



TODAY'S CATHOLIC

300th first Friday rosary prayed

BY DENISE FEDOROW

A general intention for the sick, injured and homebound

ELKHART — Every first Friday of the month for 25 years straight — a quarter of a century — a group of faithful at St. Vincent's in Elkhart gather together to pray the rosary. The 300th consecutive rosary was celebrated April 4 with a large crowd of approximately 200 people present to mark the event.

Father Phil DeVolder, St. Vincent pastor, began the celebration with the exposition of the Blessed Sacrament. Parishioner and Knights of Columbus member Bennie Wiercoich led the rosary contemplating the sorrowful mysteries as he's done for the last 25 years with the same intention, praying for the sick, injured, those in nursing homes and hospitals and those unable to attend church.

Father DeVolder said, "We celebrate a great milestone — 25 years in a row, 300 consecutive rosaries. Over that time we've prayed for literally thousands and thousands of people."

Bennie Wiercoich, and his wife, Virginia, were founders of the first Friday rosaries. Wiercoich said, "I wouldn't join the Knights (of Columbus) unless they let me do it. I said, 'When you let me start saying the rosary, I'll join.' It took six months," he said.

The Wiercoiches were married 51 years ago by Bennie's cousin, a priest in the Detroit area.

T.J. Reipach of the Knights of Columbus said that Wiercoich is "thankful for all the good things we have, that's why he always prays the rosary."

Wiercoich uses a special rosary — one that was given to him by a non-Catholic woman who went to Medjugorje. The rosary has a cross carved into both sides of each rosary bead; some worn down by so

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DENISE FEDOROW

A large group came out to St. Vincent Parish in Elkhart on April 4 to join in the commemoration of the 300th consecutive first Friday rosary. The rosary was led by Bennie Wiercoich (second from left) as it has been for 25 years. Shown with Wiercoich is, from left, fellow Knights of Columbus members Dave Klosowski and Don Ciancio.

CUTOUT IMAGE OF POPE GREET VISITORS



CNS PHOTO/NANCY WIECHEC

A life-size cutout image of Pope Benedict XVI greets visitors near the entrance to the gift shop at the Basilica of the National Shrine of the Immaculate Conception in Washington April 6. Pope Benedict arrives in Washington April 15 for the start his pastoral visit to the nation's capital and New York.

ASK and you shall receive Community rallies to the health needs of Burmese refugees

BY KAY COZAD

FORT WAYNE — Area health and service organizations have felt the strain in recent months of the increased influx of refugees from troubled areas such as the southeast Asian country of Burma. Though 89 percent of the Burmese population practices Buddhism, local Catholic and Christian organizations are reaching out to offer programs to assist with the resettlement, employment and medical issues of this population.

Meg Distler, executive director of the St. Joseph Community Health Foundation, sponsored by the Poor Handmaids of Jesus Christ, reports that local medical screening of incoming refugees is critical, in the effort to stop infectious or uncommon diseases from reaching the Fort Wayne community.

"The people from Burma as compared to other countries have a poorer health condition," she says. "They have lived under more brutal conditions. Forty percent have medical conditions."

Easily treatable latent TB is one disease the medical community is focusing on while working with the Burmese population, who need ongoing medications and follow up examinations.

She notes that language and transportation barriers are the primary concern for the Burmese population when seeking medical care. So the foundation has granted Catholic Charities (CC) \$35,000 to help establish a pool of medical translators versed in the four primary languages used by the Burmese; Karen, Mong, Chin and Burmese.

With another \$98,000 in grant money from the foundation, Catholic Charities (CC) has established a refugee health program with a licensed nurse and an administrative assistant, who now schedule medical appointments and follow-up for the Burmese population along with arranging transportation to those appointments.

Catholic Charities Director Debbie Schmidt applauds the efforts of the founda-

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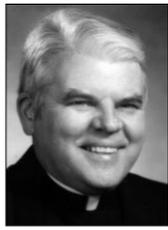
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Bishop, diocese anticipate the visit of Pope Benedict XVI



NEWS & NOTES

BISHOP JOHN M. D'ARCY

The coming of the Successor of Peter

On Tuesday, I will fly to Washington to welcome Pope Benedict XVI and join the other bishops of our country in a meeting at the Shrine of the Immaculate Conception. This will take place on Wednesday, April 16, and the next day I will concelebrate with the other bishops and priests in a Mass with 60,000 people at the new baseball stadium. The Holy Father will then go to New York to speak to the United Nations. It certainly will be one of the most significant addresses of his pontificate. There will be other events in New York to be attended by our seminarians and a number of young people from our diocese. Two hundred and fifty will attend from our diocese in New York, and these tickets have been awarded by lottery. Sixteen young people will attend with Cindy Black, our director of youth ministry. They were chosen from writing essays on the papacy. Fifty from our diocese will go to Washington D.C. — also chosen by lottery.

Who is this pope?

Born in Germany, his father had taken strong positions against Nazism, and as a result, the family had to leave his hometown and move several times. He was conscripted in the German army towards the close of World War II along with his entire first-year class of seminarians. Later he was, for a short time, a prisoner of the American army. On his release, he spent three days walking and later picked up by a milk truck and he arrived home on the eve of the feast of the Sacred Heart. He writes: "In my whole life I have never again had so magnificent a meal as the simple one that mother then prepared for me from the vegetables of her own garden."

Joseph Ratzinger is one of three children. His brother, also a priest, is a noted musician and director of a distinguished choir in Bavaria. He had a sister who died some years ago and for many years was his secretary. It was a very closely-knit family and in a little book called "Milestones," you can read clearly his deep affection for his parents and his brother and sister.

This is an eminent theologian. Lawrence Cunningham, professor of theology at Notre Dame, described him to me as perhaps the greatest theologian to sit in the chair of Peter since Gregory the Great. He was a peritus or an expert at the Second Vatican Council and assisted the celebrated Cardinal Joseph Frings of Cologne, Germany. He taught theology at the major universities in Germany, and during and after the council, he came to be considered one of the eminent theologians in the world. He was part of what was once called "kneeling theology" — his writings (over 50 books) are filled with faith and prayer and draw us to Christ.

Through the kindness of Msgr. Charles

Brown, a good friend and priest of the Archdiocese of New York and a Notre Dame graduate who worked with Cardinal Ratzinger for many years, I had some visits with the cardinal during my "ad limina" visits to Rome. I found him to be a man of great kindness and understanding, someone who affirms others. He is a person of dignity and sensitivity and a priestly gentleman to the core.

A man not afraid

In midst of the terrible crisis, which came upon the church at the end of the last century and reached its peak in the years 2001 and 2002, Cardinal Ratzinger stepped into the breach in order to see that everything was handled in an orderly fashion, that victims were helped and priests were not punished without justice. This gentle, sensitive and very holy man decided that all cases in which a priest might be dismissed should pass through his office. I was told by his collaborators that he called it "our Friday service."

Justice Anne Burke

You may recall the name of Justice Anne Burke; she was the chair of the committee formed by the United States Conference of Catholic Bishops, which looked into this matter. Justice Burke told me that she had sent messages to cardinals and archbishops in Rome and went there, accompanied by two other members of her committee, so the Holy See would have a clear picture of the situation.

She made a short visit; but upon returning home, there was a fax from Cardinal Ratzinger telling her to come on a certain date. She had no idea how much time she would receive. On a Saturday morning, she and her two colleagues met for over two hours with the cardinal, who along with his several collaborators, took extensive notes so he would have a clear picture of the tragic situation that had overcome the church in this country.

Later she told me she was brought to tears when she realized that the good man who wanted to face the truth and was so kind to her was named the successor of Peter and the immediate successor of Pope John Paul II. Joseph Ratzinger never wished to be pope, and it surely must have been a cross to him as he saw the votes moving in his direction during the conclave three years ago. But this was the story of his life. He had not wished to become the archbishop of Munich, preferring to continue his vocation of theology and study. At the request of Pope John Paul II, he gave up his office as archbishop of Munich to come, assist and preside over the Congregation for Doctrine of the Faith, where his responsibility was to see that the faith of the church is taught accurately and where he addressed with clarity and fidelity the theological issues of the time. In my conversations with him, I always found him to be interested in the following pastoral areas: The importance of careful screening for the priesthood; the formation of priests and seminarians; the proper distribution of clergy and the teaching of the faith. His books and writings are everywhere, a prolific author. Here are some themes which I have noticed.

Joseph Ratzinger, the theologian, is filled

with a sympathy and understanding of the struggle of modern man to believe. His writings show a clear understanding of the struggles of the believer. His recent book, "Jesus of Nazareth," which he refers to as, "my personal search for the face of Christ" shows an extraordinary erudition. There is a great grasp of the Old Testament. He sets up a dialog with a Rabbi Jacob Neusner, a Jewish scholar, who struggled with the teaching of Christ. He knows well Protestant theology and the liberal critique of the Gospels. He was surely one of the great figures among theologians who prepared for the Second Vatican Council — such people as de Lubac, Rahner, Congar, Chenu and others. I do not think I will get to meet him personally in Washington, but I will certainly pray for all of you in this special meeting with Pope Benedict XVI. I will bring our diocese with me and join with him and the bishops of this country in prayer. Here are a few books of his which you might find enriching: "Introduction to Christianity," "Milestones," "God is Near Us," "Salt of the Earth," and "The Ratzinger Report."

A splendid weekend

For each of the past 22 years, I have participated in a retreat for young adults. Indeed, for seven or eight years before that I was involved in such a retreat in Boston, a great center for higher education. So it was a privilege and a joy to drive north to the lovely Oakwood Inn where there were 170 young people from ages 20 to 40. Father Dave Ruppert from St. Therese Parish gave the talks in English, and Father David Scheidler, CSC, from St. Adalbert Parish, was the presenter in Spanish. The numbers were evenly divided. It was a joy to join them.

I led a question-and-answer period on Saturday afternoon, but it was in the evening that one could see grace everywhere. Father Ruppert carried in the Blessed Sacrament in a beautiful monstrance given by the Sisters of St. Francis. Then we had a penance service and confessions long into the night in Spanish and English. Father Scheidler himself heard his last confession at 1 a.m. The reverence of the young people, their beautiful confessions and the spirit of prayer was moving.

Several of these young men and women have become my friends because I have seen them making this retreat every year. Both days were sunny and lovely. Remember, some of these young people come from inner city parishes. Long after the retreat ended on Sunday afternoon, you could see young people from St. Adalbert Parish sitting at the edge of the lake with their feet in the water.

These were days of prayer and adoration, and grace was everywhere. Much thanks to Linda Furge and all those who work in Campus and Young Adult Ministry for our diocese. I arrived at my office in Fort Wayne to find I had left my bag at the Oakwood Inn. Not to worry, it has been retrieved and returned.

I am off to Washington and will give you a report when I return.

See you all next week.

'You have to find God's purpose besides obstacles'

Canadian priest brings to life the story of Father Damien

BY LAUREN CAGGIANO

FORT WAYNE — Father Edward Danylo Evanko brought a 19th century story of conflict, unwavering devotion and sickness to a 21st century world on the evening of April 3 at the University of Saint Francis.

Father Evanko performed the one-man play, "Damien," written by playwright Aldyth Morris at the North Campus auditorium.

"Damien" is the story of a young Belgian priest who comes to the Hawaiian island Molokai to minister to the lepers.

The lights dimmed in the auditorium as Father Evanko took the stage, donned in the traditional black vestments. Evanko evoked emotion from the audience, as he dramatizes the poignant story of Damien's ministry.

The play was enacted in reverse chronological order, as Father Evanko shared a graphic account of Damien's death in an omniscient voice.

"The sickness has consumed me," he says about his last days on the island. "There is nothing left for it to feed upon."

Damien cared for the lowliest of the population, lepers who were left to die in sickness and squalor. The priest inevitably contracted the disease but chose to live and die among them.

"For sixteen years I've been



GREG BASTIN

Father Edward Danylo Evanko brought a 19th century story of Father Damien to a 21st century world the evening of April 3 at the University of Saint Francis.

the sole keeper of this city of the dead," he says. "Now I have come to rest."

Father Evanko brought to life the conflict between himself, the bishop and the board of health administrators. Throughout his ministry the bishop questioned Damien's mission to minister to the lepers. But Damien insisted it was his calling to remain on the island.

"This is my niche ... what I was born to do," he says. "(The lepers) must have one priest who belongs to them. ... I want to be their priest."

The Hawaiian Board of Health turned a blind eye to the dire situation on the leper colony and Damien speaks of "gross neglect."

"I'm not an agent of the Board

of Health," he says. "I'm a priest."

Damien was disgusted by the board's claim that segregation is "effective yet humane," as it is neither. The board wanted to drive him out, but he remained loyal to the "Laws of God versus the Laws of Man."

Father Evanko, a priest in Richmond, British Columbia, Canada, said he has been an actor for 40 years and has performed the play internationally in over 30 venues.

The priest said attendees should "make what they want from it," as they can find parallels in their own lives.

"You find things in yourselves when you see this piece," he said.

Father Evanko praised the playwright Morris' work, as it is an honest portrayal of the priest's life.

"The play is not just details, but comes to life," he said. "Everyone who sees this will be affected by it."

Father Evanko said he found a personal message in Damien's story.

"Be true to yourself and your ambitions," he said. "You have to find God's purpose besides obstacles."

Father Evanko also performed the play April 1 at Valparaiso University. His next performance of "Damien" is April 11 at the Holy Family National Shrine in Washington D.C.

For more information about Father Evanko and to access his performance schedule, visit www.ede.stationv.com/bio.html.

STATEMENT FROM BISHOP JOHN M. D'ARCY

This Sunday is World Day of Prayer for Vocations

My Dear Brothers and Sisters in Christ,

This is Good Shepherd Sunday. It is set aside as a World Day of Prayer for Vocations. In his letter for this day, Pope Benedict XVI indicates that Jesus always chose close collaborators to be with him in spreading the Gospel. On the one hand, they were called to be with him, called to be close, and the other hand they were sent out. The paradox of discipleship.

My dear people, it is in compassion for you and for you children that Christ is calling some to be priests and others to be consecrated religious.

It is not so we have numbers. It is his thirst for souls, which he exhibited on the cross, and his conversation to the woman at the well.

Your children will need men of good quality to preach the Gospel and bring them the Eucharist and love them and seek the sheep who is lost.

They will need men and women religious whose mark on this diocese can never be erased, but who are now less and less among us.

As we ponder this great pastoral need, I am reminded of Pope John Paul II's words of the day of his inauguration and repeated frequently: "Do not be afraid." My dear parents do not be afraid to pray that more young men and women will likewise not be afraid to offer themselves to God.

Do not be afraid to ask God to call your own child to this. I am sure I am here as your bishop because my parents prayed that I would be open to his call.

Do not be afraid of Jesus Christ and of the church.

Do not be afraid to give your children good instruction in the faith. From knowledge of God comes love. From love of God comes a desire to give him one's life. Jesus asked us for this. "The harvest is great, and the laborers are few. Pray the harvest master to send more laborers into the vineyard."

Let us hear his call and follow it.

Sincerely yours in our Lord,

Most Reverend John M. D'Arcy

ASK

CONTINUED FROM PAGE 1

tion and its "tremendous amount of support."

"We are working with Catholic Charities to build an infrastructure," says Distler, adding that the funding allows for expansion of case management to assist with the close to 600 refugees in need each year.

Building the infrastructure for the community will also include creating ongoing ways to disseminate medical and other information to the Burmese population within the community. Partnering with the Department of Health, SuperShots and the Community Transportation Network, along with the other low cost and free health care organizations will help provide longer term integration for these refugees as well, says Distler.

The foundation is also working with other local health care providers such as Matthew 25 and ASK Ministries Health Clinic to meet the health and language needs of the refugees, who arrive in the United States with chronic health issues such as diabetes and high blood pressure. Funding from the foundation supports a medical director to oversee the volunteers

who man the clinics offered for chronic disease management at Matthew 25, a not-for-profit medical and dental organization that serves the uninsured and underinsured in the community.

Hope for the future would have Matthew 25 holding specific clinics for the Burmese staffed with bilingual volunteers and medical personnel.

ASK Ministries Health Clinic, like Matthew 25, is a not-for-profit organization funded by private donations providing basic health care at no cost to uninsured and underinsured individuals since 1997. However, the clinic is staffed solely by volunteers, reports Eve Bratton, clinic director. And though the budget is a fraction of Matthew 25's, ASK has expanded over the years to serve over 500 people in need each month. And the heart of the ministry is need.

