

TODAY'S CATHOLIC

Pope brings message of hope

Pope achieved objectives critical to future of U.S. church

BY JOHN THAVIS

NEW YORK (CNS) — On his first trip to the United States, Pope Benedict XVI achieved three objectives that could be considered critical to the pastoral future of the American church.

First, the pope brought a certain closure to the priestly sex abuse scandal that has shaken the church for more than six years, expressing his personal shame at what happened and praying with the victims.

Second, he set forth a moral challenge to the wider U.S. culture on issues ranging from economic justice to abortion, but without coming across as doctrinaire or bullying.

Third, to a church that often seems divided into conservative and liberal camps, he issued a firm appeal to “set aside all anger” and unite in order to effectively evangelize society.

In the process of his April 15-20 visit, the 81-year-old pope established his own identity in a country that did not know him well and in a sense came out of the shadow of the late Pope John Paul II.

“I feel like I know him a lot better. I learned that he is trying all his best to reach out to the youth,” 18-year-old Gabriella Fiorentino of Yonkers, N.Y., said at a youth rally April 19.

Did she understand what the pope, a scholarly theologian, was trying to get across?

“Jesus’ message of hope — that is his message,” she said.

The pope addressed clerical sex abuse on five different occasions, beginning with his encounter with reporters aboard his plane from Rome. He spoke from the heart about the shame, the damage to the church

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CNS PHOTO/KEVIN COUGHLIN, REUTERS

Pope Benedict XVI acknowledges those in attendance for Mass at Yankee Stadium in New York April 20.

‘FIRST COMMUNION’ POPE



MARK WEBER

Children who make their first holy Communion this spring have St. Pius X to thank for drastically reducing the age requirement for receiving the Eucharist. This statue can be seen the the Cathedral Museum at 915 S. Clinton St. in Fort Wayne.

Three from diocese to be ordained to diaconate

BY VINCE LABARBERA

COLUMBUS, Ohio — Three men from the Diocese of Fort Wayne-South Bend will be ordained to the diaconate on Sunday, April 27, at the Pontifical College Josephinum, Columbus, Ohio. They are: Jacob Runyon of New Haven, Fernando Jimenez of Fort Wayne, and Gabriel Hernandez of South Bend.

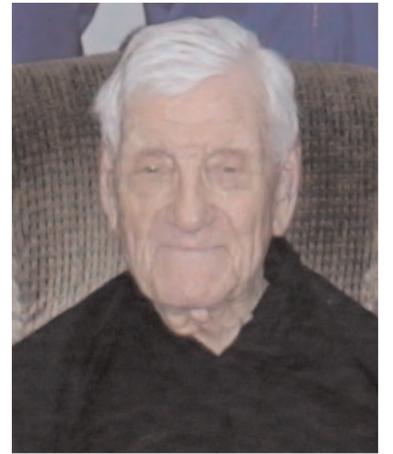
Ordination to the diaconate is the final step toward becoming a priest in the Roman Catholic Church. All three men are in their third year of theology study at the Pontifical College Josephinum.

Born in Fort Wayne, Runyon is the oldest of 11 children of Terry and Mary (Tippmann) Runyon of New Haven. The family attends St. Louis Besacon Parish. Runyon attended St. John the Baptist School, New Haven, St. Louis Academy and Heritage High School. After working at Tippmann Pneumatics after graduating

from high school, he began his studies for the priesthood in 2001 at St. John Seminary, Brighton, Mass. He graduated from St. Mary University-Immaculate Heart of Mary Seminary, Winona, Minn., in 2005 with a bachelor of arts degree in philosophy.

Born in Apaseo El Alto, Guanajuato, Mexico, Jimenez is the oldest of five children of Fernando and Ma Florida Jimenez of Fort Wayne, where they attend St. Patrick Parish. Jimenez began his studies for the priesthood in Mexico at Seminario Diocesano de Celaya in Celaya, Guaunaduato. After his family moved to Fort Wayne in 2001, he continued his studies at St. John Seminary, Brighton, and studied English at Boston College. He graduated from St. Mary University-Immaculate Heart of Mary Seminary in Winona in 2005 with a bachelor of arts degree in philosophy. On April 4, Jimenez and his family

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Happy Birthday, Msgr. Faber

Queen of Angels celebrates his 99 years

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Peter in their midst

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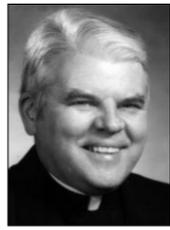
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The 'Professor Pope' gives us much to consider in weeks ahead



NEWS
& NOTES

BISHOP JOHN M. D'ARCY

The important thing

At the request of our editor, Tim Johnson, I will make two presentations today. The first, in my regular column, is to share with you as much as possible the atmosphere of the apostolic visit of Pope Benedict XVI to our nation's capital. Elsewhere in these pages, I will try to single out, as best I can, some of the central themes of his presentations. That is the important thing. What did the successor of Peter say, and why did he say it. I have profited from the writings of Joseph Ratzinger for decades. As I said before, he is part of what was once called "kneeling theology," that theology which brings us to adoration and praise. But more of that in another place nearby.

The White House

I was up at 5 a.m. on Tuesday and off to Washington on an early flight and found a city buzzing with anticipation. For us bishops, it all began the following day, Wednesday.

We concelebrated Mass in our hotel at 7 a.m. and then were off by bus to the White House. I think that for any American, a trip to the White House is always special. We went in our cassocks and the various security agencies became quite pleased with this as the week went on, insisting that we wear the cassocks at various events because it made identification easy. How many pass through the White House wearing a cassock with a cross and a red sash?

Hurry up and wait

After speeding across Washington with a police escort, we were ushered on to the South Lawn of the White House; many were there before us, some of them elevated on bleachers. The U.S. Marine Corps band, "the President's own," entertained us. After standing for about an hour alongside a rope, the ceremony began right on time at 10:30. It took 30 minutes. It included a most gracious welcome by our president in which he reflected on one of the themes of Pope Benedict, namely "the dictatorship of relativism." The pope responded reflecting on the faith of the Fathers of the Country and their reference to nature and nature's God. The renowned opera singer, Kathleen Battle, sang the Lord's Prayer, and the ceremony was concluded with the Marine Chorus singing the "Battle Hymn of the Republic," preceded by the Old Guard, a fife and drum corps, playing and marching. And, of course, I thought of my dear parents and how much this country meant to them, coming here for opportunity and freedom and away from economic want — like millions of others.

A meeting with bishops

Central to any visit of the pope to any country in the world is his meeting with the bishops of that land. And so, in mid-afternoon we were bused to the National Shrine of the Immaculate Conception. Our meeting was in the crypt, a very beautiful and prayerful place. Two of those who made possible the building of this beautiful shrine were Archbishop John Francis Noll, a distinguished predecessor of mine, who through Our Sunday Visitor raised large sums of money so this shrine could be completed. The other prelate noted for generous contributions for the building of this basilica was the bishop who ordained me, Richard Cardinal Cushing. So the two dioceses I have been associated with as priest and bishop were instrumental in completion of the shrine. I remember as a boy going with my parents and my sisters to the shrine. Indeed my late sister, Mary, studied at Catholic University, and we visited her there. Mary received a graduate degree in nursing from Catholic University.

First came a beautiful evening prayer with the Holy Father presiding, songs were sung and prayers and a reading from the scripture. The singing of the Magnificat, the hymn of Our Lady, Evening Prayer as car-

have a memory of this apostolic visit and of the pope's concern for them. There was loud applause and gratitude. Also, the bishops presented to the Holy Father a check for \$875,000 from the dioceses of this country for his charitable works around the globe.

On the day of our ordination as bishops, we make several promises, and one of them is a promise of communion with and obedience to the bishop of Rome. So the pope is part of our vocation. He does not come to us from outside the diocese but from within our local church. He is part of us. We pray for him every day in the Eucharistic Prayer, and this was a great moment of communion for all of us with the successor of Peter.

Another early rising

I was up late Wednesday night in order to be in touch with local media in both Fort Wayne and South Bend. Then up at five the next morning so as to be in contact with WNDU, South Bend, eager to know first hand my reaction to these days and then another conversation with WPTA, Fort Wayne.

Another police escort through the city and then a long wait of over two hours.

This was followed by a magnificent celebration of the Eucharist. I have attended these large Masses with popes before, but this one was very special. It was a sun-splashed perfect day, and the new baseball park of the Washington Nationals became a magnificent cathedral. The music was eloquent and the people sang. So many languages in our hymns: magnificent Gregorian chant; Latin and English and Spanish; Placido Domingo singing "Panis Angelicus" after

holy Communion. Pope Benedict walking over to greet him and thank him. The pope's homily, giving thanks for 200 years — for parents and sisters and brothers and priests — and urging us to look ahead of work and pray like those who went before us. By the way, one of the reasons for the pope's visit was the 200th anniversary of the dioceses of New York, Boston, Philadelphia, and Bardstown in Kentucky, which is now Louisville. Also, we observed the anniversary of Baltimore becoming the first archdiocese in the country. Here again the pope mentioned the most painful recent crisis, but also asked everyone to love their priests and religious. It was a reflection of something he said early in his trip on the airplane, "It is more important to have good priests than to have many priests."

Off in the late afternoon home through Cincinnati and time to ponder, the Professor Pope whose warmth and love and priestliness and kindness and the beautiful content of his talks will give us much to think about in the weeks ahead.

Next week, I will share my final pastoral visit with the high schools — in this case, Bishop Luers.

May God bless this pope, and may I be a better bishop for having watched him, listened to him and prayed with him.

See you all next week.

May God bless this pope,
and may I be a better bishop
for having watched him, listened to him
and prayed with him.

ried out in the Catholic Church across the globe. Then the Holy Father returned and gave us a magnificent talk. Remember that Jesus said to Peter: "When you have been converted, confirm the brothers." Popes have always taken this admonition as a responsibility to confirm and strengthen the other bishops even as Peter was asked by the Lord to strengthen and confirm the faith of the other apostles. In the talk presented to us, the Holy Father made clear the difficulties in our ministry, elements in opposition to faith, which will always be there; but it was also a very encouraging talk.

