

TODAY'S CATHOLIC

On the road with a missionary

St. Vincent pastor, seminarian minister in Honduras

BY DON CLEMMER

FORT WAYNE — Arduous journeys with tiring schedules are not what most people associate with vacation, but this is what Father John Kuzmich, pastor of St. Vincent de Paul Parish in Fort Wayne, experienced along with seminarian Matt Coonan and Ryan Gross of Churubusco on a Dec. 28-Jan. 4 trip to Honduras.

It was a vacation from the standpoint that Father Kuzmich felt moved to get away for a while and felt the need to do so in Honduras, a country he had visited once, three years earlier as a result of a twinning relationship St. Vincent's, Fort Wayne, had established with Parroquia Inmaculada y San Antonio in Honduras in 1995, establishing a relationship with the priest who serves that parish, a missionary from Malta and Conventual Franciscan Father Angelo Falzon.

"I consider him a good friend. He's a wonderful pastor," Father Kuzmich says of Father Falzon. "He serves the people with such love."

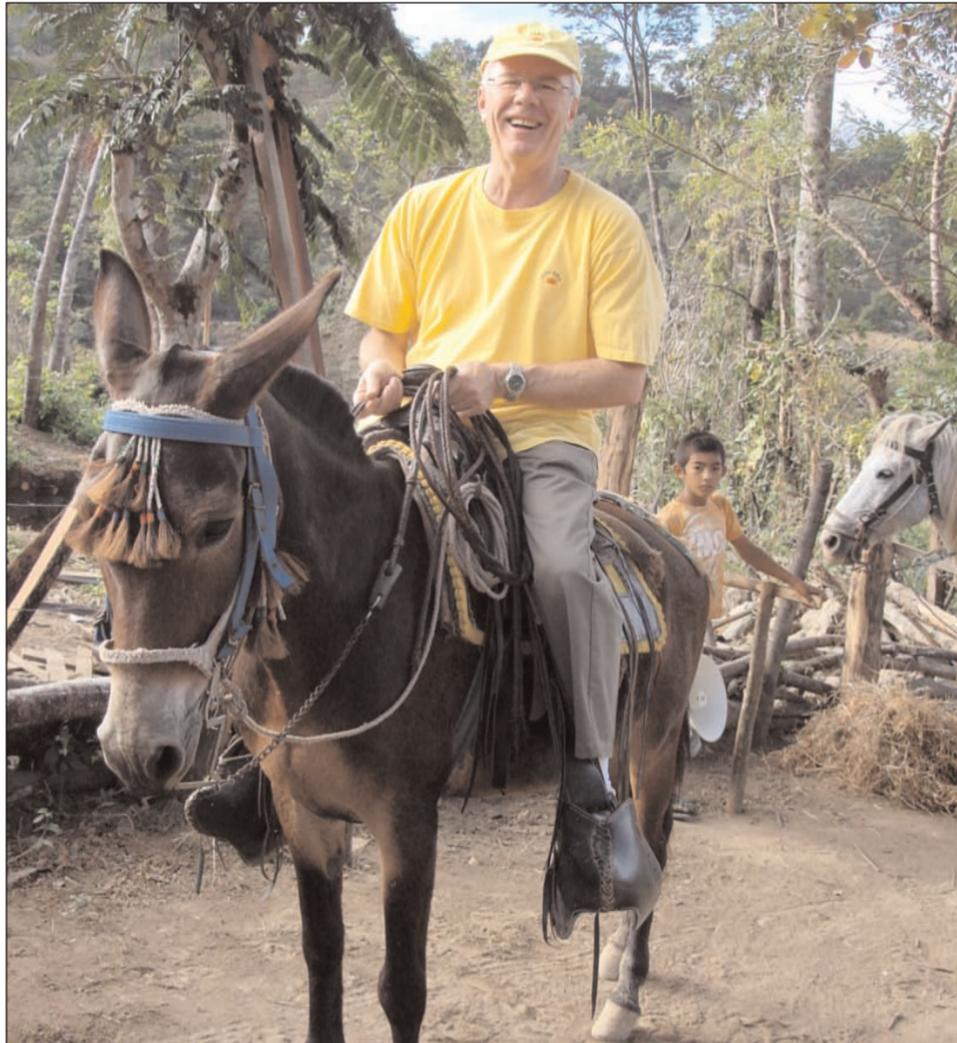
When he wrote to Father Falzon about visiting, Father Kuzmich made it clear that he did not want Father Falzon to take time to entertain his guests but rather allow them to join him in his work.

This involved waking at 5:30 a.m. and setting out by 7 a.m. on mules to whichever village they would be visiting that day. Father Falzon's parish is in a remote, mountainous area. It is home to some 13,000 people and includes six main churches and about 40 chapels, some of which Father Falzon is only able to visit a couple times a year.

They traveled mostly by mule, and upon returning in the afternoon for Mass, they were usually exhausted.

"It was work. It was tiring," Father Kuzmich recalls, but he says the journey was still a retreat-like experience, noting "I was spiritually energized

HONDURAS, PAGE 24



FATHER ANGELO FALZON

Father John Kuzmich, pastor of St. Vincent de Paul Parish, Fort Wayne, rides a mule during his Dec. 28-Jan. 4 trip to Honduras. He, seminarian Matt Coonan and Ryan Gross of Churubusco assisted Father Angelo Falzon, a Conventual Franciscan missionary, in his daily ministry.

RUINS OF BASILICA IN ANCIENT EPHESUS



CNS FILE PHOTO/BILL WITTMAN

The ruins of a fourth-century basilica named for Mary are seen in the ancient town of Ephesus near Izmir, Turkey. St. Paul ministered in Ephesus for more than two years. The Catholic Church is set to mark the 2,000th anniversary of the birth of St. Paul, who spent most of his time preaching in what is now Turkey.

Energized with the new evangelization

Young couple to promote theology of the body teaching to teens and young adults

BY DIANE FREEBY

SOUTH BEND — The new evangelization introduced by Pope John Paul II and embraced by many Catholics has produced an army of young people ready to serve the church. Among them are a newly-married couple who recently joined forces with Fred and Lisa Everett in the Office of Family Life for the Diocese of Fort Wayne-South Bend.

John and Monica Sikorski, who first met each other as high school students on their way to World Youth Day 2002 in Toronto, are the new assistant directors for youth and young adult formation.

And 2007 was a busy year for the couple. They graduated from the University of Notre Dame, majoring in philosophy. Monica added medieval studies, and John also majored in theology. His decision to pursue a master's degree in theology at Notre Dame is what brought the couple back to South Bend after their August wedding in Utah.

The timing was perfect for the Office of Family Life.

"We realized we needed some help in the office ... some young blood to help reach our teens and young adults," said Lisa Everett, who co-directs the Office of Family Life with her husband Fred. "John and Monica were highly recommended by Father John Coughlin, a Franciscan at the Notre Dame Law School."

The Sikorski's were hired in the summer of 2007, and they hit the ground running.

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Pope baptizes 13 infants

Urges parents to guide them spiritually

BY JOHN THAVIS

VATICAN CITY (CNS) — Presiding over one of his favorite annual liturgies, Pope Benedict XVI baptized 13 infants and urged their parents to educate them in faith, hope and charity.

The newly baptized need material care and attention, but above all they need spiritual guidance as they grow older, he said.

"Dear parents, be the first witnesses of an authentic faith in God," he said.

The pope celebrated the Mass Jan. 13 at the Sistine Chapel's original main altar, instead of using the free-standing temporary altar as had been customary in recent years.

Because the original altar stands against the chapel wall, that meant the pope celebrated parts of the Mass turned away from the people, facing the cross and Michelangelo's fresco of "The Last Judgment."

The Vatican's liturgical office, now headed by Msgr. Guido Marini, explained in a note that the change was made to respect the structure of the chapel and not to "alter the beauty and harmony of this architectural jewel."

"This means that in some moments the pope will find himself with his back to the faithful and his eyes on the cross, thus orienting the attitude and disposition of the entire assembly," it said.

The Mass was celebrated in Italian and, as usual, followed the liturgy of the 1970 Roman Missal.

The pope beamed as he poured water from a gilded shell onto the heads of each of the infants and said their names. All



CNS PHOTO/CATHOLIC PRESS PHOTO

Pope Benedict XVI pours water on the head of an infant during a baptism ceremony in the Sistine Chapel at the Vatican Jan. 13. The pope baptized 13 babies during the service.

the newly baptized were children of Vatican City employees.

As in other years, the Mass had a familial atmosphere. The brothers and sisters of the baptized carried the offertory gifts, and a chorus of crying babies competed with the Sistine Chapel Choir throughout the liturgy.

In his homily, the pope said the baptized infants were receiving a "new life, the life of grace, which enables them to enter into a personal relationship with the

Creator."

Although sin created an abyss between God and man, Christ's sacrifice bridged it, he said. Baptism reopens the way toward this "fullness of life," he said.

At the end of the Mass, the pope momentarily lost his gold ring. As he began processing out of the chapel, he turned to Msgr. Marini and held out his hand to indicate the missing ring. An assistant found it on the floor next to the altar.

Later, addressing pilgrims from his apartment window above St. Peter's Square, the pope spoke about the significance of Christ's baptism by St. John the Baptist in the Jordan River.

By being baptized along with sinners, Jesus was beginning the process of taking on the burden of the faults of all humanity, he said. It was a process that ended with his death on the cross, thus opening the way to eternal life, he said.

Franciscan describes Bush's visit to sites in Holy Land

BY JUDITH SUDILOVSKY

JERUSALEM (CNS) — Following a grueling schedule of political meetings, U.S. President George W. Bush was thankful for the opportunity to visit some of the Christian holy sites, said a Franciscan friar who accompanied Bush on his visit to Capernaum and the Mount of Beatitudes in Israel.

"He is truly a religious man, and President Bush mentioned how nice it was to get away and to have some (time for) peace and quiet and prayer for reflection," said Father Peter Vasco, a senior guide for the Franciscan Custody of the Holy Land, which cares for the holy sites. "He said it was so restful and peaceful for him to be there. He loved the Sea of Galilee."

Bush, who arrived in the Holy Land Jan. 9 to discuss peace with Palestinian and Israeli political leaders, visited the Church of the Nativity Jan. 10 and the Mount of Beatitudes Jan. 11, the last day of his trip in the Holy Land.

Father Vasco said the president



CNS PHOTO/LARRY DOWNING, REUTERS

U.S. President George W. Bush walks with religious leaders at the Church of the Beatitudes in Israel's Galilee region Jan. 11. Sending a symbolic message to Israeli and Palestinian leaders, Bush visited the site believed to be where Jesus said "Blessed are the peacemakers."

was extremely interested in the archaeology of the house of St. Peter at Capernaum, and they read several passages of Scripture

related to the site.

"I was very impressed with his spirituality and goodness. He is a deeply spiritual Christian man,"

said Father Vasco, an American who said he was proud and happy to help guide an American president through the holy sites. "He certainly wants peace and is very committed to a two-state solution."

Bush was very friendly and took time out to take individual pictures with the four nuns and the five friars at the site, said Father Vasco.

At the Church of the Nativity in Bethlehem, Father Athanasius Macora, a fellow Texan and a spokesman for the Franciscan custody, said that Bush, who was raised in Texas, chatted with him and teased the priest about still having a Houston accent after so many years in the Holy Land.

Franciscan Father Marwan Dides of St. Catherine Church in Bethlehem said Bush shook hands with some 15 Franciscan friars outside the church.

"He was very nice. We thought he would be more formal, but he was very simple," said Father Dides, who was among those who greeted the president.

SIKORSKI

CONTINUED FROM PAGE 1

"We feel called to work in marriage and family life because of Pope John Paul's theology of the body," said John. "That has inspired us to give back to young people the Gospel. And to the church ... to apply the great teachings he left behind."

Sharing the theology of the body will be a major part of the Sikorskis' job. One of their tasks is to bring the pope's teachings on love and human sexuality to a level that speaks to young adults.

"We're working on a chastity program for seventh and eighth graders," explained Monica. "This diocesan initiative helps us to reach kids at that crucial bridge between childhood and adolescence. Clearly people are under attack by Satan, who distorts the truth and bombards them with cultural voices. Young people are especially vulnerable, and we need to reach them before it is decision time."

According to Lisa Everett, the program's working title is "First Comes Love."

"This is a very big project," said Lisa. "John and Monica have already done a lot of reading and formation, beyond what they did at Notre Dame. They have already done a few presentations, with more on the way."

Monica says it is their goal to introduce the program to diocesan school principals before the end of this school year, then hopefully implement the program next year. Initially, John and Monica will visit schools and present during class time.

"We'll eventually utilize older teens to give witness talks on chastity, and have an educated adult lead it."

In addition to the theology of the body project, the Sikorskis are also working with young adult retreats and marriage preparation. They coordinated the freshman retreat this past fall at Saint Joseph's High School and are hoping to also get more involved with college students.



DIANE FREEBY

John and Monica Sikorski will work with the diocesan Office of Family Life and promote Pope John Paul II's theology of the body with middle school and high school students and young adults.

"Marriage preparation is sometimes the only place young Catholics experience the actual Catholic perspective of marriage," said John. "The sacrament of marriage."

With so many lofty goals and tasks before them, the Sikorskis were asked how prayer plays a role in their job.

"Is breathing important?" deadpanned Monica. She continued, "We're committed to attending daily Mass and praying the daily rosary. We try to make a daily routine of prayer, always seeking to incorporate the element of prayer."

John further explained their reliance upon Jesus and the Blessed Mother.

"You can easily become overwhelmed doing it on your own," he said. "We spend time daily in front of the Blessed Sacrament, especially now that it is so available to do so at nearby Notre Dame."

Both John and Monica credit their families for leading them in their faith. As the oldest of seven children, home schooled and raised in southern California, Monica says she experienced direct service to the church. Her father owns a mobile Catholic

bookstore, and traveling to different parishes and schools taught Monica perseverance.

"The faithfulness to small things keeps one focused," said Monica, quoting Mother Teresa.

John was an only child, raised in a close-knit family with Polish family ties. Growing up in Utah, John said he was taught the importance of his faith and to love God above all things. But at times, it was lonely being Catholic in a predominantly Mormon area. After feeling sadness watching his high school friends "just using each other," John said his real conversion experience was during the 2002 World Youth Day.

"I met so many people who loved God," recalled John. "I realized our Catholic faith is so universal. For me, it was heeding the call of Pope John Paul II to be a light of the world."

Both John and Monica draw on their life-changing experiences in Toronto as they embark upon a new life, at least for the next two years, in South Bend.

"Whatever our plans involve," said Monica, "they are inspired by World Youth Day and the new evangelization of Pope John Paul II."

STATEMENT OF BISHOP D'ARCY

On the 35th anniversary of Roe v. Wade

This Tuesday, Jan. 22, marks the 35th anniversary of the infamous Supreme Court decision, *Roe v. Wade*. On that terrible day in 1973, seven justices delivered a decision, which struck down the laws of all 50 states and made abortion on demand the law of the land. As justification for this decision, these justices claimed that our Constitution guarantees a right to privacy, which includes a fundamental right to abortion.

What the founders of our nation enshrined in the Declaration of Independence, however, was their conviction that human beings are endowed by their Creator with certain inalienable rights, and that the first among these is the right to life.

In handing down the *Roe v. Wade* decision, the highest court in our land made null and void laws protecting children in the womb, which had been passed by the people of our nation through our time-honored democratic processes.

Three and a half decades of abortion on demand in our nation has resulted in the deaths of an estimated 50 million children in the womb. The scope of this tragedy staggers the imagination and has led the bishops of the United States to urge Catholics to observe Jan. 22 as a day of penance and prayer.

In his beautiful encyclical, "Evangelium vitae," ("The Gospel of Life"), Pope John Paul II wrote eloquently of the innocent blood which cries to God, the giver of life, and of the innocent blood, of the Savior, which was poured out on the cross to redeem us from every sin, including the sin of abortion. On the anniversary of this terrible decision, let us reflect on the pope's words and recommit ourselves to the defense of children in the womb, confident in the ultimate victory of life over death:

"The voice of your brother's blood is crying to me from the ground.' (Gen 4:10). It is not only the voice of the blood of Abel, the first innocent man to be murdered, which cries to God, the source and defender of life. The blood of every other human being who has been killed since Abel is also a voice raised to the Lord. In an absolutely singular way, as the author of the Letter to the Hebrews reminds us, the voice of the blood of Christ, of whom Abel in his innocence is a prophetic figure, cries out to God: 'You have come to Mount Zion and to the city of the living God ... to the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel.' (12:22, 24) ... This blood, which flows from the pierced side of Christ on the Cross (cf. Jn 19:34), 'speaks more graciously' than the blood of Abel; indeed, it expresses and requires a more radical 'justice,' and above all it implores mercy; it makes intercession for the brethren before the Father (cf. Heb 7:25), and it is the source of perfect redemption and the gift of new life.

"The blood of Christ, while it reveals the grandeur of the Father's love, shows how precious man is in God's eyes and how priceless the value of his life. The Apostle Peter reminds us of this: 'You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.' (1 Pt 1:18-19). Precisely by contemplating the precious blood of Christ, the sign of his self-giving love (cf. Jn 13:1), the believer learns to recognize and appreciate the almost divine dignity of every human being and can exclaim with ever renewed and grateful wonder: 'How precious must man be in the eyes of the Creator, if he gained so great a Redeemer' (Exsultet of the Easter Vigil), and if God 'gave his only Son' in order that man 'should not perish but have eternal life.' (cf. Jn 3:16)! ...

"It is from the blood of Christ that all draw the strength to commit themselves to promoting life. It is precisely this blood that is the most powerful source of hope; indeed it is the foundation of the absolute certitude that in God's plan life will be victorious." ("Evangelium vitae," 25).