"As we see a need," says Bratton, "we start a clinic."

Currently the clinic offers two diabetes clinics each month, along with others for mental health, pulmonary issues, and more, with the regular clinic offered twice each week. Each specific clinic is staffed by area medical and lay volunteers who donate their time and expertise to the poor.

According to Bratton, Dr. Khin Mar Oo, a Burmese internist with DeKalb Memorial Hospital, has

volunteered at ASK clinic for several years. She has served Burmese clients during the regular biweekly clinics in the past and with funds from the Fort Wayne Community Health and Education Foundation has recently established a special clinic the last Tuesday of each month to meet the needs of the ever-growing Burmese population seeking medical attention.

"It started in January, and the volunteers are Burmese," says Bratton, who reports that the language barrier is overcome with the help of those volunteers. "ASK provides a place now where the people of Burma can come in and feel comfortable," she says, adding that the clinic is a gateway for the Burmese refugees needing more extensive medical attention. ASK networks with other area services to provide referrals when needed.

Tanya, an English as a Second Language (ESL) teacher and volunteer there, says the clinic sees Burmese with a wide variety of health issues. But she says the most urgent need is for volunteers to transport the clients to their medical appointments.

For more information on the medical plight of the Burmese refugees, to donate or to volunteer contact Catholic Charities at (260) 422-5625 or ASK Ministries Health Clinic at (260) 744-9540.

ROSARY

CONTINUED FROM PAGE 1

many years of daily use.

Wiercoich said, when the first Friday rosaries started, they had about 50-60 participants on a regular basis. Now that number is down to about 20 on average but Reipach vows, "We're going to pick it back up."

In years past they would read off the names of each person for whom the prayers were being offered, but when the numbers grew to 200 plus, they had to change to a general intention for the sick, injured and homebound. "How many people have been brought before the Lord and the Blessed Mother in this beautiful time of prayer? Literally thousands," Father DeVolder said during his homily.

Don Ciancio, representing the St. Jude Council of the Knights of Columbus 1043 at St. Vincent's made a special presentation to Bennie Wiercoich — a plaque commemorating his 25 years of "faithfulness to Mary." The presentation brought tears to Wiercoich's eyes, who later said he was not expecting the presentation and was surprised.

Wiercoich was also obviously touched by the turnout and



DENISE FEDOROW

Knights of Columbus member Don Ciancio, left, presented Bennie Wiercoich, right, with a plaque for his 25 years of faithfulness to the rosary at St. Vincent Parish in Elkhart on April 4. Wiercoich was instrumental in starting the first Friday rosary tradition at the parish.

addressed the congregation after the rosary was prayed. "We're here every first Friday. You're welcome to join us in prayer. We're so glad to see you here. Thank you very, very much."

The first Friday rosary tradition will carry on at St. Vincent's and some parishioners were already counting down the time until they can celebrate the 400th consecutive rosary.

Sister roast will benefit McMillen Center

BY DON CLEMMER

FORT WAYNE — Sister Elise Kriss, president of the University of Saint Francis and a Sister of St. Francis of Perpetual Adoration, will be the celebrity guest at the Celebrity Roast 2008 sponsored by the Harold W. McMillen Center for Health Education, Inc.

The April 25 event at the Grand Wayne Center is the fourth year for the signature fundraiser that recognizes a person who has contributed significantly to the community.

Cathy McNulty, executive director of the McMillen Center, explains that the idea for having a roast came from wanting a fundraiser that was unique and fun.

"It's not a negative," McNulty quickly notes, as roasts are traditionally known for their humorous criticism of their subjects. "It's really looking at a person and looking at different aspects of their life and having people that have been involved in those different aspects come together and really tell some stories."

While the identities of the people roasting Sister Elise are being kept under wraps, what can be expected is that she will also be the recipient of the McMillen Center's Janus Award, which is given in conjunction with the roast.

The Janus Award recognizes



SISTER ELISE KRISS

individuals whose innovative contributions to the community meet needs of today and present a vision of tomorrow.

Past roast subjects and Janus recipients have been cardiologist Dr. Michael Mirro, the late James Kelley, who donated the land and money needed to start the McMillen Center, and businessman Keith Busse.

The addition of Sister Elise to this list can be attributed to the unprecedented growth that has occurred at the University of Saint Francis, formerly Saint Francis College, since she became its president in 1993. Initiatives have included starting the football program, building up the school of health sciences and



DON CLEMMER

The McMillen Center is an independent nonprofit in Fort Wayne that develops and teaches preventative health education programming to 40,000 students a year to promote physical, emotional and social well being.

the school of creative arts, more than doubling enrollment and constructing numerous buildings to accommodate that growth. All the while, the university has seen its prominence increase in the city of Fort Wayne and beyond.

Sister Elise shares that it was a surprise to find out she had been selected to be roasted, noting that one person even asked how she could be roasted when she doesn't do anything wrong.

"That's debatable," she notes, adding that she is looking forward to the event, especially

since all of her siblings will be attending. "It has been several years since we were all together for anything. So we are making the event a kind of family reunion."

Cathy McNulty of the McMillen Center says a leading educator of the community is a fitting choice for the roast, noting, "We're kind of health and education blended."

The proceeds from the roast will go to the general operating expenses of the McMillen Center, an independent nonprofit since



CATHY MCNULTY

1981 that develops and presents preventative health education to over 40,000 students a year, ranging from preschool to high school. Staffed by both educators and health professionals, the center also drives out to 29 counties and has instructed via video conferencing classrooms as far away as New Jersey and Florida.

As for how the roast fits into the center's mission of promoting physical, emotional and social well being, McNulty notes that, in promoting these ends, the center encourages nutrition, exercise, adequate sleep and feeling good about oneself.

"And part of feeling good about yourself is laughter," she says.

Intercessors of the Lamb discuss contemplative prayer

BY DIANE FREEBY

NOTRE DAME — If you think contemplative prayer is only for monks and nuns, think again.

That was one of the messages conveyed by two sisters of the Intercessors of the Lamb as they addressed a crowd at Holy Cross College.

"Contemplative prayer is simply a deeper experience and relationship with God," explained Sister Mary Cristina. "It's all about falling in love. So don't think if you're in contemplative prayer you have to levitate or bi-locate. No, you simply have to receive ... to allow God's touch. It's not going to be an audible voice. It's going to be interior."

The Intercessors of the Lamb is a community dedicated to the contemplative formation of all Christians for the powerful ministry of intercession. According to their mission statement, the Intercessors' goal is "to develop and foster a deep interior life in the hearts of God's people so that they might become within themselves a 'house of prayer' as God is within himself."

Founded by Mother Nadine, an adult convert to Catholicism who spent 16 years in the cloistered community of Sisters of the Cross of the Good Shepherd, the Intercessors of the Lamb has completed two of the three canonical steps needed to achieve status as an apostolic society.

Drawing upon the spiritual writings of St. John Eudes, a mys-

tic who experienced the heart of Mary and the heart of Jesus as one, the Intercessors' primary ministry is communal intercession.

"There are already contemplatives who intercede," explained Sister Mary Cristina. "The difference is, they don't intercede as a community. As Intercessors of the Lamb we do communal intercession and communal discernment because there is power in community. There is strength and protection in community."

Mother Nadine, after a 30-day discernment retreat, was led back to Omaha where she received full approval to leave the cloister and begin a new community. She began with lay people, with the religious coming later.

Today, the three rings of the

Intercessors include servants (priests), hermits (brothers and sisters) and companions (laity with some religious). It is the companion groups that are currently drawing people from all over the world, according to the sisters.

"Our mission is to form contemplatives who will bear the fruit of intercession," explained Sister Theresa Marie. "The call is to receive his love daily in contemplative prayer. It's a call to listen. It's a call to be with him, to experience him in a deeper way. A call to be one with him, by having his heart and his mind ... becoming more like him."

Currently there are several companion Intercessors of the Lamb groups within the Diocese of Fort Wayne-South Bend, and a

list of potential companions hoping to form more prayer groups.

Jan Torma and her husband, Dave, have been praying with the Intercessors for a few years. In addition to participating in a companion group, the Tormas have attended retreats directed by hermits from the Intercessors of the Lamb community.

"The realization that contemplative spirituality is possible for a lay person has been life-changing for me," said Jan. "Through Intercessor of the Lamb formation, I am learning that intercessory prayer is not the petitionary prayer I thought it was."

Anyone interested in becoming a Companion Intercessor of the Lamb can find out more at www.bellwetheromaha.org.



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Cardinal Francis George helps students connect spiritual, active life

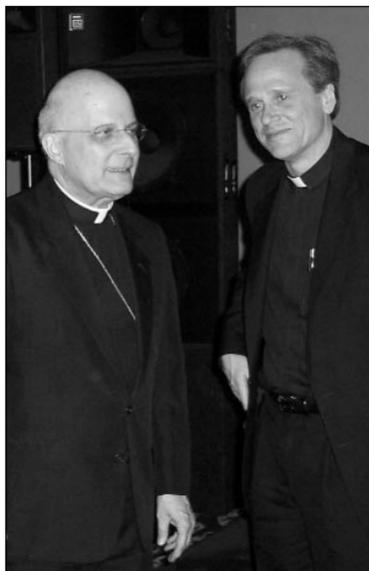
BY ANN CAREY

NOTRE DAME — Cardinal Francis George of Chicago, chairman of the United States Conference of Catholic Bishops, was the featured speaker at a March 31 University of Notre Dame undergraduate theological symposium on what it means to live as resurrection people.

The symposium — just a week after the feast of the Resurrection — was intended to help students make the connection between the spiritual life and the active life, according to this rationale from the Notre Dame departments sponsoring the event: "There is no contest between spirituality and social justice; there is no antagonism between Mary and Martha, between interior prayer and exterior service; there is no contradiction between liturgical life and life laid down for our neighbor. The faith, hope, and love that come from the risen Christ animates them both."

Thus, three speakers were invited to address the students: Joan F. Neal, executive vice president of U.S. Operations for Catholic Relief Services, who spoke about the active, social justice, service vocation; Father Cyprian Consiglio, a Benedictine Camaldolese monk from Santa Cruz, Calif., who represented the spiritual, interior, prayerful vocation; and Cardinal George, who spoke about the intimate connection between prayer and service in the light of Resurrection hope.

Cardinal George told the students that the gift of life must be sacrificial so that the gift of eternal life can be received, and he cited the example of the risen Christ.



ANN CAREY

Cardinal Francis George, left, was welcomed to the Notre Dame campus by Holy Cross Father John Jenkins, president of the university. Cardinal George spoke March 31 about what it means to live as resurrection people.

Jesus was truly dead after the Crucifixion, he said, but when Christ rose from the dead, he emerged possessing a spiritual body that had been transformed into something more than human, but still connected.

**"God is God,
and we are not."**

CARDINAL FRANCIS GEORGE

Christ's body after the Resurrection tells us the nature of eternity, and Christ showed us that the body is capable of being transformed into

spirit, the cardinal said.

Noting that what is most characteristic of spirit is freedom, he told the students: "We are most truly fulfilled in freedom by giving of self to others," and our "common vocation" is to share our gifts for the good of others.

Cardinal George observed that Notre Dame students have a his-

tory of being generous with their gifts, for about 85 percent of them do some kind of service during their years at Notre Dame. Another 10 percent give a year or more of service after graduation, he said, and he expressed his appreciation for teachers from Notre Dame's Alliance for Catholic Education program who are teaching in Chicago Catholic Schools.

He went on to say that in this interim between Christ's resurrection and our own resurrection, we need to choose carefully how to use our freedom. If one is set free by the Holy Spirit, that person desires to be of service and to be united to God through prayer. We recognize that "God is God, and we are not," so we desire to worship.

Cardinal George identified two varieties of prayer. The first is a transcendent experience when "the Spirit seizes us" and "God permits comfort and a sense of unity." The second is when we strive to apply the power of God to a particular situation, as in intercessory prayer. And when we pray for the needs of people we don't even know, prayer brings us into love of neighbor, which is the foundation of Christian service.

If the world were truly informed by the Spirit, Cardinal George said, there would be no jails, no crime, no wars — not just a utopia, but rather a virtuous world made possible because of Christ. Notre Dame prepares people to work for that kind of society, he said, for the university emphasizes the corporal and spiritual works of mercy and prepares students for lives of service informed by prayer and worship.

The theological symposium was sponsored by the Notre Dame Center for Liturgy and Notre Dame Vision. Co-sponsors were Notre Dame's Campus Ministry, Center for Social Concerns, Institute for Church Life, College of Arts & Letters and Department of Theology.

John Allen addresses church 'mega-trends'

BY DON CLEMMER

NOTRE DAME — John L. Allen Jr., reporter for *National Catholic Reporter* and Vatican analyst for CNN and National Public Radio, spoke at Saint Mary's College at Notre Dame March 25. He later spoke with *Today's Catholic*, and part of that interview ran in the April 6 issue. The following is part 2 of that interview, in which Allen discusses the changing demographics of Catholicism and other issues facing the church of the present and the future.

Today's Catholic: You're working on a new book on "mega-trends" in the Catholic Church? Could you define a mega-trend?

Allen: Well, very quickly, by mega-trend I mean one of the most important currents shaping the future of the Catholic Church in the 21st century — so not isolated events or sort of local or regional phenomena, but those basic historical forces that are shaping the future of the global church for the next 100 years.

And the book is my attempt to identify 10 such mega-trends to talk about what their consequences might be. For each of these mega-trends, what I do is give four categories of consequences ranging from near-certain consequences we can actually see in the here and now all the way out to much more speculative possible trajectories depending on which way things go.

But if you want a shorthand way of explaining what I'm trying to do, I'm trying to do for the Catholic Church what Tom Friedman did for the global economy in "The World is Flat," that is, kind of explain which way things seem to be moving and look down the line at what that might mean.

Today's Catholic: One of the mega-trends I understand you're addressing is the north-south shift in the church, that is, from Europe to Africa and Latin America.

Allen: And Asia.

Today's Catholic: What then, more on the speculative end, would be a consequence of a shift to a church that is predominantly Asian?

Allen: First of all, when we talk about Asia, we're engaging in an over generalization because there are a lot of different kinds of Asian Catholicism. But here's one example — even though it is kind of fashionable among Catholic liberals these days to bemoan the rise of the global south because they associate it with opposition to gay marriage and things like that, I think there's a sense in which the rise of Asian Catholicism could be a real boon for the liberal constituency in the church. Because when we talk about Asia, one of the most important forces in the Asian church is Indian Catholicism. It is growing dramatically, and one window into that is that the Indian zone of the Jesuits recently replaced the United States as the largest single bloc within the Jesuits.

As India and China become global powers in the 21st century, that's going to force the Catholic Church to develop a vocabulary in a way of expressing its social and cultural concerns that's very new. Because, for the first time, you're going to have heavyweights who were not shaped by the cultures of the West or by Christianity.

These are non-Christian cultures that suddenly are going to have enormous global power and influence. And if the Catholic Church wants to influence them it's going to have to learn a very new kind of argot, a new way of making its points that is less specifically tied to the fine points of Catholic theology and more phrased in kind of universal human and universal moral language in a way that will communicate to non-Christian cultures.

So that's going to be a real stretch for the church, particularly at the moment, when the church is really concerned about recovering a strong sense of Catholic identity. It's going to have to find a way to do both of these things at once.



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Vatican: Revised prayer does not reverse Vatican II teaching on Jews

VATICAN CITY (CNS) — Pope Benedict XVI's revised prayer for the Jews for use in the Tridentine-rite Good Friday liturgy does not indicate any form of stepping back from the teaching of the Second Vatican Council, the Vatican said. "The Holy See wishes to reassure that the new formulation of the prayer, which modifies certain expressions of the 1962 Missal, in no way intends to indicate a change in the Catholic Church's regard for the Jews, which has evolved from the basis of the Second Vatican Council," said an April 4 statement from the Vatican press office. In early February, the Vatican published Pope Benedict's revision of the Good Friday prayer, which is used only in the liturgy celebrated according to the 1962 Roman Missal, or Tridentine rite. The rite is no longer widely used by Catholics but may be used by some church communities under recently revised norms. The new prayer removed language referring to the "blindness" of the Jews, but it prays that Jews will recognize Jesus, the savior, and that "all Israel may be saved." The April 4 statement said some members of the Jewish community felt the new prayer was "not in harmony with the official declarations and statements of the Holy See regarding the Jewish people and their faith which have marked the progress of friendly relations between the Jews and the Catholic Church over the last 40 years." In particular, some Jews, as well as some Catholics, felt the prayer contained an explicit call to attempt to convert Jews to Christianity.

