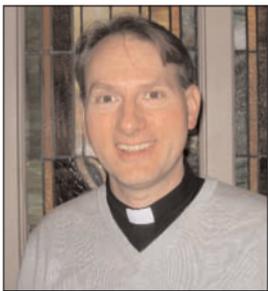


JACOB MEYER
Pre-Theology
Pontifical College
Josephinum



CHRISTOPHER LAPP
College
Immaculate
Heart of Mary

KEVIN BAUMAN
Fourth Year
Theology
Pontifical College
Josephinum



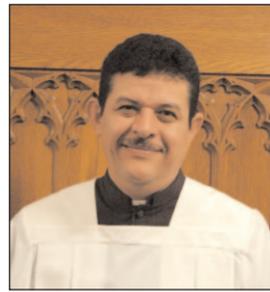
ANDREW BUDZINSKI
Second Year
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BENJAMIN MUHLENKAMP
Pre-Theology
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CALLED TO SERVE



Fathers Jason Freiburger and Bob Lengerich with Bishop John M. D'Arcy on their ordination day, October 27, 2007

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-Pope John Paul II

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SEMINARIANS ATTEND ANNUAL SERRA LUNCHEON



DON CLEMMER

District governor of the Serra Club, Dick Dornbos, presents an award to president of the Fort Wayne Serra Club Burt Bryan at the Dec. 27 luncheon honoring diocesan seminarians. The event, which alternates between Fort Wayne and South Bend, was held at the Fort Wayne Summit Club.



JIM ANDREWS

Seminarians stand with Bishop John M. D'Arcy at the annual luncheon in their honor sponsored by the Serra Club. Left to right in the front row are Deacon Drew Curry, Ryan Briscoe, Zachary Barry, Andrew Budzinski and Father Bernie Galic, diocesan director of vocations. Left to right in the back row are Jake Runyon, Brandon McCaffery, Tink Coonan, Chris Lapp, Bishop D'Arcy, Matthew Soberalski, Ben Muhlenkamp and Fernando Jimenez.

SERRA

CONTINUED FROM PAGE 1

members attending with them.

Bishop John M. D'Arcy gave a talk on vocations and how the diocesan seminarians face the challenge of countering a shortage of priests caused in the diocese by priest retirements and the loss of religious orders staffing parishes.

Bishop D'Arcy also gave the background for diocese's selection of Pontifical College Josephinum and Immaculate Heart of Mary Seminary as the institutions where diocesan seminarians study.

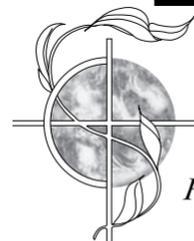
At the end of the luncheon, the Serrans presented the seminarians with gifts, including books and gas cards, the latter to facilitate their often extensive travel.

Jim Andrews and Don Clemmer contributed to this story.



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Promoting religious life in today's church

BY SISTER MARGIE LAVONIS, CSC

NOTRE DAME — Religious vocation directors in today's Catholic Church have the important responsibility to promote the life and mission of their congregations to potential new members.

For many years, vocations to the priesthood and religious life were fostered primarily through personal contact. The majority of Catholics had many opportunities to interact with religious sisters and brothers in Catholic schools and other parish programs. At times one would see an advertisement in a Catholic magazine or newspaper, but usually those who answered the call knew a member of a religious community and it was a local community member who mentored them.

However, much has changed in the United States. The numbers of religious men and women teaching in Catholic schools have declined. Fewer Catholics have direct contact with sisters and brothers. In fact, many people today know little, if anything, about the consecrated life.

Unfortunately the only depiction of religious life some know is the often inaccurate picture portrayed in the movies or on television.

New approaches are necessary to get the word out about the life and mission of congregations. One major tool used more and more by religious orders is the Internet. A well-designed Web site is an effective way to educate others about the life and mission of a community. Most Web sites include sections on membership and the steps to become vowed members or associates.

Congregations without Web sites are at a great disadvantage because most people, especially the young, go to the Internet for information. They search the Web and look for congregations that appeal to them.

Besides providing information about congregations, Web sites are also a great means to advertise discernment retreats, service opportu-

nities, "come and see" programs, visits to the motherhouse and other ways to meet particular congregations.

Recruitment of new members is more difficult today because many who inquire via the Web have had little or no contact with the congregation and often do not live near any community mission. Vocation directors must find creative ways to develop relationships with those who are discerning a vocation to their congregation.

Some congregations have established houses where those seriously thinking about religious life can live in community while discerning their call. Beginning this month Holy Cross Brothers Chester Freil, Bill Mewes and Robert Sylvester are hosting three men interested in religious life at Bessette House, which is located adjacent to Columba Hall on the campus of the University of Notre Dame.

"Our plan is to make this an intentional Christian community, not only for those discerning a vocation to religious life, but also for graduate students or others who want to live in a community. These would be men who are looking for a sense of belonging and a spiritual component in their lives," says Vocation Director Brother Chester Freil.

He goes on to say that there will also be a ministry component to give the residents opportunities to serve others.

Often congregations host "come and see" programs and discernment retreats. Since many inquirers live and work far from where these events take place, some congregations may offer to help with travel expenses.

In the language of today, congregations have to literally "market" themselves. Vocation directors are always looking for ways to tell the stories of how their members live out their mission.

Media, including newspaper and magazine articles as well as other forms of news coverage, can be a very effective and important tool to educate people about reli-

gious life and hopefully touch the hearts of some who feel called to the consecrated life.

Many congregations, such as the Poor Handmaids of Jesus Christ and the Sisters of the Holy Cross, have enlisted professional companies to produce information-

al DVDs and CDs about their communities that can be viewed on a computer by those who inquire about life in their congregations.

Developing relationships is still key, but congregations can no longer wait for prospective mem-

bers to knock on their doors. They must find more and more ways to reach out and tell the story of what they are doing to extend the mission of Christ and invite others to join them.

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EDITORIAL

Bishop responds to 'People of Praise'

Relying on Scripture alone is best bet' by Kenneth Barnes, Dec. 1, 2007

BY BISHOP JOHN M. D'ARCY

For several years, the *Journal Gazette* and its much appreciated faith page have offered space to religious leaders under the title "People of Praise." These articles, which have sought to nourish faith in a culture that is often alien to the word of God, I have found worthy of praise.

Alas, this otherwise positive column seems to have devolved more recently into false claims about what the Catholic Church teaches.

Does this mean that our morning paper is now to be used on a weekly basis to distort the teachings of the Catholic Church? I hope not. If presentations critical of Catholic teachings are to be allowed on a regular basis, would it not be fair to place both the criticism and response side by side?