Pope seeks fairness for young immigrants, urges them to respect law

BY JOHN THAVIS

VATICAN CITY (CNS) — Pope Benedict XVI appealed for fair treatment of young immigrants and said they are often at risk of exploitation.

At the same time, he urged immigrants to always respect the law and never allow their frustration to turn to violence.

He made the comments at a noon blessing Jan. 13, which was marked by Catholic communities in many countries as the World Day for Migrants and Refugees.

Late last year the pope wrote a message for the event which noted that the future of many children today is jeopardized by forced migration, human trafficking and other refugee factors.

Addressing pilgrims from his apartment above St. Peter's Square, the pope cited the growing number of young migrants around the globe, many of whom are separated from their families and their home countries. Girls and minors among the migrant population face particular risks, he said.

"Some children and adolescents are born and raised in refugee camps. They, too, have the right to a future," he said.

He asked church communities to welcome with sympathy young immigrants and their parents and to help them take their place in the local culture.

Addressing "dear young migrants," he said: "Work with others your age to build a more just and fraternal society, fulfill-

ing your duties, respecting the laws and never allowing yourselves to be transported to violence," he said.

Archbishop Agostino Marchetto, secretary of the Pontifical Council for Migrants and Travelers, told Vatican Radio that greater international efforts were needed to protect young migrants.

The World Day for Migrants and Refugees should be a moment of global appreciation for young migrants, he said.

"It's an opportunity to recognize the contribution that millions of migrants, most of them young people, make to development in its various forms and to the well-being, above all economic, in many countries of the world," the archbishop said.

The Three Kings celebration retains its Hispanic tradition

BY MAY LEE JOHNSON

SOUTH BEND — Paula Gonzalez, 80, tears up as she talks about how her grandmother made the Three Kings celebration special for her when she was growing up.

Three Kings celebrations were held the first week of January at both St. Adalbert Church and the Center for History in South Bend. The celebration, an important tradition of the Hispanic culture, featured a short play about the pres-

entation of the gifts to baby Jesus.

"I remember when I was about five or six, my grandmother started celebrating on the feast of Our Lady of Guadalupe and ending with the presentation of the baby Jesus," said Gonzalez, who has been active in the Hispanic community for over 25 years. "We celebrate the Three Kings on the Epiphany each year. But more than anything, we have this celebration each year for the children so they don't forget some of our most important customs."

Teens from the St. Adalbert Parish and the local community performed a short skit and together made up the manger scene.

As the story goes, the Three Wise Men from the East witnessed the birth of a star rising over Bethlehem. Once they discovered that the gleam meant a Savior had been born, they traveled toward the light, riding three camels.

The Baby received gifts of gold, myrrh and frankincense.

Tradition holds that in honor of these gifts, children in the family gather up the freshest grass they can find in their back yards on the night of Jan. 5, stash it all in a small shoebox or in their shoes with a wish list. They place it on the windowsill or beneath their bed. They then are off to bed.

When they awake, they check their shoes or box to see if the grass is gone. Then they race around to find their own gifts from the Magi.

For Rosalina Diaz the celebration is a family tradition.

"I still celebrate the tradition" said Diaz, director of religious education for St. Adalbert Parish. "I remember being a young girl in Mexico, picking out some grass, serving some water in a bowl for the camels to drink if they were



MAY LEE JOHNSON

Young people participating in the Three Kings' celebration at St. Adalbert Church and the Center for History in South Bend include Ana Laura Diaz as Mary; Eduardo Reyes as Joseph; Nicolas Garcia, Ivan Rojas and Federico Santamaria as the Three Kings; Selena Gonzalez, Dianna McCune and Kaitlin Gonzalez as the angels.

thirsty and just waiting for all those gifts. It's a beautiful illusion you have as a child that you always keep fond memories of," she said.

But the highlights of the celebration were the eating the bread and breaking of the piñata.

"Let's gather around and eat the bunuelos (sweet bread, very similar to an elephant ear)," Gonzalez said. "It's a multicolored bread

with a small plastic baby Jesus inside," she said.

The person that finds the figurine once the bread is split has to host a family party known as Candelaria, by cooking a traditional feast, such as tamales, on Feb. 2.

"I have it," said Liz Conner of South Bend as she pulled the small Baby Jesus from her mouth. "I guess I have to have the party."

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Prayer helps artist create portrait of Bishop Bruté

BY MARY ANN WYAND

INDIANAPOLIS — Colorful brush strokes bring the dramatic oil painting of Servant of God Simon Bruté to life.

Artist Kara Halla prayed to God and Mary as well as to Bishop Simon Guillaume Gabriel Bruté de Rémur — who was named the first bishop of the newly created Diocese of Vincennes in 1834 — while she painted the French priest's portrait in December.

With divine help, Halla said, she was able to complete the painting of the bishop, which is 3 feet wide and 4 feet high, in about 18 hours by using a preliminary sketch that she drew in June as a guide.

"I read a little bit about his life and prayed to Bishop Bruté to help me to make him (look) the way he should be," she told *The Criterion*, newspaper of the Archdiocese of Indianapolis. "I had all my holy cards and my crucifix with me, and I prayed the rosary."

In her painting, Bishop Bruté is shown holding a crucifix with the first church of Vincennes at the top left above a horse that symbolizes his missionary travels during the early years of the diocese. At the time, the diocese included all of Indiana and the eastern portion of Illinois.

The painting was commissioned by Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, as an anniversary gift for Archbishop Daniel M. Buechlein to commemorate his 15 years as Archbishop of Indianapolis and 20 years as a bishop.

The Missionary Servants of the Gospel of Life, a lay order dedicated to pro-life ministry in the archdiocese, and archdiocesan Birthline volunteers also helped sponsor Halla's artistic endeavor.

Sister Diane gave the painting to Archbishop Buechlein on Dec. 19 at the Archbishop O'Meara Catholic Center. It will be hung in the parlor at the Cathedral Parish rectory.

"In gratitude for his 15 years as our faithful shepherd," Sister Diane explained, "I asked Kara Halla, a very talented local artist, to paint a portrait of Bishop Bruté for Archbishop Buechlein."

"Through Bishop Bruté's life of extraordinary sacrifice, charity and missionary zeal, the church in Indiana began its historical roots,"

Sister Diane said. "Bishop Bruté's life of humble and generous service continues to serve as a model for all of us today."

Archbishop Buechlein expressed his appreciation for the unique and historical gift in a "thank you" note to Sister Diane.

"The portrait of Bishop Bruté is splendid," the archbishop wrote, offering his congratulations to the artist.

"My warmest thanks to you," he added to Sister Diane. "Please extend the same to the generous donors."

Bishop Bruté was born in Rennes, France, on March 20, 1779. He came to Indiana with only two priests and served as bishop of the Diocese of Vincennes from 1834 until his death in 1839. In only five years, he earned a reputation as a holy



MARY ANN WYAND, THE CRITERION

Our Lady of the Most Holy Rosary parishioner Kara Halla of Westfield recently painted this portrait of Servant of God Simon Bruté as a commissioned gift for Archbishop Daniel M. Buechlein. The painting will be hung in the parlor at the Cathedral Parish rectory in Indianapolis.

priest and hardworking bishop.

The Diocese of Vincennes — now the Archdiocese of Indianapolis — was created by Pope Gregory XVI on May 6, 1834.

In the fall of 2005, Archbishop Buechlein officially opened the cause of canonization for Bishop Bruté, who is now rightly called a "Servant of God."

Kara (Coleman) Halla grew up in Our Lady of Mount Carmel Parish in Carmel, graduated from Carmel High School and attended the Art Institute of Chicago.

Halla lives in Westfield, Ind., with her husband, Jason, and 8-year-old son, Liam, who is a fledgling artist.

They attend the traditional Latin Mass at Our Lady of the Most Holy Rosary Parish in Indianapolis, where Sister Diane serves as director of religious education.

Halla, who also volunteers for the archdiocesan Birthline pro-life telephone ministry, said she enjoys creating religious artwork and would like to paint a portrait of St. Theodora Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods.

"When we went there last year on the day before her canonization, we were able to see her relics," Halla said. "To be able to experience that was amazing."



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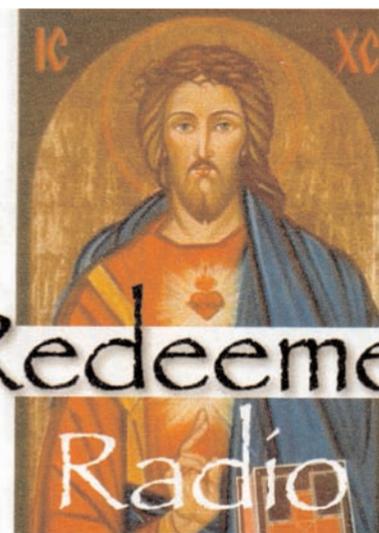
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Jesuit delegates vote to accept superior general's resignation

ROME (CNS) — Delegates to the General Congregation of the Society of Jesus voted Jan. 14 to accept the resignation of Father Peter-Hans Kolvenbach as superior general. When the result of the vote was announced, Father Kolvenbach received a standing ovation and thanked the delegates "for so graciously firing me." Before the vote, Father Kolvenbach told the more than 200 delegates that he was offering his resignation because "the Society of Jesus has the right to be governed and animated by a Jesuit in full possession of his physical and spiritual talents and not by a companion whose energies continue to diminish because of age." After the delegates accepted his resignation, Father Kolvenbach offered his thanks to God, to Pope Benedict XVI and to the Jesuits. He told them, "With gratitude toward the Lord we recognize that, despite a baffling diversity of persons and cultures, aspirations and works, there was never a lack of unity of spirits and hearts" among the Jesuits.

Pope names Quebec cardinal recording secretary of October synod

VATICAN CITY (CNS) — Pope Benedict XVI appointed Quebec Cardinal Marc Ouellet as the recording secretary for the world Synod of Bishops on the Bible next fall. The pope also named a special secretary for the Oct. 5-26 assembly: Bishop Wilhelm Egger of Bolzano-Bressanone, Italy. Bishop Egger is a past president of the Catholic Biblical Federation. The Vatican announced the appointments Jan. 12. The synod will bring together some 250 bishops to discuss the theme "The Word of God in the Life and Mission of the Church." As recording secretary or relator, Cardinal Ouellet will have the task of preparing two reports that synthesize synod issues. One is presented at the opening of the synod; the other is written after speeches by bishops and is meant to reflect the assembly's discussion. He also oversees the preparation of the synod's final recommendations or propositions. The special secretary assists the recording secretary.

SNAP members seek Cardinal Law's removal from Vatican congregations

WASHINGTON (CNS) — Members of the Survivors' Network of those Abused by Priests are calling for Cardinal Bernard F. Law's retirement and subsequent removal from eight Vatican congregations before the pope's visit to the United States in April. Barbara Blaine of Chicago, president of the Survivors' Network of those Abused by Priests, along with three other SNAP members, personally delivered a letter to the Vatican Embassy in Washington Jan. 9 stating their desire that Cardinal Law, former archbishop of Boston, officially retire. The letter was

NEWS BRIEFS

CARDINAL ZEN JOINS DEMONSTRATION IN HONG KONG



CNS PHOTO/UCAN

Cardinal Joseph Zen Ze-kun of Hong Kong, center, joins a demonstration calling for voting rights in Hong Kong Jan. 13. Thousands marched against a Chinese central government decision not to implement universal suffrage for Hong Kong's 2012 elections. At left is the Rev. Ralph Lee Ting-sun, secretary general of the Hong Kong Christian Council and president of the Hong Kong Methodist Church.

addressed to Pope Benedict XVI in care of Archbishop Pietro Sambi, the apostolic nuncio to the United States. Cardinal Law, archpriest of St. Mary Major Basilica in Rome since 2004, will turn 77 in November. A former bishop of Springfield-Cape Girardeau, Mo., he was archbishop of Boston from 1984 until he resigned in December 2002 in the wake of controversy over his handling of cases of sexual abuse committed by Boston priests. The letter to Pope Benedict was signed by Blaine and five SNAP directors. It also included a signature of support from Mary Pat Fox, president of Voice of the Faithful, a national Catholic lay organization formed in response to the clergy abuse crisis. The letter was accepted by an embassy secretary. A woman at the embassy told Catholic News Service Jan. 9 that embassy officials would not comment on the letter.

Turkish bishops mark 2,000th anniversary year of St. Paul's birth

WARSAW, Poland (CNS) — Turkey's Catholic bishops marked the 2,000th anniversary year of the birth of St. Paul in the southern Turkish city of Tarsus and outlined preparations for the Pauline year. "This event is for all Christian communities, since Paul is a teacher for all the disciples of Christ. However, the anniversary is of particular importance for us living in Turkey — the apostle of the gentiles is a son of this land, and it is here he exercised most of his ministry," said a letter from the bishops' conference, which includes bishops of Turkey's Armenian, Syrian,

Chaldean and Latin-rite churches. "We are immersed in a Muslim world where faith in God is still very present, both in its traditional aspects and in the assertion of new Islamic religious organizations," said the letter, which was to be read in Catholic churches Jan. 25, the anniversary of St. Paul's conversion. Pope Benedict XVI convoked 2008-09 as a special Pauline year of events marking the anniversary of the saint's birth. The pope said the celebrations should have a special ecumenical character. Bishop Luigi Padovese, apostolic administrator of Anatolia, told Catholic News Service Jan. 9 that the anniversary would begin formally June 21-22 and include a Mass in Tarsus celebrated by Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity.

Pope condemns latest attacks on Christian churches in Iraq

VATICAN CITY (CNS) — Pope Benedict XVI condemned the latest attacks on Christian churches in Iraq and urged a return to peaceful coexistence among the country's diverse groups. The pope's comments came Jan. 11 in a telegram addressed to Iraqi Cardinal Emmanuel-Karim Delly of Baghdad, the Chaldean patriarch. It was sent in the pope's name and signed by Cardinal Tarcisio Bertone, Vatican secretary of state. Six churches and three other church-run institutions were damaged and several people injured in bomb attacks over the previous five days in Baghdad, Mosul and Kirkuk. The pope expressed his spiritual closeness to those injured

and his solidarity with religious superiors of the church institutions, as well as all Iraqi Christians.

Pope says St. Augustine's conversion like that of many youths today

VATICAN CITY (CNS) — As a young man, St. Augustine, like many young Catholics today, left the practice of the faith for a time, but his search for truth and meaning eventually led to his conversion, Pope Benedict XVI said. Continuing his series of audience talks about early church theologians, the pope Jan. 9 gave the first of what he said would be several talks about St. Augustine, who lived 354-430, and was the subject of his doctoral dissertation when he was Father Joseph Ratzinger. Briefly presenting St. Augustine's biography, the pope said he was "a man of passion, of faith, of very high intelligence and of untiring pastoral concern." In addition, he said, St. Augustine is "the father of the church that left us the greatest number of works" and, in fact, "it seems impossible that one man could have written so much in one lifetime."

Italian church won't object to scattering of ashes, newspaper reports

ROME (CNS) — Although the Catholic Church would prefer that those who die be buried in the ground, cremation is acceptable and, in certain circumstances, the

church in Italy will not object to a person's ashes being scattered, reported the daily Catholic newspaper *Avvenire*. The Italian bishops released their new translation of Catholic funeral rites in November, for the first time adding prayers to be recited at a crematorium and for a funeral celebrated in the presence of the deceased's ashes rather than a body. The texts, *Avvenire* reported in a series of articles Jan. 9, were relatively unknown until a secular newspaper reported that a priest in northern Italy refused a Catholic funeral for a man who had asked that his ashes be scattered in the mountains. The Diocese of Aosta later issued a statement saying that although the priest had hesitated, in the end there was a Catholic funeral and "church funerals will be celebrated for all the faithful, including those who have chosen the scattering of their ashes as long as the choice was not made for reasons contrary to the Christian faith."

Pope names prominent hydrologist to sciences academy

VATICAN CITY (CNS) — Just days after giving a homily and a major speech that emphasized the importance of safeguarding and sharing water resources, Pope Benedict XVI named an internationally recognized hydrologist to the Pontifical Academy of Sciences. Ignacio Rodriguez-Iturbe, 68, is a professor in Princeton University's department of civil and environmental engineering and was awarded the Stockholm Water Prize in 2002. A Venezuelan who also holds U.S. citizenship, Rodriguez-Iturbe has focused his work on measuring and predicting long-term cycles of flooding and drought, as well as the most efficient means for distributing water. Meeting ambassadors serving at the Vatican Jan. 7, Pope Benedict said: "Peace cannot be a mere word or a vain aspiration. Peace is a commitment and a manner of life, which demands that the legitimate aspirations of all should be satisfied," including "access to food, water and energy, to medicine and technology, or indeed the monitoring of climate change."

Vatican to encourage greater caution in opening sainthood causes

VATICAN CITY (CNS) — The Vatican is preparing to issue a set of instructions to promote "greater caution and more accuracy" in the opening of new sainthood causes by local dioceses, a top Vatican official said. Cardinal Jose Saraiva Martins, head of the Congregation for Saints' Causes, said the instructions were needed to reflect the "new spirit introduced by Pope Benedict XVI in beatification procedures." The cardinal spoke in an interview published Jan. 8 by the Vatican newspaper, *L'Osservatore Romano*. Cardinal Saraiva Martins said the new document will be addressed to all resident bishops, instructing them on procedures regarding the opening and advancement of sainthood causes. It will underline how the "theology of the local church" is manifested in such causes, he said.

Forever Learning Institute classes begin Feb. 11

SOUTH BEND — The Forever Learning Institute will begin classes on Feb. 11.