Cardinal Dulles gives farewell speech as Fordham's McGinley professor

NEW YORK (CNS) — Warmth and congeniality characterized Cardinal Avery Dulles' farewell address April 1 as the Laurence J. McGinley professor of religion and society at Jesuit-run Fordham University. Cardinal Dulles, a Jesuit theologian, ended his 20-year series of annual McGinley lectures, from 1988 to 2008, with a short summation of his theology and his ministry and a synopsis of his previous lectures. The 89-year-old cardinal has addressed theological issues and spoken on secular issues such as politics, human rights and the death penalty. The cardinal is now confined to a wheelchair and incapable of prolonged speech as a result of post-polio syndrome, which he originally contracted when he was in the Navy 62 years ago, so Jesuit Father Joseph P. O'Hare, Fordham's former president, gave his presentation for him. Father Robert P. Imbelli, a New York archdiocesan priest, who is associate theology professor at Jesuit-run Boston College, presented an analysis of the cardinal's speech. The priest referred to himself as a "Jesuit 'in pectore,'" or "in his heart," which refers to the pope's privilege of naming cardinals

NEWS BRIEFS

WOMAN LIGHTS CANDLE IN MEMORY OF JOHN PAUL II



CNS PHOTO/PETER ANDREWS, REUTERS

A woman lights a candle in Pilsudski Square in Warsaw, Poland, during an April 2 gathering of faithful marking the third anniversary of Pope John Paul II's death. The 84-year-old pontiff died on April 2, 2005.

whose names he keeps a secret. "I think of myself as a moderate trying to make peace between (opposing) schools of thought. While doing so, however, I insist on logical consistency. Unlike certain relativists of our time, I abhor mixtures of contradiction," Cardinal Dulles said.

Camden reconfiguration plan to reduce parishes from 124 to 66

CAMDEN, N.J. (CNS) — Bishop Joseph A. Galante of Camden announced a reconfiguration plan April 3 that will reduce the number of parishes in the diocese from the current 124 to 66 over the next two years. Citing the need to bring new vitality to parish life, Bishop Galante said parishes in the six southern counties of New Jersey would be reconfigured into 38 merged parishes; three parish clusters, involving a total of six parishes; and 22 stand-alone parishes. "I recognize that these changes will require sacrifice," he said in a video message posted to the diocesan Web site, www.camdendiocese.org. "The giving up of the familiar and the comfortable is never easy for any one of us. ... My prayer is that all of us will have the patience and courage that is necessary to bring about this renewal and new life in our church." Bishop Galante said the reconfiguration came in response to population changes, a decline in religious practice, fewer priests available for ministry, and the need to advance key pastoral priorities identified by Catholics at more than 140 "Speak Up" sessions held in 2005 and 2006.

Bolivian cardinal reiterates call for talks to end political standoff

LA PAZ, Bolivia (CNS) — As Bolivia's bishops began their five-day annual assembly April 3, Bolivian Cardinal Julio Terrazas Sandoval repeated the Catholic Church's call for dialogue to end the standoff between the government and its political opponents. His plea came the day after President Evo Morales met with the cardinal and leaders of the Bolivian bishops' conference and asked them to help restart talks between national government leaders and officials of six of the country's nine states, which are seeking greater autonomy. "The social and political upheaval in which we are immersed has led the parties to the conflict to ask us to facilitate dialogue. We are doing so with simplicity, perseverance and a sincere sense of service to our country, listening to everyone who is involved," Cardinal Terrazas said in his opening remarks at the bishops' assembly. Nevertheless, he said, "I am convinced that it is impossible to facilitate dialogue as long as we see so much mutual distrust, pressure and violence." The cardinal added, "The dialogue for which the country hopes must be clear and constructive" and must take into account "the good of all." Bolivia has been caught in a political stalemate since mid-2007, when it became clear that the delegates to a Constitutional Assembly charged with rewriting the country's constitution were unlikely to meet the year-end deadline for finishing their work.

Archbishop Lipscomb retires; Bishop Rodi named his successor

WASHINGTON (CNS) — Pope Benedict XVI has accepted the resignation of Archbishop Oscar H. Lipscomb, 76, of Mobile, Ala., and has named Bishop Thomas J. Rodi of Biloxi, Miss., as his successor. The resignation and appointment were announced in Washington April 2 by Archbishop Pietro Sambi, apostolic nuncio to the United States. Archbishop Rodi will be installed as Mobile's archbishop at the Cathedral of the Immaculate Conception in Mobile June 6. The 59-year-old archbishop has led the Biloxi Diocese since 2001; Archbishop Lipscomb has been Mobile's archbishop for the past 28 years. The Vatican has also named Archbishop Rodi as apostolic administrator of the Biloxi Diocese until another bishop is installed. "I am both honored and humbled by our Holy Father's appointment to serve as archbishop of Mobile," Archbishop Rodi said in an April 2 statement. "I respect and admire Archbishop Lipscomb and am grateful for his ministry," he added, saying, "I intend to rely upon his good judgment as I become acquainted with the people of the Archdiocese of Mobile."

Texas seminary rector named bishop of Shreveport

WASHINGTON (CNS) — The rector of Holy Trinity Seminary in Irving, Texas, Msgr. Michael G. Duca, has been named bishop of

Shreveport, La., by Pope Benedict XVI. The appointment was announced April 1 by Archbishop Pietro Sambi, apostolic nuncio to the United States. Bishop-designate Duca, a native of Dallas, was ordained a priest of the Dallas Diocese April 29, 1978, and has been seminary rector since Aug. 1, 1996. He will become the second bishop of Shreveport. No date has been set yet for his episcopal ordination and installation. The diocese has been vacant since Bishop William B. Friend retired Dec. 20, 2006. Msgr. Earl V. Provenza has been serving as administrator. Bishop Friend was named bishop of Alexandria-Shreveport in 1982 and first bishop of Shreveport when it was split off from Alexandria to form a separate diocese in 1986.

Joyous celebration marks dedication of new Texas co-cathedral

HOUSTON (CNS) — As the 23 bells of the campanile at the new Co-Cathedral of the Sacred Heart in Houston called forth the faithful for its Mass of dedication, the special choir gathered for the occasion sang "The Church's One Foundation." The April 2 dedication was the culmination of years of planning and marked the birth of a new central place of worship for the 1.3 million faithful within the borders of the Archdiocese of Galveston-Houston. Following a procession of deacons, priests and nearly two dozen bishops from the United States, Honduras and Canada, Deacon Gerald DuPont carried a box containing the relics of 11 saints as well as a sizable fragment of the true cross that St. Helena, the mother of the Emperor Constantine, brought back to Rome from Jerusalem. Among the relics were those from the first American-born saint, St. Elizabeth Ann Seton, St. Leo the Great, St. Margaret Mary Alacoque and St. Therese of Lisieux, known as the Little Flower. Cardinal Daniel N. DiNardo of Galveston-Houston was the main celebrant for the three-hour Mass.

Pope, honoring 20th-century martyrs, says love is stronger than death

ROME (CNS) — Even in the darkest situations of violence and oppression, the power of love for God and for others is stronger than hatred and death, Pope Benedict XVI said. "In defeat, in the humiliation of those who suffer for the cause of the Gospel, there acts a force that the world does not know," the pope said April 7 as he honored men and women — Catholic, Orthodox, Anglican and Protestant — who were killed during the 20th century because of their Christian witness. "It is the force of love, defenseless and victorious even in apparent defeat. It is the force that challenges and vanquishes death," Pope Benedict said. The pope honored the Christian martyrs and witnesses during a visit to the Basilica of St. Bartholomew on Rome's Tiber Island.

Earth Week celebrated at the University of Saint Francis

FORT WAYNE — The University of Saint Francis will celebrate Earth Week with events for the community, which reflect the Franciscan values of respecting creation and being environmental stewards.

• **Electronics Recycling** — Recycle outdated or broken electronics at North Campus (2702 Spring Street) on Saturday, April 19, beginning at 9 a.m. and running until the semi-truck is full or until 3 p.m. All residents are invited to participate (no businesses, please). There are no fees, but cash donations will be accepted to offset recycling costs. One "carload" per person. This event is cosponsored by Recycle Force of Indianapolis and Action Environmental, Inc. of Fort Wayne.

Accepted items for recycling include personal computers, monitors, keyboards, laptops, mice, cables, computer printers, desktop fax machines, desktop scanners, desktop copiers, surge protectors, microwaves, cell phones, VHS players, DVD players, and stereo equipment (no TVs or appliances).

• **Elementary Environmental Education** — During the first several weeks of this semester, students in the Advanced Environmental Science class at USF worked to develop a curriculum of environmental awareness and stewardship the Franciscan way. On April 19 from 9 to 11 a.m., third- to fifth-grade children and their families are invited to the forested Enviro-Acre behind Achatz Hall for hands-on, place-based field lessons from the USF students encompassing earth's valuable resources, the transformation into spring and interactions of living and nonliving components of the ecosystem.

For more information, please contact Trina Harkenrider at (260) 399-7700 ext. 8134.

Saint Mary's College Choir joins Notre Dame Glee Club and Symphony Orchestra for performance

NOTRE DAME — The Saint Mary's College Women's Choir will join the Notre Dame Glee Club, the South Bend Symphony Orchestra, and mezzo-soprano Tracy Watson on April 12 at the Morris Performing Arts Center in South Bend as part of a program event entitled "Russian Saga."

The choirs will take part in the presentation of composer Sergei Prokofiev's dramatic cantata "Alexander Nevsky." The music was composed for the 1938 film, directed by Sergei Eisenstein. Tsung Yeh, music director and conductor of the South Bend Symphony will conduct. Other works on the program are John Corigliano's "Gazebo Dances," and Antonin Dvorak's "Symphonic Variations."

"This piece of music is not heard that often," said Nancy Menk, music professor and conductor of Saint Mary's College choirs. Menk said the choir has been practicing since January. "We will be singing in Russian and in Latin. Much of the music is very dramatic. We watched the 1938 film to hear the music in its original context and the

AROUND THE DIOCESE

DOCTOR EARNS AMA LEADERSHIP AWARD



MIKE STACK

Saint Joseph Regional Medical Center's Dr. Greg Roslund of the Emergency Department was honored March 30-April 2 by the American Medical Association for his work through Imerman Angels, a Chicago-based organization that connects persons fighting cancer with those who have beaten the same cancer. The Imerman Angels has provided Dr. Roslund, an emergency department physician at SJRMC, with a unique way to help cancer patients. He said, "Regardless of how much time I spend with a cancer patient, it is not the same kind of emotional support and guidance an actual cancer survivor can lend. A one-on-one relationship provides a way for a patient to get answers to all sorts of questions about what he or she is experiencing, and personal support and encouragement from someone who is uniquely familiar with the situation."

girls cracked up at some of the early film-making techniques. We've come a long way in the 70 years since it first came out. It was one of the first pictures with sound."

The Saint Mary's College Women's Choir has been joining with the Notre Dame Glee Club to form a symphonic-sized mixed choir on a regular basis over the last 10 years. Past collaborations included Beethoven's 9th Symphony, Gustav Mahler's 9th Symphony, Carl Orff's "Carmina Burana," and Giuseppe Verdi's "Requiem."

The event will take place at 8 p.m. on Saturday, April 12, at the Morris Performing Arts Center. Tickets are available at <http://moriscenter.ticketforce.com>.

Redeemer Radio announces Sharathon

FORT WAYNE — Following Pope Benedict XVI's Christ Our Hope tour of the U.S., Redeemer Radio — Catholic Radio AM 1450 will broadcast its "Christ Our Hope" Spring Sharathon, April 23-25 from 7 a.m. to 7 p.m. each day.

With a mission to educate and evangelize, Redeemer Radio has completed its second year of opera-

tion, serving the Catholic community and broadcasting the truth and beauty of the Catholic faith throughout Fort Wayne, northeast Indiana and northwest Ohio.

The station is a local independent Catholic radio apostolate, which selects its national programs from among several national Catholic networks, including Relevant Radio, Ave Maria Radio and EWTN, in addition to locally produced programming.

The response from listeners has been tremendous, with the station receiving many testimonials each month on how Catholic Radio AM 1450 is making a difference.

The following is representative of listener comments, and evokes the Christ Our Hope theme for the Sharathon, "Your station has touched my life ... I have hope now. I love it all. Redeemer Radio has encouraged and strengthened me to keep going."

The event will again be hosted by Jerry Usher at the studios of Redeemer Radio. Usher is the national host of Catholic radio's most popular program, "Catholic Answers Live," heard twice on Redeemer Radio weekdays from 6-8 a.m. and 6-8 p.m.

Redeemer Radio is a local non-profit group of lay Catholics, finan-

cially separate from the Diocese of Fort Wayne-South Bend, and dependent on the generosity of listeners.

Two make first commitment as associates

DONALDSON — Wherever one finds Poor Handmaid of Jesus Christ Sisters, Associate Community and Fiat Spiritus Community, one will find women and men of faith and commitment willing to listen to the voice of God.

Joining this group of dedicated people are two new associates from Plymouth.

After several month of initial formation, Donna Sikorski and Carolyn Meredith made their first commitment as associates with the Spiritual Family of Catherine Kasper. The ceremony was held in Ancilla Domini Chapel at the Poor Handmaids of Jesus Christ motherhouse in Donaldson on Feb. 24.

Two mentors, associates Jeanne Boomershine and Barbara Lowry, worked with Sikorski and Meredith during their initial formation period. Sikorski and Meredith join 159 Christian faithful women and men from five different dioceses across the

Midwest who are active associates within this spiritual family.

The Spiritual Family of Catherine Kasper is comprised of the Poor Handmaid of Jesus Christ Congregation, the Associate Community and the Fiat Spiritus Community. All three expressions of the Spiritual Family of Catherine Kasper are devoted to sharing the charism of Blessed Catherine Kasper who founded the Poor Handmaid of Jesus Christ religious congregation in Germany in 1851.

Poor Handmaid of Jesus Christ Sisters, the Associate Community and Fiat Spiritus Community join in praying for the needs of the congregation, the church and our world. Associates are committed to listening attentively to the Holy Spirit, to praying and sharing their faith with others, and to acting courageously and joyfully in helping to meet the needs of our times. Each associate lives in different circumstances and can contribute in ways depending upon their personal commitments, such as family and work commitments.

Notre Dame breaks ground on women's residence hall

NOTRE DAME — The University of Notre Dame has broken ground on a women's residence hall on the West Quad, near the Eck Center.

Underwritten by an anonymous benefactor, the 74,600-square-foot hall will house 248 students when completed in time for the 2009-10 academic year. It will feature a variety of room types and is designed in the university's traditional collegiate Gothic style.

The architect for the project is Mackey Mitchell Associates of St. Louis, and the construction manager is Skanska Corp.

Duncan Hall, a new men's residence at the opposite end of the West Quad, is currently under construction and will open this fall.

Zielinski elected grand knight

SOUTH BEND — Robert Zielinski, deputy grand knight of Santa Maria Council 553, South Bend's oldest knights of Columbus Council now celebrating its 107th year, has been elected to fill the position of grand knight until the official council election in June. He succeeds Kevin Large who had resigned from the position earlier. Zielinski is a member of St. Hedwig Parish. — EJD

Godfrey to speak at pro-life prayer dinner

SOUTH BEND — Chris Godfrey, a former National Football League star who has been a prominent leader in the pro-life movement, will be the principal speaker at the second annual prayer dinner of the St. Joseph County Right to Life to be held at the Landing on Michigan Street, Tuesday, April 22.

Godfrey is founder and president of Life Athletes and former star of the Super Bowl New York Giants XXI.

All clergy and religious will be admitted free as guests. — EJD

Catholic educators urged to help youths embrace their faith

BY SEAN GALLAGHER

INDIANAPOLIS (CNS) — Helping today's youths grow more deeply in their faith is a key role for Catholic educators, Bishop Blase J. Cupich of Rapid City, S.D., told participants at the annual National Catholic Educational Association convention March 26 in Indianapolis.

"How can we pass on the faith in a way that gives the children and grandchildren of today and tomorrow the same experience of God and of Christ and of the church that shapes our hearts?" he asked.

The bishop cited a recent study by the Pew Forum on Religion & Public Life that said 33 percent of all Catholic Americans have left the church. According to the study, 10 percent of all Americans identify themselves as former Catholics while 25 percent of all Americans between 18 and 29 have no religious affiliation.