I happened to be sitting behind an old friend, Archbishop Alfred Hughes, who was my colleague when we were spiritual directors and teachers at St. John's Seminary in Brighton, Mass. He is the archbishop of New Orleans and has stood tall in leading his people after Katrina. Even now, he is faced with the likelihood of closing more parishes. He had told me previously about a visit with Pope Benedict shortly after the flood. After the pope's talk, he responded to questions presented by three bishops. Then to the great surprise of Archbishop Hughes and the rest of us, the pope presented two gifts. The first was a golden rose to the Shrine of the Immaculate Conception. Then he said he wished to present a chalice to the Archbishop of New Orleans and to the people who had suffered so much. Archbishop Hughes was in tears as he went up to receive this beautiful gift. A new chalice so that the people of that troubled city could

Pope calls sex abuse scandal 'countersign' to Gospel of life

BY JULIE ASHER

WASHINGTON (CNS) — One of the "countersigns to the Gospel of life" in the United States is the sexual abuse of minors, a situation "that causes deep shame," Pope Benedict XVI told about 300 U.S. bishops gathered April 16 in the crypt church at the Basilica of the National Shrine of the Immaculate Conception in Washington.

He called it an "evil" and said the U.S. bishops have "rightly moved" to address it. The programs they have put in place to discipline priests and other church personnel who are abusers, to create safe environments protecting young people, to foster healing and to "bind up the wounds" caused by "every breach of trust" are bearing fruit, he said.

But the pope also said the problem of sex abuse must be placed in a wider context when pornography, violence and "the crude manipulation of sexuality" are so prevalent in society today.

The pope arrived at the shrine in his popemobile, smiling and waving to enthusiastic crowds that lined the adjacent streets and the front of the basilica. He looked relaxed and in good form on the second day of his April 15-20 visit, which will also take him to New York.

Inside the shrine, in the upper church, the pope was greeted by staff of the shrine, the Washington Archdiocese and the bishops' conference and their families, who sang "Happy Birthday" to him. He prayed silently at the Blessed Sacrament Chapel and then at the Oratory of Our Lady of Altotting, the patroness of Bavaria, in his German homeland.

Next came the vespers service with the U.S. bishops and the pope's address to them in the crypt church. Bishops wearing their black cassocks and zucchetos filled the pews. They stood and applauded the pontiff as he entered the church, where arches and columns recall the catacombs in Rome where the first Christians worshipped.

After the evening prayer service, Chicago Cardinal Francis E. George, president of the U.S. Conference of Catholic Bishops, said in a talk that the bishops greeted the pope not as a foreign visitor but as "a father and a friend in Christ."

Cardinal George briefly traced the history of the church in the United States, including some times of trouble.

"In our own day, the consequences of the dreadful sin of sexual abuse of minors by some priests and of its sometimes being very badly handled by bishops make both the personal faith of some Catholics and the public life of the church herself more problematic," the cardinal said.

In his talk, the pope said priests themselves "have experienced shame" over abuse carried out by fellow clergy and others and they need the bishops' "guidance and closeness during this difficult time." He also said people must remember the "over-



CNS PHOTO/NANCY WIECHEC

whelming majority" of priests and religious in the U.S. do "outstanding work."

The pope also addressed the effect of secularism and materialism on how Catholics and others live out their beliefs in the day-to-day world, the state of the family within society, "a certain quiet attrition" of Catholics leaving the faith and the need for vocations.

His remarks on secularism, the issue of some Catholics leaving the faith and vocations were in response to prepared questions from the bishops.

He talked about the role of the bishops in addressing the issues of the day, especially during an election year when church leaders cannot assume that "all Catholic citizens think in harmony with the church's teaching on key ethical issues."

"It falls to you to ensure that the moral formation provided at every level of ecclesial life reflects the authentic teaching of the Gospel of life," Pope Benedict said, noting that currently in the U.S. and elsewhere there is "proposed legislation that gives cause for concern from the point of morality."

He did not mention particular issues, but said the Catholic community under the bishops' guidance "needs to offer a clear and united witness on such matters," and the minds and hearts of the wider community must be opened "to moral truth." Lay Catholics "can act as a 'leaven' in society" in this regard, he said.

Early in his speech he noted that the U.S. church is "blessed with a Catholic laity of considerable diversity, who place their wide-ranging gifts at the service of the church."

Regarding the sex abuse scandal, he said, "Many of you have spoken to me of the enormous pain that your communities have suffered when clerics have betrayed their priestly obligations and duties by such gravely immoral behavior."

He said the bishops have rightly moved to show compassion and care for the victims, to foster healing and promote reconciliation in the aftermath of "every breach of trust."

Saying that the bishops have acknowledged that abuse cases have been "sometimes very badly handled," he said the bishops'

measures to address the scandal at all levels "are bearing great fruit."

However, he said, if such policies are to achieve "their full purpose," they must be placed "in a wider context" of sexual mores and children must grow up "with a healthy understanding of sexuality and its proper place in human relationships."

He said the values "underpinning society" need to be urgently reassessed to provide a sound moral foundation for children and young people.

Children "have a right to be educated in authentic moral values rooted in the dignity of the human person," the pope said.

"By acknowledging and confronting the problem when it occurs in an ecclesial setting, you can give a lead to others, since this scourge is found not only within your diocese, but in every sector of society. It calls for a determined collective response," he said.

Children must "be spared the degrading manifestations and the crude manipulation of sexuality so prevalent today," he said.

Offering a sound moral foundation to children is the responsibility not only of parents but of religious leaders, teachers and catechists, and "the media and entertainment industries."

Regarding other issues, Pope Benedict praised Americans for having "a genuinely religious spirit," but said secularism and materialism can subtly influence the way people live out their faith. He questioned why members of the faithful who worship in church on Sunday act contrary to their beliefs and church teaching during the rest of the week.

A sense of individualism can affect how people approach their faith, leading them to pick and choose what they believe, he said. "We've seen this emerge in an acute way in the scandal given by Catholics who promote an alleged right to abortion," he said.

He pointed to people ignoring or exploiting the poor, or promoting business practices, sexual behavior or positions on right-to-life issues that are contrary to Catholic moral teaching.

He also talked about the state of the family, saying that a healthy family life contributes to "peace in and within nations." In the family home, he said, people

learn about justice and love, the role of authority and concern for one another.

But increasing rates of divorce and infidelity, delayed marriage, more cohabitation and a growing disregard for the sacramental bond of marriage are hurting the institution of marriage and eroding family as a basic building block of society, he said.

He also said the family is the primary place for evangelization and passing on the Catholic faith.

He said the church needs to discover "new and engaging ways of proclaiming" the message. He also said that too often today religion is becoming too much of a private matter, and as such "loses its very soul."

Regarding vocations, he said, "Let us be quite frank: The ability to cultivate vocations to the priesthood and the religious life is a sure sign of the health of a local church."

He urged the faithful to pray for vocations, but added that prayer is important not just for vocations. He encouraged the bishops to create opportunities for young people who come forward to explore a vocation also to talk to their peers about the possibility, and to encourage all their priests to come together for dialogue and fraternal encounters.

He urged all priests to overcome any divisions they have among them, to move beyond disagreements and listen to one another and "the Spirit, who is guiding the church into a future of hope."

As he opened his speech, the pope reviewed the beginnings of the church in the U.S. calling the nation's first bishop, Bishop John Carroll, "a worthy leader of the Catholic community in your newly independent nation."

Bishop Carroll and his fellow bishops, the pope said, laid the foundation for "the rich variety of ecclesial life in present-day America."

He said people in the U.S. "are remarkable for their religious fervor and take pride in belonging to a worshipping community." He noted that Americans are "known for their generosity," and said the outpouring of help for victims of the Sept. 11, 2001, terrorist attacks, the tsunami in Indonesia in 2004 and Hurricane Katrina in 2005 was evidence of that.

Bishops listen as Pope Benedict XVI addresses the U.S. hierarchy at the Basilica of the National Shrine of the Immaculate Conception April 16 in Washington.

Multiple choruses of 'Happy Birthday' mark the pope's 81st

WASHINGTON (CNS) — On the South Lawn of the White House, dignitaries, bishops and guests joined in an impromptu rendition of the song. Later, opera star Kathleen Battle led the song again, and the pope blew out candles on a four-tier cake. Pope Benedict celebrated his 81st birthday in Washington April 16 and heard "Happy Birthday" numerous times. He also ate a birthday luncheon of special Italian fare with U.S. cardinals. Gianluca Biccini, who is traveling with the papal entourage, told the Vatican newspaper, *L'Osservatore Romano*, that Pope Benedict "began the second day of his apostolic visit at an early hour with a Mass celebrated in the small chapel of the apostolic nunciature," where he was staying in Washington. The paper described the Mass as being a "family" celebration with the pope's closest aides as well as "about 30 members of the nunciature staff accompanied by their families."

Ecumenical meeting marks first time Mormons join in papal gathering

NEW YORK (CNS) — For the first time, representatives of the Church of Jesus Christ of Latter-day Saints participated in a papal prayer service — and it all started over coffee. In an interview with Catholic News Service and other reporters before the start of the ecumenical prayer service at St. Joseph's Church in New York April 18, Father James Massa, executive director of the U.S. bishops' Secretariat of Ecumenical and Interreligious Affairs, said that during a coffee break at a recent meeting a representative of the Latter-day Saints asked him if there was any possibility of their participation in the papal visit. "My reaction was, 'Why not?' We have shared values and there is a possibility of collaboration on a number of social issues while respecting our theological differences," he said. Father Massa said, "We're not making any theological statements today," adding, "This is a very big statement they (the Latter-day Saints) are making." Representing the Latter-day Saints at the April 18 meeting in New York were two members of the Quorum of the Twelve Apostles, Elders M. Russell Ballard and Quentin L. Cook.

For birthday, bishops give pope gift of \$870,000

WASHINGTON (CNS) — U.S. bishops presented Pope Benedict XVI with a birthday gift from Catholics across the country — \$870,000 to support his charitable works. At the end of a vespers service at the Basilica of the National Shrine of the Immaculate Conception April 16, Cardinal Francis E. George of Chicago, president of the U.S. Conference of Catholic Bishops, told the pope the bishops were privileged to be sharing his 81st birthday with him.

Pope urges U.S. Catholics to renew their missionary energy

BY JOHN THAVIS

WASHINGTON (CNS) — Celebrating Mass in a Washington baseball stadium, Pope Benedict XVI urged U.S. Catholics to renew their missionary energy at a time when American society is at a moral crossroads.