“Our goal continues to be ‘something for everyone over the age of 50,’” said Joan Loranger, director of the institute. There will be 68 classes and clubs offered and 13 new teachers, she said.

Classes this spring will include a new group of speakers in 21st-century lecture series.

Classes utilize new Dell 1700 laptops and iMac computers. This spring semester, the Forever Learning Institute will be able to purchase two new flat screen televisions and other teaching and student aids for our program due to a generous gift from Teachers Credit Union.

Course guides will be at all public libraries, on the Internet at www.foreverlearninginstitute.org. Course guides will also be available in the lobby at Little Flower Parish Center.

Registration for classes will be on site Jan. 29, 30 and 31 from 10 a.m. to 1 p.m. at the Forever Learning Institute, 54191 Ironwood Rd., South Bend, IN 46635.

Founded by Holy Cross Father Louis Putz in 1974, the organization has flourished at Little Flower Parish and will continue offering new classes in the spring semester for the 34th year and their second spring semester at Little Flower.

For additional information contact Loranger at (574) 282-1901.

Saint Mary's College symposium considers just war through 'Lessons from Aquinas'

NOTRE DAME — Everyone seems to have an opinion on whether or not the United States should have invaded Iraq. What would the great medieval Catholic theologian and philosopher St. Thomas Aquinas have thought? In the 13th century, Aquinas defined a “just war” as:

- One started and controlled by the authority or ruler of a state;
- One fought for a just cause;
- One fought for good, or against evil, and that law and order must always be restored.

Does the war in Iraq meet those criteria? Meanwhile, some top U.S. leaders insist that the negative turn the war has taken simply could not have been foreseen. Aquinas would argue otherwise, says Professor Timothy Renick, chair of the department of religious studies at Georgia State University and featured speaker at the Saint Mary's College 11th Symposium on St. Thomas Aquinas.

“Aquinas lived at a time of great Western conflict in the Middle East — the Crusades. He knew well the reality of war, and he taught lessons about war and peace that are as pertinent today as ever,” remarked Renick. “Aquinas not merely insisted that war be waged on principles of justice, but he stressed the importance of electing leaders who could build upon the wisdom of historical experience in applying those principles.”

AROUND THE DIOCESE

GUEST READER VISITS ST. ELIZABETH STUDENTS



PROVIDED BY ST. ELIZABETH ANN SETON-ST. JOSEPH SCHOOL

Students in the kindergarten class at St. Elizabeth Ann Seton School in Fort Wayne recently welcomed their pastor, Father Jim Shafer, to read a book in conjunction with the school's storytelling and book fair.

Renick will also discuss how Aquinas not only cautioned against war, but expressed ways in which a party can be held morally responsible if it enters war based on erroneous assumptions.

“The value of studying Aquinas in the context of the war in Iraq is not simply to learn his views about the justice of the war, but to discover, through his counsel, ways in which the war might have been averted in the first place,” Renick said.

Renick is author of the book, “Aquinas for Armchair Theologians” and the 2004 recipient of the American Academy of Religion Award for Excellence in Teaching.

His talk and group discussion titled “Lessons from Aquinas on the War in Iraq” will be held in Welsh Parlor at Haggard College Center on the Saint Mary's campus at 7 p.m. on Jan. 28, the feast day of St. Thomas Aquinas.

The event is free and the public is encouraged to attend. The college's Joyce McMahan Hank Aquinas Chair in Catholic Theology is sponsoring the event.

National speaker to discuss when a loved one leaves the church

FORT WAYNE — Nationally-recognized author and speaker Lorie Duquin will speak at St. Elizabeth Ann Seton in Fort Wayne on Monday, Jan. 28, at 7 p.m. in the main church.

Duquin will provide insights and practical information about living with, loving and praying for those who are currently not practicing their Catholic faith.

Participants can find comfort, understanding and the strength to go on. They will gain insight to be

free from guilt and self-blame, let go of pain, suffering and heartache, and still have a relationship with their loved one.

For additional information, contact Carole Yaney at (260) 432-0268, ext. 138.

Serra's 60th anniversary luncheon

SOUTH BEND — Two senior students from Saint Joseph's High School, South Bend, and two from Marian High School, Mishawaka, along with a family from New Berlin, Wis., will be honored for their exemplary service and dedication to fostering religious vocations at the dinner that will mark the 60th anniversary of the establishment of the Serra Club in South Bend. The affair will be Thursday, Jan. 31, at the convent of the Sisters of St. Francis of Perpetual Adoration on Dragoon Trail in Mishawaka.

Elaina Polovick and Thomas Everett are the seniors selected from Saint Joseph's. Christopher Brennan and Meredith Alexander are the seniors selected from Marian High School.

The Wisconsin couple are Rod and Marilyn Marzoller.

Serra President Deacon Ron Moser will make the presentations.

Deacon Moser pointed out that the devout Christian character of the recipients exemplifies the mission of Blessed Junipero Serra who established 21 Franciscan missions on the West Coast ranging from San Diego to Sacramento. He added that the “prayerful mission of Serra is to encourage and promote religious vocations, and it is the top priority of Serra.”

Among the speakers at the luncheon will be Richard Dornbos, district governor of Serra. — EJD

Father McCarthy named new Serra chaplain

SOUTH BEND — Father Paul McCarthy, a native of South Bend, who felt he had a religious calling after service in the U.S. Navy, will be the new chaplain of the Serra Club of South Bend, assuming the duties at the 60th anniversary of the organization on Jan. 31.

Currently, Father McCarthy is the pastor of St. Stanislaus Kostka Parish, which was established in 1884 on the far western edge of St. Joseph County known as Terre Coupe at New Carlisle. Father McCarthy succeeds Father Robert Yast, now retired, who has served as chaplain of Serra for more than 35 years. Father Yast had served as pastor of St. Joseph Parish in Mishawaka, St. Anthony Parish, South Bend, and St. Patrick Parish, Walkerton.

Father McCarthy, raised in South Bend, is the son of Brian and Frieda. His parents were married in 1951 at Our Lady of Hungary Church. They had a close relationship with Father McCarthy's grandparents, Paul and Mary Nagy, who resided on the city's near west side. Father McCarthy's paternal grandfather was the late James McCarthy, the dean of the University of Notre Dame commerce school.

Father McCarthy's mother resides in Saginaw, Mich.

Baptized in St. Patrick Church, as a boy, he attended the former St. Mary Campus School near the campus of Holy Cross College.

During his distinguished service in the Navy, Father McCarthy said, “I felt a calling from God to serve as a priest, and that calling came true on Sept. 8, 1984, in the Cathedral of St. Matthew in South Bend where Auxiliary Bishop

Joseph R. Crowley ordained me as a priest of the diocese.”

A spectacular highlight of Father McCarthy's ordination was that his seven brothers — Patrick, Tim, Daniel, Kevin, Phil, Tom and Ted — and a sister, Maureen, were present for the ordination.

Before the assignment to St. Stanislaus Kostka Parish, Father McCarthy had served at the St. Matthew Cathedral in South Bend under rector Bishop Joseph Crowley; St. Mary, Huntington; and at St. John the Baptist, New Haven. — EJD

Office of Worship announces ministry formation programs, retreats

FORT WAYNE — The Office of Worship is offering formation programs for extraordinary ministers of holy Communion, proclaimers of the word and extraordinary ministers of holy Communion to the sick. The office also offers retreat opportunities for lay ministers and those in RCIA programs. These programs and retreats are offered in order to help parishes provide the required formation and retreats for lay ministers.

The following formations and retreats are scheduled:

- Extraordinary ministers of holy Communion — Feb. 9 at St. Pius X Church, Granger; and Feb. 23 at the Archbishop Noll Center, Fort Wayne;

- Extraordinary ministers of holy Communion to the sick — Feb. 23 at the Catholic Education Center, Mishawaka; March 15 at the Archbishop Noll Center, Fort Wayne;

- Proclaimers of the word (lectors) — Feb. 9 at St. Jude Church, Fort Wayne; March 8 at St. Matthew Cathedral, South Bend;

- RCIA retreats — March 8 at Archbishop Noll Center, Fort Wayne; March 9 at St. Francis Convent, Mishawaka;

- Cantor formation — March 1 at Our Lady of Good Hope, Fort Wayne.

For information, or to download a form, visit the diocesan Web site at www.diocesefwsb.org/WORSHIP.

The Office of Worship has announced a registration policy change. Payment must accompany all registrations. The only format to register for formations is via U.S. mail. The registration fee for all formation programs and retreat, except the Afternoons of Reflection, which will be offered in the late spring, is \$15. There is no registration at the door. Registration and payment for all formation programs and retreats must be received at the Office of Worship by the Wednesday before the event to ensure proper processing.

Checks or money orders are payable to Office of Worship, Diocese of Fort Wayne-South Bend.

Registration for all formations and retreats may be mailed to Office of Worship, Diocese of Fort Wayne-South Bend, P.O. Box 390, Fort Wayne, IN 46801.

Bill prohibits taxing Indiana churches on legislative table

INDIANAPOLIS — The Indiana General Assembly began meeting Jan. 8, and already lawmakers are making a mad dash to accomplish meaningful property tax reform before the March 14, adjournment deadline.

With property tax reform at the top of Hoosier lawmakers' agenda this session, nothing is sacred. Legislators, who are looking for ways to ease the property tax burden on their constituents' homes, may be taking a second look at organizations currently exempt from Indiana property taxes such as nonprofits — including churches and church property. At least two legislators, Tom Saunders (R-

Lewisville) and Rep. Bill Crawford (D-Indianapolis) are working on legislation, which would allow some nonprofits to be taxed. The details of this legislation are not yet available.

While the likelihood of taxing church property this year remains remote, to prevent this from happening in the future, Sen. Patricia L. Miller (R-Indianapolis) has authored a proposal, which would amend Indiana's Constitution to prohibit the state from doing so.

Senate Joint Resolution 2 would change Indiana's Constitution to guarantee a property tax exemption for buildings and personal property that is regularly

used for worship and for property being used for a religious purpose.

Current law exempts all or part of buildings from property taxes if it is used for educational, literary, scientific, religious, fraternal or charitable purposes. Also exempt from property taxes are government properties used for similar purposes.

Glenn Tebbe, Indiana Catholic Conference executive director, who testified in support of SJR 2 before the Senate Judiciary Committee in December, said the proposal to amend Indiana's Constitution to prohibit taxing church property is a "preemptive strike" against a change in

Indiana's property tax law. In other words, if the Indiana Constitution prohibits the taxation of church property, it provides more protection against the church being taxed than is provided under current law.

Yet Tebbe explained making SJR 2 reflect the intent of protecting churches from taxation without providing tax exemptions for unrelated entities is a challenge facing lawmakers who are trying to draft the right language for SJR 2.

"For example if a church has a Starbucks coffee shop on its property, the Starbucks coffee shop could be exempt from property taxes under SJR 2, but it really shouldn't be exempt because it is

INDIANA CATHOLIC CONFERENCE

BRIGID CURTIS AYER

not a ministry of the church," said Tebbe.

Kevin Armstrong, a former executive with Lilly Endowment who also testified in support of SJR 2, told committee members that a study conducted by Lilly showed the amount of taxes collected from churches would be negligible compared to the amount of good that churches do, but is hard to quantify the good work of churches.

"I brought this legislation forward because, the media and others have discussed the idea of going to churches and other nonprofits for property taxes," said Sen. Miller. "State law currently exempts churches, schools and other charitable organizations from paying property taxes."

"I don't think the General Assembly will tax churches or nonprofits this year. The members are not of the mood to do so, but having said that, there will be a bill by some members in the House to consider this," said Sen. Miller.

If SJR 2 doesn't pass this year, Sen. Miller said she plans to pursue the constitutional amendment in the future. But by Sen. Miller's estimate, the soonest it could happen would be 2011.

"The members of the Senate Judiciary Committee support SJR 2, but coming up with suitable language for the constitutional amendment this year has been much more complicated than was originally thought and we are really struggling to come up with language to do so," said Sen. Miller.

Sen. Richard Bray (R-Martinsville), chairman of the Senate Judiciary Committee who heard testimony on SJR 2 in December said, "No one on the Senate Judiciary Committee is interested in taxing churches, or church property." Before this bill came to his committee for consideration, Sen. Bray said he thought it already was unconstitutional to tax churches. But said when he went back to read the Indiana Constitution, it says the state may exempt churches not that it shall exempt them.

SJR 2 was scheduled for a second hearing before the Senate Judiciary panel on Jan. 9, but was removed from the schedule, when asked why this was done, Sen. Bray, who chairs the committee said, "In working with the Legislative Services Agency attorney, we realized it would be very difficult to nearly impossible to come up with a definition of religion or what a church is without making it inflexible, or creating unintended consequences or even problems," said Sen. Bray. "When we change Indiana's Constitution, it is set in concrete," he said. "The general consensus of the Senate Judiciary Committee was 'It doesn't seem to be broken, so let's not fix it.'"



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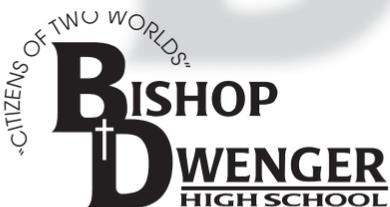
Learning forLife

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)

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PROVIDED BY ST. VINCENT PARISH

St. Vincent Parish in Fort Wayne has an active respect life committee that asks parishioners to spend time in prayer on Wednesdays during eucharistic adoration to pray for those contemplating abortion and that they choose life. They also pray outside the Fort Wayne abortion on the second Thursday of the month. This photo of 3-year-old Kendall Joanne Gregory, daughter of Robert and Tracia Gregory who chair the St. Vincent Respect Life committee, was taken at the day of prayer in October. The committee is hosting a "Stand to Reason" class at St. Vincent's Spiritual Center on Monday and Wednesday evenings, Jan 21 and 23, to help people master the art of pro-life persuasion when discussing the issue of abortion with others who may not feel the same way. Fred Everett, from the diocesan Office of Family Life, will be available twice on Wednesday, Jan. 30, at 1 and 7 p.m. to discuss end-of-life issues with a focus on advance directives.

Fort Wayne March for Life and rally set Jan. 26

FORT WAYNE — The Allen County Right to Life Annual Rally and March for Life will be held at noon on Saturday, Jan. 26, at the Scottish Rite Center, 431 W. Berry St. The featured speaker will be Amanda Banks, former federal policy analyst for Focus on the Family. The march will begin at 1 p.m. After the march, Silent No More Awareness Campaign will hold an event to raise awareness about the physical, emotional and spiritual pain women and men experience after abortion and to let them know where help is available.

Knights announce Jan. 20 right-to-life march

SOUTH BEND — The Knights of Columbus Annual Right to Life March in South Bend will be held on Sunday, Jan. 20, at 2 p.m. at Council #553 at 553 E. Washington St. There will be a brief prayer service at St. Joseph Church, and then return to the council for the Respect Life Program. The speaker will be Eileen Hartman, the executive director of the Great Lakes Gabriel Project.

Vigil for Life Masses announced

The Office of Family Life will sponsor the Vigil for Life on Sunday, Jan. 20, in Fort Wayne and South Bend. Father Robert Schulte will celebrate the 5 p.m. Mass at the Cathedral of the Immaculate Conception in Fort Wayne with benediction at 7 p.m. Bishop John M. D'Arcy will celebrate the 5:30 p.m. Mass at St. Matthew Cathedral in South Bend with benediction at 7:30 p.m. Exposition of the Blessed Sacrament follows each Mass.

Locally produced DVDs cover life issues

BY ANN CAREY

SOUTH BEND — Coming soon on DVD to a parish near you is the latest blockbuster movie by AMDG Media: "Beginning and End of Life Issues: Seeking Divine Wisdom." The plot of the two-DVD Technicolor film is simple but compelling: A concise explanation of Catholic Church teachings on the most important, pressing life issues of our day.

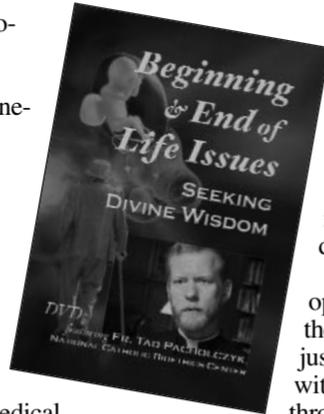
Starring in the production are Father Tad Pacholczyk, director of education for the National Catholic Bioethics Center and columnist for *Today's Catholic*; Dr. Eugene Diamond, Professor of Pediatrics at Loyola University Stritch School of Medicine and fellow of The Center for Bioethics and Human Dignity; Janet Smith, Chair of Life Ethics and Professor of Moral Theology at Sacred Heart Major Seminary in Detroit; and Dr. Hans Geisler of Indianapolis, a gynecologist/oncologist.

Joining this star-studded cast are Lisa Everett, who along with

her husband, Fred, co-directs the Office of Family Life for the Diocese of Fort Wayne-South Bend; Dr. Patrick Holly, a Fort Wayne family practice physician and NaPro Technology expert; and Franciscan Sister Corita Last, regional vice-president for mission services at St. Elizabeth Medical Center in Lafayette.

The first DVD runs 30 minutes and focuses on beginning-of-life issues. That segment finds Father Pacholczyk, Lisa Everett, Janet Smith and Dr. Holly explaining Pope John Paul II's theology of the body and discussing issues like the sanctity of life, dignity of marriage, infertility, contraception, abortion, in vitro fertilization and Natural Family Planning.

The second DVD, running 26 minutes, features Father Pacholczyk and Sister Corita, along with Drs. Diamond and Geisler.



This second part looks at end-of-life topics like pain management, spiritual issues of the dying, proportionate care, euthanasia, living wills and organ donation.