The study showed that those

who left the church did so mainly from an apathy "that stems from a lack of knowledge about the faith," Bishop Cupich said.

He said this lack of faith knowledge stems from the "collapse of the catechetical infrastructure."

In the past, he said, the church relied on women religious to pass on the faith in parish schools and

leading people to see religion as one more consumer item that can be accepted or rejected solely on personal preference.

Bishop Cupich also said that people today tend to form their identity more from modern society and the media than from their religious traditions.

He humorously illustrated this by recounting the story of how his 5-year-old niece took 15 prayer cards from his episcopal ordination to her preschool for show and tell.

The prayer card showed Bishop Cupich wearing a miter and a chasuble and holding a crozier.

His niece asked her classmates who was the person on the card.

"Very quickly, their fertile little 5-year-old minds came to a consensus," he said. "I was a ninja warrior."

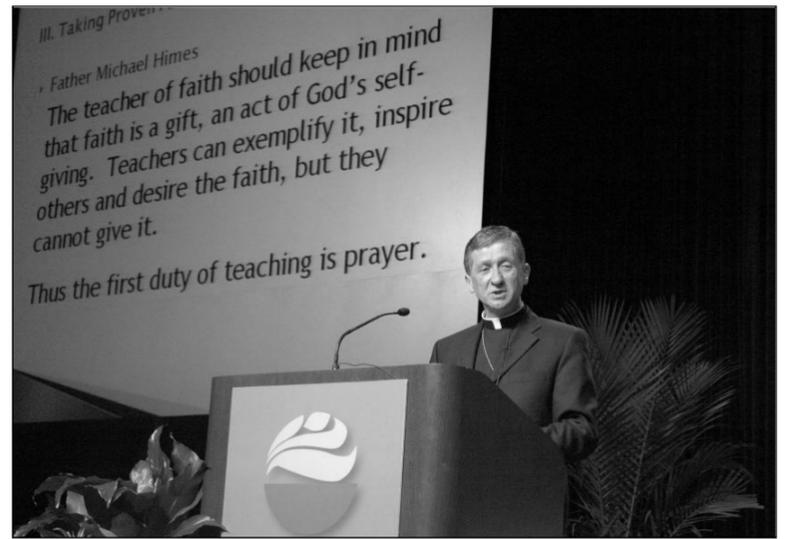
Bishop Cupich also said our consumer-driven culture has led many youths and young adults to want a "satisfaction-guaranteed ... consumer-friendly religion."

"Those are factors that we have

religious education programs. The challenge now, he said, is for the laity to take on the role of faith transmission and for publishers to produce textbooks that harmonize both the teachings of the Second Vatican Council and the church's broader traditions.

Technological developments in fields such as transportation, communication and medicine have created the "illusion of autonomy,"

... people today tend to form their identity more from modern society and the media than from their religious traditions.



CNS PHOTO/SEAN GALLAGHER, THE CRITERION

Bishop Blase J. Cupich of Rapid City, S.D., gives a keynote address March 25 at the 2008 National Catholic Educational Association annual convention in Indianapolis. Bishop Cupich gave a presentation titled "Taking Proven Pathways to Face New Challenges" to approximately 1,000 convention attendees.

to take into consideration to try to understand how we got to where we are," he said. "The real task, then, for us is to translate the ancient faith into a language that has meaning and yet has not been compromised by the dominant culture."

Bishop Cupich said educators can face the daunting challenge of effectively proclaiming the faith by "mining the tradition" of the church. He also urged them to follow the example of St. Augustine who advised bringing people to a personal encounter with Christ before explaining church doctrine to them.

"It's when we begin to do that that a number of other things will fall into place," the bishop said.

He emphasized that Catholic educators need to show how the

faith is rooted in ancient stories but that their protagonist — Jesus Christ — is still alive here and now and that they need to place themselves in that story.

Bishop Cupich illustrated this by noting that in the church's rite of confirmation the sacrament is celebrated after the proclamation of the Gospel but before the homily.

Those to be confirmed are "a part of the story. They're the newest chapter in the good news. I can't preach the good news until their names are announced."

"We need to do that in many different ways with young people," Bishop Cupich said, "to let them know that they're continuing the next chapter of this wonderful story in the history of salvation in which Christ brings about his redemption."



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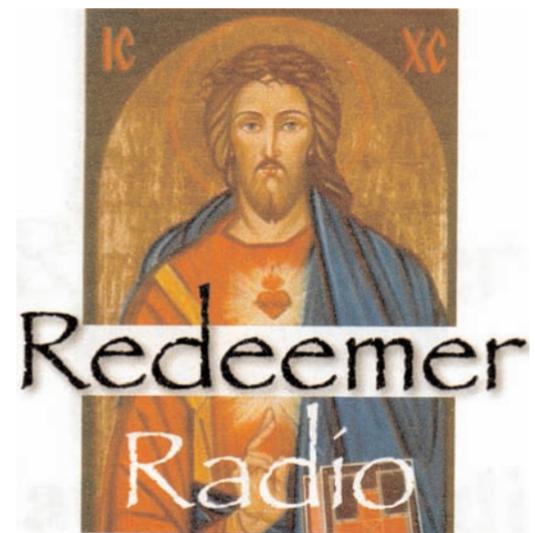
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—Pope John Paul the Great (Redemptoris Missio)

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Zebra fish project helps Saint Joseph's students learn genetics, early life development

BY LISA KOCHANOWSKI

SOUTH BEND — Science students at Saint Joseph's High School got an up close and personal perspective of life sciences with a recent zebra fish science project provided to the school by BioEYES.

Project BioEYES is a week-long zebra fish genetic experiment using live zebra fish in the classroom. On day one, students mate striped (wild-type) and albino zebra fish, collect the eggs and record their hypothesis regarding the pigmentation pattern of the offspring. The next day, embryos are collected and, using a high-quality stereomicroscope, students observe the young zebra fish as they grow from single-cell zygotes to free-swimming larvae. By the end of the week, students can observe the beating heart of the larvae they raised and observe pigment granules.

The project teaches basic development and genetics, as well as the experimental method during the one-week classroom experiments. Some of the educational objectives are to discover why zebra fish are used in science-related research and their function in the experiment, to perform and experiment with live fish where all students will be active learners and researchers, to set up four mating crosses and observe embryo development in order to study the pattern of inheritance, to compute ratios and probability to predict genotype and phenotype outcomes, and to use a microscope and other scientific tools.

"The project is perfectly placed at the end of the reproduction and development unit and before the unit on genetics as it ties the two units together and gives students 'live' action study of both embryonic development and genetic crosses. What could be more 'hands-on' than that?" said teacher Jann Brunner.

Brunner was made aware of the project by two senior students who are currently working on research projects.

"I knew about the program from the research, which Leslie Sullivan and Kaitlyn Hengen are doing. They keep their zebra fish in the back room of my lab (at the



PHOTO BY LISA KOCHANOWSKI

Saint Joseph's students Colleen Murphy and Eileen Murphy observe the formation of a zebra fish as they grow from single-cell zygotes to free-swimming larvae.

school)," said Brunner. "Also, (teacher) Tom Loughran was instrumental in getting the grant for the University of Notre Dame to do the outreach."

The project was led by two University of Notre Dame students. They set up the project and came to each class session during that week to work with the high school students.

Brunner felt it was a wonderful experience for the students and hoped they learned a lot from the project.

"In addition to the objectives, which are listed for the project, I hope that students have gained an appreciation for the beauty and complexity of early development. What could be a better positive argument against abortion than that," said Brunner.

Reading information from a textbook is not nearly as exciting as the hands-on approach to learning and Brunner thought this par-

ticular project was an excellent way to learn about reproduction and development.

"The factor of wonder definitely makes this superior to just studying drawings of development, or reading about it in the text. The project is an excellent support to the text in that it gives real time visuals, with the added benefit of students taking ownership of their fish. Every day we went into the lab with the question, 'What happened since yesterday?' Talk about motivation," said Brunner.

This project was met with great enthusiasm and interest from the students and something Brunner would definitely be interested in introducing to her science classes again.

"I would definitely repeat this project, and recommend it to other teachers, both in high school and in our feeder schools," said Brunner.

Holy Cross Sisters contributions to education recognized

NOTRE DAME — The Sisters of the Holy Cross have been recognized by the National Catholic Educational Association (NCEA) with an award that honors all Holy Cross priests, brothers and sisters for their contributions to Catholic education in the United States and around the world.

During the NCEA's convention, held March 25-28 in Indianapolis, the association's Secondary Schools

Department presented the award to the Congregations of Holy Cross "in honor of the beatification of Blessed Basil Anthony Moreau and in recognition of the extensive and unique contributions of the Congregations

of Holy Cross to Catholic education in the United States and throughout the world." Father Moreau, the founder of the Congregations of Holy Cross, was beatified in Le Mans, France, on Sept. 15, 2007.

Accepting the award on behalf of the Sisters of the Holy Cross was Sister Rose Anne Schultz, vice president for mission at Saint Mary's College, Notre Dame. "During the award ceremony I experienced a deep sense of gratitude and of pride: gratitude for Basil Moreau's vision for education and pride in the many women and men of Holy Cross, and our lay colleagues, who have lived that vision and made unique contributions to Catholic education in this country and throughout the world," said Sister Rose Anne. "It was particularly meaningful to have representatives of the family of Holy Cross present to accept the award."

"It is especially gratifying to receive this recognition during the year of Father Moreau's beatification," commented Holy Cross Sister Joy O'Grady, president of the Sisters of the Holy Cross. "Father Moreau possessed a deep

desire for unity within the family of Holy Cross. He would have been pleased that all branches of Holy Cross were honored collectively, and that the ministry of education continues in the tradition of excellence."

The award was bestowed by the NCEA in the context of a prayer service. A slide show presentation was displayed as the citation was read.

"It is especially gratifying to receive this recognition during the year of Father Moreau's beatification."

SISTER JOY O'GRADY, CSC

The citation reads, in part: "Moreau's community was sent on mission to be educators in the faith. Arriving in the United States in 1841, they immediately began their ministry teaching young people. In the early 20th century, the brothers' ministry focused on

secondary education, and as Catholic high schools flourished in this country, the fathers and sisters also founded secondary schools. Today, the Congregations of Holy Cross sponsor 15 middle and secondary schools in the United States, and individual Holy Cross Brothers, Sisters and Fathers serve as teachers, administrators, campus ministers, and auxiliary staff in Catholic secondary schools throughout our nation.

"Today we honor the men and women — religious and lay alike — who continue to keep the spirit of Blessed Basil Moreau alive through their diligence in the classroom, sportsmanship on the playing fields and service to the community — living the mission of educating the minds and hearts of their students to have the competence to see and the courage to act as men and women of faith."

In addition to Sister Rose Anne, the award was accepted by Holy Cross Brother John Paige, Holy Cross Father John Blazek and Sister Judith Gomila, a Sister of the Congregation of the Marianites of Holy Cross, on behalf of the Congregations of Holy Cross.

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Casting the vocations net

Offices of vocations supports religious and priests in the diocese

BY SISTER MARGIE LAVONIS, CSC

SOUTH BEND — Few people really know what goes into the vocation ministry of the diocese and the work of Father Bernie Galic and Mary Szymczak, who supports him in multiple ways. Both are in their 15th year in the diocesan vocation office, which is housed in the chancery in South Bend.

Both Father Galic and Mary work well together, and it is obvious to anyone who has contact with them that they love what they do. The main focus of their ministry is to promote religious and priestly vocations, particularly the Diocese of Fort Wayne-South Bend.

Mary is the organizer and mostly a behind-the-scenes person who helps Father Galic, who is also the pastor of Holy Family Parish and, up until recently, organized the TV Mass in the South Bend area.

Besides, as she says, “trying to keep the director on track,” she has a multitude of responsibilities. These include: processing all new applications to the diocese; scheduling and getting priests and religious to give vocation talks in the grade and high schools; answering questions and fielding inquiries about the priesthood and religious life; working with the seminarians with their tuition, medical bills, etc.; and taking care of the day-to-day operations of the vocation office. And, if that were not enough, this very capable woman has taken on a new responsibility.

“About a year and a half ago, Bishop (John M.) D’Arcy asked me to take over the permanent deacon program. So now I help our young men follow their call to priesthood and older men to follow their call to the permanent diaconate. It’s a good match. Although sometimes I get my hats mixed up,” she says.

Asked what gives her the most pleasure in her ministry, Mary says, “Watching these young (and not so young) men grow in their vocations and their ordinations to the priesthood.”

Mary works with seminarians for at least six years and develops relationships with each. They are special to her.

“I tell them all when they come in that I’m their ‘mother’ now, and if they have a problem they need to let me know about it,” Mary says.

Like any job or ministry, there are always challenges. Getting the seminarians to get things to her in a timely fashion is one of her biggest.

Father Galic describes his role as vocation director this way: “I see myself as a kind of ‘spokesperson’ for the entire church community, whose responsibility it is to encourage and promote vocations to church ministry.” He does this in many ways.

“My approach to recruiting includes: promoting interest in church ministry by talks, school visits, Andrew Dinners, etc.; interviewing applicants who demonstrate serious interest; guiding promising candidates through the lengthy application process and presenting them to the bishop for his interview and acceptance or rejection.”

Father Galic considers the Andrew Dinners to be one of the most

successful programs sponsored by the vocation office. Bishop D’Arcy invites the priests of the diocese to come to a selected parish and bring with them young men from 11th grade through college whom they feel are good candidates for the seminary. After the dinner and introductions, a couple of priests



SISTER MARGIE LAVONIS, CSC

Mary Szymczak and Father Bernie Galic direct the Vocation Office for the Diocese of Fort Wayne-South Bend. In the photo is Sister Margie Lavonis, a Sister of the Holy Cross who formerly ministered as a vocation director for the order.

and/or seminarians share their own vocation discernment story. The bishop addresses the group, and afterward there is time for questions and each young man registers and has the opportunity to request followup information and/or a visit from the vocation director.

Besides recruiting candidates for the priesthood, Father Galic has the serious responsibility of overseeing the progress of the men in the various seminaries. He visits the seminarians of the diocese at least two or three times each academic year.

“The most rewarding aspect of this ministry is conversing

with young men who are seriously interested in the possibility of priesthood in their future and the opportunity that it gives me to reflect about my own ministry and share it with them,” he says.

Another rewarding thing about his vocation ministry is to find that, indeed, there is interest in the priesthood on the part of many young men in our society.

Asked what qualities he looks for in a potential priest, Father Galic says, “The qualities we look for in a candidate for the seminary are: a man of good moral character, including being

a practicing Catholic who frequents the sacraments, especially the Eucharist and reconciliation; a man who relates well with others of either gender and every age; a man with a good academic record; a man who loves Jesus and his church; and a man who desires to live a life of service. He might be nearing high school graduation, be in college or finished with college, or he might be coming from the professional or working world. People are called at different times of their lives.”

Being a busy pastor of a large parish, the most challenging aspect of his vocation ministry is finding the time to do all that could be done to promote priestly and religious vocations. “How I wish it could be a full-time ministry for me,” he says.

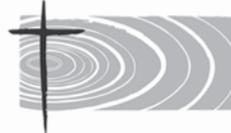
Another challenge pointed out by Father Galic is the materialistic society in which we live. Its values are directly contrary to what vocation directors look for in a good candidate.

As Bishop D’Arcy has often said, “We want men of quality, not quantity.” The theory is that good men will attract other good men to the priesthood. Because of the work of the vocation office and others who help, this is happening.

Currently there are 16 seminarians of which two will be ordained in October. Twelve men are in the permanent deacon program.

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MIKE STACK

Former Indiana governor and South Bend mayor Joe Kernan presents Sister Maura with the Sagamore of the Wabash award, designated as the highest honor bestowed in the state.

Holy Cross Sister Maura Brannick's lifetime of humble service celebrated

Founder of South Bend Health Center for the underserved retires

BY MIKE STACK

SOUTH BEND — A lifetime of humble service was honored on Friday, April 4, as Holy Cross Sister Maura Brannick retired from the South Bend Health Center that bears her name.

The celebration was held at Saint Joseph Regional Medical Center. Friends, family, physicians, and many others attended, including U.S. Rep. Joe Donnelly and former Indiana governor and South Bend mayor Joe Kernan.

Kernan presented Sister Maura with the Sagamore of the Wabash, a designation considered to be the highest honor bestowed in the State of Indiana.

"This is such a wonderful recognition, and certainly not just for me, but for all the doctors and nurses and volunteers who gave their time over at the health center through the years," said Sister Maura. "We really changed a lot of lives."

