

TODAY'S CATHOLIC

Taking up the cross

Couple finds the Stations of the Cross bring people closer to Christ, each other

BY DON CLEMMER

COLUMBIA CITY — When Michelle Alles stopped by the parish office at St. Paul of the Cross Church one day and learned that the parish might be cancelling its 11 a.m. Friday Stations of the Cross, her reaction was immediate.

"I was like, 'Jacob and I will do it!'" recalls Alles, who owns and operates a tutoring center in Columbia City with her husband, Jacob. "And I went home, and I said, 'Guess what — we're leading stations now.'"

Michelle's snap decision to volunteer herself and her husband for the Lenten stations was fueled in part by a devotion to the Stations of the Cross that began a decade ago. She grew up in a rough area of Detroit with not much of a family life, so when she rediscovered her Catholic faith as an adult, the stations really clicked for her.

"I was going through very troubling times in my life," she says. "It was something that I really felt I could connect with. I really felt like I was going through that darkness myself."

It helped her feel closer to Jesus and to all the suffering people of the world. It also gave that suffering meaning.

Jacob, a lover of history, also has a devotion to the stations, but for him, they bring him closer to the historical event of the Passion of Jesus. They also bring him closer to the countless faithful pilgrims over the years who have either traveled to Jerusalem to walk the Way of the Cross or, if they



DON CLEMMER

Jacob and Michelle Alles draw on their mutual love of the Stations of the Cross to lead the devotion on Friday mornings at St. Paul of the Cross Church in Columbia City. The couple continues the tradition led by the late Deacon Joseph Zickgraf.

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AMAZING APOSTLES



PROVIDED BY OUR LADY OF GOOD HOPE

Our Lady of Good Hope youth group for special needs, Amazing Apostles, attended a retreat that included praying the rosary with crafts, lessons on Mary's life, discussion, food and fellowship. Members include, from left, Ally Stevens, Dani Wilson, Tori Daugherty, Patty Welch, Lizzie Erexson, Anna Welch and Abby Schnelker who are pictured in front of the retreat shrine. Each girl holds a rosary or a favorite Mary piece. A retreat for the boys of the group is currently being planned.

'A personal meeting with God'

Urging priests to make confession a time for God's merciful love

BY CAROL GLATZ

VATICAN CITY (CNS) — With fewer and fewer Catholics going to confession, Pope Benedict XVI urged priests and seminarians to make the sacrament of penance a time for sinners to feel God's merciful love.

"Sin does not lie at the heart of the sacramental celebration, but rather God's mercy, which is infinitely greater than each of our faults," he said March 7.

The pope spoke to about 700 priests and seminarians taking part in a weeklong course offered every year by the Vatican's Apostolic Penitentiary, which deals with matters of conscience.

The head of the penitentiary, U.S. Cardinal J. Francis Stafford, told the pope the annual study session was a way to promote the importance of "the penitential ministry, above all that of confession (which) depends greatly on priests, too, and their awareness of being the bearers of a precious and irreplaceable ministry."

The pope said that today, unfortunately, there is a growing lack of any sense of sin.

Those who are too self-confident and

confide only in themselves are blinded by their ego "and their heart hardens in sin," he said.

A person who recognizes himself or herself "as weak and sinful entrusts himself to God and receives grace and pardon from him," he added.

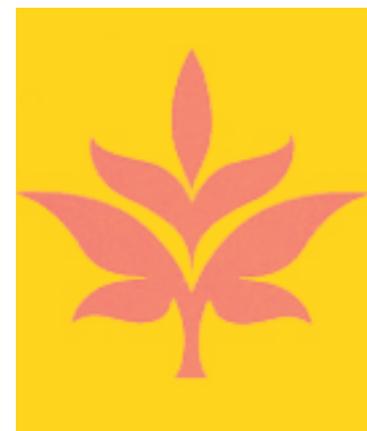
The pope said this was the message priests had to convey to the faithful: that no matter what sin one commits, if the sinner humbly recognizes it and approaches a priest for confession with trust, "one always experiences the peacemaking joy of God's forgiveness."

He praised the fact that the course was helping confessors be doctrinally well prepared and better able to help penitents feel God's loving mercy.

He asked whether a lack of emphasis on God's mercy was a contributing factor to "a certain disaffection toward this sacrament" of confession.

While helping the penitents understand the seriousness of their sins is important, he said insisting only on "the accusation of sin" risks putting the most important point

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Diocesan offices and Cathedral Bookstore closed March 21

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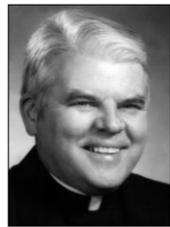
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Vocations, religious education build strong Catholic identity



NEWS
& NOTES

BISHOP JOHN M. D'ARCY

Saint Joseph's High School

A splendid day at Saint Joseph's High School, South Bend. What you always look for as bishop when you visit a high school is Catholic identity. We began as always, John Gaughan and I, with the holy sacrifice of the Mass and then followed the great Saint Joe tradition of honoring the senior scholars and various other awards and then the valedictorian and salutatorian, who were Thomas Everett and John Aversa. Both are from Corpus Christi Parish.

Among the things we learned were that several groups of students go to the chapel daily to say a decade of the rosary in the presence of the Blessed Sacrament. There was a meeting of about 15 young people, boys and girls, who meet on a regular basis to think about the priesthood for the boys or the consecrated life for the young women. Father Cam Tirabassi, one of the three priest chaplains at Saint Joe, runs this meeting and Sister Lois of the Sisters of St. Francis of Perpetual Adoration of Mishawaka runs a similar meeting for the girls. We do not know how many of them will take up religious life or the seminary, but it is a credit to their families and to this high school that they are considering it.

One has to be impressed with the splendid team that Principal Susan Richter has gathered around her. It includes Marty Harshman as dean. Marty is a former basketball player at Saint Joe. Marilyn Gibbs is assistant principal. There was much praise for her efforts in strengthening the academic element. She is a superb educator and a former principal of Corpus Christi School. Also, the athletic director Eric Gohlke is outstanding.

A special classroom

One can never say enough about Andy Oross. Andy is a Notre Dame graduate who received his advanced degree in theology at the University of Dayton through our diocesan program. I visited his classroom where he teaches a course on great Catholic thinkers. What a joy to hear the young people reflect on their readings and on their interests, and what the bishop considered to be good writers of theology. Many are well versed on the writing of Joseph Ratzinger, who is now Pope Benedict XVI, and were preparing to study Catherine of Siena. I was told about the famous "wager" of Pascal, and how one young man had shared this with a relative as a proof for the existence for God. Senior Ryan Richter is an outstanding left-handed pitcher who will enter Notre Dame in the fall and play baseball there. He will be among those entering the church at Easter.

It is a work of faith and learning that is going on at Saint Joe High, and there is joy in that building and love for the school by students and faculty alike.

A day of prayer with St. Augustine

Despite a wintry morning and snow-covered highways at least on the eastern end,

about 50 of our priests gathered at St. Martin de Porres Parish in Syracuse for a Day of Recollection. Our speaker was John Cavadini, chair of the theology department at Notre Dame. His topic was the spirituality of the preacher as seen in the homilies of St. Augustine. We learned how Augustine always had his focus on Christ and that the word of God is never complete until it is proclaimed. It is in the proclaiming that the word of God takes residence in the souls of the listeners. It was challenging and enriching and a good preparation for all of us as we undertake the sacred responsibility of drawing our people closer to the mystery and the person of Christ in Holy Week and Easter, and as always there was appropriate time for the sacrament of reconciliation. Speaking of Holy Week, I urge as many of our people as possible to attend the chrisom Mass which will be Monday night in South Bend and Tuesday in Fort Wayne. Above all, if your health allows, you should make the complete triduum, that is Holy Thursday night, the solemn Good Friday event and the Easter Vigil in your parish church.

On Good Friday, there will be the collection for the Holy Land, which is taken up throughout the Catholic Church. Even though there is only one service in most parishes, this collection, which by the way is the oldest collection in the universal church, is one of our largest. People naturally turn to Jerusalem on this day. Remember that St. Paul took up a collection for the church in Jerusalem as is recorded in the scriptures.

Farewell to a good priest

On a snowy wintry morning, we celebrated the Mass of Christian Burial for Father Robert Hoewel. There is a great story here. Father Bob served 65 years as a priest. The land southeast of Fort Wayne was once all farms. His grandfather, Henry, and his father, Ben, gave this land to the diocese, as his grandfather had always wanted to have a church built there. Thus, Father Bob was made the first pastor of a church in a fast growing area. The parish was cut off from St. Andrew and Sacred Heart, and it flourished. Here is what he wrote to me about this special moment in his life in a letter written to me as I prepared to preach on his golden jubilee as a priest.

Grandpa Henry often said that he would be happy to have a Catholic church on his land, but there was no need. When my parents were married in 1911, all was farmland north of St. Henry's for a mile and a half. All was farmland too, west of St. Henry's, up to Rudisill Blvd. So when we attended St. Andrew School, we walked nearly three miles. Even the block east of St. Andrew's was farmland when it was built.

My father, Ben, repeated to the diocese, the wish of Grandpa Henry, that if ever the diocese wanted land for a new parish, he would give the land. So in 1956, as the city moved rapidly south, the offer was accepted. Bishop Pursley offered the building of that parish to me (Father Hoewel) and said: "Think it over. There are pluses and minuses to your doing that." I was thrilled to accept.

So we brought him back to his first parish, and St. Henry's was full as it had been in the old days when he was pastor. Father Bob Schulte and I accompanied him to his place of burial at the Catholic Cemetery east of Fort Wayne. He was a great friend of many of our priests including the late Msgr. Edward Hession, and like Father Ed, was known for his devotion to

prayer in the presence of the Blessed Sacrament.

On the question of immigration

Every year the bishops and the major religious superiors who have their headquarters in Indiana meet for discussion on an area that concerns us both. This year the topic was immigration. Glen Tebbe, who is the director of the Indiana Catholic Conference, gave us a presentation of the legislation now before the Indiana Assembly. It was a special blessing that Father Chris Cox, CSC, from St. Adalbert, was with us. Father Chris, who is the pastor of an urban ethnic parish — Polish and Hispanic — has an extraordinary grasp of this complex situation, and he brought much light to our discussion.

About St. Patrick

As is now well known, we cannot celebrate St. Patrick on his feast day because it is in Holy Week, when quite properly and according to liturgical regulations, we must concentrate on the Passion of the Lord. However, it is allowed to have this Mass the previous week. So it will be a thorough joy to celebrate the evening Mass on March 13 at the Basilica of the Sacred Heart. It has been some years since I have celebrated this Mass, and it is a wonderful and prayerful moment. The magnificent Notre Dame Folk Choir under the direction of Steve Warner will sing appropriate Irish hymns with Irish instruments. Among those attending, by the way, will be my cousin John D'Arcy from Philadelphia. When my father's family came out of Galway to this country, some came to Boston and some to Philadelphia. John's grandfather and my father were first cousins and lived next door to each other. Now John is living out his first year as a professor of the business school at Notre Dame, and I had lunch with him recently — a cousin I only met this year at our eucharistic conference. His grandfather, Peter, was a Philadelphia policeman, and he and my father grew up together and was among that magnificent generation that came from Ireland with nothing and raised large families and made certain they received a good education. I think of them when I hear such criticism of the new immigrants, whom we must welcome and serve in the name of Christ.

You can also celebrate St. Patrick's Masses the week before the feast day in churches under his patronage. I hope I can celebrate the noon Mass at St. Patrick Parish, South Bend, on Friday, March 14.

A special night at Marian

I journeyed to Marian High School on a cold Saturday afternoon to take part in their auction. At each of the four high school auctions, I lead a special event at the beginning. This is to raise money for those students who could not otherwise attend a Catholic High School. Marian gives such help to 21 percent of their students. Last year they gave out \$228,000 and the average grant was \$2,000. The Bishop's Auction raised \$90,000. The largest ever at Marian. It is a worthy thing to do because we must never become a school system for the affluent. It would not be Catholic.

Have a beautiful Holy Week and Easter Sunday, and I will see you all next week.

STATEMENT OF BISHOP JOHN M. D'ARCY

The decision to allow performances of 'The Vagina Monologues' at the University of Notre Dame

March 2008

Reverend John Jenkins, CSC, and I have been in communication about his decision to allow performances of "The Vagina Monologues" at Notre Dame. I am grateful to Father Jenkins for the extensive time he has put into our conversation and correspondence on these matters over the last two months, and I have taken care in this statement to present his position accurately in order to make a fair response. Father Jenkins has informed me that, while he thinks that this play is a bad play, he believes that permitting its performance under certain conditions, namely, in an academic building without fundraising and with a panel discussion afterwards in which the Catholic perspective is represented, is consistent with the identity of a Catholic university. In particular, Father Jenkins believes that reading the works of authors such as Nietzsche, Gibbon, Luther and Joyce, who in various ways espouse ideas that are contrary to Catholic teaching, in classes at Notre Dame, is comparable to permitting performances of "The Vagina Monologues" under the conditions specified.

As bishop of this historic diocese, entrusted with the spiritual welfare of all those who live within its borders, including the students at our beloved Notre Dame, I believe that, once again, I must publicly and respectfully disagree with Father Jenkins' decision. I am convinced that permitting performances of "The Vagina Monologues" is not consistent with the identity of a Catholic university and not comparable to the long accepted academic tradition through which a wide variety of authors are read and discussed in classes at Notre Dame and in all institutions of higher learning.

In the first place, the difference between the works of authors such as Nietzsche, Gibbon, Luther and Joyce, and "The Vagina Monologues" is a difference, not of degree, but of kind. The former have written serious philosophical, theological and literary works, which have influenced Western thought. As such, their work has academic merit and is worthy of serious discussion and critique in a classroom setting. Father Jenkins believes that Eve Ensler's play was written to shock and offend. How can one

put such a play, which many consider pornographic, on the level of serious works such as the writings of Gibbon and Luther?

Even if one could make a case that this play has academic merit, it could be read in class. When a book or play is read in class, the student expects it to be discussed and critiqued; indeed, this is an essential part of the classroom experience. This is not so when one attends the performance of a play. One generally goes to a play and leaves; staying afterwards to listen to a panel discussion about the play is not inherent in the activity of attending a play. No one who comes to the play is required to stay for the panel discussion, and Father Jenkins' attempt to give the performances of this play an academic quality seems deficient.

In addition, unlike reading the play as a classroom assignment, the performances are themselves an endorsement of the international V-Day campaign, even if this is done without fundraising. Is this not the motivation of the departments that have asked to sponsor the play and the young women who will be acting in it? Did they not propose to have multiple performances of the play again this year because they believe it conveys an important message, and they want as many people to see it as possible? In short, people push to have this play performed year after year

because they endorse the message it conveys, and they want to be part of the international campaign to promote this message. In allowing performances of the play on campus again this year, whether or not they are officially considered part of the V-Day campaign, Notre

Dame continues to cooperate in advancing the campaign's agenda, an agenda which, as I have repeatedly reflected in my several statements over the years, is directly opposed to the dignity of the human person and is antithetical to Catholic teaching.

According to their Web site, the international V-Day campaign has extended the time when this play can be performed to March 30. But if this play is performed on the dates scheduled, it will be held during Easter week, the holiest time of the church year. Notre Dame has a long and blessed tradition of liturgical excellence, a tradition

both theoretical and practical and eminently pastoral and prayerful. Easter week is liturgically considered as Easter Day. Surely Notre Dame will not prefer or even seem to prefer the requirements of the V-Day campaign to the proper observance of Easter.

Perhaps an analogy might illustrate how critical the context is when making decisions about what is appropriate to allow. Suppose that Notre Dame was a Catholic University in Nazi Germany in 1938, and a portion of the faculty and student body were Nazi sympathizers. Suppose further that there was a national movement to show a prominent Nazi propaganda film on college campuses. Would not the showing of such a film at Notre Dame involve the university in providing a platform for Nazi propaganda and entail some level of cooperation with the evil of Nazism? Would providing a panel in which the Catholic attitude towards Nazism was included as one among several viewpoints, in any way mitigate the evil involved in showing such a film? Would not the university bear moral responsibility for the fact that some students who viewed the film on campus might be persuaded by the propaganda and become Nazi supporters?

I chose this analogy because Father Jenkins, in our correspondence, made mention of a series of documentary films shown recently on campus concerning the early days of Nazism, which he believes would also have to be banned if "The Vagina Monologues" were banned. But there is an enormous difference between showing a Nazi propaganda film in 2008 and showing it in 1938. One is a matter of historic and scholarly interest in a long-past event, and the other constitutes active cooperation in promoting a current and threatening evil ideology.

I am convinced that, in the current cultural context, allowing performances of "The Vagina Monologues" at Notre Dame is analogous to the situation described above. The play is little more than a propaganda piece for the sexual revolution and secular feminism. While claiming to deplore violence against women, the play at the same time violates the standards of decency and morality that safeguard a woman's dignity and protect her, body and soul, from sexual predators. The human community has generally refrained from exposing and discussing the hidden parts of a woman's body, preferring to consider them private and even sacred. Most importantly, the sexual sin, which the play depicts in several scenes, desecrates women just as much as, if not more deeply than, sexual

violence does. The play depicts, exalts, and endorses female masturbation, which is a sin. It depicts, exalts, and endorses a sexual relationship between an adult woman and a child, a minor, which is a sin and also a crime. It depicts and exalts the most base form of sexual relationship between a man and a woman. These illicit sexual actions are portrayed as paths to healing, and the implication is that the historic, positive understanding of heterosexual marriage as the norm is what we must recover from.