A user-friendly option on the DVDs is the ability to choose just one topic to view without searching through the entire DVD.

The multitasking Fred Everett, founder and mogul of AMDG Media, LLC, spent over a year producing, directing, filming, editing and narrating the life issues DVDs. He told *Today's Catholic* he was inspired to do the film to provide a resource that would explain the basic life principles in a simple, concise, orthodox, up-to-date manner. He had previously made another DVD — on the death penalty — on request of the Indiana Catholic Conference. Production of both DVDs was supported by funding from Our Sunday Visitor Institute.

Each parish in the diocese will

receive a DVD free of charge. The DVDs also will have national circulation, with free copies being sent to all state Catholic conferences, all state deputies of the Knights of Columbus and all diocesan pro-life offices, along with information about how to order additional copies. The Knights of Malta are assisting in distribution of the DVDs.

Fred Everett believes the DVDs will be valuable resources in many settings: in parishes for adult education or to answer questions parishioners may have; in schools and colleges; and in health care agencies as a resource for patients or training for employees.

The "Beginning and End of Life Issues" DVDs are expected to be available by early February. The DVD will cost \$19.95 and will be sold at the Cathedral Bookstore in Fort Wayne. Mail orders can be placed by calling the bookstore at (260) 422-4611, ext. 3357 or 3358 or by e-mailing Ruth Chronister at the bookstore at rchronister@fw.diocesefwsb.org.

Another Life DVD

Father Tad Pacholczyk, director of education for the National Catholic Bioethics Center and columnist for *Today's Catholic*, has another DVD titled "Cutting Through the Spin: On Stem Cells and Cloning." This is available at the Cathedral Bookstore for \$14.95.

Mail orders can be placed by calling the bookstore at (260) 422-4611, ext. 3357 or 3358 or by e-mailing Ruth Chronister at the bookstore at rchronister@fw.diocesefwsb.org

Little Flower Parish, South Bend



"America you are beautiful . . . and blessed . . . The ultimate test of your greatness is the way you treat every human being, but especially the weakest and most defenseless. If you want equal justice for all and true freedom and lasting peace, then America, defend life."

Pope John Paul II



As a people of God, may we pray for an end to abortion.

"Before I formed you in the womb, I knew you."

OUR LADY OF GOOD HOPE PARISH

Fort Wayne

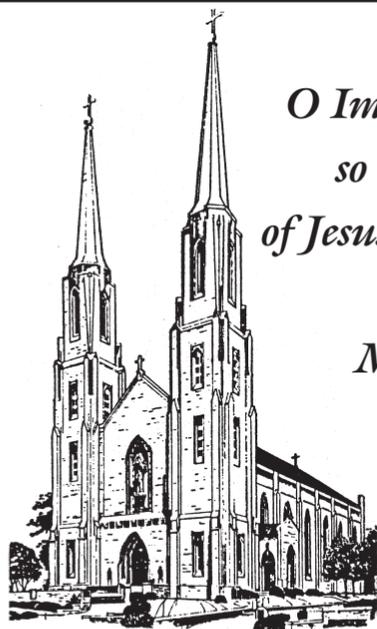
Joins with the Church throughout the world in praying for the good and life of the unborn.

**Life is too precious,
do not destroy it.
Life is life...
fight for it!**

Mother Teresa



St. John
the Baptist
New Haven



*O Immaculate Mary,
so open to the birth
of Jesus and God's will,
pray for us.
May we be totally
open to God's
generous gift
of human life.*

Cathedral of the Immaculate Conception
FORT WAYNE

**Without life,
other civil rights
are meaningless.**

**MOST PRECIOUS BLOOD PARISH
FORT WAYNE**



**God's Greatest
Gift of All**

**St. Bavo Parish
Mishawaka**

STATEMENT ON THE 35TH ANNIVERSARY OF ROE V. WADE

BY FRED EVERETT

St. Thomas Aquinas, in his "Summa Theologica," considered the question of whether the proper role of judges should be distinct from that of legislators. Quoting the philosopher Aristotle, Aquinas concluded that all things should be "regulated by law, then left to be decided by judges." — "Summa Theologica I-II," 95.1, Reply to Objection 2. In other words, while legislators frame the laws, judges — like good umpires — should limit themselves to applying those laws impartially.

As we mark the 35th anniversary of the infamous Supreme Court decision of Roe v. Wade, these words of Aristotle and Aquinas continue to ring true. Looking back at that 7-2 decision in 1973, it is instructive to remember the words of one of those two dissenting justices, Byron White, who had been appointed to the court by President Kennedy. White was blunt in his assessment of a decision he branded as "an exercise of raw judicial power":

"At the heart of the controversy ... are those recurring pregnancies that pose no danger whatsoever to the life or health of the mother but are, nevertheless, unwanted for any one or more of a variety of reasons — convenience, family planning, economics, dislike of children, the embarrassment of illegitimacy, etc. The common claim before us is that for any one of such reasons, or for no reason at all, and without asserting or claiming any threat to life or health, any woman is entitled to an abortion at her request if she is able to find a medical advisor willing to undertake the procedure. The court for the most part sustains this position (that) the Constitution of the United States values the convenience, whim, or caprice of the putative mother

more than the life or potential life of the fetus; the Constitution, therefore, guarantees the right to an abortion as against any state law or policy seeking to protect the fetus from an abortion not prompted by more compelling reasons of the mother.

"With all due respect, I dissent. I find nothing in the language or history of the Constitution to support the court's judgment. The court simply fashions and announces a new constitutional right for pregnant mothers and, with scarcely any reason or authority for its action, invests that right with sufficient substance to override most existing state abortion statutes. The upshot is that the people and the legislatures of the 50 states are constitutionally disentitled to weigh the relative importance of the continued existence and development of the fetus, on the one hand, against a spectrum of possible impacts on the mother, on the other hand. ... I find no constitutional warrant for imposing such an order of priorities on the people and legislatures of the states. In a sensitive area such as this, involving as it does issues over which reasonable men may easily and heatedly differ, I cannot accept the court's exercise of its clear power of choice by interposing a constitutional barrier to state efforts to protect human life and by investing mothers and doctors with the constitutionally protected right to exterminate it. This issue, for the most part, should be left with the people and to the political processes the people have devised to govern their affairs."

The issue of Roe v. Wade, therefore, not only involves the most fundamental human right — that of the right to life of every innocent human being — but a direct threat to

our democratic form of government. In other words, instead of properly applying the Constitution to preserve our democratic system of government, the court used the Constitution to substitute its own "choice" for "the political processes the people have devised to govern their affairs." As Justice White would remark in a later case: "The judiciary, including this court, is the most vulnerable and comes nearest to illegitimacy when it deals with judge-made constitutional law having little or no cognizable roots in the language or even the design of the Constitution."

Today, after 35 years of judicial interference and the "extermination" of an estimated 50 million children, the political struggle for the defense of life and for the judicial legitimacy of the Supreme Court continues. After 35 years, there are at least two and, possibly, four justices, including the new chief justice, who not only believe in the limited role of judges but who would also vote to overturn the infamous Roe decision. Four, however, are not enough to do the job. On the Supreme Court, five are needed for a majority. To achieve this will require a president who is committed to judicial reform and a Senate that will confirm his appointments. Perhaps, after 35 years, we are but a justice away from a court that will once again allow the democratic process to legally protect the weakest and most defenseless among us — those as yet unborn.

Fred Everett is the director of the Office of Family Life, Diocese of Fort Wayne-South Bend.

Before I formed you
in the womb I knew you,
and before you were born
I consecrated you; I have appointed
you a prophet to the nations.

Jeremiah 1:5

ST. PETER PARISH - ST. MARY PARISH
FORT WAYNE

We have liberty, but liberty only makes us free when we obey the great laws of the universe. To be really free, to be civilized, we must not only exercise our right to choose, but we must choose only that which is the right choice, and the right choice is always the choice of life.

ST. STANISLAUS KOSTKA PARISH
NEW CARLISLE



Support the Dignity of Human Life



*Life is
a Miracle*

St. Charles
Borromeo Church
FORT WAYNE

Why can't we love them all?

St. Joseph - St. Catherine Parishes
Roanoke • Nix Settlement



The future of humanity passes by way of the family... God has entrusted its future to the woman.

Pope John Paul II

SAINT JOHN THE BAPTIST PARISH - FORT WAYNE



**protect, respect, love...
Every Human Life**

ST. PETER & PAUL PARISH
HUNTINGTON



Since 1973
48 million babies have died by abortion.
It's time to stop the violence!
Pray (and vote) to end abortion.

St. Mary of the Assumption
DECATUR
and St. Joseph School

ATTENTION ST. JOSEPH COUNTY!!!

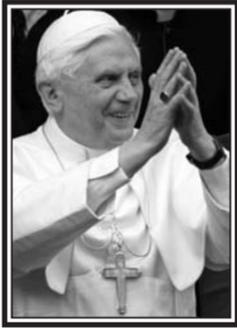
Please Help Us Stop Abortion!!!

Polls show that a majority of Americans oppose abortion on demand. But too many of our legislators have ignored the people they represent because those people have not voiced their opposition to abortion. On Tuesday, January 22, a peaceful march will be held from noon to 1:00 p.m. at the Federal Court House in downtown South Bend. Your participation in this event is vital to its success. If we are going to stop abortion, we must all get involved.

Please join us and let your voice be heard.

St. Joseph County Right to Life, Inc.
320 North Lafayette Blvd., • South Bend, IN 46601
232--5433

prolife@michiana.org Fax: 232-4793



Along with our Holy Father
Pope Benedict XVI
the people of
Queen of Peace Parish in Mishawaka
pray that all will respect life.



Life is...
a precious gift from God.
Treasure and respect it!

St. Anthony de Padua
SOUTH BEND



*If one heartbeat means life,
what do two heartbeats mean?*

SAINT ROBERT BELLARMINI
NORTH MANCHESTER



he nearer a soul
is truly united to
God, the more its
sensibilities are

increased to every
being of His Creation; much more
to those whom it is bound to
love by the tenderest and most
endearing ties.

St. Elizabeth Ann Seton

ST. ELIZABETH ANN SETON CHURCH
FORT WAYNE

*"THE COMMANDMENT
'You shall not kill!'*

*always requires respecting and
promoting human life,
from its beginning to its natural end."*

John Paul II



ST. VINCENT DE PAUL CHURCH
FORT WAYNE



Our parish is dedicated to

*The Mother of Our Saviour
The Star of Hope
The Comfort of the Afflicted*

And the one chosen to guide us through
the sorrows of life, including the agony
brought about by abortion.

Queen of Peace, be with us.

SAINT MARY PARISH - HUNTINGTON

RESPECT LIFE

"The gospel of life is at the heart
of Jesus' message...it is to be
preached with dauntless fidelity;
as 'good news' to the people
of every age and culture."

-Pope John Paul II

St. Patrick Church
ARCOLA

Rising breast cancer rates linked to abortion

BY LISA EVERETT

Over the past three decades, 48 million abortions have been performed on American women, while in the same period, breast cancer rates have risen by an alarming 40 percent. Is there a connection?

Patrick Carroll, director of research for the Pension and Population Research Institute in London, recently conducted an analysis in an attempt to account for the steep rise in breast cancer rates that many Western countries have experienced in the past three decades. His study, entitled "The Breast Cancer Epidemic: Modeling and Forecasts Based on Abortion and Other Risk Factors," was published in the fall 2007 issue of the *Journal of American Physicians and Surgeons*.

Carroll examined data from eight European countries and considered seven known risk factors as an explanation for these trends. His conclusion? "The increase in

breast cancer incidence appears to be best explained by an increase in abortion rates, especially nulliparous abortions (abortions in women who have never given birth), and lower fertility. ... In most countries considered, women now over age 45 have had more abortions and fewer children than previous generations of women, and a further increase in breast cancer incidence is to be expected."

This latest analysis confirms the link between abortion and breast cancer that was first brought to the attention of the medical community 50 years ago.

In April 1957, the first study published in a major medical journal found that Japanese women who'd had an abortion had nearly three times as high a risk of breast cancer as those who had not. By 1995, after abortion was widely legalized in the West, 17 studies worldwide showed a significant abortion-breast cancer link.

Needless to say, this research has not been welcomed with open

arms or open minds in many circles committed to maintaining "reproductive choice."

In 1994, Dr. Janet Daling was raked over the coals when she published her study in the *Journal of the National Cancer Institute* showing a statistically significant increased risk of breast cancer in women who had an induced abortion, especially young women with a family history of cancer. An accompanying editorial downplayed her findings, claiming that "it is difficult to see how they will be informative to the public."

Dr. Daling responded to critics by professing that she was adamantly "pro-choice," and had hoped that her findings would be different, but that her data was "rock solid."

A year later, in 1996, Dr. Joel Brind and his colleagues from the Pennsylvania State College of Medicine added fuel to the fire when they published the results of their comprehensive review and meta-analysis of all the studies published to date on the abortion-breast cancer link. Their analysis concluded that women who have an abortion have a 30 percent increased risk of breast cancer. This increased risk is independent of the effect of losing the natural protection that a full-term pregnancy provides.

In the past 10 years, several studies have been published claiming that there is little or no link between abortion and breast cancer. The number of serious flaws in these studies finally persuaded Dr. Edward Furton of the National Catholic Bioethics Center to write an article called "The Corruption of Science by Ideology" in 2004 in which he castigated "the unwillingness of scientists to speak out against the shoddy research that is

being advanced by those who deny the abortion-breast cancer link."

In 2004, Dr. Joel Brind, who went on to co-found the Breast Cancer Prevention Institute in Poughkeepsie, N.Y., published a comprehensive analysis of these studies, demonstrating serious flaws in their design, methods and statistical analysis.

Understanding how the human breast matures

According to Dr. Angela Lanfranchi, breast surgeon and cofounder of the Breast Cancer Prevention Institute, the link between abortion and breast cancer is understandable and indisputable once we understand how the human breast matures. A woman's breasts are not completely mature until the end of a full-term pregnancy when they are capable of producing milk.

During the first trimester of pregnancy, there is a large surge of estrogen, which stimulates the growth of the breasts in preparation for breast-feeding — the number of Type 1 and Type 2 lobules increases significantly. The longer a woman is pregnant before 32 weeks, the more Type 1 and 2 lobules she forms. Type 1 and 2 lobules are vulnerable to cancer, and over 80 percent of all breast cancers are ductal cancers which arise in Type 1 lobules.

After 32 weeks her breasts stop enlarging and the Type 1 and 2 lobules develop into Type 4 lobules capable of producing milk. Type 4 lobules are cancer-resistant, and when they regress to Type 3 lobules after weaning, they retain the genetic changes, which make them cancer-resistant.

After a full-term pregnancy,

about 85 percent of breast tissue consists of cancer-resistant Type 3 lobules. This is why a full-term pregnancy reduces breast cancer risk, and the earlier in her reproductive life that a woman experiences this, the lower her risk.

Breastfeeding reduces her risk even more, and every subsequent pregnancy decreases her breast cancer risk by an additional 10 percent.

An induced abortion interrupts this natural breast maturation process and leaves a woman with more cancer-susceptible Type 1 and 2 lobules, and, therefore, with more places for cancer to start.

An early miscarriage generally does not result in increased breast cancer risk because most miscarriages occur in pregnancies with abnormally low hormone levels, which do not result in the proliferation of Type 1 and 2 lobules in the breasts.

Although sound scientific research has repeatedly confirmed that induced abortion significantly increase a woman's risk of developing breast cancer, this research has been largely ignored and even suppressed in our society by those in a position to publicize and promote it.

Out of love for women as well as for the unborn children they may carry, let us do what we can to get the word out about this research, which demonstrates once again that the well-being of mother and baby are intimately linked in God's design.

Lisa Everett is the co-director of the Office of Family Life for the Diocese of Fort Wayne-South Bend.

More and more citizens are coming to question abortion and to recognize - that there is something radically wrong with abortion and the support given it by our laws.

-Cardinal Justin Rigali, Philadelphia

SAINT JOSEPH CHURCH
FORT WAYNE

When people want to build a world ignoring God and his law, they are in fact giving rise to a situation of more and more suffering and injustice.

-Pope John Paul II
Jubilee for children

St. Mary of the Lake Parish - Culver



Today's Holy Innocents

They'll never feel the summer rain
Nor hear the river's roar.
Their birthday cakes will go unbaked
And their snowmen will be unbuilt.
They will never sit on a grandparent's lap
Or on a pony's back.
They will never hear, or sing, or write a song.
Nor will their hands ever heal a wound.
Although they'll never taste a lover's kiss,
They will know what it is to be missed.
For them, the last has come first...
For they have been denied the gift of life.

Mark Weber

Saint Francis Xavier • Pierceton



Allen County Right to Life 34th Annual Rally and March for Life

Hope for the Next Generation

Featuring guest speaker **Amanda Banks**, Vice President of the **Wabash Group**, and former Federal Policy Analyst for **Focus on the Family**. As the organization's chief liaison to the U.S. Congress, she represented tens of thousands of families as she lobbied for pro-family legislation.



**Rally at 12 Noon, Saturday, January 26, 2008,
at the Scottish Rite Center
March through downtown Fort Wayne at 1:00 pm**

A Silent No More Awareness Event will follow immediately after the March at the Federal Building.

The National Silent No More Awareness Campaign is an effort to raise awareness about the physical, emotional, and spiritual pain women and men experience after abortion and to let them know where help is available.



RETA

Ministries
Reason Enough To Act
Sexual Integrity Education
Youth Presentations
Earn While You Learn
Parenting Education & Assistance
Mothers Club
Parenting Support Group
Men's Mentoring
Grandparent Support

300 West High St.
 Elkhart, IN 46516
 Office: (574)-522-3888
 Fax: (574) 293-5368
Pregnancy Help Services
 Free & Confidential Pregnancy Testing
Abortion Recovery Support
Healing the Effects of Abortion
 www.RETAforlife.com

Supporting a culture of life

Sacred Heart Parish
 Notre Dame

"Before I formed you in the womb I knew you."