That has been the modus operandi of the ecumenical dialogue, which the Diocese of Fort Wayne-South Bend has cosponsored with Methodists and Lutherans in my 22 years as bishop. It has also marked the inter-religious dialogue, which we have had with our dear Jewish friends, toward whom we bear special responsibilities.

While disagreement with Catholic teaching in these dialogues will occur and constructive criticism can in certain circumstances be appropriate, distortion of our teachings is never acceptable, and that is what has taken place in the past month in the *Journal Gazette* Faith page. Distortion does not contribute to the harmony and mutual respect, which I have always found in our city and which in recent years have marked our morning newspaper and the media in general.

Questions about and disagreement with Catholic teaching: fair enough. Distortion of that teaching in print: not acceptable.

The practice of hurling Biblical quotes at one another and alleging certain translations from the Greek New Testament is an old game that surfaced again in this column. It does not lead to truth, and I propose not to play it.

Catholicism is an apostolic faith. It was to the Twelve that Jesus Christ gave a mission and authority, and that mission continues in the church through the bishops who are the successors of the apostles.

This does not mean that the church is above the word of God. Rather we are subject to it. This is made clear in the Second Vatican Council in the document entitled "Dei Verbum" ("The Word of God"). Here we read:

But the task of giving an authentic interpretation to the

word of God, whether in its written form or in the form of tradition, has been entrusted to the living teaching office of the church alone. Its authority in this matter is exercised in the name of Jesus Christ. Yet this magisterium (teaching office) is not superior to the word of God, but is its servant. It teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication and expounds it faithfully. All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith.

— *Vatican Council II, "Dei Verbum," 10.*

A recent writer in this column used this newspaper to claim that the Catholic Church has added something. Thus we read: "The main problem is the addition of sacraments inserted by the Catholic Church." It is the teaching of the church that the sacraments were instituted by Jesus Christ. If one reads the Fathers of

tion of God. It flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it and draws all its power from it. It does not hinder in any way the immediate union of the faithful with Christ but on the contrary fosters it.

— *Vatican Council II, "Lumen Gentium," 60.*

No creature could ever be counted along with the Incarnate Word and Redeemer: but just as the priesthood of Christ is shared in various ways both by his ministers and the faithful, and as the one goodness of God is radiated in different ways among his creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source.

— *Vatican Council II, "Lumen Gentium," 62.*

One may choose to differ with this teaching, but one should not distort it by claiming that the church makes the actions of Mary equal to Christ. It does not.

The separation among Christians is sad. Our history for the past 500 years and more is marked by divisions, even, God help us, by religious wars. Neither the division nor the

quarrels are the will of Christ who prayed, "that they all may be one." The road to that unity, for which our Savior prayed, is a long and difficult one. We know our efforts for unity are of the Holy Spirit when they are marked by mutual respect, truth and love.

Neither the division nor the quarrels are the will of Christ who prayed, 'that they all may be one.'

the Church and the Scripture itself, one can find ample documentation of this. For example, Pope St. Leo in the fifth century wrote: "Everything our Redeemer accomplished has passed into the sacraments." We do not hold, as the writer claims, that the sacraments replace the redemption of Christ. Rather they draw us into the redemption and join us to the Redeemer. We are a church of word and sacrament, rooted always in Christ. He is the Savior of all that has been revealed. As John of the Cross wrote in the 16th century: "By giving us, as he did, his Son, his only Word, he has in that one Word said everything. There is no need for any further revelation."

The question of Mary

The assertion is made in the same column that "Mary is her Son's co-mediatrix." If the author read the Second Vatican Council and the Catechism of the Catholic Church, he would have found the following:

In the words of the apostle there is but one mediator: "for there is but one God and one mediator of God and men, the man Jesus Christ, who gave himself a redemption for all." — 1 Tm 2:5-6. But Mary's function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. But the Blessed Virgin's salutary influence on men originates not in any inner necessity but in the disposi-

COMMENTARY

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

EDITORIAL

Catholics have role in nation's civil life

We begin, once again, the process of electing a new president for our country. This gives us all as Catholics the opportunity to reflect on our role and duty as participants in our nation's civil life.

Catholic political responsibility is more than just voting. We have to make sure, first of all, that our consciences are well-formed by the teaching of the church.

For example, if one wishes to engage political life in today's world with a truly informed conscience one should understand what the church teaches concerning stem-cell research (embryonic and adult), same-sex unions, poverty, war, abortion, capital punishment, human cloning, euthanasia and assisted suicide. One should also be able to discern how these issues relate to each other and which ones are of greater weight. This is a little more tricky. However, the United States bishops have written a document (called "Forming Consciences for Faithful Citizenship") that helps Catholics do that.

Secondly, we must be willing to ask questions. As it has been put in the past, we Catholics must be willing to be the "conscience of the nation." Catholics ask questions that many overlook or ignore. What is a human person?

When does human life begin? If two men or two women are allowed by the state to "marry," what will this do to the fabric of society? When is war justified?

Thirdly, we must be willing to participate actively in political life as our different vocations may allow. Running for office entails great sacrifice, but some Catholics are called to this and can make an enormous difference in society by holding office. Some are in other positions of influence to affect public policy. With a well-informed Catholic conscience, these too are in positions to make an enormous difference for good.

Finally, we all have the duty to vote. Morally speaking, voting is not optional. We have the duty to help form our society for good by using our voting power. If we neglect to vote out of laziness or apathy, we have failed in our duty before God of caring for each other.

God created us in a human fabric to love and care for each other. If we purposely fail to vote, we are saying with our actions what Cain said to God after he killed his brother Abel: "Am I my brother's keeper?"

Indeed, we are our brother's keeper, and voting with a well-formed conscience is one way that we care for each other in the fabric of our human society.

One of them Compassion for immigrants, legal or otherwise

When Father Damien said "we lepers" in a homily, they knew he had contracted leprosy and was now one of them.

We are all immigrants, legal or otherwise, in our spiritual ancestry.

Abraham went from Ur to Haran with his wife, his father, and his nephew, Lot. Later it was on to "the land of Canaan." And after that into Egypt with his wife, Sarah. Though they probably had no border crossings then, if they would have had them then, they would have been "illegals" — no political refugee exemptions in that day and age.

Same way with Mary and Joseph into Egypt. Today, persecuted and in danger, they would have been granted entry to the United States. But not then. They would have been apprehended if there had been a guarded border crossing.