Father Jenkins has informed me that after each evening performance there will be a panel discussion, which will include someone who will give an informed and sympathetic presentation of Catholic teaching. In so doing, he notes that Notre Dame "has taken stronger steps than many other Catholic institutions to put limits on the performance of this play." While this may well be true, there are a growing number of Catholic institutions of higher learning that have permanently banned the play.

The overriding issue here is moral. The play is an affront to human dignity, as Catholic teaching understands it. If it is performed, it should be denounced. Otherwise, the university appears to endorse it as in some way good and the impression is given that Catholic teaching is one option competing among many. This method places faith in a defensive position and on the margin and is unacceptable at a Catholic university.

"A faith that places itself on the margin of what is human, of what is therefore culture, would be a faith unfaithful to the fullness of what the Word of God manifests and reveals, a decapitated faith, worse still, a faith in the process of self-annihilation." — John Paul II, Address to Intellectuals, to Students and to University Personnel at Medellin, Columbia, 5 July, 1986. Cited in "Ex Corde Ecclesiae" 44.

Some claim that a performance of the play followed by a panel will "engage the culture" and that out of such a discussion the "truth will emerge." Sadly, "Ex Corde Ecclesiae" is even

cited in defense of this position. But what makes a Catholic university distinctive is the conviction that in the search for truth, we do not start from scratch; we start from the truth that has been revealed to us in the Word of

God, the person of Jesus Christ, and the teaching of his church. The notion that truth will emerge from a discussion in which many points of view are represented both disrespects revealed truth and separates the search for truth from the certainty of faith; instead, as Pope John Paul II stated in "Ex Corde Ecclesiae": "A Catholic university's privileged task is 'to unite existentially by intellectual effort two

orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth.'" — John Paul II, Discourse to the Institut Catholique de Paris, June, 1, 1980, cited in "Ex Corde Ecclesiae," 1.

For these reasons, I believe that the performing of this play, even with one or more persons willing to present Catholic teaching, is in direct opposition to both the spirit and letter of "Ex Corde Ecclesiae." Also, because it depicts and endorses sinful sexual acts in direct opposition to church teaching, I believe its performance to be pornographic and spiritually harmful. This judgment is made after prayer, reflection and dialogue and after preparing several statements over many years. (For other statements on this issue, see www.diocesefwsb.org.)

Because of this pastoral finding, of which I am convinced, and keeping in mind primarily the spiritual welfare of our young students, the good name of Notre Dame and her well-earned position of academic and Catholic leadership, and the blessed Easter week — I remain hopeful that Father Jenkins will reconsider his decision for this year and future years. A decision not to sponsor the play is not only consistent with academic freedom but is a right use of such freedom for it shows respect for the truth, for the common good and the rights of others. (cf. "Ex Corde Ecclesiae," 12)

While claiming to deplore violence against women, the play at the same time violates the standards of decency and morality that safeguard a woman's dignity and protect her, body and soul, from sexual predators.

But there is an enormous difference between showing a Nazi propaganda film in 2008 and showing it in 1938.

Father Robert Hoevel, St. Henry founder, dies

FORT WAYNE — Father Robert J. Hoevel died Wednesday, March 5, at Saint Anne Home. He was 92. A devoted priest and lover of sports, he served eight parishes as either pastor or assistant pastor during his 65 years of priesthood. Most notable among these was his role as founding pastor of St. Henry Parish in southeast Fort Wayne.

Born Feb. 2, 1916, in Fort Wayne, he was the son of Benjamin W. and Marie U. (Steib) Hoevel and grew up on a parcel of farmland that would be the future site of St. Henry Church. He attended St. Andrew School in Fort Wayne and in fifth grade decided he wanted to be a priest.

After attending St. Joseph College in Rensselaer, he was the recipient of a diocesan scholarship for two years of study at the Pontifical North American College in Rome. Highlights of this time included playing baseball with classmates within view of St. Peter's Basilica and participating with other seminarians in the observances surrounding the death of Pope Pius XI and the election of Pope Pius XII. His time in Rome was cut short, however, by the outbreak of World War II, when the American seminarians were sent home at the advice of the American consul.

Father Hoevel completed his studies at St. Meinrad Seminary in southern Indiana and was ordained to the priesthood on May 30, 1942, by Bishop John F. Noll in the Cathedral of the Immaculate Conception in Fort Wayne. His first assignment was as an assistant at St. Mary of the Assumption Parish in Decatur. Father Hoevel reportedly made a good impression on the Decatur parishioners when he hit a home run to win a baseball game, 1-0, against St. Andrew, Fort Wayne, his home parish.

In 1946, Father Hoevel was appointed assistant chancellor of the diocese and resided for a time at the chancery in Fort Wayne. His responsibilities included overseeing the cafeteria at Central Catholic High School, buying groceries and finding assignments for student workers.

While Father Hoevel enjoyed the work, Bishop Noll wanted him to stay in contact with parish life and assigned Father Hoevel to oversee the mission church, St. Francis Xavier, in Pierceton. Father Hoevel drove down from



FATHER ROBERT HOEVEL

the chancery on Sundays, and the parish grew under his care.

He also was responsible for CYO athletics, which included basketball, football and softball games. By charging 10 cents per game, he raised the funds to help pay for a gymnasium for Central Catholic High School.

In 1949, Father Hoevel was appointed assistant pastor at St. Bernard Parish, Wabash, and continued to take care of St. Francis Xavier Parish. In 1950, he was appointed resident pastor of St. Francis Xavier.

In 1956, Father Hoevel was appointed founding pastor of St. Henry Parish, Fort Wayne. Father Hoevel's father had donated six acres of farmland to the diocese for the new parish. The parish was named St. Henry, in honor of Father Hoevel's grandfather, Henry Hoevel, the original owner of the land.

On Oct. 8, 1957, Bishop Leo Pursley dedicated the church. Father Hoevel celebrated the first Mass in the new church on Christmas Eve. To the north of the church and school, a rectory and convent were constructed, the latter housing the Sisters of St. Agnes who came to staff the school. The parish grew from 278 families its first year to 495 families in 1962.

Barb Becker is one parishioner who remembers Father Hoevel fondly. Among his many attributes, Becker says Father Hoevel had a remarkable ability to remember different parishioners from different parishes.

"Recently I spoke with him at the parish 50th anniversary cele-

bration," recalls Becker. "I went up to the man and said, 'You probably won't remember me.' It had many, many years. He said, 'Of course I know you, and I remember where you lived in the parish.'"

Becker also remembers her old pastor as a supportive presence when her husband was diagnosed with cancer years ago and knows that Father Hoevel will be missed.

"He gave a lot of years to a lot of people," she notes.

During Father Hoevel's time at St. Henry's, his parents lived only a few blocks from the church and came to Mass every day.

In 1968, Father Hoevel was appointed administrator of St. Joseph Parish in Garrett and made pastor in 1969. He battled cancer during this time. He moved to St. Patrick, Arcola, in 1975, St. Joseph, Mishawaka, in 1977 and Immaculate Conception, Kendallville, in 1980.

Along with his lifelong love of baseball, Father Hoevel enjoyed fishing and golf, often accompanied by Msgr. William Faber.

"We were very close friends. I had a great, deep respect for him because he was first a priest," Msgr. Faber says of Father Hoevel. "He was a tremendously good priest, a sincere priest."

Father Hoevel was also friends with Msgr. Edward Hession, founding pastor of St. Charles Borromeo Parish, Fort Wayne.

Father Hoevel retired in 1984, first living in residence at St. Bavo, Mishawaka. He later moved to and assisted at the Cathedral of the Immaculate Conception. He was appointed chaplain of Saint Anne Home in Fort Wayne in 1991 but held the post for only a few months. In 1998, he was appointed to a five-year term on the clergy retirement committee.

He later lived in an apartment in Sylvan Springs near Rome City and, finally, Saint Anne Home in Fort Wayne.

Father Hoevel is survived by a sister, Helen Berghoff of Fort Wayne, a brother, Benjamin Hoevel of South Bend, 14 nieces and nephews and 42 great-nieces and nephews. Mass of Christian Burial was Saturday, March 8, at St. Henry Catholic Church in Fort Wayne. Burial was in Catholic Cemetery, Fort Wayne.

Social effects of sin greater than ever, says Vatican

VATICAN CITY (CNS) — In today's globalized culture, the social effects of sin are greater than ever before and deserve the church's urgent attention, a Vatican official said.

New forms of sin have arisen in the area of biotechnology, economics and ecology, and many involve questions of individual rights and wider social effects, said Bishop Gianfranco Girotti.

Bishop Girotti is an official of the Apostolic Penitentiary, an office that deals with questions relating to penance and indulgences. He made the comments in an interview March 8 with the Vatican newspaper, *L'Osservatore Romano*.

Bishop Girotti said the sense of sin in today's world should be even more acute than before, since the effects of sin are often widespread.

"If yesterday sin had a rather individualistic dimension, today it has an impact and resonance that is above all social, because of the great phenomenon of globalization," he said.

"In effect, attention to sin is a more urgent task today, precisely because its consequences are more abundant and more destructive," he said.

Among the "new sins" that have emerged in recent times, he pointed to genetic experiments and manipulation that violate fundamental human rights and produce effects difficult to foresee and control.

He said other areas where sin has a social impact include drug abuse, which affects many young people; economic injustice, which has left the poor even poorer and the rich richer; and environmental irresponsibility.

Bishop Girotti was asked about public reaction to sin among the church's own members, a reference to priestly sex abuse.

"One cannot underestimate the objective seriousness of a series of acts that have recently been reported and that carry with them the signs of the church's human and institutional fragility," he said.

But he said it should also be recognized that the church reacted to these reports and is continuing to do so, with "rigorous interventions and initiatives" aimed at protecting the church's good name and the people of God.

He added, however, that he thought the mass media had overemphasized these scandals in a way that brought discredit upon the church.

LOVE

CONTINUED FROM PAGE 1

on the back burner — that of "a personal meeting with God, the father of good will and mercy."

"It's necessary today to let the person who confesses feel that divine tenderness toward the penitent sinner," which is seen in many moving accounts in the Gospel, he said, highlighting Luke's account of Jesus' encounter with a repentant woman in the house of Simon.

The pope reminded the priests how valuable their ministry of administering "divine mercy for the salvation of souls" was for the church and urged them to be examples of "authentic Christian life."

One of the course's organizers and a top official at the Apostolic Penitentiary, Bishop Gianfranco Girotti, told the Vatican newspaper the sacrament of penance in Italy was in a "period of crisis" and a "serious state of difficulty."

In a March 4 article in *L'Osservatore Romano*, the bishop referred to a 1998 survey that found 30 percent of Catholics in Italy believed there was no need

for a priest to be present in confessions. Twenty percent said they had difficulty in talking to another person about their sins while 10 percent considered the priest to be an obstacle to direct conversation with God.

While the survey is dated, he said, "things have not improved" since then.

Bishop Girotti told the paper the course also addressed special penitents like the divorced, remarried and couples who were living together outside marriage.

He said the priest should use the moment of confession to slowly suggest solutions that would rectify the person's situation so that he or she may eventually be able to receive the Eucharist.

While priests must follow doctrinal rules concerning divorced and remarried Catholics, their pastoral attitude must be inspired by the Gospel and "cannot and must not bring someone despair," he said.

When hearing the confession of other priests or religious, the confessor must be a "just judge" and "good doctor of the spirit"; he must "never take on an apocalyptic tone" since taking too hard a line has often "been fatal for many," the bishop said.

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Annual abuse audit and survey find soaring costs, fewer allegations

BY PATRICIA ZAPOR

WASHINGTON (CNS) — The costs to the Catholic Church for legal settlements in abuse cases, therapy for victims of sexual abuse, support for offenders and legal fees soared to more than \$600 million in 2007, the fourth year of reporting on the handling of abuse cases by U.S. dioceses and religious orders.

The 2007 Survey of Allegations and Costs released by the U.S. Conference of Catholic Bishops March 7 also reported a continued decrease in the number of new credible allegations of abuse: 599 new allegations were made in 2007, compared with 635 in 2006, 695 in 2005 and 898 in 2004, the first year of the survey.

According to the survey conducted by the Center for Applied Research in the Apostolate at Georgetown University, dioceses and religious institutes paid \$615 million for legal settlements, therapy, support for offenders, attorneys' fees and other costs. In the four previous years of the survey, the highest amount paid out was \$466 million in 2005.

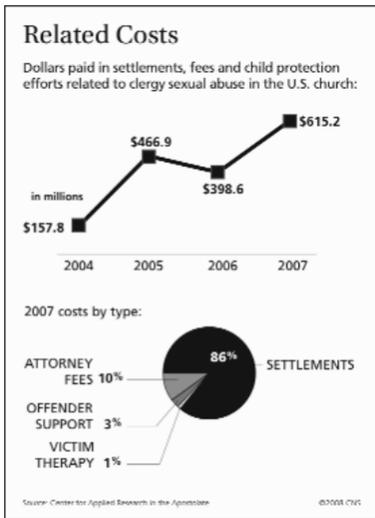
Of the \$615 million, dioceses spent \$499 million and religious orders paid \$116 million.

Teresa Kettelkamp, executive director of the U.S. bishops' Office of Child and Youth Protection, said the annual costs may continue to be high in coming years, as dioceses pay off settlements to victims of abuse.

In 2007 several dioceses and religious orders announced large settlements, including \$660 million for the Los Angeles Archdiocese, covering more than 500 claimants, and a settlement of \$50 million for more than 100 claimants by the Oregon-based Jesuit province whose members served in Alaska. A portion of those settlements is being paid by insurers and is not included in the figures for what dioceses and religious orders have spent.

Kettelkamp said it's difficult to predict whether the number of allegations of abuse will continue to decrease, partly because victims of sexual abuse often wait decades to report what happened to them.

Meanwhile, U.S. schools, parishes and dioceses have put nearly all of the targeted 8.5 mil-



Costs related to clergy sexual abuse cases in U.S. Catholic dioceses and religious orders climbed to more than \$600 million in 2007.

lion children and adults through training programs meant to teach people at all levels of the church how to prevent abuse from occurring, to spot the signs of abuse and to ensure that it is reported.

An annual audit of compliance with the bishops' "Charter for the Protection of Children and Young People" released at the same time as the CARA survey found that more than 99 percent of the 37,000 U.S. priests have participated in what is called "safe environment" training.

The training had also been completed by more than 99 percent of deacons and educators, more than 98 percent of 4,918 candidates for ordination, 98 percent of 229,000 church employees, 98 percent of 1.4 million volunteers, and more than 96 percent of the 5.9 million children involved in church programs.

The audit found 178 of the 190 dioceses that participated to be in full compliance with every article of the charter, it said.

Twelve others were in compliance except for one or two of its 17 articles. Nearly all those fell short on Article 12, the one requiring "safe environment" programs, and almost all gaps were in getting all children through the programs, it said.

"The difficulty has to do with a number of factors," said the audit report, "the sheer number of individuals in each category ...; the

fluctuation of those numbers; the need to develop and maintain concise record keeping ... and the time-consuming process of selecting safe environment programs that are age-appropriate and in accord with Catholic moral principles."

Kettelkamp told Catholic News Service it has proven especially difficult to track one category of people designated in the charter for the training — parents — so it's unclear how many have participated.

"We just don't have a firm number of parents" in the targeted church population, she said. Many parents have received training because they are volunteers or employees of the church, and so are counted in those numbers. Others are encouraged to participate in sessions offered for various groups.

After unsuccessfully attempting to track how many parents receive the training the first two years of the audits, Kettelkamp said, subsequent audits haven't pursued a figure.

Of the 195 dioceses and eparchies — the comparable entity to a diocese in Eastern-rite Catholic churches — only the Diocese of Lincoln, Neb., did not participate in the CARA survey. Of the 218 U.S. religious orders that belong to the Conference of Major Superiors of Men, 159, or 73 percent, participated.

A statement from the Lincoln Diocese said it operates "in full compliance with all civil and all laws of the Catholic Church concerning the abuse of minors."

It said the diocese has fully implemented the "Essential Norms" approved by the Vatican "and is vigilant to make every reasonable effort to see that any and all abuse is prevented." The norms established legal procedures under church law for applying charter policies.

After participating in the initial audit by the USCCB, "the Diocese of Lincoln has exercised its option to refrain from participation in the audit, as its application, though perhaps helpful in some dioceses, has not proven to be so in the Diocese of Lincoln," the statement said.

The charter also established the Office of Child and Youth Protection and the National Review Board to oversee compliance with the charter.

STATIONS

CONTINUED FROM PAGE 1

couldn't travel to Jerusalem, tried to bring themselves closer by praying the stations. The latter practice has gone on since the medieval period, says Jacob, and have become part of our Catholic identity.

"As Catholics we know what they are," says Jacob on the role the devotion serves. "These are 14 different things that we can meditate on to learn more about Christ, to grow closer in our relationship with him. The mysteries of the rosary are the same thing.

They allow us to meditate on certain aspects of Christ's life."

Jacob and Michelle were not aware of the mutual devotion for the stations when they met at daily Mass at Eastern Michigan University, or when they moved back to Columbia City to be near Jacob's family. They didn't even get to pray them together regularly prior to this Lent because of conflicting work schedules.

But now that they're leading the stations together, the experience has been a real gift to their relationship.