In nearly 63 years as a Sister of the Holy Cross, through unrelenting dedication to her faith and her communities, Sister Maura has touched the lives of thousands from Indiana to Idaho and back. The last 21-and-a-half years are symbolic of her remarkable career,

as she continued to spend much of her time as the outreach coordinator at the Sister Maura Brannick, CSC, Health Center, which provides healthcare to the poor and underserved and those who simply have nowhere else to turn. Formerly the Saint Joseph Health Center, the clinic was renamed after Sister Maura on Oct. 13, 2006, in honor of her establishing the clinic in 1986.

"I never wish to take any credit for the health center," said Sister Maura. "If this community and Saint Joseph Regional Medical Center wouldn't have gotten behind it, it would not exist. This is where I got to really see poverty and people with absolutely no healthcare. Consequently, they had no hope, so this inspired in me the need for a health center. I didn't have any money — just an idea."

That idea blossomed from its humble beginnings from a 400-square-foot, two-bay garage on Washington Street to its current location at Chapin Street and Western Avenue on South Bend's near west side. In its 21-and-a-half years, the Sister Maura Brannick, CSC, Health Center has provided over 75,000 patient visits.

But now with a lot of time on her hands, many wonder what will this extraordinary woman, who is so used to being on the go helping others, do?

"Oh, that's easy," she said with a smile. "I'm going to volunteer here at the hospital four days a week."

Families 'take up cross' for vocations

BY LAUREN CAGGIANO

FORT WAYNE — There may be a shortage of priests and religious, but there is no shortage of prayer at St. Charles Borromeo in Fort Wayne.

The St. Charles Vocation Cross program is well underway, thanks to the efforts of the St. Charles Vocation Committee. About 13 years ago, the priest shortage hit close to home, as the parish was down to two priests, committee chair member Dave Stevens explained. Concerned about the future of vocations, Stevens and future committee members approached Msgr. John Suelzer about the formation of a vocation committee.

"We've got to do something," Stevens said about the gravity of the situation. The group saw the need as a call to action and soon a vocation committee was established, with the first initiative being organized parish vocation prayer the second Tuesday of each month.

The vocation efforts have come a long way since the initial vocation prayer program. The Vocation Cross program, Stevens said, attempts to involve all parishioners by promoting vocations in the diocese and creating awareness.

"A family, a couple or an individual takes home the cross and prays each day for a week as a witness to the parish," Stevens explained.

The Vocation Cross Program was modeled after St. Elizabeth Ann Seton's Vocation Chalice program, Stevens said. The collection of prayers was adopted

from their program and customized by Father Tony Steinacker, Msgr. Suelzer and the committee to fit St. Charles.

But why a cross? Stevens said that while other churches involve a chalice, the parish staff felt a cross best represents the call to all vocations at St. Charles including religious sisters.

"What we want to do with this cross is have a family or individual pray for vocations," Stevens said.

Stevens said that by getting children involved in the program they will learn about the importance of vocations at an early age. And it's through the youth, he said that "we hope to change the culture of vocations."

Stevens said the most gratifying result that can come from prayer is knowing that a young man or woman responded to a call to a vocation. "There are so many wonderful things that can come about because of prayer," he said.

The prayer cross is a tangible reminder of the prayers of the community. "The next newly ordained or professed person who is a St. Charles parishioner will be presented with the cross as a reminder of the prayers and support of the parish," Stevens said.

In addition to the several young men with ties to the parish who are already in the seminary, Stevens said there have been

additional young men approaching our priests who are considering the call to priesthood.

"There are young men thinking about it," he said. "This is a sign that the Holy Spirit is working. This can be a template for other parish prayer groups."

Coupled with prayer, embracing the youth of the parish is critical to vocations. Stevens cited the St. Vincent's Life Teen program as a great example of youth engagement. "When young people

see (the priests) are real, they are inspired," Stevens said. Specifically at St. Charles, Father Tony Steinacker has been instrumental in the success of the youth ministry staff and core team.

Currently, as Stevens noted, there are vocation prayer programs in place at several churches in the diocese.

At St. Charles, the program was met with an overwhelming response upon its introduction in September, as families had reserved weeks through November. And by Oct. 1, Stevens said, families had booked the rest of the year.

For more information and to obtain a CD manual, contact Committee Chair Dave Stevens at (260) 486-0963 or e-mail familynumber1@hotmail.com.

For questions about the priesthood or religious life, call the diocese's Vocations Office at (574) 234-0687.

"We've got to do something."

DAVE STEVENS

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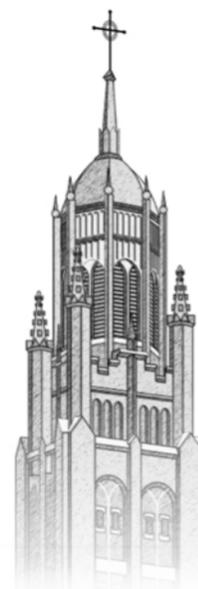
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Charity embracing justice is legacy of religious orders, says nun

BY BETH GRIFFIN

NEW YORK (CNS) — The legacy of religious orders is one of charity embracing justice, according to Sister Margaret John Kelly, a Daughter of Charity.

Congregations of men and women religious "quarried, carried and polished the stones, which have helped to build the marvelous and massive organization of Catholic Charities."

Sister Margaret is a lecturer and writer on health and human services issues and former provincial superior of the northeast province of the Daughters of Charity.

She spoke at a Feb. 21 luncheon honoring religious orders for their charitable contributions to the poor and vulnerable of New York. The event was sponsored by Catholic Charities to celebrate the bicentennial of the Archdiocese of New York. It was held at the archdiocesan Catholic Center.

Sister Margaret said the legacy of the religious congregations in New York "gathered energy as it moved from the hovels and points of entry in the 19th century to the halls and courts of power in our 21st century and from the provision of custodial care to sophisticated approaches to advocacy."

As an example, Sister Margaret

cited St. Elizabeth Ann Seton, foundress of the Sisters of Charity in the United States.

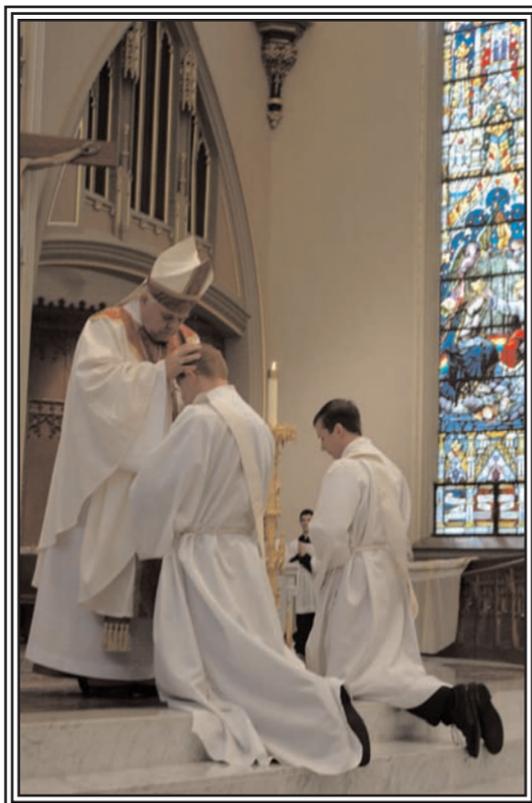
"She sent three sisters from Emmitsburg, Md., to New York City to staff the ... Roman Catholic Asylum for Orphans, the first of many works of the Sisters of Charity of New York," Sister Margaret explained. "Ironically, this was the city which the widow Elizabeth had to leave because of her own financial insecurity, as well as anti-Catholic bigotry."

Sister Margaret said that "the constant motivator ... across congregations and across two centuries, has been the conviction that the church must be constantly searching out the poor and needy persons to assist them but also to be faithful to our identity and to maintain credibility."

Sister Margaret said the growth of the religious congregations in number and influence demonstrated that "as one draws closer to Christ through vows in community, one is drawn outward to the Christs among us, our needy or threatened brothers and sisters."

"Some of the new congregations worked in very small vineyards, others on very large, impressive landscapes," she said, "but each has contributed to the 200-year legacy of works and services."

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

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'God help me work your plan today'

Holy Cross Sister Mary Brooks leaves a spiritual mark on the diocese

BY SISTER MARGIE LAVONIS, CSC

SOUTH BEND — Holy Cross Sister Mary Brooks leaves her ministry in the diocese with the Office of Spiritual Development and Evangelization this month to assume her new role as director of mission for the sisters and their lay colleagues who work for Sisters of the Holy Cross Inc. at Saint Mary's. She describes her new ministry, and that of the whole corporation, as "one of stewardship of our mission, values and resources in an effort to be faithful in giving the quality of service we promise."

How did her journey with the diocese begin? Sixteen years ago Bishop John M. D'Arcy was her primary recruiter. "I was between ministries, having just completed my work at Mary's Solitude (a former house of prayer at Saint Mary's).

Bishop D'Arcy called me," she says. "He had just returned from Boston where he had visited his family, and my name came up in a conversation with his sister who knew me. He asked if I would meet with him to discuss the possibility of working in the diocesan Office of Spiritual Development. He offered me the position, and I accepted."

Sister Mary describes the mission of the Office of Spiritual Development in this way: "It exists to assist the pastor and parish community in the ongoing development and renewal of the spiritual life of the parish. The focus of this ministry is the parish because of its unique opportunity to be that place where faith is nourished and people are enabled to continue to live out their Christian vocation."

Asked what the highlights of her ministry were these past 16 years, she has a difficult time choosing. "There have been so many highlights for me in this ministry. Among them is the clear evidence of growth and development of so many parishes in the Parish Renewal Program, which Bishop D'Arcy introduced to the diocese in 1987."

Another highlight she mentioned was the experience of Disciples in Mission, which is a parish-based process of evangelization, which the Paulist Fathers developed in response to the 1992 Pastoral on Evangelization of the United States Bishops. The diocese made a five-year commitment to learn the process and prepare parishes to use it in their efforts to evangelize.

"The program nourished some of the hungers for spiritual growth generated by the Parish Renewal Program. It opened people to their baptismal call to evangelize and to take responsibility for actions on behalf of meeting the needs of family, work life and parish life," she said.



SISTER MARY BROOKS, CSC

Wells of Hope was developed as a response to the need to reach out to inactive Catholics that was identified by many parishes through the parish renewal process. Several parishes sent teams to the training that took place last year. "It is hoped that this will be an ongoing service to parish communities and will result in many people 'coming home,'" she says.

It is with a grateful heart that she leaves her work in the Office of Spiritual Development.

"I feel especially blessed and grateful to have ministered in collaboration with Bishop D'Arcy, with the diocesan staff in all departments, and with the pastors, pastoral staff and devoted lay members of the parishes within the diocese. It has been a real experience of 'church' for me. It has been my gift to have shared in the faith life of so many. It has enriched me personally and spiritually beyond anything I could have imagined. I am profoundly grateful and will always be indebted to Bishop D'Arcy and to my congregation for giving me the opportunity to minister in the Diocese of Fort Wayne-South Bend."

Sister Mary has indeed touched and left a mark on many people in the diocese. Mary Szymczak, who works in the Office of Vocations, says, "I am going to miss her. She is a good confidant and gives great spiritual advice."

Barbara Szymanski, who worked for several years at the Tribunal Office in South Bend, says she will miss Sister Mary's "one-liners," as she calls them. She quotes Sister Mary as saying things like, "Don't lose any graces over this" and "God help me work your plan today."

Sister Mary also has a "God Box" in which she put intentions. Of the people and things she wants to pray for she often says, "They are in God's Box and he will take care of them." To be sure, those who have worked with Sister Mary over these past 16 years will find themselves in her God Box.

Finally, when asked what her hopes and dreams are, she says, "They are to join with others who share a common vision and to use the gifts we have been given to build a better world with and for the people we serve."

'Prayer really does work'

Little Flower lay group prays rosary at MacDougal Chapel for vocations

BY LAUREN CAGGIANO

FORT WAYNE — Come to the MacDougal Chapel at the Cathedral of the Immaculate Conception in Fort Wayne the first and third Tuesday evening of the month, and chances are you'll find a faithful following.

The Little Flower Holy Hour has been in existence since 1994, after a group of about 12 laity made a pilgrimage to Medjugorje in 1993. The pilgrims were inspired by the Blessed Virgin's message to "pray," but also faced the challenge of how to go about it. The answer? Start a prayer group.

The group was successful, meeting in the members' homes on a weekly basis. At this time, Msgr. Bill Voors expressed his concern about the lack of vocations in the parish and encouraged further action. The members of the home prayer group decided it was best to have a consistent location, and thus MacDougal Chapel was chosen as the venue.

Soon the informal prayer group had a name — the Little Flower Holy Hour — named for St. Therese de Lisieux, the patron of parish priests.

Sally and Tom Eckrich were among the original founders of the prayer group.

"We're trying to do his will and his way," Tom Eckrich said. "Prayer really does work."

The group meets the first Tuesday and Thursday of the month at 7:15 p.m. in the chapel. Sally said between 15 and 40 people frequent the prayer hour and turnout depends on factors like the presiding priest, weather and season. Most of the faithful are middle-aged, although seminarians sometimes come during the summer, she said.

Since the prayer group's inception in 1994, Tom said between 18 and 20 priests have been ordained from the parish.

"We would hope that in some way we contributed," Tom said about the response to vocations.

Sally noted the prayer group is a support network for current priests as well.

"I think (the priests) appreciate the prayer for their vocation," she said. "We would love for the priests to come celebrate holy hour with us."

The Eckriches said they are firm believers in the power of the laity to encourage vocations.

"There is plenty we can do as

lay people to get people together to pray," he said. "Time spent in adoration is valuable," Sally said.

The couple offered guidelines for those interested in starting prayer hour at their respective parishes.

"Be in sync with your pastor," Tom said. "It's important to be in harmony. Let the Spirit guide you."

Sally concluded by saying that especially in this time of a shortage of priests, it's important to create a "bigger awareness" to bring parishes together to encourage vocations.

Still there is good news for the Diocese of Fort Wayne-South Bend. The number of men in the seminary in Indiana is one of the highest in the Midwest, Tom said.

Sally encouraged people to look for notices about upcoming holy hours in the parish bulletins. The announcements are also posted in *Today's Catholic*.

For information about the Little Flower Holy Hour, contact Tom or Sally Eckrich at (260) 495-9190.

"We're trying to do his will and his way."

TOM ECKRICH

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EDITORIAL

Jesus entrusts celebration of the Eucharist through the priesthood

The Fourth Sunday of Easter is traditionally known as "Good Shepherd Sunday." The risen Christ is the good shepherd who gently leads his flock. This Sunday is also designated by the church as World Day of Prayer for Vocations with a special focus on priestly vocations because of the Lord's call to some to become shepherds after his own priestly heart.

We should all stand in awe at the wonder of Jesus' calling of men, especially young men, to follow him in this unique way. Jesus asks some to give their whole lives for the nourishing of his flock.

The "world" in many ways sees this as a waste, but we as followers of Jesus should cultivate among ourselves the understanding of what a profound privilege it is to be called to be a priest. This given privilege is not one that is based on merit of any kind. No one deserves to be a priest, and yet it is a profound gift bestowed on some for the nourishing of the flock of Jesus. If we continue to cultivate among ourselves the understanding of the priesthood as a great privilege, this will undoubtedly serve to open more fully the hearts of the young to hear the call of the Lord.

One can especially see what a profound privilege the priesthood is in relation to the holy Eucharist. On Holy Thursday evening, that first call to priesthood becomes especially visible to us. Jesus had chosen 12 to be with him, to do his work, and most of all to make his one perfect sacrifice on the cross present in every time and place in the holy Eucharist. The words that Jesus speaks to the apostles are ordaining words: "Do this in memory of me." Jesus commands the disciples to celebrate the holy Eucharist. Jesus entrusts the celebration of the Eucharist to them.

Now Jesus continues to call men, mostly young men, to follow him in this intimate way. He continues to desire to entrust himself into their hands, to entrust this infinitely precious gift for his people. We should hope that when young men believe they hear Jesus calling them to priesthood that they realize what Jesus is saying to them. He is saying to them; "With great love for you and great trust in you, I wish to entrust myself, this gift of the holy Eucharist, into your hands for my people."

Interconnectivity

In recent weeks, one end of the diocese, specifically the city of Fort Wayne, has witnessed violence in the form of nine homicides at the time of this writing.