-JEREMIAH 1:5



The St. Joseph Parish family stands in loving support of **life** in all its stages, from conception to natural death.

St. JOSEPH
 CATHOLIC CHURCH

Est. 1853 • Corner of Hill & LaSalle in downtown South Bend • www.stjosephparish.com



In the name of God, in whose image everyone is made, may we love, cherish, and protect human life from conception to the hour of natural death!

"Holy Mary, mother of the author of life, pray for us.

Amen"

St. Michael Parish
 PLYMOUTH



*It was you who created
 My inmost self, and put
 Me together in my
 Mother's womb; for all*

*These mysteries I thank you;
 For the wonder of myself, for
 The wonder of your works.*

Psalm 139, 13-14

CORPUS CHRISTI CHURCH
 SOUTH BEND

Founder says walk to Capitol Hill still the top March for Life event

BY MARK PATTISON

WASHINGTON (CNS) — Now in its 35th year, the March for Life has accumulated a variety of events associated with it. Some events draw big names. Others draw big crowds.

But for Nellie Gray, who founded the March for Life, the march itself is still the high point, and the reason behind all of the other events. A march to Capitol Hill always follows a rally that features a host of speakers and is held several blocks away.

"As far I'm concerned ... the reason we are coming on Jan. 22 to Washington officialdom in the middle of winter is to make certain that all three branches of the government — legislative, executive and judicial — know that Jan. 22 is an infamous day," Gray told Catholic News Service in a Jan. 9 telephone interview.

Jan. 22 is the anniversary date of two Supreme Court decisions that legalized abortion. It's also the march date; this year it falls one day after the federal observance of the Rev. Martin Luther King Jr. holiday.

"We have to overturn Roe v. Wade and we have to educate them about the humanity of the preborn child," Gray added. "The thing that is most visible, even in the middle of winter, is this visible, continuous presence. ... There is a body of America that says Roe v. Wade must be overturned because you're killing our people. It's a crime against humanity."

Roe v. Wade and its companion case, Doe v. Bolton, are the 1973 Supreme Court decisions that legalized abortion virtually on demand in the United States.

Gray told CNS she was not counting on the Supreme Court to reverse the 35-year-old decisions.

"There seems to be some understanding at least of the enormity and viciousness of abortion" on the high court, Gray said.

Last year in a joint decision in the Gonzales v. Planned Parenthood and Gonzales v. Carhart cases, the Supreme Court upheld the constitutionality of the federal ban on partial-birth abortion, in which a live fetus is partially delivered. An incision is made at the base of the fetus' skull, through which the brain is removed, and the dead body is delivered the rest of the way.

But the justices, according to Gray, said that "even if a doctor who was concerned about being subject to the (partial-birth abortion) ban ... could put an injection into the fetus (in the womb) and deliver a dead fetus. ... To me, that is not a welcome response from the court."

By "trying to persuade Washington officialdom" on the sanctity of human life with the march, better legislation can come about, Gray said. The march is necessary in this presidential election year, she added, "to get education to the candidates and get them information on the life principles that life begins at fertilization and of equal care for mother and



CNS PHOTO/BOB ROLLER

Young people carrying a banner lead the March for Life in front of the U.S. Supreme Court in Washington last January. The 35th annual March for Life will be held Jan. 22. The event marks the anniversary of the Supreme Court's Roe v. Wade decision that legalized abortion across the country.

baby."

When the U.S. Park Police issued crowd counts — they stopped the practice after disputes arose over the size of the Million Man March in 1995 — their estimates of March for Life crowds were considerably lower than that of march organizers. Last year Gray estimated the crowd at "well over 100,000."

This year, the March for Life organization asked marchers to be in place on the National Mall by 11:30 a.m. so an accurate count could be issued by noon.

"I do have someone working to try to get an accurate count," Gray said. "It used to be easier when we were on the Ellipse, but the Mall is so big that we literally block off areas, and we're thinking that there is an estimated number of people here, there and yon and try to put something together."

March for Life officials organized a "March-a-Thon" in which marchers can collect pledges for their walk from "pro-lifers back home who would like to do their part to promote the pro-life cause," according to March for Life promotional material.

A March for Life convention was scheduled for Jan. 20-21 at a Capitol Hill hotel. The evening of the march, after the walk to Capitol Hill to demonstrate in front of the Supreme Court building and the Capitol and to lobby lawmakers, the March for Life's Education and Defense Fund planned to hold its 26th annual Rose Dinner.

The Basilica of the National Shrine of the Immaculate Conception scheduled its annual march vigil Mass Jan. 21 for 7 p.m., with Cardinal Justin Rigali of Philadelphia, chairman of the U.S. bishops' Committee on Pro-Life Activities, as the principal celebrant and homilist. Confessions, rosaries, holy hours, the Liturgy of the Hours and litanies were to fill the overnight hours until a 7:30 a.m. Mass Jan. 22 to be celebrated by Cardinal Daniel N. DiNardo of Galveston-Houston.

The Archdiocese of Washington

was to host its annual Rally for Life and Youth Mass Jan. 22 at 8:45 a.m. at the Verizon Center, the site of pro basketball and hockey games, followed by a 10 a.m. Mass to be celebrated by Archbishop Donald W. Wuerl of Washington.

In other Washington-based events:

- Students for Life planned a leadership conference Jan. 20 at The Catholic University of America in Washington.
- The Cardinal O'Connor Conference for Life for college and high school students was set for Jan. 20-21 at Georgetown University in Washington, opening with a "Luau for Life."
- The National Pro-Life Religious Council planned to present Gray and the Rev. Johnny Hunter, national director of the Life Education and Resource Network, with Pro-Life Recognition Awards the morning of Jan. 22. As of Jan. 9, no site had been named to host the morning awards ceremony and concurrent National Memorial for the Preborn, although organizers hoped to secure a site on Capitol Hill.

Elsewhere, the fourth annual Walk for Life West Coast was set for Jan. 19 at Justin Herman Plaza in San Francisco. The event, which has drawn thousands in past years, is held the Saturday closest to the Roe v. Wade anniversary date.

In New York, Cardinal Edward M. Egan was scheduled to be the celebrant and homilist Jan. 20 at an annual Mass for the pro-life movement.

Bishop John W. Yanta of Amarillo, Texas, whose resignation was accepted by the pope Jan. 3, declared Jan. 22 as a day of fast and abstinence in the Amarillo Diocese.

"Pray for the overthrow and repeal of Roe v. Wade," he said in a column in the Dec. 16 issue of *The West Texas Catholic*, diocesan newspaper. "It will happen! Prayer is the greatest power on earth! Make Jan. 22 a day of repentance and reparation."

Marches, prayer, counseling: student is a voice of pro-life support

BY JENNIFER MURRAY

FORT WAYNE — The pastor gave a homily on abortion. For at least one person in the congregation, his words made an impact. The seven-year-old girl was listening, and she was moved by the story of the innocent babies dying. She knew that this was wrong and so in her own little way she became a part of the pro-life movement.

Hilary Abbott began collecting pro-life bumper stickers and hanging them up in her room like some little girls collect pictures of Sesame Street characters or their favorite stuffed animals. She learned as much as she could about the movement that was trying to prevent the deaths of innocent babies.

A few years ago, she became more involved. She volunteered for a time at the Women's Care Center and during the summers she goes to the abortion clinic on Thursdays to pray for the women whose desperate circumstances and sense of hopelessness have led them to those doors.

Last year Hilary was asked to be on the pro-life committee at her parish, St. Vincent de Paul, Fort

Wayne, because, as she says, "It has always been known I'm pretty pro-life so people asked me to be a teen representative."

As a member of this committee, she has helped with fundraisers to sell pro-life bracelets at her high school, Snider. Hilary is a senior this year but hopes that a pro-life club will be started at her school in the near future.

Hilary has attended pro-life marches in Fort Wayne every year. Last year she was able to go to

Washington, D.C. with Bishop Dwenger High School for the March For Life.

"March For Life had a big impact on me. We had banners. Everyone was praying the rosary. It was really communal."

She remembers another

event that made an even bigger impact on her. Last year she and other protesters went to the abortion clinic downtown to pray like they always did. Only this time they discovered that the clinic had secretly moved because they didn't want the women who were seeking abortion to be influenced by the people who supported the choice of life. Within an hour, the pro-life supporters learned where the clinic had moved and headed over there.

Hilary said, "I thought it was cool that (the people in the clinic) were trying to keep it hidden from God, but we found out that day and moved there to pray."

As for her beliefs that abortion is wrong, she says "I definitely have had some debates. I've never really been persecuted, but some people are turned off by it."

Most of Hilary's closest friends agree that abortion is wrong, and her family is "very supportive. We are a very Catholic family." Perhaps this support helps her to be a strong advocate for the pro-life movement.

As Hilary moves toward graduation and career goals, she still plans to be a part of the pro-life movement. Wherever she goes, she says "I plan to be a counselor for a women's care center, to try to be involved in church activities, going on marches and going to the clinic to pray."

When asked what she would like to tell others, she said, "I want everybody to get more educated about it. So many people are pro-choice. They don't really know about the bad effects, not just killing the baby, but the bad effects it has on the mother."

"March For Life had a big impact on me. Everyone was praying the rosary. It was really communal."

HILARY ABBOTT



*All things
bright and beautiful
all things
great and small,
all things
wise and wonderful,
the Lord God
made them all.*

**St. Adalbert Parish
St. Casimir Parish**
South Bend

**without
LIFE
other
human rights
are meaningless.**

**St. Monica Church
MISHAWAKA**

The Parishioners of Saint Matthew Cathedral support the clear and consistent teaching of the Judaeo-Christian Tradition regarding the sanctity of human life and the obligation of believers to defend the most vulnerable members of society.



*"Cease to do evil, learn to do good:
seek justice, rescue the oppressed,
defend the orphan,
speak out on behalf of the widow."*

Isaiah 1.17

"You shall not practice abortion nor harm the infant...nor plot to deceive your neighbor. You shall hate no one. You will correct some, pray for others, and some you will love more than your own life."

Didache 2 (c.110 AD)



*Fr. Michael Heintz
Rev. Mr. Emilio Gizzi
Sr. Agnes Marie Regan, OSF
Miss Mary Ann Retseck, Principal
Mrs. Kim Cunningham, CCD Director
Mrs. Lisa Marino, RCIA Director*



**s believers,
how can we fail to see
that abortion,
euthanasia, and
assisted suicide are a
terrible rejection of
God's gift of life and
love? And as believers, how can we fail
to feel the duty to surround the sick and
those in distress with the warmth of our
affection and the support that will help
them always to embrace life.**

*--Pope John Paul II,
Homily at Trans-World Dome,
St. Louis, January 27, 1999*

St. John the Evangelist Parish - Goshen

Rev. Christopher Smith, Pastor

St. Mary of the Annunciation Parish - Bristol

Rev. Robert Van Kempen, Pastor

St. Thomas the Apostle Parish - Elkhart

Rev. William Sullivan, Pastor

St. Vincent de Paul Parish - Elkhart

Rev. Philip DeVolder, Pastor

Judges 16:17

*"...for I have been
consecrated to God
from my mother's womb."*

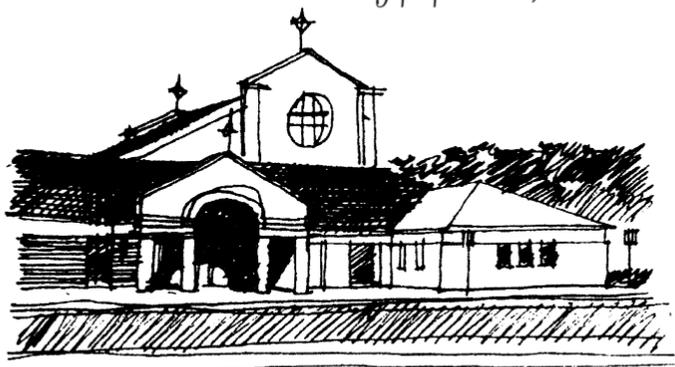
St. Therese Catholic Church - Fort Wayne

**Acknowledge
God's Sovereignty
Over All Life--
Respect and
Defend Life!**

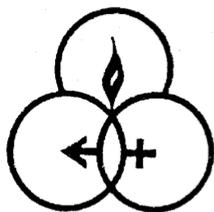


**SAINT MARTIN DE PORRES CHURCH
SYRACUSE, INDIANA**

*Respect life for what it is,
a gift from The Creator.*



SAINT PIUS X PARISH • GRANGER, INDIANA



HUMAN LIFE IS SACRED

*"God created man in his image,
in the divine image he created him;
male and female he created them."*

Genesis 1:27



**Holy Cross and
St. Stanislaus Parish
SOUTH BEND**

International conference examines impact of abortion on men

BY DAN MORRIS-YOUNG

SAN FRANCISCO (CNS) — While the impact of abortion on men is low on the cultural radar, there is overwhelming research, clinical experience and anecdotal evidence that men can be profoundly traumatized by the elective loss of a child whether they encouraged it, resisted it or only learned of it after the fact.

This was the view of speakers at the first international conference on men and abortion held in San Francisco Nov. 28-29.

Nearly 200 people from at least seven nations and 28 states gathered at St. Mary's Cathedral to hear the personal stories of men affected by abortion, reports on research on the topic, and presentations by counselors and therapists on the treatment of men suffering post-abortion grief.

Organized by the Milwaukee-based National Office of Post-Abortion Reconciliation and Healing, the "Reclaiming Fatherhood: A Multifaceted Examination of Men Dealing With Abortion" conference was co-sponsored by the Archdiocese of San Francisco and the national office of the Knights of Columbus.

Victoria M. Thorn, executive director of the post-abortion group, opened the event with a brief overview of how men, like women, experience hormonal and other changes during a partner's pregnancy, something that is little recognized.

"Men's bodies are busy with their own changes" during a mate's pregnancy, she said, "although the physiology of men during pregnancy is not yet taken seriously."

The speakers included men who shared personal stories of how abortion had unexpectedly pulled the carpet out from under their lives.

Chris Aubert, 50, an attorney, traced his life from days as a "very secular young guy" focused on "making money and in general becoming a yuppie" to his shocking realization during a 1994 ultrasound procedure for his pregnant wife "that that is a baby" in her womb.

It flooded over him, he said, that on two occasions prior to his

marriage he had agreed with pregnant girlfriends to terminate their pregnancies. "I realized that I had killed two of my own kids," he said. "It was almost like the hand of God reached down and touched me."

He recalled how after the first abortion in 1985 he had left a rose and a \$200 check for his then-girlfriend. "But I felt no sorrow, no pain, no nothing," he said. "I had happily agreed to the abortion."

Similarly, he described a second abortion in 1991 with a different woman. "I went to the clinic with her and sat in the waiting room reading a magazine for 20 or 30 minutes, then we went to lunch," he said.

It did not occur to him, Aubert said, "that in the next room my child was being dismembered and killed."

"Something in the depth of my belly," he said, "kept rising higher and higher" as the realization of the loss of two children sank in. By then a convert to Catholicism, Aubert said he told his wife, "There is something I have to tell you," and he revealed the past abortions.

He has since "jumped (with) both feet into the pro-life world." He has established a Web site on his experiences and abortion, www.chrisaubert.com. (The site carries a warning to visitors that it includes links to graphic photos of abortions.) He also has spoken "to groups of 50 to 1,000" about his convictions.

Mark Bradley Morrow, a licensed Christian counselor and Milwaukee radio personality, told participants that as young man he had "within the space of 20 months conceived four children in my apartment and allowed my four babies to be aborted in four different states."

For 15 years, he said, he "did not feel a lot of pain or guilt," but then experienced "a meltdown one night when I thought of what I had done in the past." His symptoms included "shame, anger, anxiety attacks and nightmares."

Worrying what people would think of him, he reluctantly shared his history with his wife, family and others who, he said, have been "kind, loving and supportive."

"Not all men are negatively impacted by abortion," Morrow said, "but many are, and they need your love, encouragement and compassion."

Psychotherapist Vincent M. Rue and post-abortion therapist Catherine T. Coyle provided an overview of research on the effects of abortion on men.

Author of "Men and Abortion: A Path to Healing," Coyle underscored that research on how abortion affects men is in its infancy. Nevertheless, she said, "qualitative studies" make it clear there can be significant consequences.

She, Rue and other conference speakers all reported that many men experience depression and guilt as well as grief, anxiety, powerlessness, anger, emotional turmoil, sexual dysfunction and other symptoms often associated with post-traumatic stress disorder.

Director of an independent research and treatment center, the Institute for Pregnancy Loss in Jacksonville, Fla., Rue has established a Web site that gathers information on people's experiences with abortion, www.abortioresearch.net.

One aspect of abortion in the United States mentioned frequently during the conference is that "men have no reproductive rights whatsoever," even if they are married to women considering an abortion, in the words of Rue.

Rue charged that most media as well as the preponderance of mental health organizations and professionals continue to promote abortion despite "the mental-health risks," such as "thoughts of suicide in post-abortion women being six times higher" than in the general population.

"There is zero awareness" of a connection between male suicide and abortion, he said. "It is not even a category."

The experts said substance abuse and risk-taking behaviors appear to be common among men associated with an abortion.

The Web site for the National Office of Post-Abortion Reconciliation and Healing, organizer of the conference, is www.noparh.org.