And Jacob and his sons moving into Egypt to escape starvation. Thankfully, one of their own,

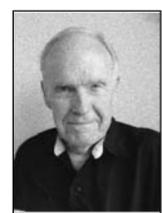
Joseph, was there to welcome them. But when a new king came to power, rather than deport them, he said: "Let us deal shrewdly with them" and loaded them with more work. And no overtime — just the same meager wages.

The Lord has always been mindful of aliens. "The alien who resides with you shall be to you as a citizen among you - for you were once aliens in Egypt." (Leviticus 19)

The Christmas Season 2007-08 (Dec. 25 to Jan 13) makes us mindful, as we look about and try to be "Catholic" or universal in thoughts and prayer and deeds, that this is a world filled with people on the move, trying to better their condition.

As descendants spiritually of Semite peoples like Abraham and Sarah, Jacob and sons, and Joseph and Mary, it behooves us to be humane in our treatment of immigrants and not just punish aliens as did the pharaoh.

The bishops of the U.S. and



TRACT
FOR OUR
TIMES

BY FATHER BILL PEIL

Mexico have been meeting continually on such issues and have put out a joint statement entitled "Strangers No Longer."

It's okay for sovereign countries to protect their borders, but the bottom line is: Would we have deported Abraham, Jacob and sons, or Joseph and Mary? Or would we have tried to find some humane way to validate their presence and accept their service among us?

Father Bill Peil is a retired pastor from the Gary Diocese who lives in Fort Wayne.

Grieving well after the holidays

Following the death of my husband in the fall of 1990, getting through the holidays was all I could do. I was unaware of any church supports in those days and found little solace then, though currently there is a slow moving, grassroots attempt to minister to the bereaved.

December had come and gone as had my well-meaning family and friends, and there I was, alone again, faced with what seemed like an eternity of despair stretching out before me. What does one who is grieving the loss of a loved one do following the Christmas holidays?

Though I was young and my pain was raw, I felt I was expected to resume life as I knew it as those around me had after the flurry of activity that is Christmas. But life as I knew it no longer existed, and I found no manual on how to "grieve after the holidays."

I quickly learned that though the grieving process seemed to take a back seat during the hustle-bustle of holiday activities, it eventually vied for the driver's seat — and frequently at the most inopportune times. The days seemed mundane and melancholy following the seasonal busyness, leaving me with what seemed like too

much alone time.

However, the days following the Christmas holidays may be the perfect time to be alone with grief. Consider this: Being alone can be different than being lonely (have you ever felt lonely in a room full of people?) and can be a healthy way to pursue healing. To descend into the starkness of grief may be painful for a time, but only by working through it will you transcend into light and life.

Take some of the alone time pervasive in these days after the Christmas rush to sit quietly and remember, even if your loss is not recent. Allow whatever emotions that surface to wash over you and any tears to flow as an expression of love and release. It may feel as if God is absent, but he is walking beside you every step of the journey.

I unabashedly admit that I agonized at times over faith issues following my husband's death. As the days of that new year dragged on, when I struggled to lift my voice to God, I finally asked a trusted friend to pray for me. Knowing she was committed to keeping me connected in prayer to our Savior brought me hope.

I eventually found my voice again and it has grown much stronger. Praying for your loved

HOPE IN THE MOURNING

KAY COZAD

one and for yourself can be an uplifting spiritual activity in an effort to grieve well after the holidays. Or perhaps you too have a faithful friend who will lift you in daily prayer.

A friend of mine who had lost her child once said that she ceremonially lit a candle and spoke her daughter's name during Advent. This way she felt her daughter had been included in Christmas, which released her mother's heart to be fully present in the family gatherings to come.

Following this beautiful tradition of acknowledging and honoring a deceased loved one, why not create a post-holiday ceremony as another healthy way to express your grief and need to remember. Find a meaningful passage or

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CATEQUIZ'EM

By Dominic Camplisson

To mark the beginning of one year and the end of another, this week's quiz looks at all things Finnish.

- Catholics in Finland are notable mainly for their**
a. piety b. generosity c. scarcity
- The origins of Christianity in Finland are**
a. fairly unclear, though with clearly Swedish and Russian elements.
b. documented in the saga "Fennomen" written by Eric the bishop.
c. easily understood, if we realize it was a Danish colony until 1289.
- Christianity is believed to have appeared by**
a. magic b. the 12th century c. accident
- One of those involved, Henry Bishop of Uppsala was, quite surprisingly,**
a. English b. A Lapp c. Norwegian
- He met this fate:**
a. He was murdered.
b. He was forced to convert to the native religion of animism.
c. He was exiled to Iceland by Eric Greentooth.
- When the Finnish Catholic Church did take root, it was centered on**
a. the Bishop of St. Petersburg
b. the Diocese of Abo/Turku
c. the ethnic minority of Karelians who had move to Finland in the 1200s
- Finnish clergy held some key positions in the church. Bishop Olaus Magni was at times**
a. Pope of the Pole
b. Rector of the Sorbonne in Paris
c. Cardinal of the Scandinavian Inquisition
- The Catholic Church suffered severely when this came to Finland in the 16th century:**
a. Literacy
b. The order of the Teutonic Knights
c. Lutheranism
- Catholics were hounded and their faith eradicated. One beneficiary of the reform movement was however**
a. the reindeer because prohibitions against red noses and other "pagan" items were removed
b. the Finnish language because the translation of the Bible helped fix and revive the language
c. the lay Catholic who was freed of taxation and the need to attend bingo
- Another group hounded by the majority church were these believers, linked culturally to Karelia and Russia:**
a. the Old Believers b. the Orthodox c. the Lutherans
- What helped ease the burden on these people?**
a. acquisition of the country by Russia in 1809
b. the merger of Sweden and Finland in 1819
c. the independence of Finland from Denmark in 1821
- Government acts in the 19th century signaled the first time since the reformation that these were tolerated:**
a. Catholics
b. Church buildings, which contained decorations
c. Vernacular Bibles
- Finland is unusual in that it has two state churches. Neither however is**
a. legal b. Catholic c. popular
- This, often the subject of conjecture in Protestant countries, was lost irrefutably when all Finnish sees came vacant at the same time in the 19th century:**
a. the right to free speech
b. the continuity of the Catholic tradition
c. the apostolic succession amongst the bishops
- The slight increases in the number of Catholics in Finland in recent years is almost entirely due to**
a. the conversion of the Pagan Lapps
b. the immigration of Catholics from poorer, more southern areas
c. the Vatican's policy of establishing diplomatic relations only with nations which allow Catholic conversions from state churches

ANSWERS:

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

John salutes Jesus as God's anointed



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Baptism of the Lord Mt 3:13-17

This weekend the church celebrates the third of its great feasts introducing us to the reality of salvation in Christ Jesus. This weekend we celebrate the feast of the Baptism of the Lord. The other two of these great feasts were Christmas and then the feast of the Epiphany of the Lord.