The pope warned of “signs of a disturbing breakdown in the very foundations of society” and said people need the church’s message of hope and fidelity to the demands of the Gospel.

He also confronted the question of clerical sexual abuse of minors, acknowledging the damage done to the church and asking all Catholics to help assist those who have been hurt.

The Mass April 17 at a packed Nationals Park was the pope’s first major encounter with the Catholic faithful on his six-day visit to Washington and New York.

The liturgy, celebrated on an altar platform in deep center field, was a Mass of the Holy Spirit and featured multiethnic choirs singing in four languages.

The prayer of the faithful was read in English, Tagalog, Korean, Vietnamese, Igbo and Spanish. It included petitions for Pope Benedict and all bishops, for peace in the world, for the safety of those who seek to achieve peace, for children everywhere, for those who suffer, for those who are ill, and for all who have died. The assembly responded to each Mass intention with a trilingual response sung in English, Latin and Spanish.

During the offertory procession, four groups of gift-bearers approached the altar with bread and cruets. One group, from Medley’s Neck, Md., included four generations from one family. Students from college campus ministries and area high schools, men and women religious, and



CNS PHOTO/NANCY WIECHEC

Pope Benedict XVI blesses a girl as the eucharistic gifts are brought forward during Mass at Nationals Park in Washington April 17.

four people with disabilities and their companions also carried gifts.

The spirit was evident among the enthusiastic crowd of about 45,000 people, who cheered the 81-year-old pope as he rode through the stadium in his pope-mobile.

The pope smiled, waved and looked delighted at the panorama of faces and fluttering yellow flags, as the choirs sang English and German versions of “Holy God, We Praise Thy Name.”

Anne Murphy, a member of Blessed Sacrament Parish in Alexandria, Va., remarked on the “spirit of togetherness” the pope’s presence had brought.

“I think it’s a very exciting opportunity for people throughout the country to witness the kind of spiritual power that (Pope) Benedict brings to the world,” she said.

“It’s the kind of thing that makes you proud to be a member of the Catholic community and to be here today,” she said.

After the pope processed to the altar, he was welcomed by Washington Archbishop Donald W. Wuerl, who told him U.S.

Catholics looked to him for “renewed inspiration to continue the challenge to make all things new in Christ our hope.”

The pope, dressed in red vestments, opened his arms wide in appreciation.

In his homily, the pope said he had come to encourage the church in America to build on its accomplishments and respond to new challenges through an “unceasing missionary outreach.”

He invoked a new chapter of the descent of the Holy Spirit at Pentecost, saying U.S. Catholics need to give their contemporaries “a convincing account of the hope which inspires them.”

“The world needs this witness. Who can deny that the present moment is a crossroads, not only for the church in America but also for society as a whole?” he said.

The pope said that it was a positive thing that global connections were drawing people together today.

“Yet at the same time we see clear signs of a disturbing breakdown in the very foundations of society: signs of alienation, anger and polarization on the part of

many of our contemporaries; increased violence; a weakening of the moral sense; a coarsening of social relations; and a growing forgetfulness of God,” he said.

This crossroads is also reflected inside the church, he said. He cited the vitality of movements and parish life and increased interest in prayer and Catholic education.

Yet the church faces the “troubling realization” that many of its members, “rather than acting as a spiritual leaven in the world, are inclined to embrace attitudes contrary to the truth of the Gospel.”

Today’s challenges require sound instruction in the faith, espe-

cially among the young, he said. But they also call for “cultivating a mindset, an intellectual culture, which is genuinely Catholic” and can bring the Gospel to bear on the urgent issues American society faces, he said.

At the end of his homily, the pope spoke in Spanish, thanking the increasing number of Hispanic Catholics for adding vitality to the church in the United States.

As he was leaving the Mass, Pope Benedict stood on the steps of the first-base dugout for one last wave before proceeding into the tunnel under the stands.

Diocesan priests sense Peter in their midst

BY KAY COZAD

WASHINGTON — Among the over 45,000 enthusiastic people crowded in Nationals Park baseball stadium in Washington to celebrate a Mass of the Holy Spirit with Pope Benedict XVI on Thursday, April 17, were three awestruck priests from the Diocese of Fort Wayne-South Bend. Father Glenn Kohrman, pastor of St. Mary of the Lake in Culver, Holy Cross Father Neil Wack, pastor of Christ the King Parish in South Bend, and Father Jim Shafer, pastor of St. Elizabeth Ann Seton Parish in Fort Wayne, were all impressed by the warmth and reverence shown by the crowd as they received the pope.

Father Kohrman reports on the outstanding reception for the pope saying, “President Bush went the extra mile. It shows respect for the pope.”

The Mass, he adds, “was very prayerful,” with the pope’s homily reflecting a deep appreciation and respect for human dignity and religious liberty. His hope after hearing the pope’s message is that the visit inspires many Catholics to read, reflect and study the rich documents written by the pope.

Father Wack found that the pontiff’s homily was spoken in easy to understand language. The message, he said, “reminded me to keep coming back to the basics: Jesus Christ. It reminded me of our roots ... and the multi-

cultural nature of the people. It was a message of reconciliation and hope.”

And the event was an affirmation of faith for the young priest as he celebrated the fourth anniversary of his own ordination to the priesthood that day.

Father Shafer was inspired by the pope’s challenge to be witnesses of hope to the world, which he believes will require Catholics to become more informed in the faith. A touching moment for the Fort Wayne priest during the homily was when, in a gentle and compassionate tone, the pope apologized for the clergy sex abuse scandal.

“There was absolute silence in the stadium. You could feel the presence of the spirit. It was a great moment of healing,” he said, adding that he had “a great sense of ‘Peter was in our midst,’” as he listened to the pope.

The three diocesan shepherds were captured by the sense of universality of the church, in the various languages and cultures represented at the Mass.

“We are all expected to be witnesses to Jesus Christ in this country,” said Father Shafer, before Father Wack added enthusiastically, “The sense of being universal is important to us, important for others to see. It’s about more than your personal address.”

And “The event gave one a deeper appreciation of how far reaching the Catholic Church really is,” concluded Father Kohrman.

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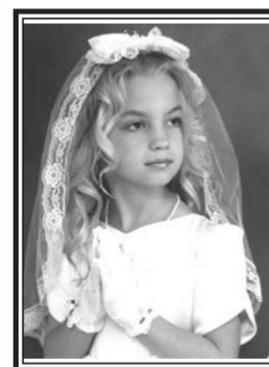
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Pope, Bush discuss fighting terrorism while respecting human rights

BY JOHN THAVIS

WASHINGTON (CNS) — In a meeting at the White House, Pope Benedict XVI and President George W. Bush discussed the problem of terrorism and how to confront it while respecting human rights.

The two leaders also expressed their joint concern for the protection of human life, marriage and the family, according to a statement issued after a private meeting April 16.

"The two reaffirmed their total rejection of terrorism as well as the manipulation of religion to justify immoral and violent acts against innocents," the statement said.

"They further touched on the need to confront terrorism with appropriate means that respect the human person and his or her rights," it said.

The encounter was the pope's first official event of his April 15-20 visit to the United States, and it began with a public welcoming ceremony on the South Lawn of the White House, attended by thousands of well-wishers.

In a speech, the pope said it was important to preserve the traditional role of religion in American political and social life.

Religious values helped forge "the soul of the nation" and should continue to inspire Americans as they face complex political and ethical issues today, he said.

The pope was celebrating his 81st birthday, and he smiled and beamed as the crowd sang an impromptu "Happy Birthday." The two leaders stood and listened to their respective national anthems, then a fife and drum corps played a medley of "Yankee Doodle" and other patriotic songs.

Bush greeted the pope with the Latin phrase "Pax tecum" ("Peace be with you"), and said the entire country was moved and honored to have the pope spend "this special day" with them.

The pope, speaking in English, said he had come to the United States "as a friend, a preacher of the Gospel and one with great respect for this vast pluralistic society."

He said that from the beginning the United States' history and its quest for freedom was linked to "a moral order based on the dominion of God the creator." This was seen in the proclamation of "the self-evident truth that all men are creat-



CNS PHOTO/NANCY WIECHEC

U.S. President George W. Bush welcomes Pope Benedict XVI to a ceremony on the South Lawn of the White House April 16.

ed equal and endowed with inalienable rights," he said.

Religious values have continued to be a driving force, for example in the struggle against slavery and the human rights movement, he said.

"In our time, too, particularly in moments of crisis, Americans continue to find their strength in a commitment to this patrimony of shared ideals and aspirations," he said.

The pope then spoke about freedom in the U.S. tradition, saying Americans have always understood freedom as not just a gift but as a summons to responsibility.

Preserving freedom calls for virtue, self-discipline, a sense of sacrifice for the common good and responsibility for the less fortunate, he said.

"It also demands the courage to engage in civic life and to bring one's deepest beliefs and values to reasoned public debate," he said.

Freedom has a deep connection to truth, the pope said. Quoting Pope John Paul II, he said the late pope had "reminded us that history shows, time and again, that 'in a world without truth, freedom loses its foundation,' and a democracy without values can lose its very soul."

The pope said the church is convinced that faith can shed new light and inspire people to work for a more just and fraternal society.

"Democracy can only flourish,

as your Founding Fathers realized, when political leaders and those whom they represent are guided by truth and bring the wisdom born of firm moral principle to decisions affecting the life and future of the nation," he said.

The pope did not speak about specific domestic or international issues in his public remarks. But he ended his talk with a call for global solidarity and said commitment to the "patient efforts of international diplomacy to resolve conflicts" was key to building a world where truth, freedom and justice can flourish.

In his speech, Bush picked up on several of the pope's favorite themes, denouncing a "dictatorship of relativism" that threatens traditional values.

The pope did not mention terrorism, but the president referred to it, saying: "In a world where some evoke the name of God to justify acts of terror and murder and hate, we need your message that God is love."

After the public ceremony, the two leaders walked into the Oval Office for private talks that lasted about 20 minutes.

A joint U.S.-Vatican statement issued after the meeting said the two leaders had discussed a long list of moral and religious considerations to which both parties are committed, including the respect and dignity of the human person; the defense and promotion of life, matrimony and the family; the

education of future generations; human rights and religious freedom; sustainable development and the struggle against poverty and pandemics, especially in Africa.

The pope welcomed the substantial U.S. financial contributions toward fighting poverty and disease, the statement said.