While these crimes are not officially related, many of them share an association with gang and drug activity. From these negative associations come violence and death.

Of course, there are other associations one can place with gangs, drugs and murder. Youths who turn to gang activity often do so because they do not have a family structure and yearn for that sense of belonging. They lack this structure because so many families have fallen apart because of economic hardship and social injustice, substance abuse, domestic violence, infidelity and other factors.

As so many of these issues and factors are interconnected and form a rather negative and destructive web, *Today's Catholic* urges participation in another form of interconnectivity: the church. As the body of Christ in the world today, the web of the church is built on positive interconnectivity between people, of building a positive community, affirming life and the family, denouncing violence and working and advocating for social and economic justice.

The recent violence in Fort Wayne shows that the church can work for good in numerous ways — by advocating against violence, providing a resource for both troubled youth and struggling families, counseling those coping with violence or addiction, tending to the needs of the poor, showing that the power of God's love is always there if we seek it out, as well as working to correct the social and economic factors that have resulted in so much poverty and hardship for so many.

Pope Paul VI probably said it best: "If you want peace, work for justice."

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

A look at the 'nonrehabilitable sick' in American law and culture

"(These) crimes ... started ... with ... the attitude ... that there is such a thing as life not worthy to be lived. This attitude in its early stages concerned itself merely with the severely and chronically sick. Gradually the sphere ... was enlarged to encompass ... the racially unwanted and finally all non-Germans. But ... the infinitely small wedged-in lever from which this entire trend of mind received its impetus was the attitude toward the nonrehabilitable sick." — 241 New England Journal of Medicine 39, 44-46 (1949).

That summary is from Dr. Leo Alexander's classic analysis of the Nazi euthanasia program.

One wonders what Dr. Alexander would think of the treatment of the "nonrehabilitable sick" in American law and culture today. This comes to mind because of Lauren Richardson, a 23-year-old Delaware woman who may become the new Terri Schiavo. In 2005, Terri Schiavo, a disabled, brain-damaged woman on a feeding tube, was starved and dehydrated to death by order of a Florida court. Her parents and siblings wanted to keep her alive and care for her but her estranged husband wanted to remove the tube in accord with what he claimed were her wishes. After years of litigation that gained world attention, the husband prevailed and Terri died.

In August 2006, Lauren Richardson overdosed on heroin, with resulting brain damage, while she was three months pregnant. On a respirator and feeding tube, she gave birth to a healthy girl in February 2007. She is off the respirator but remains on a feeding and hydration tube in the nursing home to which she was transferred after the birth of her child. Lauren's parents divorced when she was an infant and each has remarried. Both parents seek to be Lauren's guardian. The mother, Edith Towers, who has custody of Lauren's baby, would terminate Lauren's feeding. The father, Randy Richardson, would keep her alive, bring her home and provide treatment for her. Both sides agree that Lauren is in a persistent vegetative state, which is sort of an awake unconsciousness. Lauren did not execute an advance directive indicating whether she would want to be kept alive on a tube.

On Jan. 24, 2008, a Master in the Delaware Court of Chancery appointed the mother as guardian because he found that Lauren,

while a competent adult, had orally "expressed her wish not to be artificially sustained by medical treatment, including hydration and nutrition, in a persistent vegetative state." The appeals could take years.

Cases like Schiavo and Richardson are dramatic but they are like the tip of an iceberg. Such cases come to court and public view only because the family members disagree. More ominous is the acceptance by American law and culture of the quiet execution of incompetent patients when the family and caregivers agree that it is time for the patient to die.

A competent adult has the legal right to refuse any and all medical treatment. Since the 1980s that legal right has included the refusal of food and water whether naturally or artificially provided. A refusal of food and water with the intent to die is a form of suicide. "Suicide," as John Paul II put it, "is always as morally objectionable as murder." *Evangelium Vitae* (EV), no. 66.

If a patient is incompetent and on a feeding tube, the law permits the tube to be removed if the patient had expressed such a desire when he or she was competent, or, in some states, if such removal is in the best interest of the patient. In moral terms, as John Paul said on March 20, 2004, "the administration of food and water, even ... by artificial means, (is) a natural means for preserving life, not a medical act. Its use (is) morally obligatory" as long as it achieves its purpose of "providing nourishment to the patient and alleviation of his suffering." Nutrition and hydration are not intended to cure the cancer or other disease; the suffering they are designed to relieve is the suffering from hunger and thirst.

Morally, a feeding tube can be removed from a patient when it is excessively painful, when the patient cannot absorb the nourishment and in the closing of the dying process when the lack of nourishment would not contribute to the death. When such factors are not present, if you remove a feeding tube from a patient with the intent not to put it back, the act and your intent are homicidal. It is, as John Paul put it, "euthanasia by omission." But the law permits such removal, when the parents and caregivers are in agreement that the incompetent patient would want to die or that it is in his best interest to die. Similarly, palliative sedation, which can be morally justified even if it shortens life, can be

RIGHT OR WRONG?

BY CHARLES E. RICE

used with the intent not to relieve pain but to kill; it is ordinarily difficult, if not impossible, to prove such intent.

Starvation and dehydration can be an unpleasant way to go. "I watched my own sister anguish through 13 days without food or water," Terri Schiavo's brother, Bobby Schindler, recently said, "and there are no words that can properly describe this inhumanity. ... If you did the same thing to a dog, you would rightly join Michael Vick in jail for animal abuse." We can, however, expect starvation and dehydration of incompetents to give way to the lethal injection as the method of killing.

"Euthanasia," said John Paul, "is a grave violation of the law of God." EV, no. 65. One reason we accept the intentional killing of the innocent as an optional problem-solving technique, in abortion and now euthanasia, is that we have forgotten that life comes from God and that it comes on his terms. In the nearly universal practice of contraception, we have claimed "a power that belongs solely to God: the power to decide ... the coming into existence of a human person." John Paul II, Sept. 17, 1983. If, through contraception, you make yourself the arbiter of whether and when life shall begin, you will predictably make yourself the arbiter of when life shall end, as in abortion, euthanasia, etc. Contraception also affirms that there is such a thing as a "life not worthy to be lived," i.e., the life you prevent. Ideas do have consequences.

Let Terri Schiavo's brother have the last word: "Persons with disabilities ... are just that — persons. They should be treated as our most precious treasures reflecting who we should be as a nation — not as damaged goods to be discarded when they outlive their 'usefulness.'" Dr. Leo Alexander would agree.

Professor Emeritus Charles Rice is on the law school faculty at the University of Notre Dame. He may be reached at rice.1@nd.edu.

Zacchaeus was a publican, the chief tax collector at Jericho

What kind of a man was Zacchaeus who climbed the sycamore tree?

Zacchaeus was a Jew, wealthy, short, and the chief tax collector or publican in the important city of Jericho in Israel. Jericho is one of the oldest cities in the world. It is nicknamed the "city of palms." It is 22 miles northeast of Jerusalem on the west bank of the Jordan River.

An abundant spring makes this oasis city one of the richest agricultural areas in the Near East. Because of the fresh water and mild climate, bananas, dates and oranges do well here. Aqueducts brought in water for the wealthy estates and for the cultivation of balsam, medicinal plants and spices. Jericho was a winter resort for wealthy, like King Herod the Great who died at Jericho in 4 B.C. Jesus would have passed through Jericho many times because it was the normal route for pilgrims traveling from Galilee to Jerusalem.

Zacchaeus worked for the Roman government that had conquered Palestine. Father John McKenzie says that, in this Roman

administration, the publican was a private businessman who was a tax farmer. The publican leased from the government for a fixed annual sum the right to collect taxes. The sum was fixed on the calculated revenues, which were determined by law, and was sufficiently lower than the expected return to offer an attractive commission to the publican. The publican retained any excess, but had to pay the fixed sum whether he collected it or not.

In Palestine, at the time of Christ, only the customs were farmed out, not direct taxes. The publicans in the Gospel are not the tax farmers, but agents and collectors of a minor grade. The exception is Zacchaeus who was the chief tax collector at Jericho.

J. Comay says Zacchaeus was very rich because the Jericho taxes constituted a fruitful income, and he had contracted for the right of collecting the revenues of that district. In the Jericho of the New Testament period, houses with ossuaries have been found belonging to rich men like Zacchaeus.

The Gospel shows the unpopularity of publicans. One reason for



FATHER RICHARD HIRE

HIRE HISTORY

this unpopularity is that the publican worked for Rome that occupied Palestine, so the citizens thought the tax collectors were working against their welfare. Another reason for unpopularity is that the tax collecting system was open to extortion. In the ancient world, most people could not read or write, so the tax collector could tell them they owed more than they did and pocket the excess. It wasn't until the 1850s that most people in the world were literate — they could read and write.

Father J. McKenzie says the universal unpopularity of the publicans is not necessarily a sign of their dishonesty; even in the mod-

HIRE, PAGE 16

Humans vulnerable without shepherd



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

4th Sunday of Easter Jn 10:1-10

These readings from the Acts of the Apostles, such as this weekend's reading, reveal very well not just life in general in the first Christian community but more in particular they show that he was the acknowledged leader of the apostles.

In this reading, Peter preaches on Pentecost, an important Jewish feast. His sermon goes to the heart of the Gospel message. Jesus is Lord, the savior. He came among humans as human but also as God's own Son. He died. He rose. He reconciled humankind with Almighty God.

Humans have an option. They can accept Jesus as Lord. They can follow the Gospel. Or, they can reject Jesus.

It is interesting that the author of Acts, traditionally believed to have been also the author of Luke's Gospel, notes that the sermon was preached on Pentecost. This reference is more than a nod to a Jewish holiday. Jewish holidays celebrated God, in relation with humans in particular with the Hebrew people. The holidays therefore celebrated the Covenant and God's constant and uninterrupted mercy.

The First Epistle of Peter pro-

vides the second reading. Jesus is the centerpiece of the reading. He died on the cross to bring, forever, and without qualification, God and humanity back together. Individual persons affirm this reconciliation for themselves by freely accepting Jesus as Lord and by living as the Lord's true disciples, as children of God.

St. John's Gospel gives us the last reading, presenting a theme that was among the Lord's favorites, and always has been beloved by Christians, namely the theme of the Good Shepherd.

It is a theme not always relative these days for Catholics in this country, since sheep raising and herding are not as common here as they were in Palestine at the time of Jesus. However, at the time of Jesus in the Holy Land, the images of shepherds and sheep would have been very meaningful since people saw sheep every day.

The nature of sheep is important. They are docile and quiet, often in peril from predators such as wolves. They need their shepherds. Also, young sheep, or lamb, were the preferred animals for sacrifice in the temple. The meat of lambs was ritually prepared for Passover. They were regarded as innocent.

Of course, they can wander. The shepherd does not tie them to himself. He leads them. They can turn away from him.

The Gospel's message is clear. All humans are vulnerable, as vulnerable as sheep without a shepherd to guide them and protect them.

Jesus is the good shepherd, leading us to pastures rich with nutrition and leading us away from the predators that prowl in search of us, the predators that by succeeding in tempting us to sin actu-

ally take from us our very lives.

Reflection

Weeks have passed since Easter, but the church still rejoices in the risen Lord. He lives! Giving us the words once preached by Peter, it calls us to repent, to turn away from sin, and instead to turn to the only source of life, the Lord Jesus.

Preparing us for this message, the church frankly reminds us who and what we are. We are as vulnerable as sheep. However, if we are in the Lord by true faith, we are as pure as lambs. Still, predators lurk, waiting to assail us.

Jesus is truly our good shepherd. He leads us. He guides us to the nourishment we need for spiritual health. He goes before to the eternal fields of heaven.

But, the essence of the message is clear and simple. We need the Lord. Otherwise, we shall die.

Here the church's final lesson appears. We can follow the Lord, or we can go our own way. If we turn from Jesus, however, we walk into peril.

READINGS

Sunday: Acts 2:14a, 36-41 Ps 23:1-6 1 Pt 2:20b-25 Jn 10:1-10

Monday: Acts 11:1-18 Pss 42:2-3; 43:3-4 Jn 10:11-18

Tuesday: Acts 11:19-26 Ps 87:1b-7 Jn 10:22-30

Wednesday: Acts 12:24-13:5a Ps 67:2-3, 5-6, 8 Jn 12:44-50

Thursday: Acts 13:13-25 Ps 89:2-3, 21-22, 25, 27 Jn 13:16-20

Friday: Acts 13:26-33 Ps 2:6-11b Jn 14:1-6

Saturday: Acts 13:44-52 Ps 98:1-4 Jn 14:7-14

CATEQUIZ'EM

By Dominic Camplisson

In April we see tax day in all states, although there is actually some variation in the date of that inauspicious day. This quiz taxes our brain.

1. Tax collectors are very poorly regarded in the Bible. Sometimes they are referred to by this alternate name

- a. legionnaire b. publican c. artisan

2. This led to confusions in Ireland where the (answer to 1 above) are actually

- a. bar owners b. soldiers c. clergy

3. Taxation was even the cause for Joseph to take his pregnant wife to Bethlehem. What was ordered so that there authorities would have better records on the population?

- a. licensing of kids, cats, and dogs
b. a census
c. tattooing of the number of the beast on each Jewish male

4. The fact that these authorities (3 above) were this, made the taxation even less palatable:

- a. Roman and therefore pagan and alien
b. connected with the temple
c. recognized by Jesus only in spiritual matters

5. What did many Jews, especially the zealots, think was signified by having to pay these taxes?

- a. an acknowledgment that money was the root of all evil
b. an agreement to assign to the Samaritans all blame for taxes
c. an acknowledgment of the sovereignty of Rome

6. As if that wasn't enough, this habit led to tax collector being even more hated:

- a. Having gotten a license to tax, they often took extra tax and pocketed this as profits.
b. Having been sworn to be fair, they taxed the Romans at a higher rate, in an attempt to gain favor of the Jews.
c. Having sworn to uphold the law, they violated the first commandment by handling coins with a graven image (the Roman she wolf) head on it.

7. One of the apostles, Levi, is generally thought to have been a tax collector. By what name is he better known?

- a. Mark b. Judas c. Matthew

8. A tax collector short in stature but not money, mentioned in Luke's Gospel, is

- a. Timothy b. Zacchaeus c. Zebedee

9. In Matthew's Gospel these men question why Jesus would eat with tax collectors:

- a. Roman soldier
b. Temple police
c. Pharisees

10. What was thought to happen when a Jew ate with a tax collector in his home?

- a. He would get turned in to the IRS (Imperial Roman Scribes).
b. He would become ritually impure.
c. He would get a bigger refund.

11. Jesus' answer to why he consorted with tax collectors was:

- a. Those who are well do not need a physician, but the sick do.
b. Who knew they did that?
c. They are evil, but do a great lamb chop.

12. A different tax, unrelated to the secular authorities, caused the incident where Jesus ran money changers out of the Temple. What was it?

- a. the tax on gentiles
b. the Temple tax, payable by Jews to the Temple in Jerusalem
c. the poll tax paid by every local community to support the village synagogue

13. This tax required money changers because

- a. only the coinage of Tyre was accepted by the Temple
b. coins had to be made out of pure obsidian, and only the changers had that mineral
c. the coins used outside the synagogue might have been used by pagans, so needed changed

14. How much was that tax (12 above)

- a. 1/2 shekel per male Jew
b. 10 percent of one's annual wealth (origin of tithing)
c. it varied, the rich ironically paying less by exploiting loopholes

ANSWERS:

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

'Humanae Vitae' celebrates its 40th anniversary in 2008

What problems persist as the result of rejecting "Humanae Vitae"?

Anonymous

Strong marriages and healthy, happy families are crucial to any healthy society. They are the foundation of any society. A society begins to unravel when the concept of marriage is redefined, when easy divorce is accepted and permanent bonding is rare, and when married couples are no longer committed to passing life on to the next generation.

The world has always experienced troubled marriages and dysfunctional families. In many countries today there is a 50 percent divorce rate. This discourages any real sense of lifetime commitment. Many young couples think that a lifetime marriage is impossible, so they dispense with marriage and cohabitate.

Children suffer from the divorce of their parents. They feel betrayed and sense a loss of security. They carry emotional scars with them to their schools, to their youth groups, and to their faith.

It is becoming increasingly clear that the root cause of the disintegration of strong marriages is the widespread use of contraception and sterilization. Both of these interfere with the offering

of the total gift of self in the spousal act. Contraception means that there is always something held back; a fear of total intimacy, and a fear of the child. When the marital act is compromised, it is not surprising that this leads to a weakening of the bond between the husband and wife. When the essential commitment for the marriage is impaired, the bond between husband and wife begins to unravel.