"Because our spiritualities are so different, this has been a nice sort of bridge for us," explains Michelle. "If we both had to sit down and take private prayer, I would sit down with a great devotional and a rosary, and he would grab early Church Fathers." For them, the stations encompass the best of both worlds.

Leading the 11 a.m. Stations of the Cross are also special to the Alleses because of the reason they were almost cancelled in the first place. They had been led, up until last year, by Deacon Joe Zickgraf, who died in August.

"He had a real devotion to going around and visiting the homebound even when he was

struggling with his own health," Jacob recalls, noting that his family had a special connection to Deacon Zickgraf's ministry as the deacon was a good friend to Jacob's grandmother and visited and ministered to her often toward the end of her life.

"If someone does that for someone you love, how can you not love them?" Jacob asks.

While Michelle did not have the family connection to Deacon Zickgraf, she grew close to him by attending the 11 a.m. Friday stations during Lent.

"He was not good at this time last year, and leading the stations was a real journey," recalls Michelle, noting the gratitude Deacon Zickgraf showed her for praying the stations with him and supporting him.

Jacob notes, "Deacon Joe didn't just say the stations. He lived the stations. He served the church through his times of suffering."

It was because of this that Michelle felt she couldn't let the Friday morning stations die.

Along with bringing them closer to the suffering Christ, the suffering of the world, the faithful throughout history, their parish, Deacon Zickgraf and

each other, the Stations of the Cross have also brought Jacob and Michelle closer to Protestants and other non-Catholics, who have come to St. Paul of the Cross to pray the stations with them. They find that the stations have a real ecumenical value in that, since they are not a Mass, non-Catholics find them more accessible.

Father Larry Kramer, pastor of St. Paul of the Cross, who still does the 6:30 p.m. Stations of the Cross, attests to the ecumenical appeal of the stations, recalling how a Lutheran pastor approached him during his time in Bluffton about using his church to do the stations. "His was of course not equipped. I suggested we do them jointly," recalls Father Kramer. "It was a great experience."

They find that the stations have a real ecumenical value in that, since they are not a Mass, non-Catholics find them more accessible.



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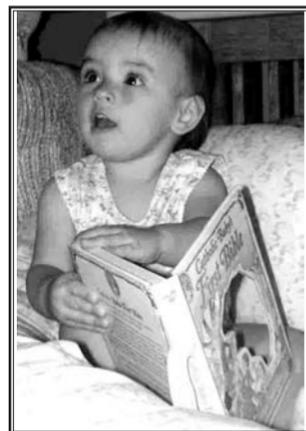
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Vatican official: Pope's social encyclical not expected before summer

VATICAN CITY (CNS) — Pope Benedict XVI is still working on his social encyclical, but it probably will not be ready before summer, a top Vatican official said. "The pope is reflecting and revising, and therefore we cannot predict. But I presume it will not be published before the summer vacation period," Cardinal Tarcisio Bertone, the Vatican secretary of state, said March 9. Vatican sources said the pope began work on the encyclical last year and that it would treat topics related to Catholic social teaching. His first two encyclicals examined the virtues of love and hope. Cardinal Bertone, who spoke with the Italian news agency ANSA while visiting Azerbaijan, said the pope was preparing his new text carefully. "It needs to be written well. The pope is making his reflections and annotations and is checking things rigorously," he said. "I'm not saying the pope is a true perfectionist, but in a certain sense he is," the cardinal said.

Pope expresses alarm at Holy Land violence, urges dialogue for peace

VATICAN CITY (CNS) — Pope Benedict XVI expressed alarm at a new wave of violence in the Holy Land and urged Israelis and Palestinians to set aside the logic of revenge. "In recent days, violence and horror have once again bloodied the Holy Land, feeding a spiral of destruction and death that seems to have no end," the pope said at his noon blessing March 9. On March 6, a Palestinian gunman killed eight Jewish seminarians and wounded 11 others. The attack came after an Israeli military assault on Gaza left more than 100 Palestinians dead. The pope prayed for the innocent victims of the attacks and expressed his condolences to the families of the dead and wounded. He asked everyone to pray for peace in the region. "I ask everyone, in the name of God, to leave the twisted paths of hatred and revenge and to responsibly take up the paths of dialogue and trust," he said.

Vatican, Muslim representatives establish Catholic-Muslim Forum

VATICAN CITY (CNS) — Representatives of the Vatican and of the 138 Muslim scholars who wrote to Pope Benedict XVI last October proposing a new dialogue have established the Catholic-Muslim Forum. The forum will sponsor a seminar in Rome Nov. 4-6 with 24 scholars from each side, according to a statement released at the end of a March 4-5 planning meeting at the Vatican. Pope Benedict will meet with the seminar participants in November, the statement said. Accepting the central topic suggested by the 138 in their letter to the pope and other Christian leaders, the seminar planners have said the theme will be "Love of God, Love of Neighbor." The Nov. 4 session will focus on the theological and

NEWS BRIEFS

POPE MEETS WITH ECUMENICAL ORTHODOX PATRIARCH



CNS PHOTO/L'OSSERVATORE ROMANO VIA REUTERS

Pope Benedict XVI and Ecumenical Orthodox Patriarch Bartholomew of Constantinople look at a picture during a private meeting at the Vatican March 6. The two spent almost half an hour speaking privately March 6 before going into a small Vatican chapel to pray together. It was Patriarch Bartholomew's first visit to the Vatican since the election of Pope Benedict in April of 2005.

spiritual foundations of Christian and Muslim teachings about the obligation to love God and one's neighbor. The second day will focus on "human dignity and mutual respect" and the third day will be a conference open to the public, the statement said.

Vatican spokesman calls rumors of rehabilitation of Luther groundless

VATICAN CITY (CNS) — Rumors that the Vatican is set to rehabilitate Martin Luther, the 16th-century leader of the Protestant Reformation, are groundless, said the Vatican spokesman, Jesuit Father Federico Lombardi. News reports in early March alleged that Pope Benedict XVI was dedicating a planned September symposium with former doctoral students to re-evaluating Luther, who was excommunicated and condemned for heresy. The story "does not have any foundation, insofar as no rehabilitation of Luther is foreseen," Father Lombardi told the Italian news agency ANSA March 8. Vatican officials said the topic of the pope's annual summer gathering of former students this year has not yet been decided. Of the two topics under consideration, Luther is not one of them, one official told Catholic News Service. Excesses in 16th-century preaching about indulgences and in Catholic penitential practices sparked Luther, a theologian and Augustinian monk, to seek reform in the church. His concerns started a movement that led to the Protestant Reformation. The

church excommunicated Luther for preaching a philosophy doubting the pope's infallibility.

Iraqi archbishop expresses concern about fate of kidnapped prelate

LONDON (CNS) — An Iraqi archbishop has expressed concern that Chaldean Catholic Archbishop Paulos Faraj Rahho of Mosul, Iraq, who was kidnapped for ransom, is sick, injured or has been killed. No one has heard from Archbishop Rahho since he was kidnapped Feb. 29 after he finished leading the Way of the Cross in Mosul, said Chaldean Catholic Archbishop Louis Sako of Kirkuk, Iraq, in an interview with Aid to the Church in Need, a Catholic charity helping persecuted Christians. The interview was released by the British branch of the charity March 10. Archbishop Rahho "was able to make a call from the back of the car in which he was kidnapped but since then nothing," said Archbishop Sako. "The people in contact with the kidnapers have over several days asked to hear the archbishop's voice, but they are constantly refused." Archbishop Sako said he was worried the captors have increased the ransom for Archbishop Rahho's release from \$1 million to \$2 million to \$3 million. "It leaves us with two possibilities," he told the charity. "Either the archbishop is sick or injured or he has been killed and the kidnapers just want to get as much money as possible."

Chicago cathedral closed for ceiling, roof repairs

CHICAGO (CNS) — The Chicago Archdiocese announced March 7 that Holy Name Cathedral will remain closed until early May so the building's ceiling and roof structure can be repaired. The cathedral has been closed since Feb. 26 when forensic engineers determined that structural weakness caused a 10-pound piece of decorative wood to fall from the ceiling during the night Feb. 12. The cathedral was unoccupied at the time. Once the cathedral was closed, workers began securing the decorative 19th-century wooden ceiling from a canopy atop massive scaffolding, and parish Masses and other services were moved to the parish center. Engineers had hoped to have the repairs completed in time for the cathedral to reopen for Easter services. According to Father Dan Mayall, the cathedral's pastor, most regular parish liturgies will remain scheduled on the cathedral campus and at various nearby locations.

Catholic University students pray the rosary with pope via satellite

WASHINGTON (CNS) — About 100 students at The Catholic University of America in Washington began their spring break by praying the rosary with Pope Benedict XVI via satellite from Vatican City March 1. Thousands more university students from other countries joined

the satellite transmission in celebration of the sixth Day of Prayer for European and American University Students. Besides Washington, participants were in Havana; Mexico City; Toledo, Spain; Aparecida, Brazil; Loja, Ecuador; Naples, Italy; Avignon, France; Bucharest, Romania; and Minsk, Belarus. "It was beautiful to have all the college students from all over the world to be united in solidarity," said Anne Funk, a senior majoring in social work at Catholic University, who prayed a Hail Mary that was broadcast around the world. Washington Archbishop Donald W. Wuerl, who is chancellor of Catholic University, presided at the prayer service, joined by Vincentian Father David O'Connell, Catholic University's president. Archbishop Pietro Sambi, apostolic nuncio to the United States, also attended the prayer service, which was held in Caldwell Chapel on the campus.

Plans being made to fly Blessed Pier Giorgio's body to World Youth Day

ROME (CNS) — Logistical details are being finalized in an attempt to fly the body of Blessed Pier Giorgio Frassati to Sydney, Australia, for veneration by young people at World Youth Day in July. Among Italian young people and a growing number of their peers around the world, Blessed Pier Giorgio, who died in 1925 at the age of 24, is seen as a special patron because he combined his enjoyment of life and sports with strong faith, serious charity and a commitment to social justice. In a service combining prayer and church legal procedures, Blessed Pier Giorgio's tomb in the cathedral of Turin, Italy, was opened March 3, said Father Livio Demarie, spokesman for the Archdiocese of Turin. Both the tomb of Blessed Pier Giorgio and the Shroud of Turin are venerated in the Turin cathedral.

California's high court hears arguments in case on defining marriage

SAN FRANCISCO (CNS) — The California Supreme Court's opinion on the definition of marriage will mark a step in a national debate that remains far from settled, according to a law professor who audited the high court's March 4 hearing in San Francisco on a legal challenge to a voter-backed measure upholding traditional marriage. The measure, Proposition 22, states that "only marriage between a man and a woman is valid or recognized in California." It was ratified by an overwhelming majority of California voters in 2000. "No matter what the decision is, we're in a time of transition as far as marriage rights across the country," said Beth Hillman, a professor at the University of California's Hastings College of the Law.

Luers renovation almost complete, could use boost

FORT WAYNE — Bishop Luers High School is making a lot of progress as it renovates the 50-year-old building. But funds, \$280,000, are needed to renovate the north side of the school as the school comes close to completing its first phase of renovation.

Bishop Luers Principal Mary Keefer reported in a construction update: "The budget simply didn't stretch far enough to allow the façade improvements to reach the band room, cafeteria and the classrooms along the north side. Replacing the old drafty windows and other improvements will cost an additional \$280,000, and will help us reduce heating costs even further."

Of the progress in this Phase I stage, Keefer reported, "A major goal of the project was to improve the 50-year-old building's energy efficiency. Replacing hundreds of old single-pane windows with modern window systems and insulated panels has cut our heating expense. The building is far less drafty and more comfortable overall. The modern, high-efficiency boiler system is using less natural gas, but generating more heat than the Eisenhower-era boiler it replaced."

Keefer added, "The hallways are lighter and brighter due to new, more energy-efficient fixtures. The sell-out crowds at Bishop Luers basketball games are raving about the new fresh air ventilation system. The fabric ductwork works great and looks even better. The building has a new modern updated look that is also more energy efficient."

"This August we will be welcoming our 50th freshman class," Keefer wrote. "We will once again begin preparing them for their future just as Bishop Luers has done for the last 50 years. This year's freshman class will never need to experience just how hot it can get in a second floor classroom. For the first time ever we will have air conditioning to help us out on those hot August days."

Contact the Bishop Luers Development Director Kathy Skelly at (260) 456-1261 Ext. 3142 to make a pledge.

Era Day sends students back to the 1950s

FORT WAYNE — St. Joseph-St. Elizabeth Ann Seton School, Fort Wayne, celebrated its second annual Era Day on March 3. This year the school focused on the 1950s.

Students met an Elvis impersonator and learned music and dances of the era. They also played with some of the games and toys of the '50s including hula-hoops, Clue, Lincoln logs, a slinky and Mr. Potato Head.

Students also watched the popular television show "Happy Days" and learned '50s trivia playing Jeopardy. They also worked on an art project from the '50s.

Lunch was the favorite hamburger, fries and shake. The afternoon included a sock hop, which incorporated the favorite songs and dance steps they had learned.

AROUND THE DIOCESE

CORPUS CHRISTI HONORS TEENS



DIANE FREEBY

Corpus Christi Parish honored their students who have had much success at Saint Joseph's High School, South Bend, in academics, athletics and service, with a special plaque that will be displayed at the parish. In the photo, from left, are Tim Kaniewski, Ted Pajajowski, Kevin Healy, Father Tirabassi, Mitchell Speers, Chris Kosinski, John Aversa and Christian Honap. Not pictured, but also honored on the plaque, are Joe Vasquez, Bobby McClintock, Christian Healy and Jay Dobson.

Syracuse Knights recognized for philanthropy works

BY DENISE FEDOROW

SYRACUSE — The Knights of Columbus Council 6323 of St. Martin de Porres Church, Syracuse, have a reputation in the community as the "go to" people when help is needed. Because of their community involvement they've received several awards — most recently the Philanthropy Award by the Syracuse-Wawasee Chamber of Commerce and Donor of the Year Award by area food banks.

The Knights of Columbus at St. Martin's was established Oct. 28, 1971 as a Father Francis Pitka Council and began with 33 members. Currently there are 122 members. About 90 of those members are locally active, the rest have moved away but kept their membership, according to Grand Knight Don Curry.

The Knights are heavily involved in the community but also in their parish. Over the last several years, they've coordinated the church Christmas party and parish picnics, and donated \$22,500 to the building fund over a four-year period, to the Annual Bishop's Appeal and recently purchased a dozen lightweight tables for the church basement.

In the community, the list is even longer and far-reaching, encompassing many other area parishes including St. John the

Evangelist, Goshen; St. Dominic, Bremen; St. Patrick, Ligonier; and Sacred Heart, Warsaw.

Trustee Mike DeLucenay said the Knights send the sixth graders at St. Dominic's on a trip to Chicago every year, for example, and donate to St. Patrick's food bank.

Other beneficiaries include the Syracuse Fire Department every year, the Boy Scouts — including Nappanee Boy Scouts — Gibault School for Boys in Terre Haute, Wawasee High School athletic and music departments (\$10,000 in 2003), area grade schools, Our Father's House in Warsaw, several area preschools and day cares, Syracuse and North Webster food banks and three \$1,000 scholarships each year.

In 2002, \$94,510 was given to organizations from the Knights of Columbus. In 2003 \$65,375 and last year, \$61,733.36.

"A lot of people come to us and ask us to help them raise money," Curry said.

The money is raised generally through a Saturday night bingo at the Knight's Hall or a pancake breakfast.

About 50 weeks a year, bingo is going on at the hall and food is collected for the food banks. Last year \$5,700 went to Syracuse and \$2,600 to the North Webster food bank, which is why they just received a Donor of the Year Award from the food banks for

raising the most money and collecting the most food.

DeLucenay said it started with member Ray Darr who came up with the idea to collect food because the food banks were hurting, and now, every week food is collected.

Teen Parent's Succeeding



DENISE FEDOROW

Knights of Columbus Members Council 6323, Syracuse Mike DeLucenay, left, and Grand Knight Don Curry, right, show one of the awards they received — this one the Philanthropy Award for 2007 from the Syracuse-Wawasee Chamber of Commerce.

Former acting president of Saint Mary's College dies

NOTRE DAME — Sister M. Alma Peter, CSC, acting president at Saint Mary's College from 1970-1972, passed away March 7 at Saint Mary's Convent. She was 98. Sister Alma's career at the college spanned 34 years, from 1950-1984.

Sister Alma entered the Congregation of the Sisters of the Holy Cross in 1928. Her final profession took place on Aug. 15, 1933. She had a bachelor's degree in chemistry from Immaculate Heart College in Los Angeles. She received her master's degree in chemistry from Marquette University in Milwaukee. She also held two honorary degrees: a doctor of humanities degree from Saint Mary's College and a doctor of laws degree from the University of Notre Dame.

In 1970 Sister Alma became acting president of Saint Mary's, following the death of President Msgr. John McGrath on June 9. She served that role during the time when the college and the University of Notre Dame were determining whether or not to unify. In November 1971, Notre Dame and Saint Mary's jointly announced termination of unification plans. Notre Dame announced at the time that it would admit women beginning in September 1972. Saint Mary's remains an all-women's college.

President Carol Ann Mooney '72 expressed sadness at the loss and said Sister Alma left her mark on the school. "Saint Mary's has lost not only a former president, but a woman who helped to shape our future during a pivotal time in our history."

(TPS) also receives a lot of donations from the Knights, often paper products are collected for the organization.