It said the pope and president had devoted considerable time to the Middle East, in particular "resolving the Israel-Palestinian conflict in line with the vision of two states living side-by-side in peace and security."

They also discussed a growing

Vatican concern for the "precarious state" of the Christian community in Iraq, whose members have been targeted in attacks.

The two leaders expressed support for the sovereignty and independence of Lebanon and called for a "prompt and comprehensive solution to the crises which afflict the region."

The statement said another issue on their private agenda was the need for a coordinated policy regarding immigration, especially the humane treatment of immigrants and the well being of their families

Diocesan staff encouraged, hopeful at White House South Lawn ceremony

BY KAY COZAD

WASHINGTON — Amidst the thousands from across the country who waited patiently for the arrival of Pope Benedict XVI on Wednesday, April 16, was Debbie Schmidt, director of Catholic Charities. Schmidt, who was thrilled to be a participant at the welcoming ceremony in Washington D.C., described the day as "perfect" with blue skies and flowers blooming everywhere.

The invitation-only crowd of Catholics and non-Catholics alike positioned on the South Lawn of the White House was energized with jubilant anticipation as the pontiff arrived. "You could feel the warmth of the crowd and the energy," Schmidt said.

Pope Benedict's visit to the U.S. carried an important message of hope for the Catholic faith, said Schmidt, who took from his talk a very personal affirmation. "It confirms for me that what we do is valuable and important. Catholic Charities follows the mission of the Catholic faith. We are proud to say we work hard to serve people not served otherwise. We do it because we're Catholic."

While Schmidt reveled in the event, Fred and Lisa Everett, co-directors of the diocesan Office of Family Life also found the

ceremony spectacular, saying, "The Knights of Columbus in their full regalia were prominently positioned, and a score of Marines stood at attention holding both American and papal flags... The pope was very joyfully received. The audience spontaneously broke out with singing 'Happy Birthday' at an early lull in the program."

Fred further remarked that both the president and the pope spoke on "the importance of freedom being grounded in truth and responsibility... and that the U.S. and the Holy See should be natural partners on the international stage."

Lisa was touched when the President George W. Bush addressed Pope Benedict as "Holy Father," saying, "It is obvious that President Bush has an enormous respect for Pope Benedict and his teaching."

She was struck by the pontiff's instruction on the "importance of teaching young people to pray ... and the urgent task of strengthening families by helping people live out the Christian vision of marriage and sexuality, which is a lot of the work of our office."

These faith-filled and dedicated Catholics all agree with Lisa when she relays how thrilling it was to have "the vicar of Christ to come to our country in person to bring us hope."



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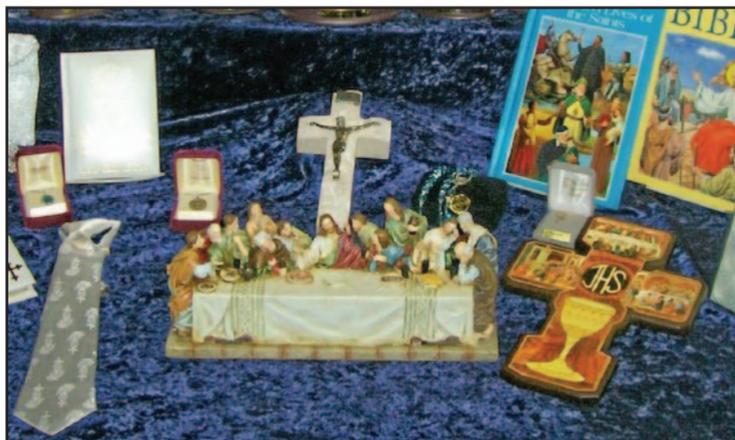
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Pope affirms U.S. Catholic educators, urges continued commitment

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — In an address to U.S. Catholic educators April 17, Pope Benedict XVI thanked them for their work and urged them to continue to bring their students to a deeper understanding of faith “which in turn nurtures the soul of a nation.”

“A particular responsibility ... for each of you, and your colleagues, is to evoke among the young the desire for the act of faith, encouraging them to commit themselves to the ecclesial life that follows from this belief,” he told more than 400 Catholic college presidents and diocesan education representatives at The Catholic University of America.

The pope was cheered by several hundred students who gathered on the lawn of the campus, and he was warmly applauded when he entered the Edward J. Pryzbyla University Center. He delivered his address while seated on a wooden throne designed by Catholic University students.

Weeks prior to the address many had speculated that the pope might have harsh words of reprimand for college leaders, but instead the pope spoke warmly to the group, calling them “bearers of wisdom” and telling them of his “profound gratitude” for their “selfless contributions” and dedication.

He made one specific reference to Catholic college presidents, near the end of his address, telling them he wished to “reaffirm the great value of academic freedom.” He also noted that any appeals to academic freedom “to justify positions that contradict the faith and teaching of the



CNS PHOTO/NANCY WIECHEC

Vincenzian Father David M. O'Connell, president of The Catholic University of America, welcomes Pope Benedict XVI to a gathering of Catholic educators at the university in Washington April 17. Seated at left, are Cardinal William J. Levada, head of the Vatican's Congregation for the Doctrine of the Faith; Cardinal Tarcisio Bertone, Vatican secretary of state; and Washington Archbishop Donald W. Wuerl.

church would obstruct or even betray the university's identity and mission.”

The group of educators in the university's hall came across as a big group of friends genuinely glad to see each other while socializing before and after the address. When the talk was over, they seemed to collectively feel they had been given a pat on the back by the leader of the church whom many described as “a colleague.”

“It was everything I could have hoped for and more,” said Patricia McGuire, president of Trinity University in Washington.

Similarly, Cynthia Zane, president of Hilbert College in Hamburg, N.Y., called the pope's address “very affirming of the work we're doing ... and of how we can make a difference.”

The educators not only appreciated the acknowledgment of their work but they were heartened to hear the pope's challenge

to religious sisters, priests and brothers, “not to abandon the school apostolate” and to “renew their commitment to schools, especially those in poorer areas,” which drew strong applause.

“I know from my own days as a professor, and I have heard from your bishops and officials of the Congregation for Catholic Education, that the reputation of Catholic institutes of learning in this country is largely due to yourselves and your predecessors,” he said.

That is not to say the pope didn't challenge the group representing kindergarten through college graduate students. Several times during the half-hour address he urged them to live up to their responsibility of imparting truth to their students to

Local educators appreciate intimate setting with pope

BY ANN CAREY

SOUTH BEND — Three of the diocese's five college presidents and the diocesan superintendent of schools attended Pope Benedict's talk to educators, and all of them came away energized and encouraged by the experience.

Carol Mooney, president of Saint Mary's College said that when the pope entered the room, “It was just electric.”

She noted that the room was not large — only nine rows of seats — so the educators were very close to the Holy Father, closer, she said, than to most lecturers on campus. This sense of intimacy no doubt added to the impression Mooney had that the pope, a former university professor himself, was speaking colleague-to-colleague.

Mooney described the pope's talk as “very pastoral, very encouraging, very eloquent, very uplifting.”

Benedict is “a quiet speaker,” Mooney related, and at times it was difficult to understand what he was saying. However, when the pope called upon the sisters, brothers and priests in the audience not to abandon their educational ministry, especially in places that serve the poor, everyone understood that, and “The place just erupted with applause,” Mooney related.

Holy Cross Father John Jenkins, president of the University of Notre Dame, said the pope's talk left the educators with “a very buoyant feeling.” It may not have been obvious to television watchers, he said, but those present felt “the warmth of the pope,” who smiled frequently and seemed to be enjoying himself.

“When he expressed gratitude,” Father Jenkins said, “there

was a genuineness to it.”

Father Jenkins reported that Pope Benedict didn't focus on specifics, but rather spoke at a “high level” about “the harmony of faith and reason.” However, the Holy Father seemed worried about challenges to society like secularization and moral relativism that denies any objective truth, he noted.

“It is the deep role of Catholic institutions to be a beacon to proclaim the truth and the objectivity to moral claims,” Father Jenkins said. “That was the thrust of his speech, and it's our role to uphold those at Catholic institutions.”

Ancilla College President Ronald May said that it was “spiritually moving” to be with the pope. May said that he had been present for speeches by Presidents Reagan and Clinton, but “Pope Benedict brought a moral presence to the occasion that political leaders cannot offer.”

May said that the pope's message was affirming, in that it was “strongly supportive” of the mission of Ancilla College. The message also was encouraging because the pope made clear that he understood the commitment that Catholic educators make to serve students in their spiritual journeys. And it was challenging “because Pope Benedict ‘challenged us to redouble our efforts to instruct our students in the way of Jesus Christ and the church,’” May said. “We must do this in order to continue to transform individual lives in order to transform our world.”

Holy Cross Brother Richard Gilman, president of Holy Cross College, and Franciscan Sister M. Elise Kriss, president of the University of St. Francis, were unable to attend the pope's address.



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enable them to live out their faith in the modern world.

"Not just our own ecclesial communities but society in general has high expectations for Catholic educators," he said, adding that this gives them "a responsibility and offers an opportunity."

He noted that the role of educators is particularly crucial in the modern world where many often question the church's role in the public forum. A primary role of the church, he said, is "upholding the essential moral categories of right and wrong" because without that direction, he said "hope could only wither, giving way to cold pragmatic calculations of utility which render the person little more than a pawn on some ideological chess board."

The church, and those entrusted with a teaching role, also need to speak on the role of truth, stressing that "truth and reason never contradict each other."

As may have been expected, the pope highlighted the importance of Catholic identity — a key issue for Catholic colleges, schools and religious education programs. The pope talked about this identity from a different perspective, focusing on what it is not.

"Catholic identity is not simply a question of the number of Catholic students," he said. It

also is not "dependent upon statistics" nor can it be "equated simply with orthodoxy of course content."

Instead, he stressed that the Catholic identity of a school or religious education program "demands and inspires much more: namely that each and every aspect of your learning communities reverberates within the ecclesial life of faith."

The pope linked the current "crisis of truth" to a "crisis of faith" and said educators must do more than simply "engage the intellect of our young" but should

instead help today's youths to fully live their faith. "The difficulty or reluctance many people have today in entrusting themselves to God" is a "complex phenomenon," he said, adding that it is one which "I ponder continually."