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EDITORIAL

Finding progress in the 'window of opportunity'

It's hard to believe that 35 years have passed since the U.S. Supreme Court issued its convoluted *Roe v. Wade* decision that approved abortion on demand. On that cold Jan. 22 in 1973, people were stunned that the high court of a country that promises its citizens the right to life, liberty and the pursuit of happiness suddenly decided to allow our most vulnerable citizens to be killed in the womb.

Some pro-life leaders declared in 1973 that if *Roe* were not overturned in the next 10 years, abortion would become such an entrenched practice that it could never again be prohibited by law. Indeed, people under 50 years of age have lived all of their adult lives under a system that allows women to abort their babies virtually up until the moment of birth, and many have come to consider abortion an entitlement. So, it can be discouraging to realize that 35 years have passed, and still abortion remains legal in our country.

However, pro-life people should not be discouraged. Rather, on the *Roe v. Wade* anniversary, we should rejoice over the progress that has been made in the pro-life cause.

Perhaps the most remarkable progress is evident in today's young people, who are considerably more pro-life than their baby-boomer parents. These young people have seen how abortion devastates and degrades women, families and society. They have noticed that millions of their siblings and peers are missing, victims of the nearly 50 million abortions in this country since 1973. And they are more educated about the development of human life in the womb.

Second, many people are simply sickened by the carnage and the heartless lack of respect for human life. This trend became more evident in the legislative battles over partial-birth abortion, when descriptions of that grisly procedure dramatized the humanity of the unborn child and the savage nature of abortion.

In cities like Aurora, Ill., there is strong local resistance to abortion facilities coming into a community, and 89 percent of U.S. counties have no abortion facility. Also, there is anecdotal evidence that fewer and fewer physicians are willing to do abortions.

Likewise, some researchers are beginning to acknowledge their unease about killing human embryos to harvest their stem cells. Remarkably, one of the biggest names in embryonic stem-cell research recently acknowledged his discomfort with the field and resolved to work only with adult stem cells in the future.

Many pharmacists also are showing reluctance to prescribe drugs that would be used for abortion, euthanasia or assisted suicide, and several states are working on legislation that would protect pharmacists' conscience rights. Happily, Indiana Senate Bill 3, which would protect the conscience rights of pharmacists, advanced through the Indiana Senate Health Committee last week.

Third, our society is coming to grips with the fact that most women don't want to abort their babies, and those who consider abortion often feel they have no choice. Some 2,300 pregnancy help centers have been established in this country to offer women an alternative to abortion. Our own Women's Care Center operates 14 facilities in northern Indiana and southwestern Michigan, which serve 9,000 women a year.

Those centers are also demonstrating that along with support during and after the pregnancy, education is crucial in helping women choose life. Women who have a positive pregnancy test are offered an ultrasound at the centers, and 92 percent of those who have the ultrasound choose life for their babies.

Finally, many legislative victories have been won at both the federal and state levels. Some of these victories include the federal law banning partial-birth abortion and upheld by the Supreme Court; restriction of federal funding of abortions; informed consent laws enacted in 32 states; parental involvement laws enacted in 35 states; abortion clinic regulations enacted in 23 states; and various federal and state laws that protect infants born alive.

So, we need to keep in mind that, while *Roe v. Wade* has not been overturned, a great deal of progress has been made to protect human life, and this progress should put to rest the theory that we missed the window of opportunity to overturn *Roe*.

However, the challenge remains for us to work for a culture and a society that actually puts into practice the right to life, liberty and the pursuit of happiness for all its citizens, from conception until natural death. Until we achieve that important goal, we must never give up. Never.

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

COMMENTARY

TODAY'S CATHOLIC welcomes letters from readers. All letters must be signed and include a phone number and address for verification.

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A lot of thought goes into liturgies

I'm sure you've heard, "when you sing, you pray twice." And how about, when we sing we praise God with our whole minds? Singing requires us to use both sides of our brains, rather than just one side when we read or recite. God gave us all voice, some good, some not-so-good, to honor him.

I recently saw a survey by the National Association of Pastoral Musicians in which parish members rated their congregations' singing. Here was the breakdown: 23 percent, very strong; 39 percent, somewhat strong; 27 percent, somewhat weak and 11 percent, very weak.

As a parish musician and someone who plans the music for the Sunday Mass and schedules musicians and cantors, I looked at the survey with interest. But I have also learned many things from my own parish family and their exuberant singing or lack thereof.

In my 24 years as a parish musician, I have learned, if you want people to sing, you must:

- Provide a mix of the old and

the new. The challenge for me is "what's old?" and "what's new?" I think the hymns from my youth, out of "Glory and Praise" are the oldies. My friend would tell me that "Mother Dear O Pray for Me," "Holy God We Praise Thy Name," those pre-Vatican II hymns are the oldies. My hip eighth graders, want to sing the songs from "Never Too Old" or "Voices As One" hymnals — a more contemporary style.

- How difficult is the hymn to sing? How singable is it for the congregation, even the cantor? Is it written in a key too high, too low?

- Plan music carefully. Believe it or not, Mass does not consist of my favorite songs. Unless you serve on a liturgy committee, you probably are not aware of the planning involved. To plan Masses, I look through three music planners, subscribe to a prayer companion that offers not only the readings, but the prayers of the Mass. I try to find hymns that match the entrance and Communion antiphons, hymns which build on the Gospel

MANY HATS



BY TIM JOHNSON

themes or other readings. Then I consider who is the musician and who may be cantoring. I may suggest alternatives depending on the instruments.

When people sing with exuberance it is easy to feel the presence of the Spirit. Exuberant singing was especially evident at our recent parish mission. Those attended made an effort to be there, to make themselves present and really wanted to praise God. Isn't that the spirit we should have at every Mass?

Tim Johnson is editor of *Today's Catholic* newspaper and music director at St. Aloysius, Yoder.

Four wise men

"Far, far away there were three kings who were very wise men." So says the story in our mechanically animated Nativity scene that has played all month of December in the house of the Comboni Missionaries in Cincinnati, Ohio. These three men were wise because they understood from a star that something important was happening. So important that they left their kingdoms and started a very long and difficult journey.

We're celebrating this month of January the epiphany of the Lord, the manifestation of the baby Jesus to the world as the messiah, the long-awaited one. These Three Wise Men are the symbol of humanity beginning a long journey to welcome this baby as our king and savior.

This story of the three kings takes me back to my parish in Moissala, Chad. Moissala is a very huge parish, almost 5,000 square miles, with 95 small Christian communities. In this vast parish, we were only two priests and four religious sisters with a catechumenate of about 3,000 people following a four-year course to be baptized. Besides the tremendous effort to organize the catechesis, we had a hospital to run, a school, a development center, a cultural center for the youth and a resident formation center for catechists. And of course, we also needed to follow up on the already established small Christian communities. We were very happy if we



COMBONI MISSIONS

FATHER PETER CIUCIULLA

could visit each small Christian community once a year.

To make it possible for people to participate in Mass more often than once a year, we would organize eucharistic celebrations in different areas of the parish and invite the surrounding villages to participate. People would come from as far as 25 miles away, and what still amazes me is that they would come on foot. Yes, they would walk that distance just to be part of the Eucharist. Doesn't this remind you of the Three Wise Men who left their kingdoms to visit a baby lying in a manger? People would start their journey on Friday, reach the place of the celebration on Saturday, celebrate on Sunday and go back on Monday to reach home on Tuesday.

I remember my old friend Jean who must have been about 80 years old at that time. Once I asked him, "How old are you?" He didn't know how to answer so I tried again. "How many rainy seasons have you seen in your life?" The answer was a bit less vague than "I do not know," but I still had to estimate. He'd walk miles and miles to come to the celebration and never missed one in

Gidebate, his area of the parish.

Jean never complained that he had to walk the long distance, much longer to him than others because of his advanced age. He was always joyful and smiling and full of stories for the younger set who complained about the difficulty of life and of the long journey. I marveled then and I marvel now at the wisdom of that old man and his willingness to travel for the Eucharist.

But just as Jesus grew in "wisdom and age and grace before God and men," so he will grow in us.

This journey towards God is not an easy one, just as it wasn't easy for the Three Wise Men or for my friend Jean. But it's worth it. And as the Word made Flesh begins to mature in us, we learn to share it with others. Voila! Missionaries!

Father Peter Ciuciulla, MCCJ, is mission director of the North American Province of the Comboni Missionaries, a worldwide religious institute founded by St. Daniel Comboni to carry the Gospel to "the world's poorest and most abandoned people."

Shepherds represent the Jewish people

Why did the angels tell shepherds about the birth of Jesus?

St. Luke tells the story of an angel appearing to shepherds in the vicinity of Bethlehem where Jesus was born. The shepherds represent the Jewish people who are asked to believe in Jesus as the promised messiah and the savior of the world. The angel then is joined by a multitude of angels saying "Glory to God in the highest and peace to his people on earth."

The New American Bible says this is an allusion to the mystery of God bestowing the gift of faith on people of his own choice. Jesus also brings the gift of peace to people, namely the restored friendship between God and man. After the angel departed, the shepherds went to see the baby Jesus lying in the manger and then they understood what the angels meant.

Father John McKenzie adds that the shepherds also represent the poor and ignorant masses who accepted Jesus as the messiah in contrast to some of the leaders of the Jews who did not accept Jesus. Besides the shepherds who represented the Jews, St. Matthew speaks of the Magi coming from the East to see the child Jesus. The Magi represent the gentile or non-

Jewish world accepting Jesus.

Near Bethlehem today you can visit the Shepherds' Field. K. Prag says one tradition, from Eusebius of Caesarea, the father of church history, locates the Shepherds' Field 1,000 paces east of Bethlehem by the Christian village of Bait Sahur. This field is also considered the Field of Boaz, the husband of Ruth in the Old Testament, who was devoted to her mother-in-law Naomi. There is also the belief that Jacob in the Old Testament pastured his flock here after visiting the tomb of his wife Rachel near Bethlehem. In A.D. 670, Arculf said he visited the three tombs of the three shepherds to whom the angels appeared buried in a church here. Today there are a number of churches at Bait Sahur.

The Greek Orthodox location of the Shepherds' Field is southeast of Bethlehem at Kainsat al-Ruwat. The ruins here include a cave used as a church in the 4th century. It has a barrel-vaulted roof and three apses with traces of mosaics and frescoes. A new large church has been built here.

Further north at Khirbat Siyar al-Ghanim is the site that the Catholic Franciscans identify with the monastery at Shepherds' Field.



FATHER RICHARD HIRE

HIRE HISTORY

Here is a low natural cave or rock shelter with a soot-blackened roof partly enclosed to make a modern chapel. Above is a modern church designed like a tent with a sculpted bronze angel. Nearby are the ruins of a rectangular monastery from the 4th century. The apse of the monastery survives and a large lintel decorated with crosses. The monastery had a courtyard, wine-presses, a bakery, querns, cisterns and animal pens.

Northeast of Bethlehem excavations have discovered a small walled monastery at Khirbat Abu Ghunain with a court and cistern. Here is a church with two steps up to a chancel screen and a single apse. The floor was covered by a floral mosaic destroyed by the Moslems. The archaeologist Corbo

HIRE, PAGE 19

John proclaims Jesus Lamb of God



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Second Sunday in Ordinary Time Jn 1:29-34

The Book of Isaiah furnishes this weekend's first reading from the Scriptures. The reading dates from the time when God's People were happy because the trials of their conquest by the mighty Babylonian Empire, and of being exiled to Babylon, were ending. Things were changing.

It all might have seemed that the Hebrews, kept in Babylon for generations, merely were the beneficiaries of luck. To the contrary, this reading insists that the fact that their plight was improving was the result of God's direct and merciful intervention into human affairs. God brings their relief. God had promised to protect and sustain the people, despite the misfortunes that might befall them. They were God's people.

In turn, the Hebrews were God's people, human instruments on earth of the divine will, bearing witness among the nations to God's majesty and perfection.

For its second reading, the church this weekend selects a passage from St. Paul's First Epistle to the Corinthians. Today, the Apostle Paul ranks among the greatest Christian figures of all time, and certainly he stands as a most extraordinary figure in the

development of Christianity in the crucial time of the first century.

However, attaining this distinction was not without personal cost for Paul. He had to contend with converts to Christianity who were not always holy or loyal to the Gospel. The very culture in which the Christians lived not only surrendered without a whimper to human instincts but also elevated these instincts literally to the level of the divine. It rejoiced in lust, gluttony, drunkenness and so on.

Certainly, such was the case with the Christian converts in Corinth, then one of the major cities of the Mediterranean world. So, the apostle wrote this epistle, and at least one more epistle, to encourage but also to challenge the Corinthian Christians.

Another burden for Paul was that his very credentials to preach the Gospel were questioned. He had to insist that Jesus had called him to be an apostle.

The last reading is from St. John's Gospel. The author of the fourth Gospel was attracted to John the Baptist, to say the last. He possibly came from a group influenced by John the Baptist. Among John the Baptist's qualities was his absolute intellectual and religious honesty. He was fearless. He thoroughly believed that God had called him to be a prophet.

So, St. John's Gospel presents John the Baptist in most admiring terms.

Here in this reading, John the Baptist sees Jesus in the distance and acknowledges Jesus as the redeemer. The element of sacrifice is present. John identifies Jesus as the "Lamb of God."

Finally, treasured Old Testament symbols testify to the identity of Jesus. The dove descends from the sky, from heaven to rest upon Jesus. God is in Jesus.

Reflection

At Christmas, the church excitedly told us that Jesus was born. Son of Mary, Jesus was a human, as are we. The shepherds adored Jesus, representing all humanity.

At the Epiphany, the Magi found Jesus after searching for God. God led them and protected them. In Jesus, they found God.

At the baptism of Jesus in the Jordan, celebrated last week, the church introduced us to Jesus as the savior of doomed humankind. In Jesus, humans would have access to eternal life.

Now, continuing the process, John the Baptist, so reliable and so insightful, proclaims Jesus as the Lamb of God.

The church continues a process, putting before us the very person of Jesus the Lord and telling us about Jesus.

It is an invitation to follow Jesus. However, in extending this invitation, the church gives us a complete picture of the Lord. Hearing the Scriptures of this season, we know Jesus. He is no stranger to us.

READINGS

Sunday: Is 49:3, 5-6 Ps 40:2, 4, 7-10 1 Cor 1:1-3 Jn 1:29-34

Monday: 1 Sm 15:16-23 Ps 50:8-9, 16-17, 21, 23 Mk 2:18-22

Tuesday: 1 Sm 16:1-13 Ps 89:20-22, 27-28 Mk 2:23-28

Wednesday: 1 Sm 17:32-33, 37, 40-51 Ps 144:1-2, 9-10 Mk 3:1-6

Thursday: 1 Sm 18:6-9; 19:1-7 Ps 56:2-3, 9-13 Mk 3:7-12

Friday: Acts 22:3-16 Ps 117:1-2 Mk 16:15-18

Saturday: 2 Tm 1:1-8 Ps 96:1-3, 7-8a, 10 Mk 3:20-21

CATEQUIZ'EM

By Dominic Camplisson

In January, the church remembers St. Elizabeth Ann Seton.

- St. Elizabeth Ann Seton is unusual in that she was the**
 - first saint of the New World
 - first canonized person who was born in what was later the USA
 - first non-Catholic saint
- Seton was born just before this great event:**
 - the discovery of America
 - the Revolutionary War
 - the Civil War (War for Southern Independence)
- By birth she was**
 - very well off
 - extremely poor
 - Amish
- In 1794 Elizabeth did this, fairly rare amongst female saints:**
 - she had been excommunicated by the pope
 - she married
 - she took vows to become a nun
- Misfortunes visited her when her husband**
 - lost his parents, then his business and then got really sick
 - took up with a certain Ginny McGinty, an Irish washerwoman
 - became a Protestant and rejected the Catholic Church
- Elizabeth then found herself in this foreign country:**
 - France
 - Italy
 - New Jersey
- Here her husband**
 - made his second fortune, importing goods from the Near East via Turkey and Venice
 - became a Catholic and encouraged her to do so too
 - died
- After these tragedies, in 1805 Seton became**
 - a professional puppeteer, after all it was the land of Punch and Judy
 - a friend of a certain Domenici Del Quizzio
 - a Catholic
- Returning to the USA, Seton and some companions founded one and then several of these**
 - convents for the seriously rich
 - Catholic schools
 - refugee camps for freed slaves
- Something different about the first of these they established was that it was**
 - made entirely by non-Catholic religious sisters
 - free
 - adobe
- Unusual for the rule of a Catholic religious order, Seton was permitted by it to**
 - get married
 - accumulate personal wealth
 - continue to bring up her children
- When Elizabeth took vows of poverty, chastity and obedience, they were for**
 - one year
 - life
 - until she got a better offer of marriage
- Seton was referred to by the sisters as:**
 - the Frying nun
 - Mother Seton
 - Sister inferior (due to her extreme humility)
- Worn out by struggle and illness Seton died at this relatively young age**
 - 46
 - 56
 - 66
- Her order of religious sisters**
 - was abolished at her death as she had requested and the remaining sisters married
 - continued and had several offshoots today
 - was abolished by Congress in 1890 but came back under Teddy Roosevelt

ANSWERS:

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

The Angelus served to instill a sense of sacred time

What is the history of the Angelus?

Anonymous

The Angelus is a devotional prayer that for centuries has served to instill a sense of sacred time into the day. The Angelus consists of three Hail Marys, each with its own preceding verse derived from Scripture. It then concludes with a Marian invocation and a prayer beseeching the grace of Jesus Christ.

The prayer gets its name from the Latin text of the very first verse: "Angelus Domini nuntiavit Mariae ..." ("The Angel of the Lord declared unto Mary ..."). Moreover, the Hail Mary is known as the "angelic greeting," because of the Archangel Gabriel's greeting to Mary at the Annunciation. This focus on the Annunciation actually means that the Angelus is primarily a prayer about Our Lord's Incarnation.