"They're like our own personal right to life," DeLucenay said.

Curry explained the organization tries very hard to educate teens and to keep the teen parents in school.

The Knights also sponsor two Milford ball teams. "We do a lot of stuff for kids," DeLucenay said.

Tammy Cotton, executive director said, even though she's only recently taken over that position, "I just know in my own experience as a person in the community, they're involved in everything. Anytime there's something going on at school, they're there. They're always there whether it's the community or school to help with fundraising," she said. "They're a group you know you can count on in the community. They're a group that will come through for you."

DeLucenay said the reason the Knights at St. Martin de Porres are involved in so many things is because they're usually connected in some way to a council member.

"We started out helping members, and it got bigger than us," DeLucenay said. "We've branched out as others ask for help and if we have the means, why say no?"

Adult stem cell proposal expected to pass this year

INDIANAPOLIS — Cancer patients and people faced with a debilitating disease may have an enhanced source of adult stem cells for transplant therapy if legislation to create a public umbilical cord blood bank clears the Indiana General Assembly this year.

The cord blood bank proposal, House Bill 1172, authored by Rep. Peggy Welch (D-Bloomington) would require the Family and Social Service Administration (FSSA) to: 1) create a governmental nonprofit corporation to establish and operate an umbilical cord blood bank; 2) establish an umbilical cord blood donation initiative; and 3) promote public awareness concerning the medical benefits of umbilical cord blood. The Indiana Catholic Conference supports the bill.

Many believe stem cells only come from embryos, but Father Tadeusz Pacholczyk, a leading national stem cell expert, told Indiana legislators in 2005 at a luncheon hosted by the Indiana

Catholic Conference that stem cells can be taken from umbilical cords, the placenta, amniotic fluid, adult tissues and organs such as bone marrow, fat from liposuction, regions of the nose and even cadavers up to 20 hours after death.

There are four categories of stem cells. 1) embryonic stem cells; 2) embryonic germ cells; 3) umbilical cord stem cells; 4) adult stem cells. Father Pacholczyk says that since embryonic germ cells can come from miscarriages where no deliberate interruption of pregnancy occurs, three of the four categories (2, 3 and 4) are potentially morally acceptable, and the church vigorously encourages research in these areas.

Umbilical cord blood is a rich source of adult stem cells and an ethical, non-controversial option, which can be used for many types of transplants.

Welch said that prior to the 2008 session, a coalition of cord blood advocates including medical

INDIANA CATHOLIC CONFERENCE



BRIGID CURTIS AYER

professionals, economic developers, legislators and members of the Hospital Association did extensive research and frequently met to discuss what other states were doing so that they could recommend language to the General Assembly this year.

"The language this coalition developed is found in HB 1172 and the bill has been refined and improved as it has moved through the process," said Welch. "The priority of the cord blood bank would be for transplants."

Dr. Scott Goebel, who is a stem cell transplant doctor responsible for cord blood transplants at Riley

Children's Hospital in Indianapolis said, "One thing we are certain of, the applications and uses for these stem cells is just going to increase over the next few years. New applications cannot be discovered and or perfected without research units as well as clinically banked units, all donated by the public for the public good," said Goebel.

"Currently, out of 10 cord blood donations, only two are of transplantable quality. The other eight would have research value," said Welch. "What is exciting about this legislation is Indiana will be receiving hundreds of thousands of umbilical cord blood units with postnatal tissue for transplants and research. Postnatal tissue includes the cord blood, cord and placenta. The goal is that we will increase the number of transplantable stem cells, help save lives of cancer patients, provide more research quality stem cells and improve the quality of life for Hoosiers both physically and financially."

Welch anticipates a public blood bank will bring more researchers and "big" research dollars to Indiana and help in the area of economic development because of the spin-off businesses that will be created. Welch said, according to the business plan, it is estimated that the public cord bank would be self-supporting in two to three years from its inception.

Welch, a practicing nurse in the cancer unit at Bloomington Hospital said she's always had an

interest in health issues, and, as a cancer nurse, she's had a particular interest in stem-cell research and the promise it offers cancer victims.

Private donations of umbilical cord blood can be made for about \$1,000 plus an annual storage fee \$100, but there is no provision for public donation.

Private and public umbilical cord blood banks have proven invaluable to the medical community. Many blood and immune diseases have been successfully treated using cord blood. Doctors use cord blood cells to treat about 70 diseases, mostly anemias or cancers of the blood, such as leukemias and lymphomas.

Sen. Patricia Miller (R-Indianapolis) Senate Sponsor of HB 1172, who chairs the Senate Health Committee and the interim Health Finance Commission said, "Stem cells have such a great future in helping those suffering from cancer and other diseases. Unlike the use of embryonic stem cells, which destroys human life, Miller said, "Cord blood stem cells are a moral, readily available source for stem cells which doesn't hurt another living person in the process."

HB 1172, which also contains licensing for various professionals, is in conference committee. Welch, who is one of the conferees, said the bill has bipartisan support she is hopeful the bill will pass before the March 14 adjournment deadline.

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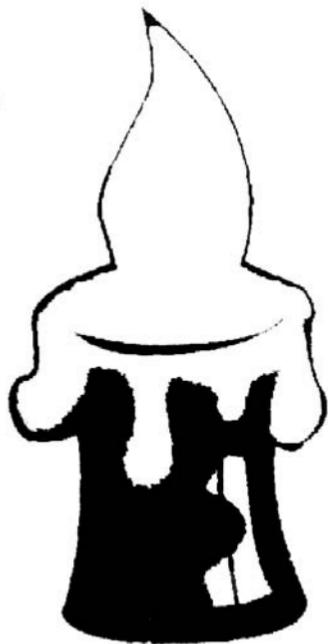
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Cord blood stem cells

Umbilical cord blood is one of three sources for the blood-forming cells used in transplants. The other two sources are bone marrow and peripheral (circulating) blood. The first cord blood transplant was done in 1988. Cord blood plays an important role in transplant today. Doctors are still learning about the ways cord blood transplants are similar to and different from marrow or peripheral blood transplants. Umbilical cord blood is collected from the umbilical cord and placenta after a baby is born. This blood is rich in blood-forming cells. The donated cord blood is tested, frozen and stored at a cord blood bank for future use. The stored cord blood is called a cord blood unit. (Source: National Marrow Donor Program)

According to Dr. Scott Goebel, who is the stem cell transplant doctor responsible for cord blood transplants at Riley Children's Hospital in Indianapolis, some of the diseases currently treated with cord blood stem cell transplants include: leukemia; Hodgkin's lymphoma, non-Hodgkin's lymphoma, sickle cell disease, aplastic anemia, neuroblastoma, retinoblastoma, multiple myeloma. Clinical trials are ongoing utilizing cord blood stem cells for multiple sclerosis, Krabe disease, ALD, Tay-Sachs disease, Niemann-Pick disease, breast cancer, Ewing's sarcoma and renal cell carcinoma. Experimental treatments are underway for juvenile and rheumatoid arthritis, Crohn's disease, type I diabetes mellitus, scleroderma, lupus, Parkinson's disease, Alzheimer's disease, ALS and spinal cord injury.



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Dedication of St. Mother Theodore Guérin statue in Washington, D.C. planned

ST. MARY-OF-THE-WOODS — The Sisters of Providence of Saint Mary-of-the-Woods have announced plans for a major celebration May 10 at Washington, D.C., in honor of the dedication of a statue of St. Mother Theodore Guérin, the congregation's foundress.

The statue, sculpted by Terre Haute artist Teresa Clark and carved by Oberlein, Ohio, artist Nicholas Fairplay, has been placed in the Marian Garden outside the Basilica of the National Shrine of the Immaculate Conception.

The statue was carved in Indiana limestone. It is in commemoration of the life and legacy of St. Mother Theodore, who was canonized a saint in the Catholic Church on Oct. 15, 2006 by Pope Benedict XVI.

Indianapolis Archbishop Daniel M. Buechlein, OSB, will preside at the celebration of the Mass at 2 p.m. Saturday, May 10. It is open to the public. The liturgy will be in the Crypt Church of the basilica, or the Upper Church if the number of guests warrant.

After the liturgy, pilgrims will walk the short distance to Mary's Garden for the blessing and dedication of the statue, after which there will be a reception at the Pope John Paul II Cultural Center, a short drive from the garden. The Indiana Society of Washington, D.C., is hosting the reception.

Travel arrangements may be made through the Sisters of Providence. Round-trip motor coach transportation is available for \$275. Cost includes transporta-

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GERALDINE M. ROHLING

tion, two-night hotel accommodations with a deluxe continental breakfast and transportation to and from events related to the ceremony. All other meals and room charges of a personal nature are at each person's expense.

Two buses will leave Saint Mary-of-the-Woods at 7 a.m. (EDT) on Friday, May 9. Other buses will leave from the Indianapolis Archdiocesan Catholic Center and from Guerin Prep at River Grove, Ill. The bus leaving Indianapolis also will stop at Columbus, Ohio, to receive pilgrims for the remainder of the journey.

Hotel accommodations are available at Washington, D.C., for those who desire to travel on their own.

Registration for travel arrangements through the Sisters of Providence must be made by April

4. Registration forms and additional information are available by contacting Kerry Scott at (812) 535-2800 or at kscott@spsmw.org. Information also may be obtained by www.SistersofProvidence.org.



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2007 Holy Week Liturgy Schedule

Basilica of the Sacred Heart - Notre Dame

Saturday, March 15

5:00 PM: Palm / Passion Sunday Vigil Mass

Palm / Passion Sunday, March 16

10:00 AM: Sunday Mass with outdoor procession

12:00 PM: Sunday Mass with outdoor procession

7:15 PM: Sunday Lenten Vespers

Monday of Holy Week, March 17

11:30 AM: Mass 5:15 PM: Mass

Tuesday of Holy Week, March 18

11:30 AM: Mass 5:15 PM: Mass

7:00 PM: Campus Wide Stations of the Cross

(procession departs from Grotto)

9:15 PM: Opportunity for individual confession

(follows Stations in the Basilica)

Wednesday of Holy Week, March 19

11:30 AM: Mass 5:15 PM: Mass

Holy Thursday, March 20

9:00 AM: Morning Prayer

Noon: Basilica closed until 4:00 PM

5:00 PM: Evening Mass of the Lord's Supper

6:30 PM: Adoration in the Lady Chapel

11:00 PM: Tenebrae

Good Friday, March 21

9:00 AM: Morning Prayer

Noon - 3:00 PM: Silent hours of Prayer

3:00 PM: Celebration of the Lord's Passion

7:15 PM: Stations of the Cross

Holy Saturday, March 22

9:00 AM: Morning Prayer

Noon - 3:30 PM and 5:00- 7:30 PM: Basilica Closed

9:00 PM: The Paschal Vigil Mass

Easter Sunday, March 23

8:00 AM: Easter Sunday Mass 10:00 AM: Easter Sunday Mass

Noon: Easter Sunday Mass

7:15 PM: Easter Paschal Vespers



Confessions During Holy Week (March 17 through March 22)

Monday: 11:00 AM, 4:45 & 7:00 PM

Tuesday: 11:00 AM, 4:45, 7:00 and 9:15 PM

Wednesday: 11:00 AM, 4:45 & 7:00 PM

Holy Thursday: 11:00 AM, Noon & 7:00 - 8:00 PM

Good Friday: 10:30 AM, 2:30 PM & 6:30 - 8:30 PM

Holy Saturday: Noon to 1:00 PM, 3:00 PM to 5:00PM

Easter Triduum Schedule

HOLY THURSDAY, March 20: 7:30 PM - Mass of the Lord's Supper

9:00 PM Individual Reconciliation following the liturgy

Paschal watch and Paschal Fast begins 9:30 PM - Night Prayer

GOOD FRIDAY, March 21: 8:30 AM Morning Prayer

1:00 PM Commemoration of the Lord's Passion and Death

2:30 - 5:00 PM Individual Reconciliation

7:00 PM Solemn Stations of the Cross

7:30 - 9:00 PM Individual Reconciliation 8:00 PM Taize Prayer

9:30 PM Night Prayer (Paschal Watch Continues)

HOLY SATURDAY, March 22: 8:30 AM Morning Prayer

8:30 PM The Great Easter Vigil

EASTER SUNDAY, March 23: Easter Masses 7:00, 8:45, 10:30 AM & 12:15 PM

5:30 PM Solemn Paschal Evening Prayer (NO MASS)



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EASTER TRIDUUM

THURSDAY 7:00 PM MASS OF THE LORD'S SUPPER

(ADORATION AFTER MASS UNTIL 10:00 PM)

FRIDAY - 1:30 PM GOOD FRIDAY LITURGY & COMMUNION

SATURDAY - 8:30 PM EASTER VIGIL MASS

EASTER SUNDAY - 8:00 & 10:15 AM MASSES

(REGULAR SUNDAY SCHEDULE)

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Corpus Christi pastor rallies youths to the Way of the Cross

BY JOE KOZINSKI

SOUTH BEND — Incense abounded the celebration of the Stations of the Cross as the participants brandished Saint Joseph's High School, Corpus Christi and Washington High School letter jackets — even a lone Marian High School garment was present here.

Pastor of Corpus Christi Parish and Saint Joseph's High School chaplain Father Camillo Tirabassi called to the youths he serves to observe a special devotion of the Stations of the Cross on Friday evening, March 7, and they responded by filling the parking lot and the pews.

With small children gathered around, young adults knelt silently and the five white clad altar boys stood quietly as Father Tirabassi spiritually traveled the 14 steps that will lead us to Easter.

"As many of the saints have said before, to celebrate the joys of Easter you must go through the cross," reflected Father Tirabassi. "The Stations of the Cross have helped guide me through my personal life, and I would hope that our youth may find the same vision."

"Father Cam (as he is affectionately called) invited me to the Stations of the Cross, and I couldn't let him down," explained Kevin Healy a senior at Saint Joseph's. "I really should come to the stations anyway. Usually I would be playing video games or going to the movies with some friends. The stations will help me focus on Holy Week."

"I came to the stations tonight

because Father Cam asked me to come," remarked Chris Kosinski, a senior at Saint Joseph's. "I'm participating in the Stations of the Cross at the high school as Pontius Pilate and this service has given me some time to reflect."

Out of the many young adults who attended the stations after passing up on video games, movies, hanging out with friends or just watching television, there was very honest seventh grader.

"I came tonight because my parents made me," commented Chris Freeby, Corpus Christi School student. "Father Cam nailed it when he said that I would have been watching TV, but I really thought about Jesus' suffering during the 11th station, the

Crucifixion."

"It is amazing how little the sacrifices we make are when placed against the ultimate sacrifice made by Jesus Christ," commented Ryan Richter, Saint Joseph's High School senior and Father Cam invitee. "The 11th station really shows the complete suffering and sacrifice and the real focus of the stations."

"I think that the 11th station means the most to me," explained Kosinski, "Jesus showed how much he loved us, and that really hits home."

As the students reflected and embraced the torment that Jesus endured for us on the 11th station, Father Tirabassi's focus was entrenched with another one.



DIANE FREEBY

Saint Joseph's High School students, sophomore Josh McMillan, junior Ben McMillan, assist Corpus Christi pastor Father Camillo Tirabassi, with the Stations of the Cross along with Saint Joseph's junior David Osowski, freshman Pete Freeby and senior John Aversa. Father Tirabassi rallied youths from his parish and Saint Joseph's High School to a special celebration on March 7.

Bishop D'Arcy to celebrate chrism Masses

The annual Chrism Mass for the Diocese of Fort Wayne-South Bend will be on Monday and Tuesday, March 17 and 18, in South Bend and Fort Wayne, respectively.

The Masses will be held at 7:30 p.m. at St. Matthew Cathedral, South Bend on Monday and at the Cathedral of the Immaculate Conception, Fort Wayne on Tuesday.

The oil of sacred chrism — through which all Catholics are anointed and directed toward God — and other holy oils will be blessed during the chrism Mass by Bishop John M. D'Arcy. The oils are a sign of the strength that is needed to live a faithful Christian life.

There are three oils that will be blessed for use in parishes throughout the year: oil of cate-

chumens — used for the sacrament of baptism; sacred chrism — used for the sacrament of confirmation; and oil of the sick — used for the sacraments of

anointing and holy orders. At the Mass of chrism, priests also renew their promise of celibate love and pastoral service.

"It is fitting that the oils are blessed during Holy Week, the week Jesus Christ consecrated the world through his death and resurrection," said Bishop D'Arcy. "This is one of the most important liturgical observances of the year."

The bishop invites all priests, religious brothers and sisters, deacons and lay people of the diocese to attend the chrism Mass in South Bend or the chrism Mass in Fort Wayne.

"It is fitting that the oils are blessed during Holy Week, the week Jesus Christ consecrated the world through his death and resurrection."