He stressed that teachers and administrators in universities and schools have a "duty

and privilege to ensure that students receive instruction in Catholic doctrine and practice." To not do this, he said, would weaken Catholic identity and cause "moral, intellectual or spiritual" confusion.

As the pope left the campus, students again gave him a rousing send-off, prompting the pontiff to roll down the window of his popemobile and wave as his motorcade moved on to the next event.

"Not just our own ecclesial communities but society in general has high expectations for Catholic educators."

POPE BENEDICT XVI

POPE PRAYS AT GROUND ZERO IN NEW YORK



CNS PHOTO/MAX ROSSI, REUTERS

Pope Benedict XVI prays at ground zero in New York April 20. The pope spoke with family members of some of the victims of the 2001 terrorist attacks and with those who were first responders to the disaster.

HOPE

CONTINUED FROM PAGE 1

and the suffering of the victims.

He also spoke with familiarity about the church's efforts to make sure perpetrators are out of ministry and to implement better screening of would-be priests.

At one point, he mentioned that when he read the case histories of the victims, he found it hard to imagine how a priest could betray his mission to be an agent of God's love.

These were far more detailed and direct comments on the issue than were ever made by Pope John Paul, and there was a reason: As Cardinal Joseph Ratzinger, Pope Benedict headed the doctrinal congregation, which took over the handling of sex abuse cases in 2001.

What Cardinal Ratzinger saw in those files led him to denounce, in early 2005, the "filth" inside the church — even among its own priests.

The pope's unscheduled meeting with five sex abuse victims was a moving and tearful encounter. It seemed to mark an emotional turning point for several of those who participated and perhaps indirectly to others among the thousands of victims in the United States.

Overall, the pope left the strong impression among Americans that, on the sex abuse issue, he "gets it."

Attack on secularism

The pope's broader issue in the United States was what he called the "attack of a new secularism" that threatens to undermine traditional moral values and the voice of religion in public affairs.

He articulated this challenge on several occasions, most notably telling 45,000 people at a Washington Mass that American society is at a moral crossroads.

"We see clear signs of a disturbing breakdown in the very foundations of society: signs of alienation, anger and polarization

on the part of many of our contemporaries; increased violence; a weakening of the moral sense; a coarsening of social relations; and a growing forgetfulness of God," he said.

What was striking about the pope's approach was that it was framed in a very positive context. Over and over, he praised the United States for blending a secular form of government with a moral order based on "the dominion of God the Creator."

He quoted George Washington, who called religion and morality the "indispensable supports" of political prosperity, and cited Franklin Roosevelt's statement that "no greater thing could come to our land today than a revival of the spirit of faith."

The pope warned, however, that today this secular-moral balance risks tipping toward a godless, individualist form of freedom. He made his argument more relevant by linking it to a popular contemporary issue: environmental degradation.

"The earth itself groans under the weight of consumerist greed and irresponsible exploitation," he told young people. In the pope's view, ecology is part of an ethic of respect for creation and the creator.

New springtime for the church

When it came to the church and its sometimes divided membership, the pope had an equally encouraging approach. Time and again, he praised the vitality of parish life and movements and noted U.S. Catholics' continuing contribution to the life of the country.

He said he was convinced that God was preparing a "new springtime" for the church in the United States.

The pope looked honestly at shortcomings, too, lamenting that some Catholics are not in line with church teaching, even on the issue of abortion. But his solution, expressed to bishops, was a long-term program of religious education, not a set of short-term marching orders or penalties.

In a comment aimed at people

inside and outside the church, he said the faith is more than a set of rules and suggested that more attention should be given to external challenges.

"Perhaps we have lost sight of this: In a society where the church seems legalistic and 'institutional' to many people, our most urgent challenge is to communicate the joy born of faith and the experience of God's love," he said.

One of his strongest themes was church unity. At a Mass in St. Patrick's Cathedral in New York, he expressed disappointment with the formation of divisions within the church between Catholic groups, generations and individuals.

The church, he said, needs to "put aside all anger and contention" and turn its gaze together toward Christ.

At a Mass in Yankee Stadium on his last day in New York, he told Catholics to remember that all church groups, associations and programs exist only to support and foster deeper unity in Christ.

The papal Masses highlighted the diversity of the church in the United States which, as the pope said, comes together in a "common commitment to the spread of the Gospel." These were colorful, musical liturgies and the pope seemed pleased with them.

Avoiding partisan politics

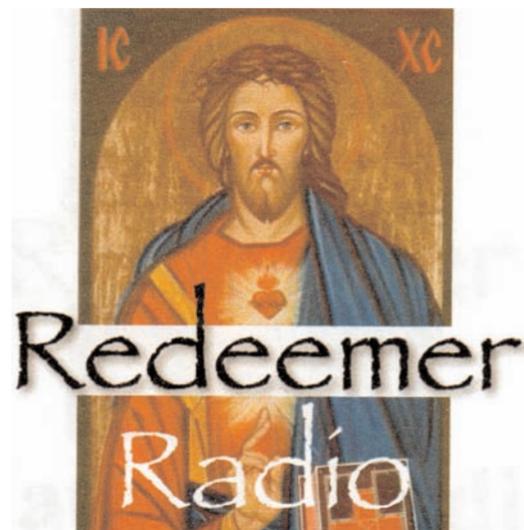
The papal visit did not register very high on topical issues. He avoided partisan political questions, did not mention Iraq and, although he visited ground zero, certainly did not dwell on terrorism.

His United Nations address was not a state-of-the-world survey but a call to conscience on the moral foundations of human rights.

The pope's focus was religion and its place in all areas of life.

Before the papal visit, most Americans said they didn't know a lot about Pope Benedict. When he left the country, they were more likely to view him as he described himself upon his arrival: as "a friend, a preacher of the Gospel and one with great respect for this vast pluralistic society."

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Pope at U.N.: no government or religion can limit human rights

BY CINDY WOODEN AND
BENEDICTA CIPOLLA

UNITED NATIONS (CNS) — Neither government nor religion has a right to change or limit human rights, because those rights flow from the dignity of each person created in God's image, Pope Benedict XVI said.

In his April 18 speech to the U.N. General Assembly, the pope insisted that human rights cannot be limited or rewritten on the basis of national interests or majority rule.

But he also said the role of religions is not to dictate government policy, but to help their members strive to find the truth, including the truth about the dignity of all people even if their religious views are different.

U.N. Secretary-General Ban Ki-moon welcomed the pope and met privately with him before the pope addressed the General Assembly.

In his public welcoming remarks, the U.N. leader said, "The United Nations is a secular institution, composed of 192 states. We have six official languages but no official religion. We do not have a chapel — though we do have a meditation room.

"But if you ask those of us who work for the United Nations what motivates us, many of us reply in a language of faith," he said. "We see what we do not only as a job, but as a mission. Indeed, mission is the word we use most often for our work around the world — from peace and security to development to human rights.

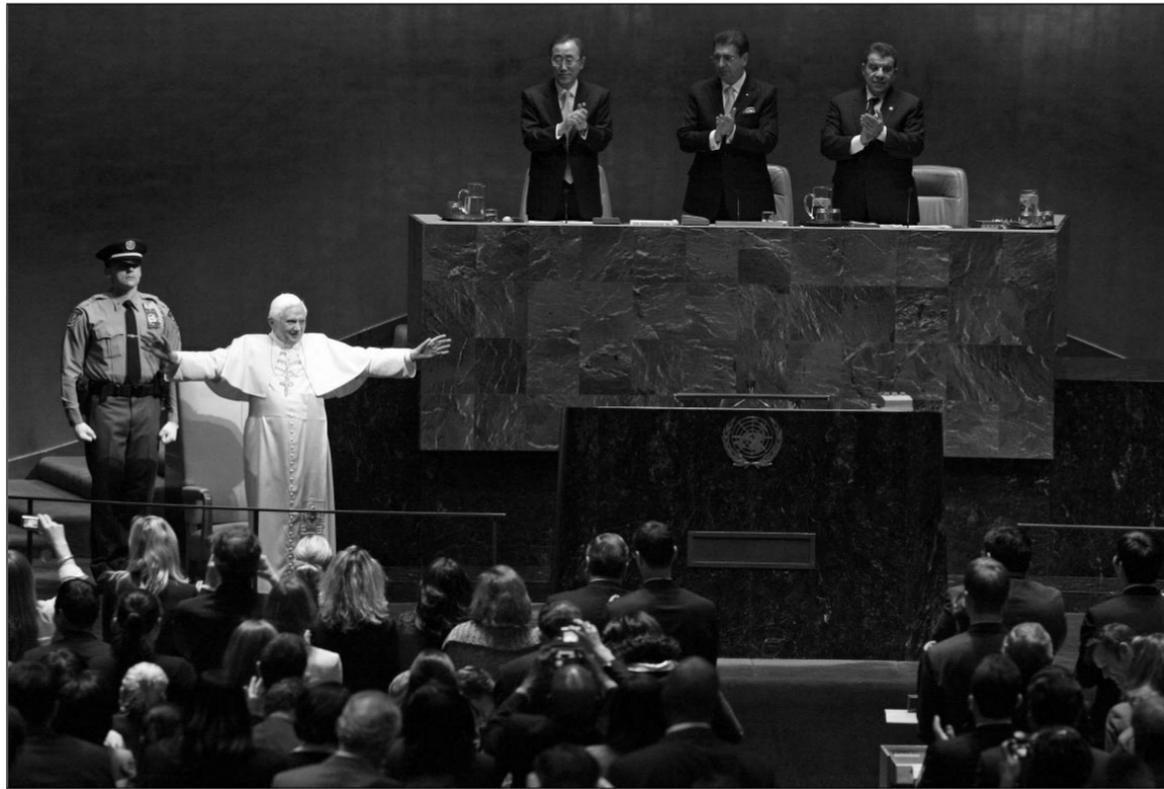
"Your Holiness, in so many ways, our mission unites us with yours," he said.

In his address to the General Assembly, the

German-born Pope Benedict said he came to the United Nations as a sign of his esteem for the organization, founded after the devastation of World War II when several governments ignored the fact that human beings were created by God and that the basic principles of right and wrong are written in the heart of each person.

"In consequence," he said, "freedom and human dignity were grossly violated."

The pope, always a strong sup-



Pope Benedict XVI is applauded after addressing the United Nations General Assembly at the U.N. headquarters in New York April 18, 2008.

porter of the United Nations and its efforts to avoid conflicts and end wars, insisted that when one country has a problem with another, it must not act unilaterally, but seek the assistance of the United Nations.