Each of these feasts, through its Liturgy of the Word, introduces us to a vital dimension in the identity of Jesus and an important consideration for Christians as they seek to follow the Lord.

Supplying the first reading for this weekend is the Book of Isaiah. Isaiah writes about a loyal servant of God, a servant who is steadfast in his faithfulness despite enduring the hostilities of others around him and the unhappy twists of his fortune. This servant is therefore the most perfect servant. Regardless of the injustices surrounding him, and the temptation to forsake God, the servant never falters.

This reading, along with three others quite similar in Isaiah, are called the "Songs of the Suffering Servant." They form a major part not only of Scripture, but also of the liturgy as they are used in

Holy Week when the faithful concentrate on the sacrifice of Jesus on Calvary.

The second reading, from the Acts of the Apostles, reveals what life was in the first generation of Christianity. It verifies the structure of the church even as this structure exists today.

Peter is central. Peter appears before Cornelius, whose name indicates Roman origins and preaches in the very name of Christ. He is discharging his responsibility as an apostle, a responsibility given him by the Lord.

The reading is revealing since it shows that Peter offered salvation not just to Jews, whose heritage Peter shared, but also to pagans, indeed even to the brutal Romans whose military conquest and occupation of the Holy Land had resulted in so much misery, death and despair.

Peter's preaching leads to one conclusion. Salvation is in Jesus alone. Jesus came as God's representative. In God's love, Jesus went about "doing good works" and healing the sick.

St. Matthew's Gospel offers the last reading, revealing not only the event of the story of the Lord's baptism in the River Jordan by John the Baptist, but the import of the event for us and for all believers.

Ritual washings, or baptisms, were popular in certain Jewish circles in the first century. So, homes had ceremonial bathtubs. Archeologists who excavated the ruins of Masada, the great Jewish fortress high on a mountaintop overlooking the Dead Sea, discovered such baths there.

Being baptized, or bathing in these special pools, symbolizes the yearning of a person to be rid of sin. It was as if sin stained not

just the body but also the soul.

John the Baptist salutes Jesus as God's anointed. Then, marvelously, miraculously, God appears and identifies Jesus as the Son of God. God could be seen and heard. However, to clarify the message even more, God speaks, and gestures, in ancient Old Testament words and symbols that no Jew would have misunderstood.

Reflection

This feast of the Baptism of the Lord reveals to us the Lord's identity. He is the Son of God.

He is the Savior, rescuing us from eternal death by assuming our sins and by making amends to God for our sinfulness. He unites us with God. He is the mediator.

The church makes the words of Peter to Cornelius its own words. It calls us to recognize the Lord as our Savior.

And, the church calls us to admit that we are sinners. We need Jesus as Jesus reconciles us with God. He is our hope. He is life. He is God's love.

READINGS

Sunday: Is 42:1-4, 6-7 Ps 29:1-4, 3, 9-10 Acts 10:34-38 Mt 3:13-17

Monday: 1 Sm 1:1-8 Ps 116:12-19 Mk 1:14-20

Tuesday: 1 Sm 1:9-20 (Ps) 1 Sm 2:1, 4-8 Mk 1:21-28

Wednesday: 1 Sm 3:1-10, 19-20 Ps 40:2, 5, 7-10 Mk 1:29-39

Thursday: 1 Sm 4:1-11 Ps 44:10-11, 14-15, 24-25 Mk 1:40-45

Friday: 1 Sm 8:4-7, 10-22a Ps 89:16-19 Mk 2:1-12

Saturday: 1 Sm 9:1-4, 17-19; 10:1a Ps 21:2-7 Mk 2:13-17

Samaritans were among first people to accept Christianity

What was the Good Samaritan like? Anonymous

St. Luke tells the story of a man traveling down the ancient road from Jerusalem to Jericho. He was attacked and beaten by robbers and was left almost dying. A priest and a Levite passed by but did not help him. Then a Samaritan came along, dressed his wounds, hoisted him on his beast and took him to an inn and paid for his care.

M. Tenney mentions that the Samaritans of the New Testament times were descendants of the Jews who remained in northern and central Palestine after the Assyrians (from northern Iraq) defeated Israel in 721 B.C. Most of the Samaritans were deported to further eastern territories, but some, often the undesirables, remained. Some Assyrians and other Near Easterners then settled in Samaria and intermarried with the Jewish Samaritans who had remained there. The Jews in Judah

(southern Palestine) did not approve of this intermarriage. The Samaritans then worshiped God and sacrificed animals at their own temple on Mount Gerizim instead of at the temple in Jerusalem.

Eventually the southern Jews were conquered by the Babylonians (from southern Iraq) in 587 B.C. and many of them were taken into exile to Babylon. When the Persians (from Iran) conquered Babylon in 538 B.C., the Jews who wished were allowed to return to Jerusalem.

These returning Jews despised the Samaritans, whom they called "that foolish people that dwell in Shechem." Eventually the Jew John Hyrcanus, who was ruling Judea (southern Palestine), destroyed the Samaritan temple on Mount Gerizim in 128 B.C. From this point on the Jews and Samaritans had no dealings with each other. The first-century Jewish historian Josephus mentions that a band of Samaritans

THAT'S A GOOD QUESTION

also profaned the temple of Jerusalem around A.D. 6 by scattering the bones of dead men in the sanctuary.

W. White mentions that Jesus' relationship with the Samaritans was sometimes aloof. When Jesus sent the Twelve Apostles out on a mission, he said, "Do not visit pagan territory and do not enter a Samaritan town. Go instead after the lost sheep of the house of Israel." When Jesus spoke to the woman of Samaria at the well, he brushed aside the practice of worshiping only on Mount Gerizim, saying that soon people will wor-

ship God the Father neither on Mount Gerizim nor in Jerusalem.

On the other hand, Jesus did have dealings with the Samaritans. Jesus planned to enter a Samaritan town and sent messengers ahead to prepare for his arrival, but the Samaritans would not welcome Jesus, because he was on his way to Jerusalem. Jesus did, however, speak at length to the Samaritan woman at Jacob's well. Jesus healed 10 lepers, one of whom was a Samaritan who returned to thank him. Jesus told the parable of the Good Samaritan, suggesting that the Samaritans might be more faithful to the law of love than the Jews. Before the risen Jesus ascended into heaven, he commissioned his disciples to preach in Jerusalem, Judea and Samaria, and even to the ends of the earth. The Samaritans were actually among the first people to accept Christianity through the efforts of Philip the Deacon.