BISHOP JOHN M. D'ARCY



St. Michael TRIDUUM Schedule of Services

Holy Thursday Mass
of the Lord's Supper 7:00 pm



Good Friday:

Morning Prayer 10:00 am
Ecumenical Community Prayer 11:30 am
Liturgy of the Lord's Passion 12:30 pm
Liturgy of the Lord's Passion
(in Spanish) 3:00 p.m.
Way of the Cross 7:00 pm



Holy Saturday

Solemnity of the Easter Vigil 8:00 pm



Easter Sunday Mass 7:30, 9:30 and 11:30 am
Easter Sunday Mass (in Spanish) 2:00 pm

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3:00 PM: Divine Mercy Chaplet

- Procession and Benediction of the Blessed Sacrament
- Homily - Father Jason Freiburger

Presider: Father Thomas Shoemaker

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Holy Thursday, 7:00 PM
Evening Mass of the Lord's Supper

Good Friday, 12:30 PM
Celebration of the Lord's Passion

Holy Saturday, 8:30 - 11 PM
Easter Vigil Mass including all 7 Old Testament Readings

Easter Sunday Masses:
7:00, 9:00 and 11:00 AM

Married to death

At the outset of Holy Week, we feel in a unique way the force of St. Paul's words to the Corinthians: "behold, now is the acceptable time; behold, now is the day of salvation." During this great week, our focus turns to Christ's suffering, death and resurrection. But how many of us think of weddings and marriage during this week?

In the events of Holy Week both images — a wedding and a funeral — are brought together, especially in the East-Roman liturgical tradition better known as the Byzantine rite.

The Byzantine rite is second only to the Roman or Latin rite in the number of those who follow it. It is used by most Eastern Catholics (such as myself) and most Eastern Orthodox as well. In that rite's services, for the first three days of Holy Week, we repeatedly find the theme of Christ the bridegroom:

Behold, the Bridegroom is coming in the middle of the night. Blessed is the servant he shall find awake. But the one he shall find neglectful will not be worthy of him. Beware, therefore, O my soul! Do not fall into a deep slumber, lest you be delivered to death and the door of the kingdom be closed to you. Watch instead, and cry out: Holy, holy, holy are you, O God. Through the intercession of the Mother of God, have mercy on us. Troparion, t. 8.

The theme of Christ the Bridegroom, found in Matthew's Gospel (25:1-13), is perhaps most clearly seen in St. Paul's letter to the Ephesians, the text most commonly read at weddings in the Western and Eastern liturgical traditions:

"Wives, be submissive to your husbands as if to the Lord, because the husband is the head of the wife just as Christ is the head of his body the church, as well as its savior. As the church submits to Christ, so wives should submit to their husbands in everything.

"Husbands, love your wives, as Christ loved the church. He gave himself up for her, to make her holy, purifying her in the bath of water by the power of the

word, to present to himself a glorious church, holy and immaculate, without stain or wrinkle or anything of that sort."

This text today is one of the more "controversial" readings not because of what it says so much as how people hear it. Many people trip up at the phrase "wives, be submissive to your husbands ... in everything."

Read fully and understood properly, however, it should present no stumbling block for two reasons at least. First, it makes strenuous requirements of both men and women. Second, the requirement made of wives, I would suggest with some delicacy, pales alongside what husbands must do: they must be prepared to die for their wives. Husbands must pattern themselves after Christ, who "loved the church" and "gave himself up for her."

Christ the Bridegroom is seen not just in Scripture but also in this icon called "Christ the Bridegroom" or sometimes "Extreme Humility":

This icon features a downcast Christ bound as a common criminal and standing in his own tomb. Here we realize that "a crown of thorns crowns him who is King of Angels. He is wrapped about with the purple of mockery who wrapped the heavens with clouds. ... He was transfixed with nails who is the bridegroom of the church." — Matins of Great and Holy Friday.

What does this icon teach us about marriage and family? It illustrates for husbands and wives the most "extreme humility" the world has ever seen. Here he "whom none may touch is seized. ... The Creator is struck by the hand of a creature. The Judge of the living and the dead is condemned to the cross." — Vespers for Gt. Friday.

But I also want to suggest that it teaches us to love death. The patron of the university where I teach, St. Francis, concluded his celebrated "Canticle of the Sun" by exclaiming: "We praise you, Lord, for sister death, from whom no one living can escape."

Now in our culture, it is not common to consider death our sister. Any intimate congress with



VIEWS FROM THE CATHOLIC EAST

ADAM A.J. DEVILLE

death is something devoutly to be avoided. If we do not like thinking about death even at the time of death, even fewer of us contemplate death on our wedding day.

By now you are wondering who would contemplate such "morbid" things on one's wedding. Perhaps I may hereby mark myself down as slightly unhinged if I confess that I had, if only for a moment, those thoughts on my own wedding day.

Then and since, I realized that a marriage, to be Christian, must be marked by an undying love of death-to-self without which there will be an inevitable death of love. Without a ceaseless crucifixion of one's ego, selfishness will murder the marriage. Only by dying to ourselves can we learn finally and fully the meaning of love.

How ought we to love our spouse? The answer is very simple: we are asked to love as God does, with an undying love that knows no end, that does not count the cost, but pours itself out entirely, withholding nothing. Perfect love, as we realize this week, is love crucified.

And only love that is crucified will know the joy of Pascha — Easter — when we are able to sing "Christ is risen from the dead, trampling down death by death, and to those in the tombs giving life!"

Adam Deville is a theology professor at the University of Saint Francis.



TRISH LINNER

Third-grade members of Young Vincentians at St. Matthew School, South Bend, show off some of the items collected to fill Easter baskets for needy children

Grade school students make a difference in society

BY TRISH LINNER

SOUTH BEND — The Lenten season of giving is in full swing throughout the grade schools of South Bend. Each school has taken on several projects to help the community and participate in the Lenten ideal of almsgiving.

"Our children are very excited about their projects this year," said Principal Sister Joan Shillinger of Holy Family School, located on South Bend's west side.

The students at Holy Family are participating in three main missions this Lent. Their first is a school-wide penny war. "The penny war is always fun for the kids, and they can see their money add up quickly," Sister Shillinger said. The second is a raffle called Feast with Father. The winner of the raffle needs a hearty appetite as Father Galic will be cooking up a meal for six for the lucky winner — and yes, he can cook.

The funds from these two projects will go the help Father Joe in Africa. Father Joe spent a year at Holy Family and the kids want to help the children in his home parish.

The third mission is raising funds for two local families in South Bend who have faced tragedy this year. Former student Brian Johnson recently passed away, and the children are helping his family.

And like many schools in the area they are also raising funds for the Jeni Bishop family at St. Matthew's. Bishop lost her life in the Lane Bryant tragedy in Tinley Park, Ill., earlier this year. "The children are very touched by these events and want to do everything they can to help," Sister Shillinger said.

St. Joseph School in downtown South Bend is getting in the giving mood as well. Each grade is participating in a special service project in addition to school wide dress down days for the Bishop family and collecting pantry items for the Near Northeast Neighborhood Association.

"Our older children have been

very busy," said Principal Suzanne Wiwi, "Each grade is collecting items and volunteering their time at local agencies."

The third grade is helping St. Margaret's House. The fourth grade is volunteering with the retired Sisters at Saint Mary's College. The fifth grade is collecting items to ship overseas to soldiers serving in the Middle East. The sixth grade is serving lunches at the Hope Rescue Mission. The seventh grade is volunteering at La Casa De Amistad and collecting items for their day care and after school programs. The eighth grade is helping the Christ Child Association. The school has also been fortunate to have local representatives of nonprofits come in and speak to them about what their time and contributions mean. The entire school will also participate in the annual Holy Thursday seder service.

St. Matthew's School also has several projects going on, some coordinated by their Young Vincentian group.

"We are donating Easter baskets to children in need and also giving baskets to shut-ins," said Pam Van Huffel, one of the Young Vincentians sponsors. Classes have been gathering new toys and candy to fill the baskets for the kids.

"Everyone should have an Easter Basket to open on Easter," explained Young Vincentian Bailey Heimann. The school is working with the local St. Vincent Society to have the baskets delivered to those in need.

Like many other South Bend area schools, St. Matthew's is also participating in Eric's Promise, a donation drive for St. Vincent de Paul Society in honor of deceased Marian High School student Eric Henry. A dress-down day and moment of prayer was recently observed for the Jeni Bishop family, members of St. Matthew Cathedral Parish.

It's not too late for you to clean out your closets and donate some of your almsgiving funds to one of these great causes. Take a lesson from our local students and do your part to help those less fortunate this Lenten season.

Cathedral of the Immaculate Conception

1100 South Calhoun Street - Fort Wayne - 424-1485

Holy Week and Easter Schedule

Holy Thursday, March 20, 2008

Mass of the Lord's Supper at 6:00 pm

Good Friday, March 21, 2008

Celebration of the Lord's Passion at 1:00 pm*

Way of the Cross at 7:00 pm

Holy Saturday, March 22, 2008: Easter Vigil at 8:00 pm*

Easter Sunday Masses, March 23, 2008

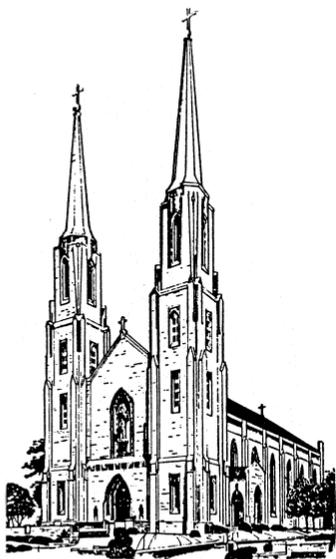
7:30, 9:30* and 11:30 am (No 5:00 pm Mass)

*Bishop D'Arcy presiding

SACRAMENT OF PENANCE OFFERED:

Holy Thursday 4:00 to 5:00 pm and Good Friday after services

Holy Saturday 2:30 to 4:30 pm





Vices and Virtues



Opening prayer

Teach us your ways, Lord, that we may be open to the fire of the all-consuming Spirit that flows between you and the Father — the Spirit of joy, of courage, of faith, of peace, of wisdom, of love. Help us to change how we live so that we truly become your grace-filled sons and daughters in the body of Christ. This we ask in Jesus' name. Amen.

Reading: Lk 18:9-14

Commentary

Honestly, I was not sure how to start an article on grace because this ancient biblical concept has always been vague for me, both in definition and, more importantly, in my spirituality. We hear the word used all the time in Scripture, at Mass and in homilies. It is part of our daily vocabulary; it is fundamental to our faith ... we/I need to really "know" grace so, taking a deep breath, here goes. Perhaps together we can deepen our understanding and appreciation of this most wonderful aspect of God's love.

Grace, at its core, is simply God's life, God's exuberant good will towards all of creation. God's benevolence even extends to the giving of Jesus, who clarifies for us our ultimate goal — to reside forever within the love of the Trinity. In Exodus 34: 6, God

offers this definition: "Yahweh, God of tenderness and of grace, slow to wrath and rich in mercy and fidelity." But grace is more than just the gift of God's good will. "It is the gift which radiates the generosity of the giver and envelopes with this generosity the creature who receives his gift (Dictionary of Biblical Theology, page 218).

God's gratuitousness is not just poured out because there is an unusable abundance. Grace has as its purpose God's eternal covenant with us: "The grace which chooses and which gives is a gesture of knowing ... it awaits a response, thanks and love." (Ibid. 218). The union that God's grace establishes between God and us is a bond of love and a call to holiness.

In baptism, we receive God's life; we receive sanctifying grace. And for the rest of our human lives, with the help of God's actual grace, we struggle to overcome the effects of original sin, our inescapable inclination towards selfishness. Growing in holiness is not a simple checklist of conquering one sin and then working on another. Rather sin, repentance and grace are inextricably bound together as part of our human existence. We constantly remain sinners so we must always ask for forgiveness, and God unconditionally and continuously sanctifies us with unending and abundant love.

One of the ways we grow in

our faith is by being tested. In fact, there is no faith that is never tested. Peter, in Matthew's Gospel, was the first to be tested and to experience our human faltering when he denied Jesus three times — after adamantly declaring just the night before: "Even though I must die with you, I will not deny you." It was only with God's help that Peter was later able to confess that Jesus was the son of God. It was only after being tested, failing and being graced by God that Peter could meaningfully teach the truth and strengthen his fellow disciples as they went through the same process.

We are much like Peter. There are times our spirit is fervent and strong — and our flesh remains weak. It is part of all Christian experience to live between temptation and grace in need of conversion and forgiveness.

The Pharisee and the tax collector

We need to remind ourselves often that this Christian experience is not like the checklist mentioned above through which we "get better" and "make progress" towards holiness. Remember the parable of the proud Pharisee and the humble tax collector from a previous faith-sharing? Drawing again on the many lessons within this story, the Pharisee completely followed the prescribed style

as he offered official prayers of thanksgiving in a conspicuous place in the temple. Having worked on his checklist of sins and considering himself a righteous Jew, we can almost see him patting himself on the back for "being a good boy." Because he was so caught up in his own virtue, when he caught sight of the tax collector standing in the back of the temple, it was easy to draw a comparison between the publican and himself.

The tax collector, however, made no such comparison. He understood he was a sinner in need of God's forgiveness and mercy. His prayer was simply: "God, be merciful to me a sinner." The parable gives no indication that the tax collector was working on a checklist or on making progress. He simply stood before God with humble knowledge of his sinfulness and asked for God's forgiveness, God's grace.

This parable highlights that Jesus came to earth not for the self-righteous (those focused on themselves) but for the sinners (those focused on God). The good news of Jesus is, first and foremost, that we are sinners and that our sins have been forgiven. It is really a grace, a blessing, to fully realize that we are sinners in need of forgiveness as: "There will be more joy in heaven over one sinner who repents than over 99 righteous persons who need no repentance." — Lk 15:7.

Sinners and saints

That is not to say that we should not strive to be virtuous and holy. Instead we need to rethink our definition of saint — as a continually repentant sinner who has more completely recognized his or her dependence on God's love and mercy. It is the person for whom the tax collector's prayer has become the prayer. In this cry, there is "... only love, the embrace between Father and the prodigal son, between Jesus and the publican, the long awaited connection between ... our sin and ... God's mercy." — "Tuning In To Grace"

Becoming virtuous and striving to be holy fulfills our part of the covenant, the union that God's grace establishes between

God and us. We try to live gracefully out of love for God. Being in the state of grace is living as we were created to live — in the image and likeness of God, who is love itself. When we humbly acknowledge our sinfulness and our dependence on God's grace, when we strive to live as loving persons, "we share then in the life of the Godhead, but by no means possess it in its fullness." — "The Spiritual Life." This is our earthly call to holiness and our promise for eternal salvation.

To live grace-fully we choose life; we must choose life. First of all, we must choose God's life, grace, to give life to our spirit. We must choose a life of virtue to give life to our souls. And, lastly, we must choose life as a way to peace to give life to our bodies and to our world.

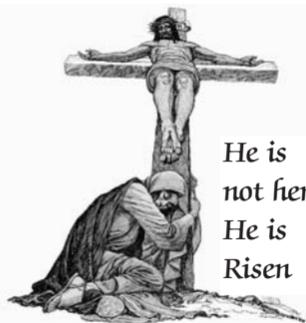
Reflection and discussion

- What is your understanding of grace? How has it changed over the years?
- Where do you see God's good will, God's grace, in your life?
- Who are the people you most admire for having struggled with a particular sin and who, through the grace of God, have found strength in the corresponding virtue?

Closing prayer

In this moment draw me to yourself, Lord, and make me aware not so much of what I've given as of all I have received and so have yet to share. Send me forth in power and gladness and with great courage to live out in the world what I pray and profess, that, in sharing, I may do justice, make peace, grow in love, enjoy myself, other people and your world now and you forever.

— Ted Loder,
"Guerrillas of Grace"



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not here:
He is
Risen

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10700 Aboite Center Road - Fort Wayne

RECONCILIATION SCHEDULE

Friday, March 14 - 10:00 - 11:00 AM
Saturday, March 15 - 9:30 - 10:30 AM & 3:30 - 4:30 PM
Tuesday, March 18 - Noon - 1:00 PM
Holy Thursday, March 20 - 3:00 - 4:00 PM
Good Friday, March 21 - 2:30 - 4:30 PM



HOLY WEEK MASS SCHEDULE

HOLY THURSDAY: March 20 - 7:00 PM
GOOD FRIDAY: March 21 - 1:00 PM & 7:00 PM
HOLY SATURDAY: March 22 - 8:00 PM Easter Vigil

EASTER SUNDAY MASSES: March 23
7:30 - 9:30 - 11:30 AM - 1:30 PM

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THE CUTTING EDGE

SISTER MARGIE LAVONIS, CSC

Jesus often tells us to be compassionate as God is compassionate. It always amazes me that Jesus has so much confidence in us that he suggests that we have the capacity to behave like God. I guess it goes along with our being made in the image and likeness of God. The question is, what are some practical ways to develop this beautiful virtue in our daily lives?

When I was growing up we learned about the corporal and spiritual works of mercy. They were tools for living a good Christian life.

Jesus tells us about the corporal works of mercy in chapter 25 of the Gospel of Matthew. He challenges us to feed the hungry; to give drink to the thirsty; to clothe the naked; to visit the imprisoned; to shelter the homeless; to visit the sick and to bury the dead. He goes on to say that we will be judged by whether we do these things or not — a sobering thought.

At first glance we might think that we are rarely presented with opportunities to exercise these works, but, if we look a little closer, we might be surprised how often they present themselves. For instance, feeding the

hungry and thirsty does not have to be limited to literal food and water. People have all kinds of hungers and often thirst for many things. A common hunger that we all share is the hunger for love. We can help satisfy that hunger by reaching out to people, especially the lonely, and being kind and generous to others when it would be easier not to be involved. Maybe there is someone in my class or at work who needs my time and/or friendship. It could even be a family member who I tend to neglect or overlook.

Another hunger that we all share is the hunger to be listened to, to have people really care about what we say. This hunger is often so great that some people resort to paying for this service in therapy when all they might really need is a listening ear. Do we really listen with compassionate hearts?