The development of the Angelus can be traced to at least the 12th century, from the monastic practice of reciting three Hail Marys in the evening. The versicles and concluding prayer were added later, as was the practice of

reciting the prayer in the morning and at noon, for a total of three times a day. The form of the Angelus with which we are familiar became standardized in the 16th century.

Very early in the history of the Angelus, it became customary to ring a bell in order to let all the faithful know it was time to pray. It seems that many medieval Angelus bells were inscribed with the name of Gabriel and with references to the Annunciation, such as: "Missi de coelis nomen habeo Gabrielis" ("I bear the name of Gabriel sent from heaven"). Another wonderful example reads: "Dulcis instar mellis campana vocor Gabrielis" ("I am sweet as honey, and am called Gabriel's bell"). Others simply bore the words "Ave Maria" ("Hail Mary").

Today, the Angelus is usually prayed at 6 a.m., noon and 6 p.m. The Angelus bells (three triple strokes of the bell) can still be heard from many Catholic churches at those hours.

Every Sunday at noon, in conjunction with the Angelus, the pope delivers a message to the

THAT'S A GOOD QUESTION

faithful gathered in St. Peter's Square at the Vatican.

In the Republic of Ireland, Angelus bells still broadcast daily on particular television and radio stations.

The Angelus truly is a beautiful devotional practice that is perfect for adoption by a Christian family, the "domestic church." Its repetition helps to sanctify and frame the day within the context and rhythm of prayer. In fact, when the bells ring, people traditionally stop their work or whatever they are doing in order to pray the Angelus.

The entire prayer was also traditionally recited while kneeling (except for Saturday evenings, Sundays, and holy days); but it is now customary to simply genuflect or

bow during the words of the Incarnation: "V: And the Word was made flesh. R: And dwelt among us."

During the Easter season, a special connection with the liturgical year is also established, as the Angelus is replaced with the Regina Caeli ("Queen of Heaven"), an ancient Marian hymn heralding Christ's resurrection.

Few devotions so effectively immerse the faithful in the good news of the Annunciation, where-by the church prays daily that the world will receive the Lord as Mary did. All Catholics — families especially — should be encouraged to take up the Angelus.

The Angelus

V. The Angel of the Lord declared to Mary:

R. And she conceived of the Holy Spirit.

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

V. Behold the handmaid of the Lord:

R. Be it done unto me according to thy word.

Hail Mary ...
V. And the Word was made flesh:

R. And dwelt among us.
Hail Mary ...

V. Pray for us, O holy Mother of God,

R. That we may be made worthy of the promises of Christ.

Let us pray:
Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ, thy son, was made known by the message of an angel, may by his Passion and Cross be brought to the glory of his Resurrection, through the same Christ Our Lord.

Amen.

Brian MacMichael, director of the Office of Worship for the Diocese of Fort Wayne-South Bend, answered this week's question.

An Islamic Leo XIII?

There's been a lot of chatter since 9/11 about Islam's need for a Martin Luther, a Muslim reformer who would accelerate this great world religion's acceptance of two key planks in the platform of political modernity: that religious freedom is a basic human right, and that democracy is the form of government most likely to produce a just society. To be candid, this Lutheran imagery has never made much sense to me. It misses large parts of the relationship between the Reformation and the freedom project in the West, and it seems a very dubious scenario for theological development within Islam.

In the mid-1990s, in an essay entitled "Waiting for Augustine," I suggested that resolving the painful encounter between Islam and modernity required a figure of immense intellectual and spiritual authority who could distinguish for Muslims between the earthly city and the City of God, as Augustine had done for Christians in his 5th century masterpiece. Now, I must confess, that Augustinian analogy also seems not quite right. For as a Muslim colleague, Stephen Schwartz of the Center for Islamic Pluralism, recently suggested to me, what Islam really needs is a Leo XIII: a religious leader who, by retrieving and developing forgotten elements of an ancient faith, can bring that faith into a fruitful engagement with the modern world.

When Leo XIII came to the papacy in 1878, the Catholic Church's official thinking on church-and-state was frozen in intellectual amber — not least because the Italian destruction of the papal states had made Leo's predecessor, Pius IX, the "prisoner of the Vatican." Gioacchino Vincenzo Pecci, who would suc-

ceed Pius in that gilded and frescoed "prison," had enjoyed a broad pre-papal career in diplomacy, civil governance and pastoral care; he was also a leader in the revival of the philosophy of St. Thomas Aquinas. Thanks to those experiences and that intellectual perspective, Pecci suspected that what many Catholics regarded as "traditional" — the insistence that rightly-ordered states must legally and financially support Catholicism as their official religion — did not, in fact, reflect the deepest currents of Catholic thought on the relationship between religious and political authority.

So when he became Leo XIII, Pecci began a careful, lengthy process of retrieval and development that, by drawing on the "perennial philosophy" of Aquinas and looking deeper into the church's tradition than the self-styled traditionalists were prepared to do, led (over some 80 years) to a positive Catholic engagement with the institutions of political modernity — one result of which was the Second Vatican Council's Declaration on Religious Freedom, which in turn led to the Catholic Church's emergence as the world's premier human rights advocate.

Retrieval-and-development, rather than rupture-and-revolution: Is this a model that might be attractive to serious Muslims who want to do something positive to resolve the intra-Islamic civil war that has spilled out from the House of Islam and now affects all world politics — most lethally, through jihadist terrorism? That's one of the large questions I pose in "Faith, Reason, and the War Against Jihadism," just published by Doubleday. In this small book, I make several other arguments:

- The great questions of life,



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

including the great political questions, are ultimately theological.

- The notion of "three Abrahamic faiths" obscures more than it illuminates.

• Jihadism, while a lethal distortion of Islam, nonetheless appeals to certain tendencies in Islamic self-understanding that can only be successfully overcome by a reconnection in the Muslim mind between faith and moral reason.

• Genuine interreligious dialogue, acknowledging the theological and anthropological differences between Islam and Christianity, will focus on the development of an Islamic case for religious freedom and the separation of religious and political authority;

• The struggle against jihadism, which may last for generations, is one of the two great contests for the human future in the 21st century (the other being the management of biotechnology).

"Faith, Reason, and the War Against Jihadism" also includes a host of policy proposals: a modest contribution to the national conversation in this hyper-political season. I hope you find it all of interest.

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

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for January 20, 2008

John 1:29-34

Following is a word search based on the Gospel reading for Second Sunday in Ordinary Time, Cycle A: John points out the Lamb of God to future disciples. The words can be found in all directions in the puzzle.

JOHN TOWARD A MAN I CAME ISRAEL SPIRIT THE ONE	SAW JESUS LAMB OF GOD BEFORE ME BAPTIZING TESTIFIED FROM HEAVEN SENT ME	COMING WORLD KNOW HIM WATER I SAW LIKE A DOVE SON OF GOD
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SAW THE SPIRIT

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

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HIRE

CONTINUED FROM PAGE 18

considers that this may have been the Monastery of Photinus-Marinus, founded in the 5th century by the brothers Marinus and Lukas, disciples of St. Euthymius (A.D. 377-473) from Armenia who came to Jerusalem in A.D. 405. St. Euthymius was known for his unwavering support of the

Council of Chalcedon in A.D. 451 that declared Jesus as true God and true man.

There were many Byzantine monasteries in this area. Another exists northeast of Bethlehem at aBir Al-Qutt. This is a larger complex with a church from the 6th century showing Georgian inscriptions indicating a dedication to St. Theodore. It has a colonnaded court and a refectory with geometric designs in the mosaic floor.

No one ever asked me ...



THE CUTTING EDGE

SISTER MARGIE LAVONIS, CSC

Many dioceses celebrate National Vocation Awareness Week during the month of January. It is a time set aside to reflect on God's call.

It is the mission of all the members of the church to pray and actively promote religious, priestly and lay vocations. This was the main theme of the North American Continental Congress on Vocations to the Ordained Ministry and Consecrated Life, held in Montreal, Canada, several years ago. Pope John Paul II called this meeting because he was concerned about the decreasing number of religious and priestly vocations.

The congress stressed the responsibility of every Catholic, no matter what age, to foster, encourage and support religious vocations. I had the honor of being one of these delegates. Our mission was to develop a plan to do this in North America.

The plan consisted of five actions to be practiced both individually and communal-

ly to promote church vocations. These actions were to pray, evangelize, experience, mentor and invite.

Prayer for vocations and the grace to do God's will are vital. It is most often in prayer that we hear God's call for our lives. Each baptized person is called to holiness. Prayer, listening to God, is an important element in discovering how to live out that call.

Evangelization is another component of fostering vocations. We need to find ways to make Catholics, especially the young, aware of the different ways an individual can live out his or her vocation. Most people have a vocation to the beautiful sacrament of marriage. Some are called to live their lives as dedicated single people and still others are called to give themselves to God as brothers, priests or sisters.

Another important way to promote religious and ordained vocations is to provide the young with service experiences and opportunities to get to know priests and religious personally. One reason why few young people consider the option of religious life is many have little or no contact with sisters, brothers or priests, except at church. It is hard to answer a call to a life you know little or nothing about.

Young people also need mentors and wisdom figures to help them discern and discover God's call, whatever it may be. They need someone to help them make

good decisions.

Several years ago I read something by Father James Griffin, a Holy Cross priest, who wrote a column for many Catholic newspapers. The title of this particular article was "Nobody ever asked me." His point was that God often works through the invitations of other people. Father Griffin told of asking several young men that he considered good candidates for the seminary if they had ever considered the priesthood and often got the answer, "Nobody ever asked me." We all need feedback and sometimes all it takes to plant or develop the seed of a vocation is to tell a person that we feel might have the qualities needed, "You would make a good sister, brother or priest." When I was in high school, a sister of the Holy Cross said something similar to me that made me start to seriously discern whether or not God wanted me to be a sister. Her invitation affirmed something I had thought about even as a young girl but never dreamt I was cut out for the life or that God could possibly want me.

It is important to emphasize that those invitations do not have to come from the clergy or religious. All of us have the responsibility to invite others to consider a possible call. It is not uncommon to hear vocation stories of how parents, grandparents, coaches or friends were the biggest influence on people who eventually



YOUNG ADULT PERSPECTIVES

became priests or joined religious congregations.

Perhaps you know someone you think would make a good priest or religious. Take a chance and say it. It can't hurt and it might be just what he or she needs to hear. Don't be afraid to let God work through you.

Sister Margie Lavonis, CSC, a former campus minister and vocation director, works for the Sisters of the Holy Cross communications department. mlavonis@cscsisters.org.

Keep your heart and your year wide open to God

Somewhere along the line, optimism got a bad rap. It was linked to Pollyanna, and it never escaped the association. Over time it morphed into a synonym for naiveté and ignorance.

Meanwhile, cynicism was married to the Simpsons and hence, became cool. To be cynical is to be savvy and witty, a wisecracking pessimist, nobody's fool.

American public life, with its steady string of scandals, molds this cynical disposition. We, the onlookers, learn to expect the worst. If a politician is peaking in the polls, we wait for the other shoe to drop. "He'll butcher the debate," we predict. "A skeleton will come out of her closet."

We're equally cynical of actors and athletes. "She'll be back in rehab," we say. "I wonder how the Vikings will blow this lead."

And we apply this thinking to our personal lives, making cynical remarks to provoke chuckles and to prepare ourselves: Low expectations make for minimal disappointment.

When we fall into this mode of thinking, we don't fret; cynicism seems to be a choice like any other. Are you a Coke or a Pepsi person? A glass half-empty or a glass half-full?

But that cliché strips outlook of its spiritual essence. Optimism is not a casual preference; it is a belief in an infinitely generous Lord who repeatedly fills the cup 'til it overflows.

This idea was a cornerstone of the preaching and writing of St. Francis de Sales, a 17th century

French bishop. He identified it as a virtue and gave it a wonderful name: joyful optimism.

St. Francis didn't lead a charmed life. He knew suffering and injustice. But he also knew the greater power of God's redeeming love and the greater possibility of God's inspiring hope. And he worked to help others know it.

When his friend St. Jane de Chantal was recovering from illness, he wrote her an encouraging letter: "Keep your heart, my dear daughter, wide open before God; always go joyously in his presence. He loves us, he cherishes us, he is all ours, this sweet Jesus ... Even if we have bitter waters up to our neck, while his mantle lifts us up, we have nothing to fear."

Francis and Jane founded a school called Visitation. Across the ocean and centuries later, Visitation students still learn about joyful optimism. It blossoms in various ways.

Take Mary Engelbreit, who attended the Visitation in St. Louis. If you don't recognize her name, you've seen her greeting cards with their signature checks and cherries. Joyful optimism is infused in her illustrations. They are, as St. Francis would say, "full of joy, brimful of God."

Mary's art has been given a label that makes her bristle: cute. The half-compliment seems to insinuate, "What an idealistic little world you draw."

Mary's response: "What's wrong with that? Don't you wish you lived there, too?" Besides, she has said, "What I draw is taken from my life. I honestly



TWENTY SOMETHING

BY CHRISTINA CAPECCHI

had a wonderful childhood."

Despite the sorrow Mary has known, she chooses to focus on the joy and to share it with others.

We are all called to practice this virtue, and the New Year offers a perfect chance. We must tackle that blank calendar with joyful optimism, keeping our hearts wide open before God.

Yes, 2008 will bring changes and challenges — in public and private spheres. We'll have a new president, new addresses, new jobs and new relationships to navigate.

But the year also holds surprising blessings from a creative, generous God. So move toward them.

Joyful optimism begins simply: Rise each morning, inhale deeply and whisper, "Here we go, God!"

Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christinacap@gmail.com.

Cardinal McCarrick says meeting with Gaza youths left him feeling sad

BY JUDITH SUDILOVSKY

JERUSALEM (CNS) — U.S. Cardinal Theodore E. McCarrick said meeting with young people from a parish in the Gaza Strip during a pastoral visit there left him feeling sad.

"It is a sad place with a lot of unhappiness and frustration," said Cardinal McCarrick, the retired archbishop of Washington. The youths he met at Holy Family Parish in Gaza had just completed their university studies and were unable to find work, he said.

"They can't get started on their lives," the cardinal told Catholic News Service Jan. 11 at the conclusion of a weeklong visit to the area. He said he "came away sad and hoping that the situation would be regularized. As long as Hamas stands for the destruction of Israel, we can't move forward."

Christians in Gaza have expressed a growing concern for their safety since Hamas, an Islamic extremist political and military movement, took over Gaza last year. Since then, attacks on Christian institutions have increased, and the owner of a Christian bookstore was murdered by what were believed to be Islamic extremists.

Meanwhile, Cardinal McCarrick, who travels frequently to the Middle East as a board member of the U.S. bishops' Catholic Relief Services, said he was very pleased to hear progress reports from several members of the Council of Religious Institutions in the Holy Land, an organization of Jewish, Muslim and Christian religious leaders

promoting peace in the face of the difficulty political leaders have had with the topic.

The cardinal said he felt a small sense of change during this visit to the Holy Land and only hoped that "things would change faster."

"I do see tiny steps, but they are tiny, unfortunately," he said. "In Gaza the steps seem to be going backward."

He met with Palestinian Christian leaders, including Latin Patriarch Michel Sabbah of Jerusalem and bishops from the local Protestant churches. The religious leaders expressed "great hope that the Lord will grant us the gift of peace," said the cardinal.

He told CNS that U.S. President George W. Bush's Jan. 9-11 trip to the Holy Land was a positive step on the difficult path toward a Palestinian-Israeli peace settlement.

Bush spoke "with sincerity and even with eloquence" about the longing of both sides for a "peace with justice and security," said the cardinal.

"Everything is realistic if God wills it," said Cardinal McCarrick. "We all have to be filled with hope. There is so much suffering. We have to pray that the suffering will end and that both these extraordinary peoples (Israelis and Palestinians) find a settlement with justice and security and happiness."

Practically, he noted, there are still hurdles to overcome and extremists on both sides to appease.

"Everything is possible in God's good time, and we have to pray that this is God's good time," he added.

Sports

Eagles soar to Hoopfest title

BY MICHELLE CASTLEMAN

Catholic Youth League (CYO) girls' eighth-grade teams were well represented in the Hoopfest Tournament over the Christmas break at the University of Saint Francis. The St. Jude Eagles went 5-0 to win it all, while St. Vincent and St. John Fort Wayne finished in the second- and fourth-place spots, respectively. Memorial Park claimed the white ribbons in the 11-team showdown.

Prior to the tournament, the Eagles had got in just three games this season. They were victorious in all three outings, thus continuing their undefeated streak since their fifth-grade CYO (Catholic Youth Organization) tournament.

"This is a big year for my eighth graders," said Coach Jane Wolff. "They are a very solid team; a great bunch of girls. They feed well off each other and really encourage and support one another."

In her seventh season, Wolff hopes to "step it up" for the remainder of the year, realizing that the rest of the CYO league will be gunning for her Eagles.

"We are sure that St. John Fort Wayne will be a threat in our January regular-season match-up," claimed Wolff. The Eagles beat St. John, Fort Wayne, in the second round of the tournament, 21-11, but Wolff said it was a very physical match-up. The Eagles also beat St. Peter's Lutheran, 23-17, Memorial Park, 29-25, and St. Vincent, 30-22, on the road to the championship game of the tournament. St. Vincent then came out of the loser's bracket to get a rematch with St. Jude in the final game, but lost a hard fought battle to the

champs 22-21.