The parable of the Good

Samaritan fits the geography of the Holy Land perfectly.

J. Finegan says the ancient road from Jerusalem down to Jericho, on which the unfortunate man was traveling, was the shortest route, but it contained a treacherous pass called the "Ascent of Blood." Actually there are red rocks in this pass. But St. Jerome (d. A.D. 420), who lived in the Holy Land, says this name was given to the pass because of the blood repeatedly shed here by robbers.

Because of its strategic location, this pass is the site of a police station today. This spot is commonly considered the location of the Inn of the Good Samaritan. As you travel from Jericho to Jerusalem today on the new highway, you can see the Inn of the Good Samaritan.

Father Richard Hire, pastor of St. Martin dePorres Parish, Syracuse, answered this week's questions.

Another good reason to bowl

We went bowling tonight. It's one of the activities that we all can enjoy as a family together. From oldest son David, who is 20, down to Angela, who's just two, all nine kids get a charge from donning those ugly two-colored, slippery and worn-tie (yes, we rent them) bowling shoes, and rolling that heavy ball down the lane, hoping for a strike. Truth is, their dad and I probably enjoy it more than they do.

Our family takes up three lanes. We use bumpers for one of them. I usually pair up with the youngest kids. Dad gets the middle kids, and the high schoolers and college-aged kids share a lane to themselves. It's fun to see a daughter do a little dance when she gets a strike, and entertaining to watch another one fall to the ground in mock serious defeat when the gutter claims the ball.

"Whoa! Nice job!" I hear one of my sons say to his younger sister regarding a spare just earned. And I watch, amused, as another son good-naturedly decides to bowl left-handed after four frames of not-so-great scores. It is even more amusing that he scores higher bowling with this handicap than I do with my right, dominant arm. The two year old is content to roll her ball at her turn and then climb from lap to lap for compliments and hugs. Yes, bowling brings us together as a family, just as much as the trip to Pizza Hut afterwards.

Researchers say we're doing a good thing. In 1985 Nick Stinnett and John DeFrain published the results of an extensive research project showing that strong families have several characteristics in common, and having fun time together is one of them.

(Commitment, appreciation, communication and spiritual wellness were the other significant characteristics.) Apparently, having fun together is more than just, well, fun. It's healthy too.

So how do you carve out the



EVERYDAY CATHOLIC

Theresa A. Thomas

time for family fun? And what do you do?

Sunday is a good place to start. Early on we dubbed Sundays "family days." My husband would simply announce after Mass that we were going sledding (we had a favorite hilly spot), or to the county park for a picnic, touch football and flying kites, or he'd challenge the kids to a card or Scrabble game, promising that I would make popcorn and serve chips and usually-not-allowed pop for the occasion. Another favorite activity was piling the kids into two golf carts at dusk and playing a few holes together. As the kids got older they'd golf ahead, and dad and mom would stay behind to help the younger ones. Then we'd meet the kids back at the van and make a trip to Dairy Queen.

Friday nights had their merit too. Some Friday nights were poetry nights. We'd turn the lights down low, light a candle and recite poetry that we'd memorized or written.

Service was sometimes a part of our bonding experience. When one of our children chose to make and distribute Christmas cards for the elderly as part of his confirmation project, the family joined him in the trip to the nursing home to pass out candy and cards. And for 10 years we've created "birthday quizzes" about our birthday boys and girls, which always bring laughs. Other activities have been taking the kids to piano concerts, to civic or high school theater productions, and to zoos and museums.

These are examples of fun activities we carved out because of opportunity or interest, but every family can find some activ-

ities to call their own. The Web site www.parenting.org makes these suggestions: Brainstorm to trigger ideas about weekend outings, community projects or ways to spend vacations or Sunday afternoons as a family. Spend about 10 minutes listing the first things that pop into family members' heads. No criticisms are allowed. Farfetched ideas often both break the ice and yield to more practical ones. Choose the activities that appeal to most members and start in on the list.

Be realistic. Don't expect your teenagers to want to spend the afternoon at the petting zoo or the toddlers at an all-day sporting event. However, compromise is important, as is a positive attitude when one's first choice activity isn't chosen.

Be willing to try something new. Remember, too, that you don't need to spend money to have fun. A backyard game of baseball together or a sing-along at the piano can yield as many fun, bonding moments as a trip to the Outer Banks.

With a little planning every family can experience fun together, which experts tell us help strengthen the bonds of brothers and sisters, parents and children. For me, knowing this not only makes spending the evening with my family in the neighborhood bowling alley fun, but also makes it worthwhile.

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

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for January 13, 2008

Matthew 3:13-17

Following is a word search based on the Gospel reading for the Feast of the Baptism of the Lord, Cycle A: Jesus begins his mission with his baptism. The words can be found in all directions in the puzzle.

MATTHEW	BAPTISM	LORD
JESUS	CAME FROM	GALILEE
JOHN	AT THE JORDAN	BAPTIZED
I NEED	BY YOU	FULFILL
CAME UP	THE WATER	OPENED
HE SAW	OF GOD	DESCENDING
A DOVE	A VOICE	SON

OPEN HEAVEN

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

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HOPE

CONTINUED FROM PAGE 15

poem to read aloud. Light a candle and recall characteristics or events from the life of your loved one. Write in a journal. Be creative.

The long sometimes gray days following the holidays may also be a perfect time to investigate and educate yourself on the process of grieving. The marketplace offers a host of well-written books on self-care in grief. As I was able to assimilate information I found that arming myself with knowledge of what may come helped me face my own personal grief with compassionate responses and assured me that I was not alone.

For those who support someone who is grieving, it may be difficult to understand or accept that they grieve daily and are in need of

attention, especially after gathering events, such as the holidays, are over. Be mindful of the tenderness of heart that may have held them at bay during the holidays and the let down that may pervade their days now. Offer a call or a visit. Send a card. A compassionate listening ear will be gratefully appreciated and offers encouragement for the year to come.

As the journey of grief unfolds learning to live again requires day-to-day, sometimes hour-to-hour, work. Gentle kindness, patience and persistence are key. But learning to grieve well can bring hope in the New Year.