There are also people who thirst for affirmation. How many times are we presented with opportunities to affirm the gifts of others, to let them know we notice the good that they do, but never get around to it?

What about clothing the naked? How do we do this? It might be as easy as opening our closets and deciding we don't really need 20 sweaters or 15 pairs of shoes. We can share them with others and bring them to St. Vincent's, Goodwill or the Salvation Army.

The next question is how do we visit the imprisoned? Do we have to literally go to prisons or jails? That is good, if the opportunity arises, but there are other ways people can be imprisoned. Maybe we could confront those who imprisoned by drugs or alcohol and encourage them to get help or

visit or call shut-ins who may who experience a kind of "imprisonment" in their homes.

To shelter the homeless might mean volunteering at a shelter. We all have opportunities to visit the sick and bury the dead, but do we take them? Are we afraid of hospitals and funeral homes? If so, can we at least send get well or sympathy cards.

Even more challenging are the spiritual works of mercy. They call us to admonish the sinner; to instruct the ignorant; to counsel the doubtful; to comfort the sorrowful; to bear wrongs patiently; to forgive all injuries and to pray for the living and the dead.

At first glance these seem very overwhelming. Who are we to admonish the sinner when we are sinners ourselves? One way might be to point out another's destructive behavior — not in a righteous way but out of true care or by saying something or at least changing the subject when we find ourselves in a negative conversation about another person.

To instruct the ignorant might mean sharing our beliefs with people who have little or no knowledge of Christianity, and we can counsel the doubtful by sharing our hope in God and in God's faithfulness.

One way to comfort the sorrowful is to acknowledge their pain and to be there for them.

To bear wrongs patiently is not easy. It takes much strength not to lash out against those who treat us unjustly. Jesus' command to turn the other cheek is down right hard and takes a lot of practice. A suggestion is to pray for them.

YOUNG ADULT PERSPECTIVES

A related spiritual work of mercy is to forgive all injuries. What a challenge, especially if we have been hurt deeply. One time when I was having difficulty doing this my spiritual director said that sometimes we have to pray for the desire to forgive.

Finally, compassionate people express their concern for others in prayer.

During this Holy Week it might be helpful to focus on one of these works that needs to be strengthened in our lives.

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

SAINT JOHN THE BAPTIST PARISH
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RECONCILIATION:
Sunday, March 16:
After 6:00 PM Stations
Monday, March 17:
7:00 AM & 5:30 PM
Tuesday, March 18:
9:00 AM & 4:30 PM
Wednesday, March 19:
7:00 AM & 6:30 PM
Thursday, March 20:
9:00 AM & 3:00 PM
Friday, March 21:
After 1:00 PM Service
After 7:00 PM Stations
Saturday, March 22:
9:00 AM

HOLY WEEK LITURGIES:
Wednesday, March 19:
5:30 PM - Anointing of the Sick Mass
Holy Thursday, March 20:
8:00 AM - Rosary and Morning Prayer
7:00 PM - Mass of Lord's Supper
Good Friday, March 21:
8:00 AM - Rosary and Morning Prayer
1:00 PM - Liturgy of Lord's Passion
7:00 PM - Stations of the Cross
Holy Saturday, March 22:
8:00 AM - Rosary and Morning Prayer
8:00 PM - Easter Vigil
Easter Sunday, March 23
Masses at 8:00 AM & 10:30 AM
A Blessed & Happy Easter to all!

Memo to Marthas: 'There is need of only one thing'

In preparation for my first TV interview, I hit the Mall of America. I had a mission: to find a top. The Top. A TV top like the anchors wear.

I always experience sensory overload at MOA. It is a lot to process. Caricatures and characters. Mohawks and roller coasters. Runny noses and roller coasters.

So when I slipped into a fitting room, I was ready to soak up a little silence.

And yet, as soon as I closed my door, I heard the woman in the next stall talking on her cell phone. Something about her husband's retirement. I focused my attention back on the shirts at hand, until an "It's A Small World" ringtone pierced the air, and the woman to my other side began describing her outfit, evidently intended for Friday.

That's when it struck me. Our most private places are eroding.

Before cell phones entered our purses and pockets, a fitting room was a personal space. Sure, its halls hosted heated debates between moms and daughters, with friends waiting in the wings. But what happened inside a stall's cramped quarters was a private exchange, an unflinching showdown between woman and mirror, birthing hard-to-swallow epiphanies like "I have gained weight" and "This looked better on the hanger."

These days the fitting room is yet another place where busy women can be accessed. Rather

than protest, we answer the call, half naked, elbow in shirt, hobbling.

Young adults have been raised on the notion that we can do and have it all — walk on the moon, become president, cure cancer and get weekly massages.

The key, we learn, is to multitask. If you're doing more than one thing, you'll advance much more quickly. And if you want to be an All-Star multitasker, buy an iPhone.

Lofty as our ambitions are, we often feel crummy about their outcome. My friend reminded me of this in a recent e-mail. "Life has been crazy and stressful," she wrote. "Just trying to juggle work, family, friends and myself. Dropping a lot of balls."

Her e-mail arrived on a night when I was keenly aware of my own dropped balls. I felt as if I was attempting a lot but excelling at little. Worse yet, I was so preoccupied preparing to catch the next ball that I wasn't really enjoying the one in hand.

Being present to the moment is harder than ever for young Catholics today. It defies our cultural training and dismisses our high-tech aids.

Our faith calls us to slow down and attend to each moment, "to be still and know that I am God." The essence of spirituality, quite simply, is being awake.

Jesus was the ultimate single-tasker. Despite the weight of his earthly mission — to save



TWENTY SOMETHING BY CHRISTINA CAPECCHI

humankind — he focused on the here and now. As a result, he touched countless souls.

When he encountered multitasking Martha, who was peeved by her single-minded sister, he gently rebuked her.

"Martha, Martha, you are anxious and worried about many things," Jesus said. "There is need of only one thing."

Profound wisdom is packed in that short sentence. We may covet or expect or demand many things, but we need only one. It is a pointed statement, a trumping of quality over quantity. Chasing "many things," Jesus implies, distracts us from the heart of the matter.

There is need of only one thing: to attend to the giver of each grace-filled moment.

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

Holy Cross and St. Stanislaus Parish

Come join us in celebrating the Paschal Mystery of Christ's passion, death and resurrection.

Holy Thursday, Mass of the Lord's Supper
7:00 p.m. St. Stanislaus Church

Good Friday, the Lord's Passion
3:00 p.m. Holy Cross Church

Taizé Prayer Service
8:00 p.m. Holy Cross Church

Holy Saturday Easter Vigil
8:30 p.m. St. Stanislaus Church

Easter Sunday
8:00 & 11:00 a.m. Holy Cross Church
9:30 a.m. St. Stanislaus Church

EDITORIAL

Renewing our faith in the Son of God deepens our belief

In 2007, several atheists stepped up their attack once again on belief in God in the form of published books. Christopher Hitchens wrote a book called "God is not great: Why Religion Poisons Everything," Richard Dawkins wrote "The God Delusion" and Sam Harris wrote "Letter to a Christian Nation." All became national best sellers.

For us who believe, the growth of atheism is a frightening prospect. However, the trump card is in our hands as expressed by the words of St. Augustine: "Our hearts are restless, O God, until they rest in you."

This coming week, we Catholics, and indeed most of the Christian world, enter the most sacred time of the church year, Holy Week and the sacred triduum, the most solemn celebration of the Lord's Passion, Death and Resurrection. In these most solemn rites, the church puts before us the infinite love of God shown to us in Jesus Christ. Through participation in these sacred rites, our hearts, minds and souls are filled ever more deeply with the love that came down for us from heaven to die on the cross.

In our belief, we know that we were made for God, made to be with God, and it is only by living in his love that we truly are at peace. "Our hearts are restless, O God, until they rest in you." No one has to prove to us that God exists. Our hearts tell us that it is so.

So why do many in the world still not believe? Because faith takes humility, the humility to acknowledge that we are not self-sufficient, the humility to recognize that we do not have the complete answer to the presence of evil in the world, the humility to acknowledge that we have contributed to that evil by our own sins, and humility is one thing that many recoil from. Pride is the cause of the fall of Satan, pride is the cause of man's sin, and the temptation to pride still infects all of us. With pride, there's no room for belief in God because one's world is only big enough for one. Humility is the doorway to faith because by humility one can see that one is not the center of the universe but rather that God is.

During Holy Week, Jesus shows us the way. Though he was God he humbly submitted himself into the hands of sinners who nailed him to a cross. By humbly renewing our faith in the Son of God, our belief is deepened, and our hearts are at peace.

Finding the truth about the dignity of women

While the production of the "Vagina Monologues" raises controversy on the campus of the University of Notre Dame, another conference on the campus, the Edith Stein Conference 2008, gets kudos for its portrayal and understanding of the dignity of women. Scheduled March 28-29, the conference is based on Pope John Paul II apostolic letter, "On the Dignity and Vocation of Women."

Edith Stein, the project's patron saint, "celebrated women's unique gift to act as instruments of empathy in her writings and through her exemplary life," according to the Notre Dame-The Identity Project Web site. Edith Stein, a Jewish philosopher who converted to Catholicism and became a Carmelite nun, was a martyr of Auschwitz and a strong advocate for the truth about the dignity of women.

The project's mission statement on its Web site says, "The Edith Stein Project is an annual conference offering an optimistic perspective on the future of feminism by emphasizing the dignity of human persons and the unique role of women in society. It began as a student-initiated forum for discussion about the dignity of women and the problems women face in our culture. Just as the women who organized the first conference (in 2004), we feel strongly that conversations such as these need to take place at the University of Notre Dame, where modern culture and Catholicism intersect in a unique way. In this community that seeks to excel academically and to foster a life of faith, we believe that a conference is the best way to achieve the objectives of education and genuine dialogue concerning these issues."

Highlights of the upcoming conference include the following speakers: Bishop John M. D'Arcy; Barbara Nicolosi, director of Act One; Dawn Eden, author of "The Thrill of the Chaste," Dr. Philip Mango, St. Michael's Institute for the Psychological Sciences; and Father Walter Schu, author of "The Splendor of Love."

To learn more about this conference, visit the Web site, www.nd.edu/~idnd/edithstein/.

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. Today's Catholic reserves the right to edit for clarity and length. Address letters to: Today's Catholic • P.O. Box 11169 • Fort Wayne, IN • 46856-1169 or e-mail to: editor@fw.diocesefwsb.org

Laetare Medal selection questioned

It's interesting to see that Notre Dame has awarded the Laetare Medal to liberal Martin Sheen.

The background given about Mr. Sheen appears to be compelling. But in as much as the description of recipients of the medal include "outstanding" contributions to their faith through their particular career, I don't recall Mr. Sheen as the pres-

ident on "West Wing" as denouncing abortion rights, for example, in defense of his faith on that series. That would be outstanding to have a sitting president abolish in some real way the end to abortion on demand.

Further, he acknowledges the likes of Daniel Berrigan, SJ, and the late Cesar Chavez as spiritual debtors of his. This is an outrage for most faithful Catholics who remember those hooligans.

Surely, with the descriptions of

some of the earlier recipients, Notre Dame could have rallied around someone more deserving and truly Catholic. This seems to be a great problem for the church right now ... faux Catholics and Catholics in name only for their specific agendas.

When will we be more discerning about our "choices"? Our accountability is showing for the rest of the world to see. We will be crucified on this one.

Louise Gonya
Leo

Mary and Women's History Month

For 21 years, Women's History Month has been celebrated in March. In 2008, this observance will end on the Solemnity of the Annunciation of the Lord (celebrated on March 31 instead of the traditional March 25, so as not to conflict with Easter Week). It's fitting to end on this high note, paying tribute to the most pivotal woman in the history of humankind. Yet I wonder whether lesson plans for this awareness-raising month will raise any awareness of her.

The feast day marks that decisive moment when Mary, not yet fully understanding what the angel Gabriel was saying to her, nonetheless responded out of her love for God and said "yes" in her famous "fiat": "I am the handmaid of the Lord. Let it be done (fiat) to me according to your will."

The rest, as they say, is history. Not a distorted feminist "her-story" that seeks to erase references to men. Indeed, Mary's whole mission in life is to point others to her Son, the God-Man who could never exploit us in any way, and who is the source of all reconciliation, healing and authentic love, including between the sexes. Wherever women suffer injustice, exploitation and violence, the only hope for authentic justice will come through the transforming power of Christ and those who cling to him.

How different Mary's fiat is from the era-defining book "Our Bodies, Ourselves" and early slogans of the pro-abortion movement such as: "It's my body, my choice." These slogans popularized a false philosophy, rejecting the reality that we are not our own but were made by God in his image, male and female.

Secular feminists leave God out of "lifting up the lowly" and "casting the mighty from their thrones" in promoting their cause and take matters into their own hands. They assert autonomous women's rights, including the legal right, established by Roe v Wade, to have an abortion. That legal right extends throughout the nine months of pregnancy for vir-

tually any reason since the definition of "health" in the health exception includes not only physical health, but all factors (emotional, financial and familial factors) relevant to the well-being of the woman.

But true, Christian humanist feminism — the kind called for by John Paul II — doesn't pit women against men or their unborn children. It refuses to embrace an ideology in which the rights of family members — born and unborn, male and female, young and old — are in competition with each other. He proposes that "women occupy a place, in thought and action, which is unique and decisive. It depends on them to promote a 'new feminism' which rejects the temptation of imitating models of 'male domination,' in order to acknowledge and affirm the true genius of women in every aspect of the life of society and overcome all discrimination, violence and exploitation." — The Gospel of Life, 99.

Such cultural transformation will take much prayer. The Pro-Life Secretariat produces prayer resources for use in parishes, schools, homes and ecumenical

LIFE ISSUES FORUM

BY DEIRDRE A. MCQUADE

settings, including a beautiful Annunciation Novena called "A Heart Open to God's Will" found at www.usccb.org/prolife. You may also download our new "Say Yes to Life" ad for your pro-life outreach.

In honor of Our Lady's pivotal role in history, consider praying this novena before her feast day. May our imitation of her help bring an end to abortion and build the culture of life.

Deirdre A. McQuade is assistant director of policy and communications, Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. Go to www.usccb.org/prolife to learn more about the bishops' pro-life activities.

Patrick

c. 389-461
feast — March 17

Born in Britain, Patrick was carried off by raiders and enslaved in Ireland. He became prayerful during six solitary years as a herdsman. After escaping, he made his way to Gaul, on the continent, where he trained as a priest. In a dream he was called to evangelize Ireland, and in about 432 returned as a bishop. For nearly 30 years he was the apostle to the Irish, bringing an organized church into existence in a pagan land. Toward the end of his life he made a 40-day retreat in Mayo that gave rise to the famous ongoing Croagh Patrick pilgrimages.



The seasons of grief

It was another cold winter morning as I looked out my window and was greeted by the blush of the rising sun stretching across the eastern sky. Though the temperature was near freezing, hope dawned on my hibernating heart, and the warmth of the sun held the promise of spring. It was then that I realized that the natural seasons have much to teach us about the seasons of our grief.

Those early days following my husband's death were like the fall. As leaves of every color fell to the earth and left the trees skeletons against the sky, all the life and beauty around me seemed to die before my eyes.

Though my active young daughters demanded my attention, I felt a natural need to prepare for the coming winter of my grief, as the shock of his death lifted and I was nearly paralyzed with the sadness of my loss.

The fall of grief is a time of turning inward, slowing down and simply surviving. Feelings of confusion and being overwhelmed are common now. Consider taking one day at a time and doing just that

which will get you by.

Fall gave way to the winter of my grief, and I turned my face from the harsh winds of life and bitter cold of my pain. As I tried to make sense of my husband's death, I found I needed to suspend my life, much like the hibernating animals on God's good earth.

I sought warmth from sources outside myself — friends, church and work — but my grief was as deep as the driven snow. Surviving winter called for long periods of introspection and prayer.

As I bundled myself in a thick woolen sweater to protect myself from the bitter cold of winter, I protected my heart against the pain and loneliness I felt as well. That dark time kept me homebound as I worked to make it through each day, fearful of what tomorrow might bring. I felt separated from God and mankind.

While it seemed I was not moving in any direction, I now know there was a mysterious internal change happening as I mourned.

Deep grieving is necessary in the winter of grief and like the earth's winter cycle; it runs its own

HOPE IN THE MOURNING

KAY COZAD

course, in its own time. Winter grief can be as unpredictable as the weather with the myriad of emotions and memories that flood our lives. Time alone to mourn becomes as important as seeking support from compassionate others.

As we allow ourselves to retreat, over time we will begin to trust again and find a hint of the coming of spring. Those sad days will begin to hold sweet memories in place of tears, a foreshadow of the resurrection of life to come.

Creating a new life can be difficult. If we don't mourn our loss, the sprouts of new life may be

HOPE, PAGE 16

Respond to the Lord's love



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Palm Sunday Mt 26:14-27:66

This weekend the church begins Holy Week by offering to us the richest jewels of its magnificent liturgical treasury. As the week proceeds, the church will call us to join with believers everywhere in celebrating the reality of the eternal Christ in the chrism Mass in cathedrals, in the Mass of the Last Supper on Holy Thursday, the powerful liturgy of the Lord's death on Good Friday, and the brilliantly hopeful and joyful Easter Vigil.