"This is all the more necessary at a time when we experience the obvious paradox of a multilateral

freedom, liberty of conscience and the free practice of religion — was the result of "a convergence of different religious and cultural traditions."

The traditions, he said, were determined to ensure that concern for and protection of the human person was the center of attention in the workings of societies, governments and institutions.

"The rights recognized and expounded in the declaration apply to everyone by virtue of the common origin of the person, who remains the high point of God's creative design for the world and for

history," the pope said.

"They are based on the natural law inscribed on human hearts and present in different cultures and civilizations," he said.

Pope Benedict said an attempt to deny that human rights have a foundation in the way God created human beings and that they are common to all people creates a real risk that they will be limited "in the name of different cultural, political, social and even religious outlooks."

"The promotion of human rights remains the most effective strategy for eliminating inequalities between countries and social groups and for increasing security."

POPE BENEDICT XVI

consensus that continues to be in crisis because it is still subordinated to the decisions of a few, whereas the world's problems call for interventions in the form of collective action by the international community," he said.

As expected, Pope Benedict paid tribute to the Universal Declaration of Human Rights, adopted 60 years ago.

The pope said the document — proclaiming the equality of all people, the basic right to life and to

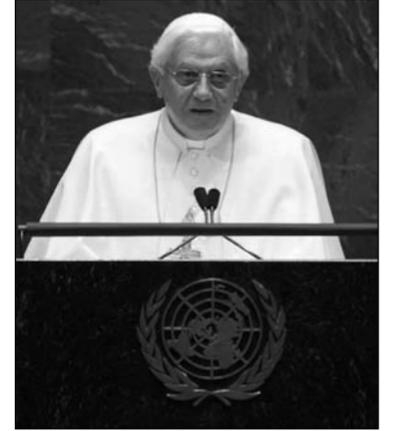
The pope said it is essential that people and governments recognize they are not the creators of human rights and they cannot limit them.

Religious freedom is an essential human right, he said, and when exercised as a search for truth, religion can promote a broader recognition of human rights.

"A vision of life firmly anchored in the religious dimension can help to achieve this since recognition of the transcendent value of every man and woman favors conversion of heart, which then leads to a commitment to resist violence, terrorism and war and to promote justice and peace," the pope said.

Pope Benedict said interreligious dialogue contributes to global peace and the defense of human rights when it brings believers together in their search for truth.

The task of religions, he said, "is to propose a vision of faith not in terms of intolerance, discrimination and conflict, but in terms of



complete respect for truth, coexistence, rights and reconciliation."

While religions have an obligation to promote recognition of human rights, they also must defend the rights of their members to bring the values of their faith to bear on the decisions they make as citizens.

"It is inconceivable, then, that believers should have to suppress a part of themselves — their faith — in order to be active citizens," he said. "It should never be necessary to deny God in order to enjoy one's rights."

The pope asked the United Nations and the world's governments to make special efforts to defend religious freedom in societies where extreme secularism tends to push believers out of the public sphere and where one religion has been adopted as the national religion and other believers suffer discrimination or oppression.

The pope also told the United Nations that upholding all human rights for all residents of a country is a measure of that country's progress in working for the common good.

In addition, he said, "the promotion of human rights remains the most effective strategy for eliminating inequalities between countries and social groups and for increasing security."

After speaking to the General Assembly, the pope met privately with its president and the president of the Security Council. Then he returned to the General Assembly hall, where he addressed members of the U.N. staff.



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Pope urges young people to banish evils of drugs, poverty, racism

BY BENEDICTA CIPOLLA

YONKERS, N.Y. (CNS) — Addressing a crowd of 25,000 young people and seminarians, Pope Benedict XVI spoke of the “monster” that cast a shadow over his own childhood and urged the current generation to banish the darkness that exists today.

Speaking April 19 at a boisterous rally on the grounds of the Archdiocese of New York’s seminary in Yonkers, the pope said that while young people now enjoy democracy’s freedom “the power to destroy does, however, remain.”

Pope Benedict offered a personal reflection on his own youth in Germany, “marred by a sinister regime that thought it had all the

answers.” Nazism, he said, “banished God and thus became imperious to anything true and good.” The pope was forced to enroll in Hitler Youth as a boy but soon stopped going to meetings. Last year he said at a youth meeting in Germany that he decided to become a priest after witnessing the Nazis’ brutality.

At St. Joseph’s Seminary, the pope said the evils of substance abuse, homelessness and poverty, racism, violence and the degradation of girls and women result in people being treated as objects and the denial of God-given human dignity.

Pope Benedict called the manipulation of truth “particularly sinister.” When freedom disregards absolute truth, relegating it instead

to the private sphere of the individual, relativism takes hold, he said.

Truth is neither an imposition nor a simple set of rules.

“Ultimately truth is a person: Jesus Christ,” he said.

During the meeting, young people from schools in the region presented the pope, who celebrated his 81st birthday April 16, with several gifts, including framed pictures of Sts. Elizabeth Ann Seton, Frances Xavier Cabrini and John Neumann, Blessed Kateri Tekakwitha, and Pierre Toussaint and Father Felix Varela, who have been declared venerable in the sainthood process. All of them were either born or served in New York. He also received books on the history of the Catholic Church in New York, and bread, rice and

maize, which symbolized the varied cultural backgrounds of the youths present.

The saints’ diverse backgrounds and missions illustrate the breadth and possibilities of Christian discipleship, which should not be viewed through a negative prism of do’s and don’ts, said the pope.

“Sometimes we are looked upon as people who speak only of prohibitions. Nothing could be further from the truth,” he said.

The saints’ examples also propel people to renewed social action against today’s injustices, such as the environmental damage done to the earth, which “groans under the weight of consumerist greed and irresponsible exploitation,” the pope said.

The rally gathered young peo-

ple and seminarians, and Pope Benedict encouraged those studying for the priesthood to “reject any temptation to ostentation, careerism or conceit. Strive for a pattern of life truly marked by charity, chastity and humility, in imitation of Christ,” he said.

At the end of his English remarks, the pope stood up, but an aide turned the page of his text. Laughing, the pope said, “I forgot my Spanish.”

As he began reading the text, there were cheers from the crowd.

Ebi Ogbu, 22, a forensic psychology major who presented the welcome message to Pope Benedict, told Catholic News

YOUTH, PAGE 10



DON CLEMMER

Teens of the Diocese of Fort Wayne-South Bend occupy themselves as they await the arrival of Pope Benedict XVI at the April 19 Youth Rally at St. Joseph Seminary in Yonkers, N.Y.



CNS PHOTO/NANCY WIECHEC

Pope Benedict XVI looks on as young people represent their various ethnic backgrounds and cultures during a rally at St. Joseph Seminary in Yonkers, N.Y., April 19.

Diocesan teens make the pope trek

BY DON CLEMMER

NEW YORK — During Pope Benedict XVI’s visit to the United States, Catholics and non-Catholics alike are presented with a view in the media of the pope moving serenely from one well-executed event to another with adoring throngs of faithful lining the streets, bleachers and other open spaces around the pope.

A group of 16 teens from the Diocese of Fort Wayne-South Bend learned what it took to be a part of that adoring crowd when they traveled to New York with Cindy Black, diocesan director of youth ministry, to be part of two large papal events on April 19 and 20.

Joann Derbiszewski of St. Pius X Parish in Granger and a junior at Penn High School in Mishawaka, recalled that the reality of the experience became overwhelming for her once she got on the bus.

“I thought I would pass out,” she said.

After leaving Fort Wayne Friday morning and driving 12 hours by charter bus to a motel in New Jersey, the group connected with a family from St. Pius X Parish, Granger, Terry and Gwen O’Brien, and their daughters Paige and Grace.

The O’Briens, the teens and their chaperones celebrated Mass Saturday morning in the close confines of Father Jason Freiburger’s room, with some of the group resorting to sitting along the edges of the room’s empty hot tub in order to make room.

Traveling by bus again into New York, the group soon got a taste of the “hurry up and wait” hassle that goes into executing all those smoothly-choreographed papal events, parking their bus at one location before being shuttled along with thousands of other people, to the campus of St. Joseph Seminary in Yonkers for the youth rally. Arriving at the seminary grounds not long after 9 a.m., the youth faced the level of security one usually associates

with getting on a plane before being herded into a large grassy area for hours in the hot sun with a bill featuring several opening acts — including rapping priest Father Stan Fortuna, National Public Radio and the Dailey Show’s Mo Rocca and American Idol’s Kelly Clarkson — before the pope’s arrival closer to 5 p.m.

Pope Benedict was a hit with the 25,000 young people gathered.

“Being able to see so many people gathered together for the same reason just showed how much hope our faith has and how much hope we have in our future,” said Joann Derbiszewski.

Eight-year-old Grace O’Brien’s reaction to seeing the pope focused largely on the popemobile, as she said, “I never saw a pope or a priest come to a special event in a golf cart before.”

Her mother, Gwen, offered, “What a great lesson the pope taught our children. He came to America to deliver the message, Christ is our hope. He instructed our daughters and the other youth at the rally to pray every day, for Jesus is with us and he is our hope, helping us through our sometimes difficult lives on earth.”

After a short night of rest, the teens from Fort Wayne-South Bend once again plunged into the madness of a papal event, this time walking half a mile from the bus parking to Yankee Stadium, with one NYPD officer saying audibly to another officer along the route, “He’s bigger than the president.”

After more tight security and a far larger crowd, the group joined in the rock-concert-type roar that rose up when the pope appeared beyond the outfield, driving outside the third base line, passing directly in front of the section where they sat.

“It’s not every day you get to see the pope, unless you pretty much live in Vatican City,” Thomas Ostrowski of Immaculate Conception Parish, Auburn, said of the excitement.

He said he was impressed by the diversity of those embracing Benedict.

“Everybody just connects with him, and everybody just goes crazy with him,” added Ostrowski, comparing the pope to a movie star, but with so much more to offer.

“It was just so amazing to see so many people gathered together and have the same great love for our Lord,” Joann Derbiszewski noted of what was her first experience with a pope.