In 1968 it was more difficult for most people to acknowledge, or understand, the harms of contraception and sterilization. But 40 years later there is no difficulty in seeing the damage done.

In the year 2008 we celebrate the 40th anniversary of Pope Paul VI's prophetic encyclical "Humanae Vitae."

The church has developed the theoretical rationale of these principles, drawing upon divine revelation, insights from various disciplines, and the use of good reason. The theory is sufficiently developed. What is lacking is an effective implementation of the theory.

The time has come for all members of the church to find successful programs for directly confronting the evils of contraception, sterilization and abortion, and restoring the community

THAT'S A GOOD QUESTION

to good health. The healing medicine is the retrieval and re-presentation of God's plan for marriage, spousal love and families. How will this be done?

What is God's plan for marriage, spousal love and family? Anonymous

God has a plan for marriage, spousal love and family. He has a plan for every just society. This plan can be known, understood and then be put into practice. We discover this plan both in divine revelation and through the use of good reason. The teachings of the church, as found in the catechism, speed up for us the discovery process of these plans.

Each of us is a unique individual person. We are a composite of an immaterial soul and a material body. As bodied persons, we are either male or female, fertile and sexual. We have the gifts of intelligence, free will and choice.

With the gift of freedom, we are free actors on the stage of life, and moral agents bearing full responsibility for the choices we make and the deeds we perform.

As moral agents, we need to know God's plan for the moral order, or for moral truth. We need to know the various human goods that fulfill us as bodied persons, so that we can pursue them. And equally important, we must know the disvalues, or evils, that frustrate our fulfillment and destroy us. As moral agents endowed with freedom, we have a duty to pursue the good, while exposing and resisting the evil. At the end of our lives here on earth, we must give a full accounting of the exercise of our freedom.

Marriage, spousal love and family are fundamental compo-

nents of human life. In a certain sense, the pursuit of all the other human goods depends upon the vitality of these three components. God's plan for marriage is that a man and a woman commit themselves to loving one another for their entire lives. Their intimate communion of love and life is to be totally faithful, and remain open to life. God's plan for spousal love is that each spouse makes the total personal gift of self to the other, with no conditions, no reservations, with nothing held back. This total self-surrender includes the gift of one's fertility.

Father Matthew Habiger, a Kansas Benedictine, answered this week's questions.

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for April 13, 2008

John 10:1-10

Following is a word search based on the Gospel reading for the Fourth Sunday of Easter, Cycle A: a lesson about whom we should know to follow. The words can be found in all directions in the puzzle.

DOES NOT	ENTER	SHEEPFOLD
CLIMBS	A THIEF	SHEPHERD
FOR HIM	VOICE	CALLS
BY NAME	LEADS	ALL HIS OWN
FOLLOW	FIGURE OF	SPEECH
DID NOT LISTEN	WHOEVER	BE SAVED
GO OUT	STEAL	ABUNDANTLY

SHEEP GATE

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

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The Ignatian possibility today

In the early 1990s, I was given lunch at the Roman headquarters of the Society of Jesus by two very — no, make that extremely — high-ranking Jesuits. The table-talk turned to a fascinating question: Are there permanent religious charisms in the church? Most religious congregations die within a century of their founding; our Lord might delay his return for tens of thousands of years, so that we are the "early church." Given that fact and that possibility, could we, today, judge that there are permanent religious charisms in the church, gifts of the Holy Spirit that will endure institutionally in religious orders?

My interlocutors quickly agreed that the Benedictine charism was enduring; that something like the Franciscan charism was certainly a permanent feature of Catholic life; and that there might be something enduring about the Dominican charism (a considerable concession for Jesuits!). What surprised me was that neither of my hosts argued that the Ignatian charism could, today, be judged an enduring one — "we'll see," was the gist of their discussion of the permanence of their own community's distinctive spiritual character.

This not only surprised me; it saddened me. Because I thought then, as I think now, that the New Evangelization proclaimed by John Paul II very much needs the distinctive combination of spiritual élan, intellectual heft, missionary zeal, self-sacrificing obedience to the pope, and evangelical joie de combat that is the unique charism of the Society of Jesus. That 15-year-old discussion on the Borgo Santo Spirito was in the back of my mind when I wrote recently in this space about challenges facing

the Society of Jesus and its new general, Father Adolfo Nicolas; that concern for the vitality of the Jesuit future framed my questions to the new Jesuit leader.

For that reason, I am very grateful to the Jesuits — young, old, and in-between — and the friends-of-Jesuits who have thanked me for bringing into public discussion issues that are widely and urgently discussed among them. For that same reason, it is regrettable that some read my "Questions for Father General" as a blanket indictment, even condemnation, of the Society of Jesus — an interpretation that strikes me as counterintuitive, given what I wrote at the end of the column about my prayer for Father Nicolas's success in his leadership of a "great religious congregation." Still, columns being what they are, and readers being what they are, misunderstandings occur; I hope the context I describe above helps clear up at least some of the misunderstandings that have ensued.

The challenges I noted — the challenge to bring the truth of Catholic moral and social teaching into public life; the challenge to enhance the Catholic identity of Catholic institutions of higher learning; the challenge to live evangelical chastity in a culture saturated with various forms of eroticism; the challenge to Christological orthodoxy, at a time of intellectual confusion in the West and amidst a global supermarket of "spiritualities" — are obviously not challenges for Jesuits alone; every religious community, and indeed every serious Catholic, faces them. That they are challenges for Jesuits, though, is not a matter of personal opinion but of the public record. I might



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

add that these are matters I have discussed with Jesuit friends for decades — including young men whose Jesuit vocations I have tried to nurture.

My work in the 1980s to rescue the great Jesuit theologian of the American experiment, John Courtney Murray, from intellectual oblivion; my work with the U.S. Congress to free a brave Lithuanian Jesuit, Sigita Tamkevicius (now archbishop of Kaunas), from the Gulag; over a quarter-century of intellectual work with Jesuits ranging from Cardinal Avery Dulles to members of the Pontifical Gregorian University faculty — all testify, I hope, to my regard for the Ignatian charism. Like my column, my work with Jesuits has been an expression of my conviction that the Ignatian charism ought to be a permanent one — and my hope that the community which gave the church such heroes as Francis Xavier, Edmund Campion, Robert Southwell, Isaac Jogues, Miguel Pro and Alfred Delp might be renewed in the image of their radical fidelity.

A.M.D.G.

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

HIRE

CONTINUED FROM PAGE 15

ern Near East the tax collector is detested by definition. The Gospel does pair the term publican with sinners and gentiles. In the Sermon on the Mount the morality of the publicans is presumed to be at the lowest level: "If you love those who love you, what merit is there in that? Do not tax collectors do as much?"

Zacchaeus was curious to see the famous Jesus. Since he was short of stature, he climbed a sycamore tree to see Jesus. At Jericho today they show you a huge old sycamore tree that is said to be the one Zacchaeus climbed.

This "tree of Zacchaeus" is a short distance from the center of the town on the right side of the main road leading to the well of Old Testament Jericho. The neat thing about this sycamore tree is that some of its limbs are close enough to the ground for a man to reach and yet sturdy enough to hold the weight of a man.

Jesus sees Zacchaeus in the sycamore tree and tells him to hurry down, because he wants to have dinner in his house. The people grumbled that Jesus would be a guest in a sinner's house. But Zacchaeus repented of his sins and promised to make restitution. The story of Zacchaeus shows that Jesus came to save sinners. Jesus says: "the Son of Man has come to search out and save what was lost."

Sports

RUN FOR HOPE APRIL 26 AT HOLY CROSS COLLEGE The fourth annual Run for Hope will be Saturday, April 26, at 9:15 a.m. Participants can either compete in a 5K run for \$20, or participate in the 3K Family Fun Walk for \$10. The opening ceremony will feature information on the conflict in Darfur, as well as entertainment from the Saint Mary's College A Cappella Choir. Proceeds will go to Holy Cross College's chapter of the Africa Faith and Justice Network (AFJN), which is a Catholic organization aimed at helping African citizens, particularly those involved in the conflict in the Darfur region of Sudan. Register on the Holy Cross College Web site, www.hcc-nd.edu.

Barnett fuels Knights, but began with CYO

BY MICHELLE CASTLEMAN

FORT WAYNE — Catholic Youth League Organization (CYO) product Lawrence Barnett was a huge factor in the Bishop Luers Knights 2007-2008 history-making season on the basketball court.

A junior, Barnett attended Benoit Academy and played under Coach Paul Gerardot as a sixth through eighth grader. The Phoenix won the Blue League both Barnett's seventh and eighth grade seasons, but were beat in tournament play by St. Louis-St. Rose his sixth grade year and St. Joseph-Hessen Cassel when Barnett was a seventh grader. As an eighth grader, Barnett led his team in scoring and assists before falling to Dave Kuhn's St. John Fort Wayne Eagles in the championship game of the 2005 CYO tournament.

That Eagles team, who also won the CYO title their seventh-grade season had several of the Luers' state championship team on their roster including juniors Sean Day, Jake Kuhn and Ronnie Williams. Steve Williamson, Bishop Luers' lone senior and sophomore manager, Trisha Skordos also hail from St. John Fort Wayne.

Jake Kuhn, who made the go-ahead basket with 1:31 left in the state game, told his mother, when comparing the buzzer shot win his eighth-grade year to the victory in Indianapolis, "They were both pretty exciting, but this one was much sweeter."

Gerardot recalls that Barnett would stay after practice shooting 50-100 free throws each night his eighth-grade year. Barnett was not only a team leader, but also topped the charts in scoring and assists.

He holds the single game scor-



PROVIDED BY BISHOP LUERS HIGH SCHOOL

The Bishop Luers High School basketball team and cheerleaders pose for a photo after winning the Class 2-A state basketball title on March 22.

ing record at Benoit with 48 points, which he scored in a game against St. Therese his seventh grade season.

"Lawrence is an exceptional young man and has worked very hard to earn every success he is experiencing right now. He had a strong work ethic and was very dedicated to the sport of basketball while at Benoit Academy," said Gerardot.

Fast-forward to 2008, this time, Barnett and his team win the tournament. No stranger to state football titles, the Bishop Luers Knights made an unprecedented trip to Indianapolis in search of a state basketball title and brought one home beating Winchester 69-67 for the IHSAA Class 2-A championship. Barnett's lightening quick speed is now known, not just the football field at cornerback, but statewide on the basketball court, as well.

The accomplishments for the spark plug of the Knights were voluminous in the post season. Scoring double figures in his last seven outings, Barnett hit the

game winning shot in the sectional championship win over a top-rated Bluffton team and dumped in 23 points in the regional final.

In the 83-70 semi-state victory over No. 2 Westview, Barnett chipped in 17 points. At Consecro Fieldhouse, Barnett led all players with eight assists and sunk five crucial free throws in the closing minutes of the state championship game pumping in a total of 18 points for the Knights.

The Heisman "player of the game" and his family attend St. Mary's Parish, Fort Wayne. Barnett hopes to play college football for Minnesota, Bowling Green or Illinois after high school, but first will try to accomplish back-to-back championships in both sports his senior year.

"With so many players coming back on both teams, I don't see why it couldn't happen," said Barnett.

Other CYO alumni on the state championship team include Kyle and Eric Sorg from St. Aloysius and Alden Vachon from St. Joseph-Hessen Cassel.

Dance marathon at Saint Mary's College raises \$85,000 for Riley Hospital

NOTRE DAME — The third annual Dance Marathon at Saint Mary's College, Friday night through Saturday morning, raised \$85,000 for the General Benefit Fund at Riley Hospital for Children in Indianapolis. The fund supports areas of the hospital that have the greatest need. The amount raised at this year's event is more than the last two years combined; the 2006 and 2007 dance marathons at the college raised about \$68,000.

More than 300 students from Saint Mary's College, Holy Cross College and the University of Notre Dame pulled the all-nighter in Saint Mary's Angela Athletic Center starting at 8 p.m. Friday through 8 a.m. Saturday. Three Michiana families whose children were treated at Riley's shared their stories during the marathon to motivate the participants.

Dance marathons like this one take place at colleges across the country to benefit the Children's Miracle Network, an alliance of hospitals for children, which includes Riley.

Dancers were sponsored by friends and family at home that organizers have contacted by mail. Marathon activities were not limited to dancing, and include crafts, bands, face painting, Twister tournaments and tug-of-war competitions. Donated prizes included i-

Pod Shuffles, car washes, hair styling, manicures and restaurant gift cards, which are used to motivate participants.

Saint Mary's College archivist's woman's baseball exhibit hits Texas Rangers Stadium

NOTRE DAME — If there is one thing that local historian John Kovach relishes more than a history mystery, it is opening day of the baseball season. On Monday, April 7, he got the opportunity to help open the 2008 baseball season at the Ballpark at Arlington, home of the Texas Rangers when "Linedrives and Lipstick: The Untold Story of Women's Baseball" began a seven-week homestand at the Legends of the Game Museum, which is housed in the ballpark. It is the first-ever traveling exhibit, tracing the history of girls and women in baseball from its 1866 beginning through the present.



Kovach is the archivist at Saint Mary's College and lives in New Carlisle. He designed this traveling exhibition for Kansas City, Mo., firm, Exhibits USA. A long-time advocate for girls and women who want to play baseball, Kovach felt this story was both historically and socially important to tell.

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Book explores priest's struggle in Nazi camp

REVIEWED BY TIM JOHNSON

"Priestblock 25487: A Memoir of Dachau" is a compelling book by Jean Bernard that tells about the day-to-day life of a priest incarcerated in Dachau at the height of Nazi Germany.

The book touches on a subject matter often in the news: the role of the Catholic Church in Nazi Germany. But the book covers an angle with which few American Catholics may be familiar — the suffering of anti-Nazi clergy, both Catholic and Protestant.

The priest incarcerated, Father Jean Bernard (1907-1994), was from Luxembourg. He had worked in a Catholic film bureau before the incarceration. The Nazis referred to it as "the Vatican's headquarters in the fight against German films."

Father Bernard, as well as many of his fellow priests, were sent to Dachau where they were forced into extreme manual labor and were mentally and physically abused by the guards. He endured starvation, disease and cold — he and his fellow priests did not have adequate winter clothing and often worked in the snow in their bare feet. Many of their work assignments were simply trite busy work that was arranged in the cruelest means.

Father Bernard covers this cruelty comprehensively with intimate details and pulls the reader into the period.

The importance of the Eucharist, when smuggled into the camp by the German priests, who were allowed to celebrate Mass, was most graciously accepted by the prisoner priests. Father

Bernard also spoke how the priests provided the last rites in secret to the dying or deceased priests. The book ends with the release of Father Bernard and concludes: "The next morning I stood at the altar again for the first time. But

it was also the last time for a good while, since my health now suffered a total collapse."

One really does feel the importance of hope, positive attitude and learning to "work the system" when placed in "survival mode."

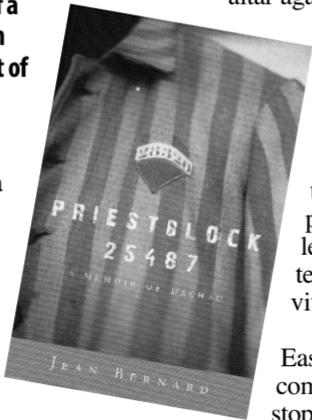
I read the book over the Easter triduum. I found this compelling book hard to stop reading. A perfect Good Friday reflection, it portrays some of the worst cruelty of humanity. From crucifixion to concentration camps, both make us shudder with the weakest aspects of the human character.

One can only reflect, "how can something like this happen in a civilized culture such as Germany?" Judging by the reaction of those who witnessed Father Bernard after his release and a 10-day leave, the people had to know the horrific events of the concentration camps. One wonders about the silence of the people, perhaps fearing for their own lives. But then again, in our own day, why are we not more vocal against the culture of death that pervades our own society? Why do we keep silent or say so little?

Father Bernard died in 1994. One day of this story has been adapted and told in the award-winning film, "The Ninth Day."

"Priestblock 25487" will be discussed by Father Mitch Pacwa on "EWTN Live" at 8 p.m. on Wednesday, April 16.