Kay Cozad is a certified grief educator and writer for Today's Catholic newspaper. She is also the author of "Prayer Book for Widows," Our Sunday Visitor, 2004.

Transforming mid-life

BY GINNY KOHRMAN

Opening prayer

Make your ways known to me, O Lord; teach me your paths. Guide me in your truth and instruct me, for you are God, my Savior, and in you I hope all the day long. — Ps 25:4-5

Mid-life and beyond

When I told my friend Mary that I was going to write an article about my struggle with mid-life, she quickly reminded me that, in reality, I was already beyond that stage. How depressing was that. Maybe it shouldn't be, though, because in November 2006, an A.C. Nielsen survey found that 70 percent of those aged 45-plus consider the 60s to be the "new middle age."

Whether we experience it in the 40s or the 60s, mid-life comes to all of us. And, even though I try not to be negative about the natural effects of aging, I am really frustrated with all the bulges and wrinkles that seem to be accumulating, despite my attempts to ward them off. I am buying more vitamins and creams than the stores can stock and have tried all the latest and greatest diets, and still the old genetic ghosts haunt me. If my knees don't ache, my back does; and I have fallen twice in the last month. Luckily, I haven't broken any bones ... yet. I long for a full night's sleep, and my morning prayer now contains prayers of thanksgiving for having awakened only twice during the night. My sons even jokingly tell me that I don't look too bad considering

how old I am. I read more books and attend more lectures and conferences than ever before, but 15 minutes after the door or book is shut, I forget most of what I just heard or read. I have even started to wish that Jesus could have lived longer, just so he could personally show me how to gracefully experience this stage of life.

Lord, I am trying to see the humor in all this, but you and it are beginning to tax my patience. Show me how to live, Lord.

Embracing the present moment

Even though I easily rant and rave about this stage of life, it is really not that bad. I know I would truly be in the pits if I did not have my Catholic faith to help me through the maze of life's stages. During one of my sleepless nights, I began to reread a book by Jean-Pierre De Caussade called "Abandonment to Divine Providence." He was a French Jesuit priest, who wrote in the late 1600s and early 1700s. This particular work contains his beautiful spiritual instructions to the Visitation nuns of France. As I slowly read his words of instruction, I began to gain perspective on my present moments.

I was reminded that I and most of us are ordinary persons who lead very simple, often mundane lives. We deal with all kinds of decisions and multiple pleasant and unpleasant relationships as we complete our daily tasks. For most of us, the many joyous moments of any given day are intermingled with an equal share of tedious and



Sharing Faith

More Shared Faith literature can be found at www.diocesefwsb.org/OSD

irritating ones, like those mentioned above.

Caussade suggests that we are to welcome all things as part of God's will for us and to "accept what we very often cannot avoid, and endure with love and resignation things, which could cause us weariness and disgust."

Enduring with love and resignation necessitates an active and growing faith in Jesus Christ. Caussade writes, "Faith sees the creator acting in all things ... every fraction of a second, every atom of matter, contains a fragment of his hidden life and his secret activity." In addition, he teaches, "faith transforms the earth into paradise ... faith is our light in this world ... faith unlocks God's treasury." These words touched my troubled heart and sore muscles, and I began to wonder how one unlocks this treasury that God has willed for us. As I read on, I learned that it was only by lifting my own veil of blindness and seeing my present situation through the eyes of Christ that I would find any meaning in it.

I began to realize that I may not be able to control or alleviate those situations I disliked, but I could use them in the present moment as opportunities to grow in holiness. "To be satisfied with the present moment is to relish and adore the divine will moving through all we have to do and suffer as events

crowd in upon us. If we are like this, the liveliness of our faith will compel us to adore God no matter how humiliating the circumstances in which he places us." These wise words seemed difficult, but determined to unlock God's treasury, I began to imagine how I could transform my mid-life difficulties.

Unlocking God's treasury

"For those who have surrendered themselves completely to God, all they are and do has power.

Their lives are sermons. They are apostles. God gives a special force to all they say and do, even to their silence, their tranquility and their detachment, which, quite unknown to them, profoundly influences other people."

Unlocking God's treasury seems to require a movement from the exterior to the interior of our being. It involves silence, prayer and detachment from those things that symbolize our identity. The spiritual journey of unlocking our mid-life heart, mind and soul often leads us down a path of darkness and isolation. As we descend into this unknown darkness, a careful listening to the voice of our hearts and the quiet whisper of God is necessary to transform us and lead us to the light of a new day.

Pain and suffering is often a necessary part of our transformation; but through faith in Jesus Christ, we know that with our crosses comes the resurrection.

Unlocking God's treasury is a patient journey through the present moments of each day, guided by the inspired words of Scripture and the help of the Holy Spirit. If we can view mid-life as a time of transformation with many opportunities to grow in holiness, it may be easier to see this stage as God's treasury of blessings.

So, as I struggle with new wrinkles and more gray hair, I can joyfully thank God for another day of life. When I can't immediately recall information, I can momentarily say a prayer for those who truly suffer from Alzheimer's disease or other forms of dementia. Sore muscles and backaches can remind me of those who are chronically wheelchair bound and totally dependent on others for movement. In the darkness of heartaches and suffering, I know — through faith — that God is there with me, unlocking his limitless treasury of unexpected opportunities and gifts.

Closing prayer: Chin Up!

"My step is slower, uncertain, as the ground becomes rougher, and the slight rises become a challenge. I study the path I follow, my head bowed. You have promised to smooth the rough, lift up the valleys, make the hills low and to make the way straight. I am overlooking — or under-looking — your assurance for each step of this day. Lift my heart to your sufficient grace, knowing that your love carries me in joy, all the way." — Mary Callahan

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Sports

ICCL hoop action returns with Panthers, Wildcats unbeaten

BY ELMER J. DANCH

SOUTH BEND — The Inter-City Catholic League pried the lid off the second half of its 63rd successive schoolboy basketball season with a full complement of games which were played at Holy Cross, St. Thomas, Saint Joseph's and Marian — each team played two games, one Saturday and one on Sunday. At the top of the leadership heap were unbeaten St. Anthony Panthers and the St. Joseph, Mishawaka, Wildcats.

St. Anthony's powerful offensive drive literally smothered Christ the King, 44-15, leading from start to finish and holding the Kings to four field goals. Robert Mischler powered in 18 points for St. Anthony.

St. Joseph of Mishawaka also displayed its early offensive power by bouncing St. Jude, 48-24, behind the scoring duo of Micheal Whitfield who singed the nets for 19 points and his teammate Andrew O'Lena who popped in 13 points. Coley Schultheis scored 10 points. The victors held a 10-point half-time lead and never looked back.