The closest experience anyone in the group had with Pope Benedict belonged to Father Jason Freiburger, who participated in the celebration of the Mass in Yankee Stadium, even joining the pope and the hundreds of other priests and bishops on the main platform for consecration. He happily recounted this experience, as well as being able to step briefly onto Yankee field and see the team’s locker room, when the group had returned to the bus following Mass for the long haul back to Fort Wayne.

For all the massive crowds, long waits and hectic logistics, the trip to see the pope was an overwhelmingly positive and spiritual experience for the diocesan teens, an experience made even more special as they received it as a group.

“We came together, and we’re great friends now,” noted Rachel Lill of St. Elizabeth Ann Seton Parish, Fort Wayne of a group that had been near strangers at their first departure.

As the church and the media raved about all the pope said and did during his first visit to the United States, these teens were also impressed.

Katherine Gordon of Bluffton recalled how the pope focused on the idea of truth and the responsibility of Catholics, especially young Catholics, to spread it.

“He did not talk down to us,” she said. “He respected our knowledge as Catholics and our excitement of being there. It was really inspiring for someone to talk to me like that.”



CNS PHOTO/NANCY WIECHEC

A young woman from the Archdiocese of New York greets Pope Benedict XVI during a rally with young people at St. Joseph Seminary in Yonkers, N.Y., April 19.



DON CLEMMER



DON CLEMMER

The platform of the papal altar, above, and the popemobile, left, are seen from the vantage point of the faithful from the Diocese of Fort Wayne-South Bend attending the April 20 Mass at Yankee Stadium.

YOUTH

CONTINUED FROM PAGE 9

Service: "A lot of young people struggle with faith, and they get God out of their lives. There's a lot of peer pressure in terms of what the media sells, and it's hard to break away from that when everyone is doing it.

"Nobody should be afraid to let go and let God work in their lives," she said.

After the service concluded, Gabriella Fiorentino, 18, said she was surprised when she presented the pope with the picture of Blessed Kateri and got to kiss him on both cheeks. "We knew we'd get to see him and stand right near him, but then he called us up.

"I wish everyone could have

the feeling I had when I was up (there) with him," she said.

Before the rally, pop singer Kelly Clarkson and other musicians performed at an outdoor concert against a backdrop of the risen Christ. With a cloudless sky and temperatures in the 70s, the festive atmosphere felt like the first taste of summer. Displaying one of the biggest smiles of his trip to the United States, the pope revved up the crowd just after his late-afternoon arrival when he stepped to the edge of the stage to grab some of the outstretched hands.

The crowd also sang "Happy Birthday" in German to the pope, who gave them an "A-plus" for pronunciation. His next major encounter with young people will be in July at World Youth Day in Sydney, Australia.



CNS PHOTO/NANCY WIECHEC

Vice President Dick Cheney, his wife Lynne, Archbishop Peietro Sambri, Cardinal Edward M. Egan and Bishop DiMarzio, wave as the plane carrying Pope Benedict XVI departs JFK International Airport April 20.



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St. Patrick to host 150th anniversary celebration

SOUTH BEND — St. Patrick Parish, South Bend, in celebration of its 150th jubilee, will host a banquet celebration on Sunday, May 4, beginning at 5 p.m.

Former students, teachers, pastors, sisters and those christened or married at St. Patrick Parish or school are invited to attend.

The banquet will be held at The Woodward, 111 Woodward Ct., in South Bend.

Tickets are \$20 per person. For information, contact the rectory at (574) 232-5839.

Blessing of prayer labyrinth held May 4

DONALDSON — Parking lot D for the Poor Handmaids of Jesus Christ Ministry Center cut right through the original grassy labyrinth laid out on the grounds of the Lindenwood Retreat and Conference Center in Donaldson.

Completed in April of 1999, the labyrinth, modeled after the one found in the floor of the Chartres Cathedral in France, is an ancient prayer tool that has been part of Christian cultures for many centuries.

Walking the labyrinth is "body prayer."

The pamphlet describing the experience acknowledged that many of us are shy about body movement, but in the labyrinth there is support for allowing yourself to move as spontaneously as possible.

"This is your prayer, participate in it. Leave your ego behind and be free and open."

Loretta Peters, director of the Lindenwood Retreat and Conference Center, said that the labyrinth "is not a New Age thing. It has been a Christian practice for many, many years."

Peters explained that in the Middle Ages, Christians fulfilled their vows to make a pilgrimage to the Holy City Jerusalem by visiting one of the seven cathedrals designated by Rome to represent the Holy City. Walking the labyrinth was the culmination of their pilgrimage.

Not a maze, it is a winding path. One way in and one way out.

The original Lindenwood labyrinth was abandoned until the new one, begun on Aug. 6, 2007, was completed.

"We always intended to restore the labyrinth," Peters said. "People who had visited the campus in the past missed it. We were able to raise the funds — approximately \$30,000 — with their help, in order to begin construction."

A committee comprised of Peters, Ruth Van Vactor and May Crider got to work.

The 11-circuit outdoor labyrinth has grassy walking paths. Van Vactor, a staff member of Lindenwood, said that one reason they decided to use grass was that people could walk barefooted through the paths if they so desired."

Surrounded by brick and spring flowers, it is located east of the

AROUND THE DIOCESE

STUDENTS CELEBRATE 99TH BIRTHDAY OF MSGR. FABER



PROVIDED BY TOM MYERS

Student council officers from Queen of Angels School and their Principal Marsha Jordan, visited Msgr. William Faber on March 28 to deliver birthday cards and well wishes from the students of Queen of Angels School. Msgr. Faber, who is the founding pastor of Queen of Angels Parish, celebrated his 99th birthday on March 26. He reminisced with the students about his 25 years as pastor and the many, many good times he remembers, including one year when all diocesan athletic championships were won by Queen of Angels students. Shown with Msgr. Faber are David Bell, Cameron Wirick, Morgan Sheets, James Myers and Marsha Jordan.

Prayer Garden, next to Lake Gilbraith, which provides a peaceful backdrop for the walk.

Using a combination of eight different kinds of grasses and paving stones, the geometric landscape of the new labyrinth was laid out by Country Landscaping in Nappanee and Jody Overmyer and Tom McGee of Price's Nursery.

A celebration and blessing of the Lindenwood Labyrinth will be held on Sunday, May 4, at 1 p.m.

The Rev. Dr. Sam Boys and Poor Handmaid of Jesus Christ Sister Mary Baird will give opening prayers and blessings.

Machelle Lee, a talented yoga instructor, will do a spirit-filled interpretive liturgical dance for the ceremony.

"The call to prayer will be signaled with drums and a didgeridoo," Peters said.

A light lunch will be served in the Linden Room at the Villa Maria following the dedication ceremony.

— *Ida Chipman*

Hundreds to join Sisters of Providence for dedication of St. Mother Theodore Guérin statue at national basilica

WASHINGTON — Hundreds of pilgrims are expected to join the Sisters of Providence of Saint Mary-of-the-Woods for the dedication of a statue honoring Saint Mother Theodore Guérin May 10

at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

Apostolic Nuncio Archbishop Pietro Sambini, the papal representative to the United States, will celebrate Mass at 2 p.m. Saturday, May 10. It is open to the public. After the liturgy, pilgrims will walk outside to Mary's Garden for the blessing and dedication of the statue. A reception follows at the Pope John Paul II Cultural Center, a short drive from the garden. The Indiana Society of Washington, D.C., is hosting the reception.

The statue was sculpted in clay by Terre Haute artist Teresa Clark. A mold then was made and sent to Ohio where carver Nicholas Fairplay created the final version in Indiana limestone.

Forever Learning Institute to host May 2 festival

SOUTH BEND — The Forever Learning Institute is completing their second spring semester at Little Flower Parish Center in Fort Wayne, and they are ready to celebrate. The spring semester has had new classes and teachers.

The end-of-the-semester festival is slated Friday, May 2, from 11:30 to 1:30 p.m. at the Forever Learning Institute, 54191 Ironwood Rd., South Bend.

Entertainment will include The New Horizon Band from Elkhart. This group of musicians are over 60 years old and very active in

playing "gigs" in Elkhart and surrounding areas.

Also featured will be class projects, displays of line dancing and Hawaiian dancing, refreshments and snacks. The event is free.

For more information contact Joan Loranger at (574) 282-1901 or visit the Web site at www.forever-learninginstitute.org.

Saint Mary's College hosts the National History Day in Indiana contest

NOTRE DAME — Sixth through 12th graders from throughout northern Indiana spent Saturday morning, April 19, at Saint Mary's College competing in the National History Day in Indiana North District Contest. District winners advance to the state contest on May 10 in Indianapolis, and state finalists move on to the national competition, which takes place June 15-19 at the University of Maryland in College Park, Md.

Saint Mary's history students, many of which are training to one day teach history in high schools, will help out as judges and volunteers.

"This competition showcases the results of student research. It encourages student interest in history at all stages of educational development and develops their understanding of research methods and critical thinking skills at an early age" explained Professor Kelly Hamilton, chair of the history

department at Saint Mary's College, which is sponsoring the North District Contest. "We are very happy to be hosting the event at the college. There has not been a northern Indiana district competition for several years."

Bishop Dwenger High School student receives \$4,000 college award

INDIANAPOLIS — U.S. Sen. Dick Lugar presented Bishop Dwenger High School student Christopher Garcia with a four-year \$4,000 college scholarship on Sunday, April 13, at an Indianapolis banquet honoring outstanding minority high school seniors from across the state.

Garcia has demonstrated leadership as co-editor-in-chief of his high school newspaper, captain of the varsity cross country team and as a volunteer at the Boys and Girls Club.

He has participated in many extra-curricular activities, including the track team, Academic Super Bowl and Students Against Destructive Decisions. Garcia, who has studied Latin since seventh grade, is also a recipient of an academic honors jacket and has been recognized as a Bishop Dwenger Scholar.

The scholarship recipients have an average SAT score of 1298 and average GPA of 4.08 on a 4.0 scale.

Marian student selected for the 2008 Notre Dame Invention Convention

NOTRE DAME — The University of Notre Dame's Gigot Center for Entrepreneurial Studies and Robinson Community Learning Center (RCLC) announced six finalists advancing to the sixth annual Invention Convention Youth Business Plan Competition being held on Monday (April 21) from 5:30 to 8 p.m. in Giovanini Commons of Notre Dame's Mendoza College of Business. The event is free and open to the public.

Finalists are middle and high school students from the South Bend Community School Corporation who will compete for a \$1,000 cash prize. Notre Dame undergraduate and MBA students serve as mentors and event judges.