The book is published by Zaccheus Press, www.zaccheuspress.com, and available at Catholic bookstores. ISBN: 978-0-9725981-7-0



Hope amid the spiritual crossroads

BY JENNIFER KOHRMAN

Opening prayer

O Christ Jesus, when all is darkness and we feel our weakness and helplessness, give us the sense of your presence, your love and your strength. Help us to have perfect trust in your protecting love and strengthening power, so that nothing may frighten or worry us, for, living close to you, we shall see your hand, your purpose, your will through all things. Amen. — St. Ignatius of Loyola

Scripture: Lk 24: 13-35

Commentary

Two grieving disciples are walking away from Jerusalem. Downcast, they recount events that had just taken place. Jesus had been viciously condemned to death by crucifixion. Their expectations seem to be crushed. Jesus approaches the two disciples and walks with them in the midst of their suffering, but they do not recognize him.

Certainly, all of us can identify with the disciples and their struggle to find God's will: parents grieving over the unexpected death of their child; a married couple struggling with infertility; a pastor transferring parishes after years of service. I know I can definitely identify with the two disciples. I experienced tough crossroads my senior year in high school. During this exciting time seniors decide whether to go to college, join the armed forces, become an apprentice, enter the work force, etc. I knew exactly what I would do: go to Purdue, major in child psychology, participate in a co-op program and then graduate. I shared my dreams with God during prayer and felt certain they would come true. In reality, however, I attended IPFW (Indiana-Purdue Universities at Fort Wayne) for various reasons. I could not understand why my dreams did not seem to match God's. I was devastated and angry with God.

During this time I also desired to join a new parish and, for two years, had attended Mass at several parishes. I came to St. Jude one Sunday in June 1994 and immediately felt a sense of belonging. I officially joined later that week,



Sharing Faith

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and I can admit now that I have received many blessings by remaining in Fort Wayne.

I have met wonderful people and established many friendships. Yet, I do sometimes wonder what would have happened to me if events had happened the way I had wished. Of course, as I learned over the years, my plans do not usually turn out the way I anticipate. I have learned God is in control of my life, not me.

There is a saying, "If God brings you to it, he will bring you through it." There is tremendous truth in that statement. My spiritual crossroads taught me that Jesus may not remove suffering immediately, but he gives the graces to continue. It was not until I accepted being at IPFW that I recognized that Christ had never left me. Spiritual crossroads are times when faith is tested. Just like the two disciples, it can be difficult to find Christ in the midst of suffering. We need to continue to pray, go to Mass and receive the Eucharist during these times.

The virtue of hope

Just like the two disciples, all of us struggle with disappointments and perhaps even despair. We are tempted to believe God has abandoned us, and we are left to endure our troubles alone. We may cry out in anguish, "Where are you, God? Don't you care about what is happening?" The two disciples explained to their companion that, "we were hoping that Jesus would be the one who would set Israel free."

So, what exactly is hope? Pope Benedict XVI wrote in "Spe Salvi," "God is the foundation of hope: not any god, but the God who has a human face and who has loved us to the end, each one of us and humanity in its entirety." Hope is trusting that God will fulfill his promises even during difficult struggles. "Man's great, true hope, which holds firm in spite of all disappointments, can only be God — God who has loved us and

who continues to love us "to the end," until all is accomplished." — "Spe Salvi"

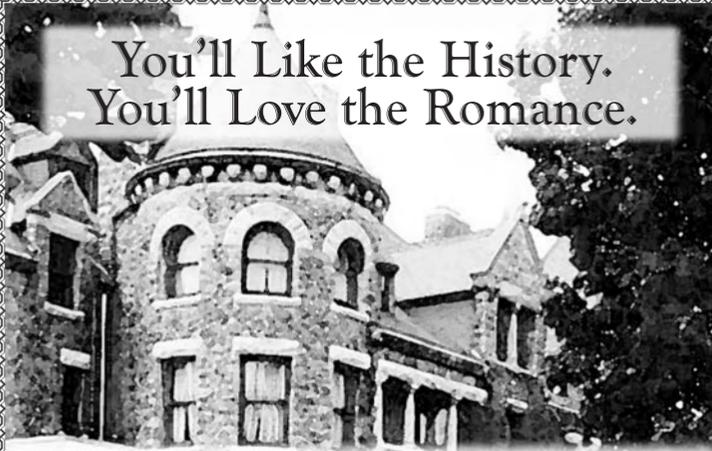
Jesus at the Crossroads — The Mass

"His words make the hearts of the disciples 'burn' within them, drawing them out of the darkness of sorrow and despair, and awakening in them a desire to remain with him: Stay with us, Lord." — Pope John Paul II, "Memento nobiscum Domine" Just as Jesus showed compassion to the two disciples, Jesus cares deeply about us and our struggles. Jesus meets us right where we are and leads us into deeper faith and hope. We experience this "burning" as we open our hearts to the Scriptures proclaimed in the Liturgy of the Word. Jesus desires to speak to us personally. He wants to inspire and fill us with hope. We can tell others that Christ is risen, indeed. The two disciples rejoined the community of disciples in Jerusalem — just as we join a community of believers gathered at Mass to be nourished by God's word and the Eucharist. The graces received during Mass, and especially through the Eucharist, give us strength to continue on our spiritual journeys.

Reflection

The Emmaus story beautifully highlights both the Liturgy of the Word and Liturgy of the Eucharist. Before Mass, pray to the Holy Spirit and ask to have your heart opened. Listen carefully to the Scriptures. Perhaps a verse or even a simple word may resonate deep within your soul. Just as the two disciples "set out immediately," all of us should be attentive to the dismissal command, "Go in peace to love and serve the Lord." In what concrete ways can you fulfill this command within your daily tasks? Share a memory of how Jesus helped you through a spiritual crossroad.

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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.

MISC. HAPPENINGS

St. Jude announces open house
South Bend — St. Jude School, 19657 Hildebrand St., will have an open house Sunday, April 20, from 1-3 p.m. Registration packets for new families and information about summer programs for all students, regardless of whether they are enrolled in the school, will be available. For more information, please contact Stephen Donndelinger at (574) 291-3820 or go to www.stjude-school.net.

Teens to participate in homelessness awareness event

Elkhart — St. Thomas Parish will have a Box City Saturday, April 19, at 6 p.m. to 8 a.m. Sunday, April 20, in the west parking lot. \$5 fee for rental space and box.

Parish nurses to meet

Fort Wayne — Catholic parish nurses will meet Tuesday, April 22, in the conference room next to the cafeteria at St. Joseph Hospital on Broadway from 5:30-7 p.m. A discussion on the Burmese refugees and their impact on the community is open to anyone interested. No cost. For information call Deb Andrews at (260) 489-3537.

Knights plan spaghetti dinner

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

St. Aloysius athletic booster breakfast

Yoder — A pancake and sausage breakfast buffet will be held in the activity center Sunday, April 13, from 8 a.m. to 1 p.m. Free will donation accepted. Proceeds will benefit the athletic booster club.

Dinner dance supports heart patient

Avilla — A dinner dance to assist Hannah Williams, a second grader at St. Mary School who

had heart surgery, will be held Saturday, April 19, at 5:30 p.m. in the hall. Tickets are \$25 per couple and \$15 per single.

Rummage and bake sale

Walkerton — St. Patrick Parish will have a rummage and bake sale on Saturday, April 12, from 8-10 a.m. \$1 bag from 10-11 a.m.

Rummage sale

New Haven — A rummage sale will be Friday, April 18, from 9 a.m. to 6:30 p.m. and Saturday, April 19, from 9 a.m. to noon at St. Louis Besancon Parish hall, 15529 Lincoln Hwy East. Bag sale on Saturday for \$2.

Luncheon card party planned

South Bend — The Saint Anne Society will have a luncheon card party Sunday, April 13, at noon in the Our Lady of Hungary School auditorium, 735 W. Calvert St. Donation of \$5 at the door. Please bring your own cards.

Holy Cross Village announces grand opening events

Notre Dame — Andre Place independent living apartments will offer a senior health and fitness fair on Wednesday, April 23, from 10 a.m. to 2 p.m. On Thursday, April 24, information on moving and real estate will be offered from 10 a.m. to 2 p.m. Call (574) 251-2235 for information.

Passion performed by Bach Collegium

Fort Wayne — The Bach Collegium will be performing the St. John Passion by J.S. Bach on Sunday, April 13, at 4 p.m. at St. Peter Church, 518 E. Dewald St. The performance will be sung by the collegium and soloists and will be accompanied by instrumentalists using baroque instruments. Ticket information is available at www.bachcollegium.org or by calling (260) 485 2143.

Wine tasting event planned

Fort Wayne — St. Joseph-Hessen Cassel Parish will host a wine tasting event Saturday, April 19, from 7:30-10:30 p.m. in the

Msgr. Contant Center, 11521 S. U.S. Hwy 27. Tickets are \$25 per person or \$45 per couple. Advance ticket sales only by calling (260) 639-3259.

Queen of Angels announces Royal Fest

Fort Wayne — Queen of Angels Parish will host Royal Fest Friday, April 18, from 5-9 p.m. and Saturday, April 19, from 6-11 p.m. Friday is family night with a carnival theme and Saturday features a casino night for adults. Silent and oral auctions both days. Festival permit number 112676.

DEVOTIONS

Little Flower Holy Hour

Fort Wayne — Father Daryl Rybicki will celebrate the Holy Hour at MacDougal Chapel on Tuesday, April 15, at 7:15 p.m. Father Daryl is pastor of St. John the Baptist Parish in Fort Wayne. Please join in praying for priests and for vocations.

Day of reflection planned

Mishawaka — A day of reflection titled "Come To Me," will be at Queen of Peace Parish, Saturday, April 19, from 9 a.m. to 3 p.m. Sister Mary Dion Horrigan, SSND, will be the facilitator. There will be time for input, quiet reflection and group sharing. Lunch will be provided and included in the \$7 fee. To register call the parish office at (574) 255-9674.

Day of Reflection

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

Praise concert and handbell choir

Fort Wayne — Most Precious Blood Parish will offer a free concert featuring the choir and handbell choir Sunday, April 20, at 7 p.m. in the church.

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Paul F. Basket, 45, St. Mary of the Annunciation

Elkhart

Maxine Krawiec, 82, St. Vincent de Paul

Fort Wayne

Sarah A. Stevens, 75, St. Elizabeth Ann Seton

John Kelton Byrde, 78, St. Peter

Ernestine M. Tweed, 90, St. Charles Borromeo

Mary Allgeier Bishop, 100, St. Jude

Richard R. Pederson, 84, St. Jude

Huntington

Evelyn L. Okuly, 85, Ss. Peter and Paul

Mishawaka

Julius Maenhout, 96, St. Bavo

Jacqueline J. Serge, 71, St. Monica

Dale C. Brittain, 85, St. Joseph

Notre Dame

Catherine A. Pilot, 91, Sacred Heart Basilica

Plymouth

Margaret L. Peregrine, 92, St. Michael

South Bend

Casimir J. Ciesielski, 86, St. John the Baptist

Corinne P. Donnelly, 74, St. Casimir

Stella C. Wlodarski, 94, St. Adalbert

Margaret Schneider, 82, Little Flower

Loretta M. Kadulski, 88, Holy Cross

Joyce A. Akridge, 69, St. Matthew Cathedral

Daniel J. Szymanski, 80, Corpus Christi

Edwin M. Kapsa, 87, St. Hedwig

Robert R. Fisher, 83, St. Matthew Cathedral

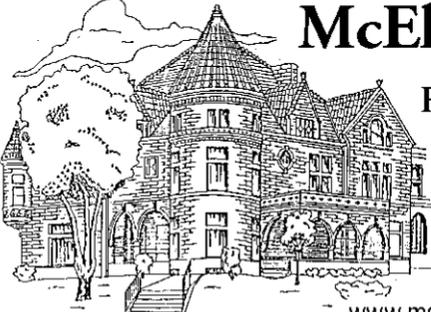
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Catholic Charities of Northwest Indiana is currently taking resumes for the position of Executive Director. Must possess working knowledge of the social teachings of the Catholic Church and have experience in providing oversight of programs and service of a charitable agency. Must have a graduate degree in Human Service/Mental Health or a related field. Resumes will be accepted through May 5, 2008. A complete job description is available upon request. Salary and benefits are commensurate with experience. Resumes should be sent c/o

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Young adults receive a commission

'Bring people from work and your family closer to Christ'

BY JENNIFER MURRAY

SYRACUSE — Nearly 150 young adults throughout the diocese came to Oakwood Inn in Syracuse to renew their faith at the annual Bishop's Retreat on April 4-6. The retreat was led by Father Dave Ruppert for the English-speaking or "Anglos" and by Holy Cross Father David Scheidler for the Hispanic community.

The theme for this year was understanding and telling our stories of faith.

On Friday night, Father Ruppert told the young adults that when he denied Christ three times, "Peter forgot his story." He warned that the media is trying to tell the story of the Catholic faith but the media does not understand this story and are giving false information.

"The problem is we Catholics have forgotten our stories. ... We as Catholics should be telling our story. We should be standing up for our beliefs," he said.

Father Ruppert mentioned the many accomplishments of the Catholic Church in areas such as education and healthcare. He warned the audience not to reduce the church to these accomplishments because "the greatest attribute of the church is that it is the body of Christ ... but the earthly (accomplishments) are a good starting point to talk about our story ... It is up to us to defend her as best we can ... to tell our story."

The retreat participants joined small faith groups to discuss how they judge the church, other people and themselves. They were asked if they judge a person by the best thing or the worst thing they have ever done. Then they were asked to think about the story of their life. This was to prepare them for the next morn-

ing when they would develop their own witness story.

Father Dave Ruppert gave a very simple formula for developing this witness story. "I was ... Jesus did ... I am."

He said, "You don't need to explain the entire catechism. Just tell your own story."

He mentioned meeting a little boy at a grocery store. The child noticed his Roman collar and asked "Are you Jesus' friend?" Father responded, "Yes, I'm Jesus' friend. Are you Jesus' friend?" The little boy replied, "Yeahhh!"

Father Ruppert told the participants, "And that's it. That was the witness. That's all that people really want is to know if you're Jesus' friend."

Later the participants returned to hear about reconciliation because part of our story includes confessing our sins. Father Ruppert said the most frightening part of the sacrament of reconciliation is not confessing to the priest but facing the sins within you.

On Saturday afternoon, Bishop John M. D'Arcy arrived, and the young adults were given an opportunity to ask him questions. The topics were as varied as the participants and ranged from questions about contraception, immigration laws and how to raise a family to be faithful in this culture that is often unsympathetic to faith.

Every year one of the highlights of the retreat is Saturday night when various priests come to hear confessions. This year, there was also exposition of the Eucharist during and after the reconciliation service.

Father David Scheidler said, "Catholics have always had a firm belief that at the words 'This is my body,' Christ is present ... The exposition has always reaffirmed that faith in us."



PHOTOS BY JENNIFER MURRAY

Young adults at the Bishop's Retreat prepare for the sacrament of reconciliation.



Young adults participate in games at the annual Bishop's Retreat for young adults.

do it."

The retreat culminated with the Sunday Mass. Before the participants were sent back home, Father David Scheidler reminded them of the Gospel reading and how the two apostles recognized Christ in the breaking of the bread but he immediately disappeared. In order to keep Jesus present to them, they went back to the others and talked about all he had done for them. He reminded the young adults they were being sent out with fire in their hearts to go share the story of Jesus Christ with the people around them.



Bishop John M. D'Arcy fields questions from young adults at the Bishop's Retreat, held April 4-6 at Oakwood in Syracuse.

Bishop D'Arcy reminded them, "The church was born from the wound in Christ's side ... It is a wound of love ... By the cross, sins are forgiven; death is overcome."

The participants could choose to receive the sacrament of reconciliation or talk to staff members from the Office of Campus and Young Adult Ministry and Franciscan Sisters for spiritual guidance. Many stayed long after their confession to pray before Christ in the Eucharist.

On Sunday morning, Bishop D'Arcy led the talk. He focused on the women who had intimate encounters with Christ. When talking about the woman caught in adultery, he said "(Jesus) said 'Go and do not do this sin again.' How that must have touched her. This is a man who thinks I can be different. This retreat is about conversion away from sin and selfishness and towards a person ... Jesus Christ."

The woman at the well became an evangelizer when she went into town and told everyone about Jesus. The bishop exhorted

the young adults, "You're leaving here with a commission ... to bring people from work and your family closer to Christ ... Be willing to talk about your faith ... Ask the Lord today, Lord I want to be like the woman at the well. I want to tell others ... Help me to



Fathers David Scheidler and Dave Ruppert conduct a prayer service at the Bishop's Retreat for young adults.