Wolff's main obstacle this season is keeping up each of her player's confidence level. With 14 on her roster, this is often a challenge. Wolff tries to tap into each girl's strengths and mold it into one big team effort. This year's roster includes Anna Bobay, Kristina Dammeyer, Gabrielle Greer, Amy Johnson, Adrienne Korson, Claire Laisure, Katie Leeuw, Maddie Mayers, Libby Momper, Katherine Rutledge, Aubrey Schrader, Molly Werling, Lindsey Wolff and Miracle Woods. The assistant coaches for the Lady Eagles are Larry Mayers, Jeff Mickelini and Craig Bobay.

Off the court, the Lady Eagles are well rounded with most all of the team making high honors in the classroom. On the court, Wolff added, "We have very balanced scoring. We're tough inside and our guards have really come on strong. But it is our defensive play that carried us through the Hoopfest."

In eighth-grade boys' action, the top CYO finish came from St. Joseph Hessen Cassel. The Squires took home a white ribbon with losses to Memorial Park (second place) and Prince Chapman (first place). The St. Charles Cardinals placed fourth in the tournament.

The small, but mighty seventh-grade boys' team from Suburban Bethlehem was only the third team in the history of the Hoopfest Tournament to emerge from the loser's bracket and grab top honors. They defeated St. Charles 7 in the championship game, thus putting the Cardinals in the runner-up spot. St. John New Haven 7 placed third and St. Vincent 7 were the fourth-place team over the holiday break.

ST. ALOYSIUS TEACHERS PLAY RADIO PERSONALITIES FOR CHARITY BASKETBALL GAME St. Aloysius School teachers and friends will be play a charity basketball game on Thursday, Jan. 24, at 7 p.m., against the K-105 (radio) Hoopsters. Special guests include some of the K-105 radio personalities and the Indiana Pacer Pacemates. There will also be a half-time chariot race. Raffle tickets will be sold for the chariot race and a 50/50 drawing. Doors open at 6:15 p.m. Cost is \$2 per adult and children under 12 are admitted free.

St. Jude boys take a victory in triple overtime

BY MICHELLE CASTLEMAN

FORT WAYNE — Catholic Youth League (CYO) teams moved closer to tournament time with games heating up both days last weekend. All four gyms — St. Aloysius; St. Joseph, Hessen Cassel; Queen of Angels; and St. John, New Haven — saw action in the fifth week of league play.

At St. Joe Hessen Cassel on Sunday, Jan. 13, the Phoenix of Benoit faced St. Joseph-St. Elizabeth in an exciting non-conference matchup. St. Joseph-St. Elizabeth came out on top by a score of 35-32. Andrew Yaney and Drew Morken led the scoring attack for the victors while Cuert and Causey paced the Phoenix.

Next up, it took the St. Jude Eagles three overtimes to down Gold League foe St. Joseph, Decatur, 53-51. At the end of regulation, the scoreboard read 37-37. It was tied at 42, then again at 48 before the Eagles finally won the battle. Peyton Selking had 21 points in the loss including six in the extra minutes. Seth Henline chalked up 23 for St. Jude now 3-1 in the Gold League and 13-8 overall.

In the final game of the day, St. Joseph Hessen Cassel beat St. Aloysius, 35-24, in a Blue League contest. Squire Mitch Castleman and Gator Logan Harris led their teams in scoring with 11 points each.

On Saturday, Jan. 12, the Lady Eagles from St. Jude continued their win streak getting by St. John Fort Wayne, 19-17. Once again, "the game was very close and very physical," reported Eagle Coach Jane Wolff.



MICHELLE CASTLEMAN

St. Jude and St. Joseph, Decatur, players battle in a triple overtime gold league showdown. St. Jude won the match up 53-51.

Grade 5-6

In a four-team shoot-out, St. Joseph-St. Elizabeth won the championship game, 25-24. Nic Morken's ace sealed the deal for the visiting Panthers as St. Joseph-St. Elizabeth handed Tom Ottenweller's young Squires from St. Joseph Hessen Cassel their only loss of the season in the first annual Hessen Cassel tournament. Adam Beard paced the Squires with 15 points. St. Louis-St. Rose finished in third place while the Eagles from St. John, Fort Wayne came in fourth.

Panthers, Wildcats clutch to unblemished ICCL season

BY ELMER J. DANCH

SOUTH BEND — St. Joseph, Mishawaka, of the Martin de Porres East Division beat St. John the Baptist, 59-9, in ICCL action on Sunday.

St. Anthony of the Bosco East Division edged Holy Family, 50-46, in a tight seesaw battle from start to finish. Robert Mischler, who has been the Panther's top scorer in this early season, shredded the nets for 25 points to also capture top individual scoring honors.

The St. Thomas Spartans of Elkhart downed Holy Cross, 56-42, with Parker Devenney leading the victors with 17 points and his teammate Bob Norell popping in 16 points. Holy Cross collected the majority of its points from Dayna Johnson who scored 17 points and Tre Olive who added 16.

St. Joseph of South Bend nipped Christ the King, 37-36, as Don O'Conner tipped in 10 points for St. Joseph including the winning basket. Jake Stone was top scorer for the Kings with 16 points. Regulation ended in a 29-29 tie.

St. Jude beat Queen of Peace, 42-29, as Drew Haster tallied 17 points.

St. Monica of Mishawaka rallied to down St. Michael of Plymouth, 39-35, behind the consistent scoring of Davis Payne's 17 points.

Corey Fair looped in 15 points to lead St. Bavo of Mishawaka to a 27-20 win over St. Pius.

Corpus Christi defeated St. Matthew, 31-22, in the final game of the day.

In the Colors Division, St. Joseph Blue of South Bend defeated St. John Maroon, 31-14; Corpus Christi Red nipped St. Jude Green, 31-28; Christ the King Blue won over St. Matthew Black, 33-22; St. Joseph Green of Mishawaka beat St. Pius Blue, 37-20; St. Anthony Gold defeated St. Joseph Gold of South Bend, 24-20; Christ the King White won over St. Thomas Maroon, 36-31; and St. Thomas Gold beat Holy Cross Blue, 47-42.

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Book explores opening our hearts to God, those around us

BY YORK YOUNG

Most people who want to get closer to God think the only way to do that is through prayer. Though prayer is an important component of one's faith life, there are many different paths one can take to work toward holiness.

Popular Catholic author and speaker Bert Ghezzi, who has penned 17 books covering saints, parenthood and other Catholic topics, recently wrote a book on 10 ways to grow closer to God — that is, be saintlike ("The Heart of a Saint," The Word Among Us Press, \$17.95).

Selecting a saint for each of 10 different ways of opening your heart to God's call, Ghezzi taps into little windows of opportunity for each of us to open our hearts not only to God but to those around us.

His topics of saintly goals include loving God, loving others, conversion, calling, prayer and study, community, social justice, evangelization, perseverance and joy. Ghezzi's pairing of certain saints with these characteristics is well-thought-out.

The life of St. Francis of Assisi is recounted to explain conversion. Many may think they know Francis' story well, but Ghezzi

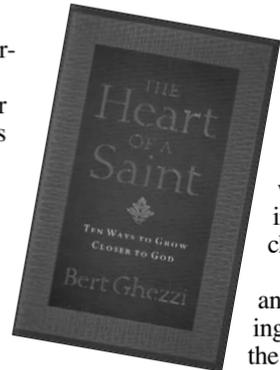
makes his example come alive with sharp, taut writing. At the end of the chapter, he leads the reader to deeper contemplation with pointed questions and action steps (a feature of each chapter).

"The Heart of a Saint" profiles a couple of lesser-known saints, as well as two 20th-century figures who many think are on their way to sainthood, yet are contemporary figures that the reader can better relate to.

Dorothy Day (1897-1980) was an outspoken and powerful representative of how to reach out to the poor, making her an appropriate fit for the chapters on community,

social justice or perseverance, yet Ghezzi paired her story with the prayer and study chapter. Day's story mirrors that of many in these modern times, in which society is going through countless changes rapidly. She had a rough life, some of it brought on by not-so-good decisions. After some years in the wilderness, she studied the faith and prayed for assistance, learning much on the way.

Pope John Paul II makes the cut, too. His call for evangelization, his



traveling to more than 100 countries and his teachings and writings set the example for spreading the word of God and the importance of his church.

Each chapter includes an excerpt from the writing of a second saint on the chapter's topic, and concludes with suggestions on how to think, pray and act on what you've just read. Some of the propositions are very challenging, but they help bolster the importance of these saintly examples.

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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.

Italian night at the Knights
Plymouth — The Knights of Columbus Council 1975 will have an Italian Night at 901 E. Jefferson on Friday, Jan. 18, from 5-7:30 p.m. Dinner includes spaghetti with a meat or meatless sauce, salad, bread, dessert and a beverage. Adults \$6, children 6-12 \$3 and children under 5 are free.

Open house planned
Fort Wayne — Queen of Angels School will have a pre-kindergarten and kindergarten open house on Friday, Jan. 18, from 9-10:30 a.m. and 1-2 p.m. in the pre-k and kindergarten classrooms, 1600 W. State Blvd. Learn about programs and meet the teachers. For information call the school at (260) 483-8214.

Mystery dinner theater
Fort Wayne — The Knights of Columbus Council 601, 601 Reed Rd., will have a mystery dinner theater on Saturday, Jan. 19. Cash bar opens at 6 p.m., dinner at 7 p.m. and show begins at 8 p.m. Tickets are \$40 per couple. Reservations are required by calling (260) 493-1914.

Dwenger sets registration dates
Fort Wayne — Registration for incoming ninth-grade students

will take place on Jan. 28, 29 and 30, from 6:30-8:30 p.m. and again on Saturday, Feb. 9, from 9-11 a.m. Registration begins in the school library. Please use door No. 1. Pre-registration packets are available at the school office. Call (260) 496-4700 for information or e-mail jscully@bishopdwenger.com.

Spaghetti dinner helps HASA
Mishawaka — The St. Monica HASA will host a spaghetti dinner on Saturday, Jan. 26, from 5-8 p.m. in the activity center. Dinner includes salad, breadsticks, spaghetti, beverage and desert. Tickets are \$6 for adults and \$4 for children grades K-8. Children under 4 are free.

Spaghetti dinner sponsored by HASA
South Bend — Our Lady of Hungary School, 735 W. Calvert, will have a spaghetti dinner on Saturday, Jan. 26, at the school. Cocktails at 5 p.m., dinner at 6 p.m. Tickets are \$6 for adults or \$3 for children 12 and under. Carry-out available.

Lenten sessions to begin
South Bend — Dr. Keith J. Egan will present "Lent: becoming Easter people" on Jan. 29 and 30, at St. Jude Parish, 19704 Johnson Rd. Sessions begin at 7 p.m. and last 90 minutes. Dr. Egan has taught at both Notre Dame and Saint Mary's College and promotes the Eucharist as the source and summit of our lives. Free will offerings accepted.

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Decatur Louise K. Inskeep, 54, St. Mary/Assumption	LaGrange Judith R. Bowlby, 66, St. Joseph	August R. Horvath, 89, Corpus Christi
Fort Wayne Mary Catherine Storch, 85, St. Vincent de Paul	Mishawaka Leone Marcella Nemes, 92, St. Bavo	Mary M. Tuholski, 84, St. Joseph
Anna Wigent, 89, St. Therese	Helen M. Heiser, 79, St. Joseph	Dianne S. Fitzpatrick, 59, Little Flower
John Kokosa, 96, St. John the Baptist	Clifton Goins, 96, St. Bavo	Victor R. Grayson, 87, St. Patrick
Christine M. Rudny, 49, St. Therese	Raymond J. Stoddard, 75, St. Monica	Rita J. Lorence, 83, St. Casimir
Gerald E. Sonnecki, 79, St. Vincent de Paul	New Haven Agnes Marie Critell, 83, St. John the Baptist	John J. Chikar, 93, St. Patrick
Dana P. Will, 57, St. Joseph-Hessen Cassel	South Bend Mary Louise Davis, 84, St. Matthew Cathedral	Rose M. Kromkowski, 80, Corpus Christi
Albert Potthoff, 83, St. Jude	Francis S. Giel, 100, Holy Cross	Father Anthony Gorham Farrell, 69
Vivian M. Meier, 87, St. Charles Borromeo	Rose Marie Reiner, 76, Corpus Christi	Waterloo Ruth J. Buchs, 90, St. Michael the Archangel
Granger Mary A. Horvath, 82, St. Pius X	Jane C. Sojka, 74, St. John the Baptist	Robert H. Schannen Jr., 64, St. Michael the Archangel
Kendalville Henry J. Eickholtz, 73, Immaculate Conception	Virginia Strozewski, 89, St. Casimir	Yoder Mary E. Sorg, 88, St. Aloysius

ANNUAL
Right to Life March
in South Bend
Sponsored by
Santa Maria Council 553
Knights of Columbus



Sunday, January 20, 2008
at 2:00 p.m. at Santa Maria Council at 553 East Washington Street, South Bend. There will be a brief prayer service at St. Joseph Church and then return to the council for the Respect Life Program.

SPEAKER: EILEEN HARTMAN,
Executive Director of the Great Lakes Gabriel Project
Hot soup and bread provided after the program.

For further information, please call Kevin Large at (574) 850-4001

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Join your Spiritual Director Father Melvin Bennett departing Friday, May 30, 2008. Father Bennett is Associate Pastor at St. Elizabeth Ann Seton Parish in Carmel, Indiana. This will be his ninth trip as a Roman Catholic Chaplain for Your Man Tours. **Mass will be celebrated daily aboard ship and some days on tour.** Start in Seattle for one night with an included city tour. In Seattle board your Norwegian Cruise ship, the "Norwegian Star" for your 7-day inside passage cruise to Ketchikan; Juneau; Sawyer Glacier; Skagway; and Prince Rupert, BC. Enjoy total freedom with NCL's *Freestyle* cruising. You pick what to wear, and where and when to dine from 10 different restaurants. Next, your Catholic group will travel to San Francisco through Washington State. See the Columbia River; Mt. St. Helens, and Mt. Rainier. Travel through Oregon; then spend two nights in the beautiful Lake Tahoe/Reno area. Explore one of the most beautiful lakes in the world. Next, take a scenic drive to San Francisco for your final two nights where you'll see the Golden Gate Bridge, Fisherman's Wharf, and lots more on your included city tour. Fly home from San Francisco. *Your price of \$1399 (per person, double occupancy) includes the 7-day cruise on NCL's "Star," 7 nights hotels, baggage handling, and lots of sightseeing. Add \$398 port charges, ship fuel surcharge, tax, services and government fees. Add \$600 for round-trip airfare from Dallas/Ft. Worth. Family and friends are welcome.

\$300 deposits are now due.

For information, reservations, brochure, and letter from Fr. Bennett with his phone number call 7 days a week:

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HONDURAS

CONTINUED FROM PAGE 1

by being there."

The energy came largely from the many people they encountered during the course of the week for Masses, weddings, baptisms, first Communion, confessions and even the dedication of a parish office building for which the funding came from St. Vincent Parish, Fort Wayne.

Father Kuzmich admired the spirit of people who would travel two or three hours on foot to Mass and had celebrations of their own along with the celebration of the Eucharist, with people milling about and setting off fireworks.

Father Kuzmich recalls this as an experience that seemed right out of the Gospels.

"These were people hungry for the word," he says, adding that it was also great to assist Father Falzon in distributing clothes and other items to the poor in a country that is one of the poorest in the Western hemisphere. "Serving the oppressed, serving the truly poor, gave me some sense of Jesus's ministry to his own people. I just felt I was living, reliving the experiences of our Savior."

Accompanying Father Kuzmich on the journey was Matt Coonan, a seminarian of the Diocese of Fort Wayne-South Bend, and Ryan Gross of Churubusco. Gross, 23, a friend



FATHER ANGELO FALZON

Father John Kuzmich crosses a river while riding a mule while Ryan Gross and Matt Coonan watch. The parish they visited was in a remote, mountainous area that required traveling by mule from village to village.

of Coonan's who also knew Father Kuzmich from the Life Teen program at St. Vincent, is currently giving two years of his life serving at an orphanage in Honduras. Gross speaks Spanish well, and Matt Coonan is learning Spanish, which allowed them to translate for Father Kuzmich when he spoke in English to the congregations in Honduras.

Matt Coonan enthusiastically volunteered to make the trip to Honduras as part of his formation for the priesthood.

"I've grown in my desire for

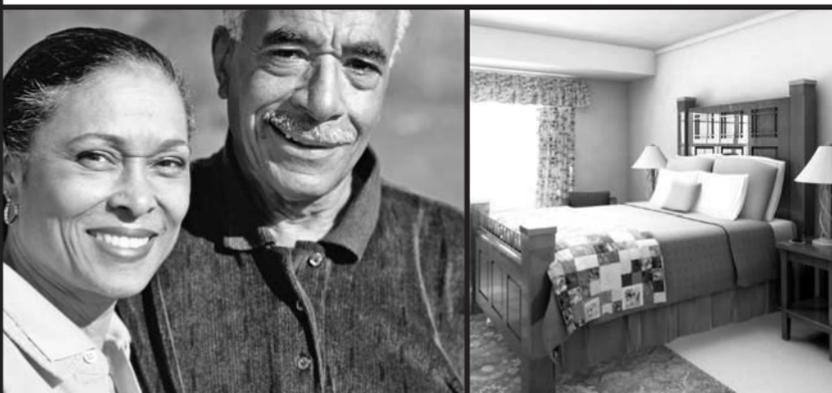
Hispanic ministry," he says, adding that the trip, his first immersion experience, has helped him better understand his friends from other countries and has given him a glimpse into a new way of thinking and a larger world.

Father Kuzmich says both Coonan and Gross drew a great deal from the experience of joining Father Falzon on his daily journey, noting, "They were seeing a true missionary at work, a truly dedicated priest. And he inspired them as he inspires me."

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