St. Matthew Blazers, showing improvement with each game, rallied to defeat Holy Cross, 45-42. Joe Watkins paced the Blazers with 12 points including three vital scores in the waning minutes. Tre

Olive tallied 13 for Holy Cross.

St. Pius X nipped St. Monica, 39-35, behind a 14-point performance by Mike Szrom. Teammate Emerson Maranyi added 11 points.

Mishawaka Queen of Peace improved its record with a win over St. John the Baptist, 37-20, as Adam Jarowiak cashed in 13 points.

Holy Family were victorious in the contest with St. Joseph, South Bend, 35-24. Zach Fozo lead the Trojans with 11.

In the final varsity tilt, St. Michael of Plymouth edged St. Bavo of Mishawaka, 25-20.

In the Colors Division, St. Joseph Gold of South Bend lost to St. Joseph Green of Mishawaka, 22-18; St. Thomas Gold beat St. Jude Green, 31-30; Holy Cross Blue downed St. Anthony Gold, 41-25; St. Pius Blue defeated Christ the King Blue, 29-25; Christ the King Gold beat St. John Maroon, 36-11; Corpus Christi Red beat St. Matthew Black, 27-7; and Christ the King White beat St. Joseph, South Bend, Blue, 32-18.

DICE'S 3-POINT SHOOTING HELPS UNIVERSITY OF SAINT FRANCIS ROLL MAPLE LEAFS IN SECOND HALF Tara Dice and Jamika Banks led the University of Saint Francis in a 20-6 second half start and the third-ranked Lady Cougars pulled away from Goshen College for a 60-40 win on Jan. 5 afternoon in a Mid-Central Conference game. It was the Lady Cougars' 14th consecutive win, which ties the 2000-01 team for the third-longest streak in women's program history at USF.

St. Padre Pio's body exhumed, displayed

SAN GIOVANNI ROTONDO, Italy (CNS) — The body of St. Padre Pio will be exhumed, studied and displayed for public veneration from mid-April to late September, said the archbishop who oversees the shrine where the saint is buried.

Archbishop Domenico D'Ambrosio, papal delegate for the shrine in San Giovanni Rotondo, announced Jan. 6 that he and the Capuchin friars of Padre Pio's community had decided it was important to verify the condition of the saint's body and find a

way to ensure its preservation.

"It is my personal conviction and that of the confreres of St. Pio that we have an obligation to give the generations that will come after us the possibility of venerating and preserving in the best possible way the mortal remains of St. Pio," Archbishop D'Ambrosio said.

In addition to marking the 40th anniversary of Padre Pio's death Sept. 23, 1968, the public veneration of his remains also will coincide with the 90th anniversary of the day on which he was believed

to have received the stigmata.

Immediately after Archbishop D'Ambrosio announced the exhumation of Padre Pio's body, Italian newspapers and television stations began reporting that members of his family were opposed to the move and were threatening to sue the archbishop and the Capuchins.

But a spokesman for the family denied the rumors and Archbishop D'Ambrosio told *Avvenire*, the Italian Catholic daily newspaper, that he had been in contact with the family and they raised no objections.

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Bishop Luers cheerleaders attend nationals

FORT WAYNE — Bishop Luers High School cheerleaders participated in the High School Cheerleading Nationals in Dallas, Texas, Dec. 27-30.

The competition will be televised in March on ESPN and is the oldest and most prestigious competition in the nation.

The Luers' squad competed in the Parochial School Division, which is for religious-based, private schools. The nine-girl squad is composed of the following: Josi Rowdabaugh, senior; Amelia Windom, Monica Roth and Laura Fennelly, juniors; Shelby Kendall, Kaitlin Krudop, sophomores; and Morgan Carroll, Kourtney Freiburger and Alexia Hamel, freshmen. The Knights are coached by Anita Correll.

"I am very proud of these young ladies and of what we represent — the best Bishop Luers has to offer," Correll commented. "We intend to leave a positive memory of Luers in Texas and with NCA."



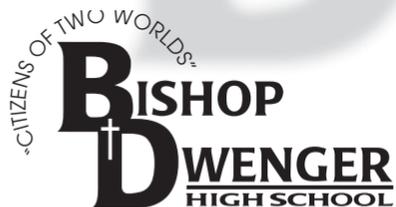
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Learning forLife

Bishop Dwenger High School Preferred Dates for Freshman Registration

January 28, 2008	6:30-8:30 p.m.	St. Vincent and Precious Blood
January 29, 2008	6:30-8:30 p.m.	St. Charles and St. John New Haven
January 30, 2008	6:30-8:30 p.m.	St. Jude, Queen of Angels, Others
February 9, 2008	9:00-11:00 a.m.	Open Registration (Library)

If for some reason you are unable to come on your assigned day, you may select any of the other available dates and times. Registration will take place in the cafeteria unless specified otherwise.



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CITIZENS OF TWO WORLDS

WHAT'S HAPPENING?

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

DEVOTIONS

Little Flower Holy Hour

Fort Wayne — Father Tony Steinacker will celebrate the Holy Hour at MacDougal Chapel on Tuesday, Jan. 15, at 7:15 p.m. Father Tony is associate pastor at St. Charles Parish. Join in praying for priests and vocations.

The Knights of Columbus annual Respect Life program

South Bend — The Knights of Columbus St. Joseph Valley Chapter and the Santa Maria Council #553 will have a Respect Life program Sunday, Jan. 20, from 2-4 p.m. The program begins by gathering at council #553, at 553 E. Washington St. and marching to St. Joseph Church, at the corner of Hill and LaSalle Streets for an ecumenical prayer service at 2:20 p.m. Return march to council #553 at 2:50 p.m. for speaker Eileen Hartmann, the regional director of Project Gabriel, refreshments, soup and fellowship.

FUNDRAISERS

Family trivia night

South Bend — The Youth Ministry program of Christ the King Parish will host a family trivia night, Saturday, Jan. 12, at 7 p.m. in the lower level of the church. Designed for families with children of all ages, the cost is \$5 per person with a maximum of \$30 per family. Family units can join together to make up tables of no more than 10. There will be categories for all ages and the night will also include heads or tails and a 50/50 drawing. Teams are invited to bring tailgate food to share and there will be beverages and desserts for sale. For information contact Greg Sweeney at (574) 272-3113 ext. 318. Proceeds will benefit the youth program.