On this weekend, the liturgy commemorates the arrival of Jesus in Jerusalem. This liturgy too is profound in its simplicity but extraordinary message. At the beginning are two readings from the Gospels. The first occurs at the blessing of the palms and as the procession of the faithful bearing the palms assembles.

This reading reveals both the Lord's divine power, seen through the knowledge that an ass and colt are in the village ahead, and the Lord's mission as messiah. He is entering Jerusalem, David's capital, the city in which sacrifice to God is offered.

Jerusalem's people salute the Lord as "son of David," greeting Jesus as their own legitimate king.

Beginning the Liturgy of the Word as on any other day, the church then reads from the third part of Isaiah. One of those elo-

quent and expressive sections of Isaiah called by biblical scholars the "Songs of the Suffering Servants," this passage lauds an unflinchingly faithful servant of God, who despite abuse and persecution remains steadfastly loyal. Christians always have seen Jesus prefigured in these beautiful poems.

The Epistle to the Philippians provides the next lesson. Eloquent, it excitedly proclaims Jesus as Lord, capturing so well the unflinching faith of the first Christians. Actually, scholars think that this passage was an early Christian liturgical hymn.

At last, the church gives us the great pearl of this weekend's lesson from Scripture by solemnly proclaiming, usually with three readers for the sake of drama and impact, the Passion Narrative of St. Matthew's Gospel.

It is too bad that the four Evangelists' individual and distinct insights into the Passion often are lost by dwelling upon the horror of Roman crucifixion.

More important is to see all that the crucifixion actually meant. It reveals the identity of Jesus. It is not just that that the Romans death unmercifully with Jesus, and that Jesus endured the most intense physical pain in the process of being executed. Jesus willingly was the sacrificial lamb, offered in Jerusalem to God.

Reflection

Matthew's Gospel begins with the story of the birth of Jesus. It then recalls the visit of the Magi to Bethlehem, a story unique to Matthew. The story has a very important lesson for us. The Magi were foreigners. They were not Jews. They yearned to find God. The Magi recognized Jesus as the Son of God.

Another vitally important part of the story is that the Holy Family

received them. Jesus came for us all.

Matthew's Passion Narrative offers the same lesson. Pilate's wife, almost certainly a Roman, and a pagan, admires Jesus. She warns her husband not to mistreat Jesus. After the crucifixion, the Roman soldier announces that Jesus indeed is the Son of God.

Ethnicity is not the issue. Coming to God is the issue. Doubts, ignorance, anger or neglect of religion may cause people to be estranged from God. Causes matter not. The past matters not. Jesus is the Son of God. Testifying to this fact were the striking events after the crucifixion, such as the tearing of the temple's veil. Jesus died for us. Jesus loves us.

At Holy Week, the church calls us to respond to the Lord's love. He awaits us. Despite whatever we have done, whatever keeps us away, Jesus loves us and died for us.

READINGS

Sunday: Is 50:4-7 Ps 22:8-9, 17-18, 19-20, 23-34 Phil 2:6-11 Mt 26:14-27:66

Monday: Is 42:1-7 Ps 27:1-3, 13-14 Jn 12:1-11

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

Wednesday: Is 50:4-9a Ps 69:8-10, 21-22, 31, 33-34 Mt 26:14-25

Thursday: Is 61:1-3a, 6a, 8b-9 Ps 89:21-22, 25, 27 Rv 1:5-8 Lk 4:16-21

Friday: Is 52:13-53:12 Ps 31:2, 6, 12-13, 15-16, 17, 25 Heb 4:14-16; 5:7-9 Jn 18:1-19:42

Saturday: Gn 1:1-2:2 Ps 104:1-2, 5-6, 10, 12-14, 24, 35 (2) Gn 22:1-18

Ps 16:5, 8-11 (3) Ex 14:15-15:1 Ps Ex 15:1-6, 17-18 (4) Is 54:5-14 Ps 30:2, 4-6, 11-13, 15-18 Ps 16:5, 8-11 (5) Is 55:1-11 Ps Is 12:2-3, 4-6 (6) Bar 3:9-15, 32-4:4 Ps 19:8-11 (7) Ez 36:16-17a, 18-28 Pss 42:3, 5; 43:3-4; (8) Rom 6:3-11 Ps 118:1-2, 16-17, 22-23 (9) Mt 28:1-10

CATEQUIZ'EM

By Dominic Camplisson

One of the key players in the Easter events is Judas. This quiz looks at that despised player in the drama of Good Friday.

- 1. What is special about the name Judas?**
 - a. It indicates "Jew": so is clearly anti-Semitic.
 - b. It is not a personal name, but refers to the Judeans as a whole.
 - c. Nothing. Like Jesus it was a common male name in New Testament times.
- 2. In fact, Jesus might have had a familial Judas connection, for when Jesus preaches in Nazareth the locals wonder if he is not**
 - a. speaking on behalf of all Jews from, Judas to Jeremiah
 - b. the brother of James and Joses and Judas and Simon
 - c. only supposed to preach in Judea, not Galilee, where Judas Maccabees lived.
- 3. What was Judas's original relationship to Jesus?**
 - a. He was one of the Twelve Apostles.
 - b. He was a second cousin.
 - c. He was likely an early disciple who left after Jesus began to preach in Judea.
- 4. Judas is referred to as Iscariot. What clue might this give about him?**
 - a. It means he was a Roman citizen.
 - b. He was likely a member of the Druze faith who converted to Judaism.
 - c. He was likely not a Galilean like the other 11.
- 5. What is the Gospel of Judas?**
 - a. nothing, there is no such thing
 - b. a copy (4th century) of a 2nd century Gnostic work, one of many such texts
 - c. the book that the pope hid for centuries, now available at fine bookstores
- 6. Does this work (question 5) mean that Judas wrote a Gospel?**
 - a. No, lots of Gnostic texts were written about and attributed to biblical figures.
 - b. Yes, and it is time for the church to fess up.
 - c. Yes, though it means he may have survived his suicide so the implications are enormous.
- 7. How can these types of (question 5) works portray Judas as being good?**
 - a. They cannot.
 - b. It is predestination, as taught by the sect of the Judites.
 - c. Gnostics often believed that the created world was evil, and that God authored all sin.
- 8. In fact the sect that produced the Gospel of Judas might be one that believes in the rehabilitation of many "scoundrels" of the Bible, perhaps the reason for their name**
 - a. Cainites
 - b. Dolceinites
 - c. Vice Versists
- 9. Although the Gospel of Judas has recently surfaced, that, or a similar text, was countered by this early church father:**
 - a. Herod Agrippa in his alter ego of Herod Antipas
 - b. Nimrod the Hunter, known as the Orion in Rome
 - c. St. Irenaeus of Lyons in his work "Against the Heresies"
- 10. What motive does Matthew's Gospel give for Judas' betrayal?**
 - a. Judas was disappointed at Jesus' failure to raise a revolt.
 - b. Jesus had bypassed Judas when selecting Peter as the leader.
 - c. Surprisingly no clear motive, though Matthew hints at greed for a reward.
- 11. What about Mark's Gospel — what motive does that suggest?**
 - a. Even less; Mark does not say much about a motive, just the act of betrayal.
 - b. Mark is clear that it was Jesus' failure to start a revolt that upset Judas.
 - c. Judas was, according to Mark, not pleased that the Jesus would not make him the leader.
- 12. Luke's Gospel and John's Gospel are clear that**
 - a. the devil made him do it
 - b. Judas acted out of the goal of bringing on the Resurrection
 - c. it was ultimately the love of money that causes Judas to betray Christ.
- 13. What did Judas receive for betraying Jesus?**
 - a. thirty pieces of gold
 - b. thirty pieces of silver
 - c. forty shekels

ANSWERS:

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

Chrism Mass an opportunity for bishop to exercise his pastoral office

What is the importance of the chrism Mass? Anonymous

The Roman Missal offers a good treatment of the significance of the chrism Mass: "The bishop is to be considered as the high priest of his flock. The life in Christ of his faithful is in some way derived and dependent upon the bishop. The chrism Mass is one of the principal expressions of the fullness of the bishop's priesthood and signifies the close unity of the priests with him. During the Mass, which he concelebrates with priests from various sections of the diocese, the bishop consecrates the chrism and blesses the other oils. The newly baptized are anointed and confirmed with the chrism consecrated by the bishop. (Priests and bishops are also ordained with the sacred chrism.) Catechumens are prepared and disposed for baptism with the second oil. And the sick are anointed in their illness with the third oil."

The chrism Mass, then, is an opportunity for the bishop to exercise his pastoral office within the context of a beautiful liturgy during Holy Week. His communion with the entire diocese is manifested both by the fact that he concelebrates with his brother priests and

by the fact that the holy oils are then distributed to all the parishes in the dioceses.

When does Lent end? Is the triduum separate from Lent? Anonymous

According to the General Norms for the Liturgical Year and the Calendar, Lent "runs from Ash Wednesday until the Mass of the Lord's Supper." But to get the familiar "40 days" of Lent, one would count from the First Sunday of Lent (the Sunday immediately following Ash Wednesday) until Holy Thursday. The traditional 40 days of fasting could also be derived by counting from Ash Wednesday to Holy Saturday while excluding Sundays, since Sundays were not considered days of fasting. At any rate, the technical beginning and end are simply a matter of liturgical law. What is more important to us today is the Lenten connection with the Biblical symbolism of the 40 days — for instance, the 40 days Jesus spent fasting in the wilderness, in preparation for his public ministry (which is recounted in the Gospel reading during the First Sunday of Lent).

Holy Week, starting with Palm Sunday, comprises a very special

THAT'S A GOOD QUESTION

time that begins at the end of the Lenten season. It is dedicated wholly to a focus on Christ's last days, and in preparation and anticipation of his death and resurrection. This is why feasts that fall during Holy Week (such as St. Patrick and the solemnity of St. Joseph this year) are either moved or not observed — other celebrations should not distract from this most solemn time, which is kept especially focused, contemplative and preparatory.

At the end of Holy Week is the sacred triduum, which begins with the evening Mass of the Lord's Supper on Holy Thursday. The "triduum," whose name refers to the "three days" between Holy Thursday and Easter, is its own distinct and privileged liturgical time.

I have heard the triduum is like one continuous liturgy. Please explain. Each piece seems so different in my perspective. Anonymous

There is certainly a strong sense in which the sacred triduum is a single liturgical event. There is no final blessing on Holy Thursday, and the observance of the Lord's Passion on Good Friday is not a Mass. Those liturgies flow into the "Great Vigil" on Holy Saturday night, which is the highpoint of the triduum and of the entire liturgical year. It is the climax of the church's journey — we rejoice in Christ's

resurrection and welcome the catechumens who are sacramentally initiated into the body of Christ.

The sacred triduum officially closes with evening prayer on Easter Sunday, but the celebration is continued in the Easter Octave (a solemnity lasting eight days, through the next Sunday) and in the entire season of Easter, up until Pentecost.

Brian MacMichael, director of the Office of Worship for the Diocese of Fort Wayne-South Bend, answered these questions.

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for March 16, 2008

Philippians 2:6-11

Following is a word search based on the Second reading for Palm Sunday of the Lord's Passion: Cycle A, an early professions of Christian faith. The words can be found in all directions in the puzzle.

FORM OF GOD	EQUALITY	HIMSELF
A SLAVE	HUMAN	HUMBLED
OBEDIENT	THE POINT	DEATH
ON A CROSS	THE NAME	EVERY NAME
KNEE	SHOULD BEND	HEAVEN
ON EARTH	UNDER	TONGUE
CONFESS	LORD	GLORY

EARLY CREED

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

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Sandboxes and seminar rooms

Driving through the Cleveland suburbs recently, I had a great life-imitates-art moment: a sign on Interstate 271 announcing two impending exits, one for "Harvard Rd." and the other for "Chagrin Blvd."

Bingo.

Please don't get me wrong. Some of my best friends went to Harvard; one of my best friends teaches at Harvard; I've even lectured at Harvard. But for too many undergraduates, four years on the Harvard road will likely lead to one form of chagrin or another. Why? Because Harvard College doesn't take undergraduate education seriously.

It will, of course, tell you that it does and point you toward the recently released "Final Report of the Task Force on General Education," the result of years of labor by the Harvard faculty. One acute observer, himself a denizen of the academy, notes that as a result of that heavy-lifting, "we now have a useful, readable constitution for postmodern undergraduate education in America. The only problem is that it is a constitution for an intellectual and moral banana republic."

Too harsh? Try this, from the aforementioned report: "The aim of a liberal education is to unsettle assumptions, to defamiliarize the familiar, to reveal what is going on beneath and behind appearances, to disorient young people." No doubt Socrates thought he was doing something vaguely akin to that. But Socrates "disoriented" young people with all of those probing questions in order to get them to grasp the truth of things. The basic assumption of the Harvard faculty report is that there is no truth-of-things; it's all "appearances,"

all the way down. And for this parents are paying more than quarter of a million dollars?

No doubt there are honorable exceptions on the Harvard faculty — teachers who believe that their responsibility is to introduce some of the brightest young people in the world to the riches of the intellectual life, understood as reason's quest for truths worth believing because they are, well, true. But for those members of the Harvard professoriate whose views dominated the Task Force on General Education, reason can't get at the universal truth of things, for there are no such universal truths. The report says that one of the goals of a Harvard undergraduate education is to empower students to "choose for themselves what principles will guide them." But isn't the question of what those principles are important? Apparently not, if you're comfortably perched, with tenure, in the intellectual sandbox of postmodernism.

My general rule for parents who care is that, in the main, it's better to save the prestige American universities for your son's or daughter's graduate education. The undergraduate years are a privileged moment in which students should drink deeply from the wellsprings of western culture, while being formed into mature Christians who have integrated the life of faith with the life of the mind. Nothing does this better — and nothing prepares students better for any professional career — than a classic liberal arts education at a Catholic college or university that takes both learning and Catholicism seriously.

Parents and students looking for just that kind of intellectual, cultural and spiritual experience



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

at the undergraduate level might well have a look at the Cardinal Newman Society's new publication, "Choosing a Catholic College: What to Look For and Where to Find It." As with any such guide, reasonable people can differ about some of the judgments made about the 22 schools profiled, or the selection (or omission) of certain schools; I, for one, would certainly add Providence College in Rhode Island to the list of schools-well-worth-considering. Overall, though, I found the book fair, judicious, and chock-full of useful detail about every facet of life on the campuses studied.

Guides like this are gold and frankincense compared to rubbish like the annual *U.S. News & World Report* ratings. The colleges profiled are also signs of hope that the intellectual sandbox won't prevail — which is no small thing. Nothing less than the future of the West is at stake in our continued ability to make rational arguments on behalf of freedom lived for excellence, freedom lived in truth, freedom fulfilled in goodness.

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

HOPE

CONTINUED FROM PAGE 15

crushed under the heavy weight of denial, anxiety and depression. Mourning the loss in healthy ways will lead to small joys and a new normal life.

As I mourned the loss of my husband, I learned to navigate my feelings with the support of family and friends. I turned to my faith and learned that I would never forget my husband. And life did go on.

Then suddenly, springtime erupted for me from beneath the cold and barren landscape of my heart. The seedlings of a new life for me had broken through the ground laid by my grief.

I believe God had led me through the darkness of winter and was showing me the light of spring.

I recall the first day I heard a bird sing at my window sill. I felt I

had awakened from my grief and found the fragile promise of hope for the future. There was movement and purpose again.

Learning to live after the loss of a loved one is a monumental task. It takes the bereaved on a uniquely personal journey through the seasons of grief. Our lives have been forever changed. And whatever season we find ourselves in, if we patiently allow our grief to unfold naturally, and face the work of mourning, we will in time find our new beginnings blossom forth into a new life of hope, meaning and purpose. We will begin to feel the warm sun shining on our hearts in the summer of our grief. And with summer comes joy and contentment.

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

Sports

BISHOP LUERS BASKETBALL AIMS FOR SEMISTATE TITLE The Bishop Luers High School boys basketball team will vie for a semistate basketball title at 1 p.m. Saturday, March 15, as the team takes on Westview (24-1) for the Class 2-A Warsaw Semistate championship. Luers beat Tipton and Northfield March 8 to win its first basketball regional. Luers is 22-3. The game will air live on Redeemer Radio — Catholic Radio AM 1450.

Christ the King, St. Pius teams shine in ICCL fifth and sixth grade league

BY GREG SCHULTHEIS

SOUTH BEND — Thirty-four teams battled it out this year in the Inter-City Catholic League (ICCL) fifth- and sixth-grade basketball league. Only two teams completed the regular season with unblemished records as Christ the King A1 from South Bend completed the regular season at 11-0 in the sixth grade league and St. Pius from Granger went 10-0 in the fifth-grade league.

The regular season was highlighted by many close games and strong individual performances. In the John Bosco sixth-grade A division, the two Christ the King teams battled to the end. But in a game rescheduled initially due to the inclement weather, Christ the King A1, behind Ryan Wobbe's 18 points, defeated Christ the King A2, 42-20, who were led as they were all year by Mathew Monserez who scored 14 points.

The win enabled the Kings A1 team to complete an undefeated 11-0 season while the Kings A2 team finished 10-1 overall. St. Anthony stayed close and completed the regular season with a 8-3 overall record.

In the De Porres sixth-grade A division, St. Joseph, Mishawaka, and St. Michael, Plymouth, finished with identical 7-1 league records. However, St. Michael defeated St. Joe Mishawaka during the regular season, 29-26. St. Joe, Mishawaka, finished with a 9-1 overall record while St. Michael finished the year with a 8-2 overall record.