Knights plan spaghetti dinner

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a spaghetti dinner on Friday, Jan. 18, from 5 to 7 p.m. Adults \$6, children (5-12) \$3. Dinner includes spaghetti, salad, garlic toast and coffee. Carry-out available.

Square dance dates announced

New Haven — St. Louis Besancon Academy's HASA is sponsoring a square dance at the parish hall on Saturday, Jan. 12 and Saturday, Feb. 9. The doors open at 7:30 p.m. and dancing is from 8-11 p.m. Music by Breakaway. Tickets are \$10 per person.

Pancake breakfast

South Bend — Area high school students making a pilgrimage to Medjugorje will have a pancake

breakfast at Corpus Christi Church on Sunday, Jan. 20, from 7 a.m. to 1 p.m. Cost is \$6 for adults, \$5 for children under 12, and free for children under 3. Save a dollar by buying tickets in advance. Call (574) 243-9879.

Chicken dinner planned

South Bend — The Rosary and Holy Name Societies of St. Hedwig Parish are sponsoring a buffet chicken dinner on Sunday, Jan. 27, from noon to 2 p.m. at the Hedwig Memorial Center, corner of Western at Scott St. Advance sales only by calling Sal at (574) 287-4821, or the rectory before Jan. 21. Adults and carryouts are \$10, children under 12 free.

St. Vincent's 45th annual Mardi Gras Fort Wayne — St. Vincent de Paul Parish, 1502 E. Wallen Rd., will have a Mardi Gras party Saturday, Feb. 2, from 6:30-11 p.m. at the parish hall. "Cheers to the past, present and future" will feature dinner, dancing, silent auction, door prizes and other games. Tickets are \$20 per person or \$35 per couple (pre-sale) or \$25 per person at the door. Free babysitting will be offered on site. For pre-sale tickets and to schedule babysitting please contact Erin and Chris Lowden at (260) 348-3181 or e-mail lowden07@gmail.com. Proceeds benefit LifeTeen and The Women's Care Center.

REST IN PEACE

Arcola
Gwendolyn I. McMillen, 68, St. Patrick

Decatur
Loretta R. LaFontaine, 83, St. Mary/Assumption

Elkhart
Dorothy J. Zyzak, 80, St. Vincent de Paul

Theresa G. Cappelletti, 88, St. Thomas the Apostle

Fort Wayne
Velma A. De Koninck, 81, St. Joseph-Hessen Cassel

Hilbert Welling, St. Peter

Richard J. Hageman, St. Therese

George W. Haverstick, St. Charles Borromeo

W. Edward Faurote, 83, Our Lady of Good Hope

James Edward Talarico, 56, St. John the Baptist

James J. Murphy, 89, St. Charles Borromeo

Donald J. Minick, 79, St. Jude

John M. Burke Jr., 55, Most Precious Blood

Eugene R. Runser, 72, St. Elizabeth Ann Seton

Goshen
Donald Schlabaugh, 81, St. John/Evangelist

Huntington
David W. Worthen, 90, St. Mary

Mishawaka
Louise Fiwek, 89, St. Bavo

Donna Lannoo, 93, St. Bavo

Monroeville
Alice E. Gerardot, 63, St. Rose of Lima

Notre Dame
James F. Gruver, 89, Holy Cross College

Plymouth
Agnes R. Shei, 79, St. Michael

South Bend
Eleanor Poulin, 87, Corpus Christi

Theresa Voorde, 95, St. Patrick

Clementine Skodinski, 91, St. Stanislaus

Matthew H. Zulthanski, 86, St. Matthew Cathedral

Aniela Kubica, 90, St. Casimir

Paul L. Szucs Jr., 58, St. John the Baptist

Mary M. Horvath, 79, Our Lady of Hungary

Casimir T. Brzezinski, 96, St. Adalbert

Emery Papp, 71, St. Matthew Cathedral

Jean H. Plunkett, 77, St. Matthew Cathedral

Hilary Richeldis Catherine Bollman, 32, Holy Cross

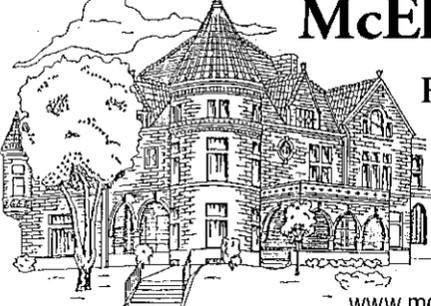
Brother Mary Laurence (Gerald) Hoevel, 78, Moncks Corner, S.C.

Child Care Center Director

Bachelor's Degree in Early Childhood or Elementary Education, Human Resources Management, or related degree and/or at least three years of related supervisory experience. Previous experience in a licensed and accredited child care facility. Current knowledge of NAEYC and/or COA accreditation. Proficient in computer applications (prefer Microsoft Office). Must be able to professionally represent the agency in oral and written communication. Responsibilities also include developing and working within a yearly budget. Please send resume with salary requirements by January 18, 2008 to:

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DIRECTOR of Religious Education

Sacred Heart Parish, a parish of 900 families located on the campus of Notre Dame (although independent of Campus Ministry at ND), worshipping in the Crypt under the Basilica, invites applicants for the position of DRE. Duties include, but are not limited to, children's religious education, sacramental preparation programs, adult formation, and RCIA.

The ideal candidate would have some years of experience directing religious education, a graduate degree in theology, a lively prayer life, a faith-filled character, knowledge of the Church and world, an interest in justice, a commitment to Christ's peace, and the ability to work well with people of various backgrounds and experience. The parish wishes to fill the vacancy by January 2008. Send cover letter and resume to the pastor:

Rev. John Patrick Riley, CSC
Sacred Heart Parish, University of Notre Dame,
104 The Presbytery, Notre Dame IN 46556
or by email: John.P.Riley.33@nd.edu

Requests for more information can be addressed to
Chris Miller, DRE at cmiller4@nd.edu



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Vigil for Life

Sunday, January 20, 2008

Cathedral of the Immaculate Conception, Fort Wayne

The Reverend Robert Schulte, Main Celebrant

Mass at 5:00 p.m. • Benediction - 7:00 p.m.

Cathedral of St. Matthew, South Bend

The Most Reverend John M. D'Arcy, Main Celebrant

Mass at 5:30 p.m. • Benediction - 7:30 p.m.

Exposition of the Blessed Sacrament
(immediately following Mass)

The Mass will mark the 35th anniversary of the Supreme Court decision of *Roe v. Wade* which legalized abortion in our country. Please come and pray for a renewed respect for human life in our nation.

Sponsored by the *Office of Family Life*