Both teams battled last year's fifth-grade champs, Our Lady Bulldogs from South Bend. Our Lady completed the season with a 7-3 overall record. In one of the most exciting games of the year, Our Lady defeated St. Michael in a double overtime thriller as Dominique Sanders poured in 23 points to lead all scorers.

In the John Bosco fifth-grade B division, St. Pius rolled through the competition and completed the year with the undefeat-

ed 10-0 overall regular season record. The fifth-grade Holy Family team from South Bend had a strong season and finished just behind St. Pius with an overall 8-2 record. In their regular season meeting, Billy Doslak led St. Pius to the win with a strong 18-point effort.

The Martin De Porres fifth-grade B division was a tight three-team race all year. St. Bavo from Mishawaka and St. Matthew from South Bend had identical 6-2 division records, while St. Bavo was 8-2 overall and St. Mathew 7-3. St. Michael from Plymouth had a 5-3 division record and was 7-3 overall. All three teams split their regular-season matchups in head-to-head meetings. The top individual performance during these exciting matchups was St. Matthew's Kevin Brammer scoring 23 points in the win over St. Michael.

The year-end tournament had many close and exciting games. In the end St. Pius from Granger continued their fifth-grade dominance and won the B League tourney title.

St. Joseph, South Bend, Blue got hot at the right time and made a great tourney run winning the sixth-grade league tourney title. St. Joe, South Bend, Blue beat tourney favorites and regular-season champs, Christ the King A1 and St. Joe, Mishawaka, along the way to win the title.

In the B League consolation game, South Bend rivals Our Lady B defeated Christ the King B2, 28-25, as Mikal Henderson scored 14 points and Austin Smith 10 points for Our Lady and Lou DeTrempe scored 10 points for the Kings. The A League consolation game featured a double overtime thriller as Christ the King A2 defeated fellow South Bend team Holy Cross A, 39-38. Holy Cross battled back the entire game as Pat Conner's forced the first overtime by scoring with less than 20 seconds left and finishing with a game high 18 points. Tommy Bernacchi forced the second overtime with his shot with eight seconds left

and Casey Coleman added eight points for Holy Cross. Mathew Monserez scored 16 points, Pat O'Conner 10 points and Cole Nowicki 8 points for Christ the King A2.

In the B League championship St. Pius B defeated Holy Family B, 40-24. Nate Miller tossed in three three-pointers and finished with a game high 17 points for St. Pius while Billy Doslak scored 12 points and Conner Young 10 points to support the cause. Wesley Short tossed in 10 points to lead Holy Family.

In the A League championship St. Joe, South Bend, Blue completed their tourney run, as they have most of the year, by coming back from six points down in the fourth quarter to win the championship, 29-27, over their South Bend cross town rival St. Anthony A1, 29-27. Paul Byszewski hit two clutch free throws with 15 seconds left to seal the win. Byszewski finished with 10 points while Sam Hosinski and Tommy Clark added 8 points each. Denton Gillis led St. Anthony with 14 points and Sam Royeca had 10 points for St. Anthony A1.

CORPUS CHRISTI GIRLS WINS SECOND ICCL CHAMPIONSHIP



DIANE FREEBY

The Corpus Christi sixth-grade girls basketball team won their second Inter-City Catholic League (ICCL) championship, defeating St. Monica, Mishawaka, March 9. To get to the championship game, the Corpus Christi Cougars needed a double over-time win the previous weekend, defeating St. Joseph, South Bend, 38-31. They followed that with a victory over St. Thomas, Elkhart, before heading into Sunday's championship game with St. Monica. In the photo are front row, from left, Haley Powers, Shannon McMahon and Mary Freeby; second row, Emily Lindzy, Katrina Kamanda and Casey Colvin; third row, Lilly Renbarger, Sarah Bogol and Mary Kaczorowski; and back row, assistant coach Dave Renbarger, player Nicole Francoeur, assistant coach Kelly Klute, head Coach Doug Kaczorowski and assistant coach Mary Klute.

USF guard one of three Cougars named to 2007-08 All-MCC Team

FORT WAYNE — University of Saint Francis senior Mike Steinau has been named to the Mid-Central Conference 2007-08 All-Conference team selected by MCC coaches.

Other Cougars earning recognition included junior Nate Bojrab, who was named to the honorable mention team, and freshman Matt Edmonds, who named to the Newcomer team.

Steinau, a Bishop Dwenger High School graduate who concluded his career as the No. 5 scorer on the USF career scoring list with 1,617 points, was fifth in MCC scoring this season with a 17.3 average. He finished with 537 points this season, the second consecutive season with 500 or more points. He scored in double figures in 27 games, scored 20-or-more in

12 games and 30-plus twice with a career and season high 37 vs. Indiana Wesleyan on Jan. 19. He notched two double doubles.

Steinau also finished No. 5 in NAIA, No. 2 in the MCC in free-throw percentage at .896, the third best season for a Cougar. He hit 146-of-163 free throws, just 17 misses. At .859, Steinau finishes with the No. 2 free-throw percentage at USF and No. 4 on the career free-throws made list with 378.

The 6-foot-1 guard also finished No. 2 in MCC assists per game at 4.1 and 128 total in 31 games in 2007-08. He was No. 42 in NAIA assists per game.

Steinau was a second team All-MCC pick in 2006-07 and led USF in scoring.

Bojrab, a Dwenger graduate, finished the season No. 3 in NAIA

in steals per game at 3.0 and No. 1 in the MCC with 88 in 29 games. His 88 steals in a single season is a USF record and he stands No. 4 on the USF career list with 201 steals. He also led USF in blocked shots (21) despite suffering a painful mid-season ankle injury. He notched two double doubles including a 32 point, 11 steal effort vs. Algoma on Dec. 21.

Edmonds, an East Noble High School grad, finished fourth in the MCC in rebounds per game averaging 7.6 with a total of 236. The 6-foot 5-inch forward led the MCC in offensive rebounds per game at 3.2 and a total of 99, the fourth best season in USF history. He had 12 double-figure scoring games, six double figure rebounding games with a high of 15 vs. Indiana Tech, and two double doubles.



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Weis tells the frustrations, blessing in raising a special needs child

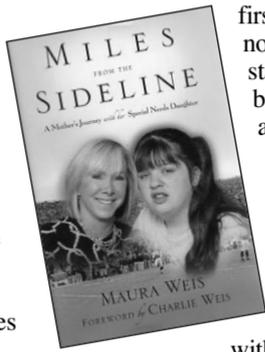
"Miles from the Sideline: A Mother's Journey with Her Special Needs Daughter" Author Maura Weis, with Jessica Trobaugh Temple

BY TRISH LINNER

In this very honest book, Maura Weis, wife of Notre Dame football coach Charlie Weis, describes her journey as a mother searching for answers when her daughter Hannah, around the age of two, slowly begins to change. Hannah retreats from an exuberant and playful

child to a withdrawn and lethargic girl that the Weis family didn't recognize. Weis shares her feelings of frustration and the unexpected blessings that come from raising a special needs child in her new book "Miles from the Sideline" (Sorin Books, 2008).

Hannah was seemingly a normal baby after giving the Weises a health scare while very young. Her



first two years were filled with normal developments until she started to step backwards and began to show signs of autism.

She withdrew from her mother's arms and slipped into emotional and developmental delays. Maura Weis recounts the parade of doctor visits trying to pinpoint what was wrong with Hannah. After seeing scores of doctor's including her pediatrician, geneticists, therapists and neurologists, the diagnosis would finally come as severe global

development delay (mental retardation) most likely caused by a rare seizure disorder.

The book describes Maura's passage from anger, frustration and depression and how she was finally able to work through her own feelings of despair to accept her situation and move forward.

Maura's experiences with Hannah have given her a closer bond with God who she leans on for support and strength. Hannah has taught the lesson of unconditional love to the Weis family in a way few people can understand. The Weises founded the non-

profit foundation called Hannah & Friends in South Bend in 2003 to honor Hannah and all people with special needs. They are currently working on the construction and ongoing operations for a residential community for adults with special needs on a farm in northern Indiana.

For information about Hannah & Friends, please visit www.hannahandfriends.org.

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

FISH FRIES

Fish Fry at St. Paul of the Cross
Columbia City — St. Paul of the Cross Parish will have a fish fry on Friday, March 14, from 4:30-7:30 p.m. Adults \$7.50, children 6-12 \$3.50 and children under 5 free. Carry-out available.

Fish fry in Culver
Culver — The Knights of Columbus Council #13720 will have a fish fry Friday, March 14, from 4-7:30 p.m. in the basement of St. Mary of the Lake Church — 124 College Ave. Tickets are \$7 for adults and \$4 for children.

Fish fry at St. Matthew
South Bend — A Jonah fish fry will be held Friday, March 14, from 4-7 p.m. in the St. Matthew Cathedral School cafeteria. Adults \$6, seniors \$5, children (7-12) \$4 and children under 6 free. Carry-out available.

Fish dinner at St. Augustine
South Bend — St. Augustine Parish, 1501 W. Washington St., will have a fish dinner Friday, March 14, from 4-8 p.m. Adults \$6, children \$3 and children 5 and under free. Carry-out available.

Fish fry offers healthy fare
South Bend — Knights of Columbus #553 will have fish fries featuring grilled, baked or fried fish Friday, March 14, at 553 E. Washington St. from 5-7 p.m. Meal includes potatoes baked or fried, cole slaw, bread, coffee or lemonade. Adults \$6, children 13-17 \$3 and children 12 and under free.

Fish fry hosted by Knights of Columbus
Mishawaka — The Knights of Columbus Council #8617 will have a fish fry on March 14, at Queen of Peace Parish hall, corner of Vistula and Bittersweet from 4:30-7:30 p.m. Drinks and sides included. Deserts available for donation. Tickets are \$7 for adults, \$4 for children 6 to 12. Drive-through available.

Scouts sponsor fish fry
Fort Wayne — St. Vincent Scouts will have a fish dinner on Friday, March 14, in the school cafeteria. Tickets are \$7.50 adults, \$3 children 6-11.

Arts and enrichment sponsor fish fry
Fort Wayne — St. John the Baptist will host a fish fry Friday, March 14, from 4:30-7:30 p.m. in the Pursley Center, 4500 Fairfield Ave. Adults \$7.50, children 6-12 \$4.50 and children 1-5

Fish fry information is available at www.diocesefwsb.org/TODAY

\$1. Drive-through service available behind the school.

Knights plan fish fry
South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish fry on each Friday of Lent, from 5 to 7 p.m. Adults \$7.50, children (5-12) \$3. Chicken strips for \$7.50 and shrimp for \$8.50 will be available.

MISC. HAPPENINGS

Day of reflection
Mishawaka — A day of reflection will be offered at St. Francis Convent on Wednesday, March 26, from 9:30 a.m. to 2:30 p.m. The theme for the day is "If Grain Could Talk." Please bring your Bible. The cost is \$15 and includes lunch. Please register by Friday, March 21, to Sister Barbara Anne Hallman at (574) 259-5427.

Singles conference announced
Chicago — A National Catholic Singles Conference will be held April 25-27, in Chicago, Ill. Social events and dynamic national speakers on the single life will be featured. Register at www.NationalCatholicSingles.com or call (815) 828-5094.

Garage sale offers great deals
Fort Wayne — The St. Vincent de Paul HASA will have a

garage sale Friday, April 4, from 8 a.m. to 2 p.m. and Saturday, April 5, a \$3 bag sale from 8 a.m. to noon at the parish hall (enter through door 10).

Soup and salad luncheon
South Bend — The Knights of Columbus #553 ladies soup and salad luncheon will be Monday, March 31, from 11 a.m. to 1:30 p.m. at 553 E. Washington St. Tickets are \$5 per person and includes beverage. Carry-outs available.

Card party and salad bar
New Carlisle — St. Stanislaus Kostka will have a card party and salad bar Sunday, March 30, at 11:30 a.m. Tickets are \$5 each in advance by calling Louise at (574) 654-3364 or Nancy at (574) 289-2986. All proceeds will purchase church linens, candles, etc.

Easter bake sale time
South Bend — The Altar Rosary Society of St. Casimir Church, 1308 W. Dunham St., will have an Easter bake sale Saturday, March 15, from 3-6:30 p.m. and Sunday, March 16, from 8-11 a.m. at the school. Easter lamb cakes, pies, cookies and more.

Divine Mercy pilgrimage
Catholic Heritage Tours has asked Father Bob Lengerich to

REST IN PEACE

Bristol
Stephen Allan Ripplinger, 55, St. Mary of the Annunciation

Elkhart
Sara L. Martinez, 27, St. Vincent de Paul

Fort Wayne
Richard A. Birkmeier, 68, St. Peter

Helen M. Niebler, 100, St. Vincent de Paul

Andrea Piwowar, 31, St. Jude

Robert J. Klein, 73, St. Jude

Robert Boyer, 86, St. Jude

Carl Edward Loew, 89, St. Therese

Father Robert Hoevel, 92, St. Henry

Domenico M. Barile, 42, St. Charles

Dorothy J. Haggenjos, 67, St. Mary

Jane Sordelet, 78, St. Vincent de Paul

Goshen
Mary L. Cotherman, 81, St. John the Evangelist

Madeleine A. Weiland, 87, St. John/Evangelist

Granger
John S. Grannan, 68, St. Pius X

D. Jeanne Stilp, 86, St. Pius X

Mishawaka
Clara Marie Polinck, 91, St. Bavo

Edward W. Hiner, 71, Queen of Peace

New Haven
Ray A. Glaze, 68, St. Louis Besancon

Notre Dame
Sister M. Alma Peter, CSC, 98, Our Lady of Loretto

South Bend
Virginia G. Winnicki, 90, St. Stanislaus

Ann R. Wolfe, 90, St. Paul Retirement

Elizabeth R. Clarquist, 96, St. John the Baptist

Stanley F. Pauszek Jr., 83, Holy Family

Frances Wantuch, 93, St. Stanislaus

Remedios Alejo, 92, St. Adalbert

Michael J. Bauman, 88, St. Matthew Cathedral

Rita A. Obermeyer, 84, Holy Family

Elsie S. Radics, 96, Our Lady of Hungary

Genevieve Wilkeson, 92, St. Jude

Richard W. Deguch, 72, St. Casimir

Wabash
George Thompson, 84, St. Bernard

Charlene Anderson, 76, St. Bernard

lead a pilgrimage to Poland and Italy from March 24 to April 9. Questions and reservations may be handled by Sharon at (619) 225-1880.

7:30 p.m. All students of ages 3-5 by Sept. 1 are invited to attend. Call (260) 747-2343 for further details.

SCHOOL REGISTRATIONS

Round-up time
Fort Wayne — St. Therese Catholic School's preschool and kindergarten round-up will be Wednesday, April 16, from 6:30-

Registration announced
Monroeville — St. Joseph School is now accepting registrations for the 2008-09 school year. Call (260) 623-3447 for information.

TRAVEL WITH OTHER CATHOLICS DEPARTING SEPTEMBER 20, 2008

"Autumn Leaves" Tour Visits Historical East

15 Days from \$999*

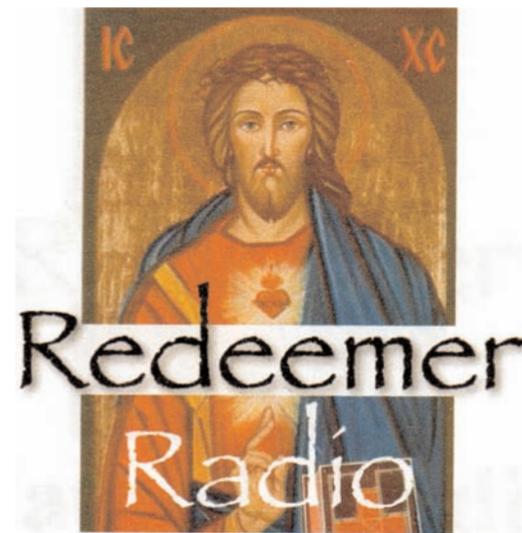
Depart September 20, 2008, with other Roman Catholics and combine a New England & East Coast historical tour with fall foliage. Start in Philadelphia; travel on your comfortable motor coach through the mountains, offering spectacular and colorful vistas. There's included sight-seeing in Philadelphia (Independence Hall & the Liberty Bell); New York City; Milford, and New Haven. You'll visit gorgeous mansions of Newport, RI; tour Boston including the Old North Church, The Boston Common, Bunker Hill and USS *Constitution*. There's even one free day in Boston with an optional tour to historic Concord, Lexington, Gloucester, and "bewitching" Salem. Next, travel through the White and Green Mountains to French Canada: Quebec and Montreal, both with city tours, and travel along the St. Lawrence in "upper NY" to Niagara Falls. YMT will also take you to Gettysburg, Amish Country, Valley Forge, Hershey World and other attractions before flying home. *Prices, per person, double occupancy start at only \$999 plus \$149 tax, service, gov't fees. Add \$500 airfare from Ft. Wayne.

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University of Notre Dame

May

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24th

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_____ YOUTH (ages 12 to 18) @ \$20 each.....\$ _____
_____ CHILDREN (ages 11 and younger) @ \$5 each.....\$ _____
FAMILY \$100 (\$110 on-site) # _____ ADULTS and # _____ CHILDREN\$ _____
_____ PRIESTS # _____ RELIGIOUS # _____ DEACONS NO CHARGE
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The floor of the arena is reserved for those with special needs and one escort. If you have a special need please describe it below.
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