Throughout the year, the Gigot Center and RCLC work with young people from South Bend high schools to enhance their business, academic and life skills through an entrepreneurship curriculum provided by the National Foundation for Teaching Entrepreneurship. The Invention Convention is a culmination of what participants have learned throughout the year.

This year's competition finalists are:

- Jonathan Brown, Clay High School, "Creative Concierge Services"

- Whitney Burt, Clay High School, "Nite and Day Getaway"

- Ashley Jones, Clay High School, "Good Times Restaurant & Arcade"

- Brandon Johnson, Clay High School, "Straight Faded"

- Phyllis Johnson, Clay Middle School, "Dancin' Diamonds"

- Christopher Rodriguez, Marian High School, "Rodriguez Audio Specialists"

Prominent life issues explored at student Right to Life conference

BY ANN CAREY

NOTRE DAME — Some of the most respected names in the pro-life movement were on the University of Notre Dame campus April 11-12 to speak at the Notre Dame Right to Life Third Annual Collegiate Conference. The theme of the student-organized conference was "Evangelium Vitae, Chapter III: Thou Shalt Not Kill."

Veteran pro-lifers Alice von Hildebrand, Phyllis Schlafly and Dr. Eugene Diamond were joined by a new generation of pro-life leaders: Bobby Schindler, Dolores Meehan and Rebecca Kiessling.

Theologian-philosopher Alice von Hildebrand said that we live in a "rich society" that is collapsing because marriage and the family are collapsing, and the virtue of purity is being ignored. However, the procreation of a child is "an unbelievable privilege not given to angels," she said. And the woman is most especially favored because God places a new soul in her body, thus creating a relationship between God and woman and a closeness between the mother and the child she nurtures — a child made in God's image.

Von Hildebrand referred to abortion as the "horror of horrors." To overcome this horror, she said, we must understand that the child in the womb is God's gift and we must understand the desire of the giver.

Bobby Schindler works full time for the Terri Schindler Schiavo Foundation, which was established to help families fight for the disabled. His sister, Terri Schiavo, suffered from a non-terminal brain injury and in 2005 died of dehydration and starvation after her husband won a court order to have her feeding tube removed.

Terri Schiavo was not the first or last disabled person to be killed, Schindler said; she was just the most visible of these people. Our nation has become godless and

desensitized to the sanctity of life, he said, and he warned that the dehumanizing of anyone eventually will be a danger to everyone.

Protecting the disabled is a human rights issue, Schindler argued, urging people to stand for truth and recognize the "sacred dignity of the sick, vulnerable and dying." Loving and caring for so-called "imperfect people" helps us remember that life is created in the image of God and teaches the able-bodied what it is to be human, Schindler concluded.

Phyllis Schlafly is a lawyer and longtime leader of the pro-family movement. She talked on "Activist Judges vs. American Culture." Schlafly said it is a myth that the U.S. Constitution created three equal branches of government. In truth, she said, Congress was given the power to decide what kind of cases courts can or cannot hear, though of course Congress must abide by court decisions.

Former Supreme Court Justices Earl Warren and William O. Douglas "decided to take the Constitution in ways it had never gone before" and made the court the "imminent tribunal" that can change the meaning and text of the Constitution, she said. This brand of "raw judicial power" then gave birth to the 1973 Supreme Court decisions allowing abortion for any reason.

Schlafly said there are signs the public is waking up and realizing that judges are out of control and ignoring traditional morality. Supreme Court appointments will be the greatest issue in the next election, Schlafly predicted.

Dolores Meehan, cofounder of the Walk for Life West Coast, talked about how abortion impacts men. She said that men as well as women are harmed by abortion. Abortion strikes at the nobility of men, she said, for it is in the nature of men to father and protect children.

Men — even husbands — have no legal right to prevent the abortion of their child, and they "grieve

the loss of the child," she said. Even if a man supports or coerces an abortion, he later may be affected by grief, guilt and despair, but healing is always there: "The cross tells us there is victory."

The birth mother of Rebecca Kiessling had been raped by a stranger when abortion was still illegal, and she gave the baby up for adoption. Kiessling, a family law attorney, wife, and mother of five, told her story of how she grew up wondering who her birth mother was. When she finally found her, she said she felt worthless when she learned that she was the product of rape.

However, she came to realize that "God can make something good out of evil," and "My value and identity are not as a product of rape, but as a child of God." Thus, she became a pro-life, pro-adoption speaker to put a face and voice on the issue, to show that when someone says abortion should be allowed in the case of rape, they are condemning to death an innocent human person with value, dignity and unlimited potential.

Dr. Eugene Diamond, a Chicago pediatrician, talked on "Doctors Should Not Kill." He said that for over 2,000 years, physicians vowed only to cure, never to harm. Now, Dr. Diamond said, some doctors aim to kill and may even become licensed and encouraged by the state to do so. He alluded to the 50 million unborn children killed by legal abortion in this country and to the "assisted suicide" law in Oregon.

However, he continued, "Medicine ... must have its own intrinsic ethic. The doctor true to his calling will not violate a taboo against killing patients: He will not do it for love, and he will not do it for money."

Doctors do get tried of not being able to cure everyone, he continued, but caring for the terminally ill is "an opportunity for the physician to come to the understanding that there remains a residual human wholeness — however



PHOTOS BY ANN CAREY

Dolores Meehan, left, is cofounder of the Walk For Life West Coast. She and Mary Liz Walter, right, a Notre Dame senior and president of Notre Dame Right to Life, are among the new generation of pro-life leaders.



Dr. Eugene Diamond, pictured at center with his wife, Rosemary, is a Notre Dame graduate, as are 11 of his 13 children. At left is grandson, John Daly, a Notre Dame senior, and at right is granddaughter Mary Kate Daly, a Notre Dame sophomore who will take over as president of Notre Dame Right to Life next year.

precarious — that can still be served in the face of the incurable."

The Judeo-Christian tradition and our religious convictions should make us aware that we are dealing with persons who have God-given rights, and the state is not the owner or originator of

these rights, Dr. Diamond said.

"So, let's all pursue ... a different kind of world, a world in which the beginning of life is sacred under all circumstances, a world in which the end of life in all due time receives proper respect and dignity."

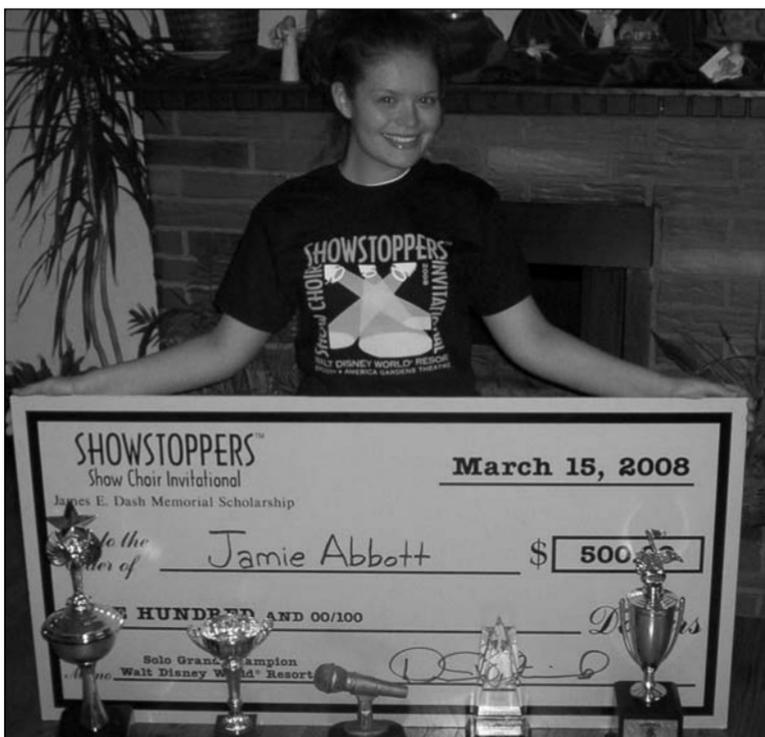
Bishop Luers student, Minstrels recognized

FORT WAYNE — The Bishop Luers High School Show Choir, The Minstrels, recently performed at the Showstoppers National Competition at Walt Disney World in Orlando, Fla. The Minstrels competed over two days and placed fifth overall out of 18 choirs.

Two of the Bishop Luers students competed in solo competitions also at Showstoppers. Junior, Jimmy Mitchell, finished as a solo finalist and senior Jamie Abbott was awarded grand champion soloist for the entire competition.

Abbott was awarded a trophy, a medallion, and a \$500 scholarship.

She was also named grand champion soloist at the Beaver Creek and Mooresville Show Choir Invitational. Abbott finished first runner up at the Northrop and Norwell competitions as well.



PROVIDED BY THE ABBOTT FAMILY

Jamie Abbott, a senior at Bishop Luers High School, and member of the Minstrels Show Choir, was named grand champion in the solo division at the Showstoppers National Show Choir Competition at Walt Disney World on March 15. She was awarded a trophy, a medallion, and a \$500.00 scholarship.

PRIEST PAINTS PASTORAL SCENE



VINCE LABARBERA

Budding artist Father Dave Ruppert, pastor of St. Therese Parish, Fort Wayne, tried his hand at oil painting earlier this month with about 24 parishioners and others who signed up for a painting class with Kathy McClanahan, artist and painting instructor, of Fremont, Ind. The "paint-and-take" class allowed participants to take their original artwork home.

U.S. Supreme Court upholds Kentucky's lethal injections

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — The U.S. Supreme Court in a 7-2 vote April 16 upheld Kentucky's use of lethal injection as a method of execution.

In the *Baze v. Rees* ruling the court rejected a challenge by two Kentucky death-row inmates on the constitutionality of the three-drug lethal combination used in executions.

The inmates argued that the lethal injection method violated a constitutional ban on cruel and unusual punishment, saying it inflicted needless pain and suffering. The court ruled, however, that the state has measures in place to ensure inmates will not endure significant pain.

Chief Justice John Roberts wrote the majority opinion, and was joined by Justices Samuel Alito and Anthony Kennedy. Justices Antonin Scalia, Clarence Thomas, John Paul Stevens and Stephen Breyer each wrote separate opinions in which they agreed with Roberts' final opinion but not with each of his arguments.

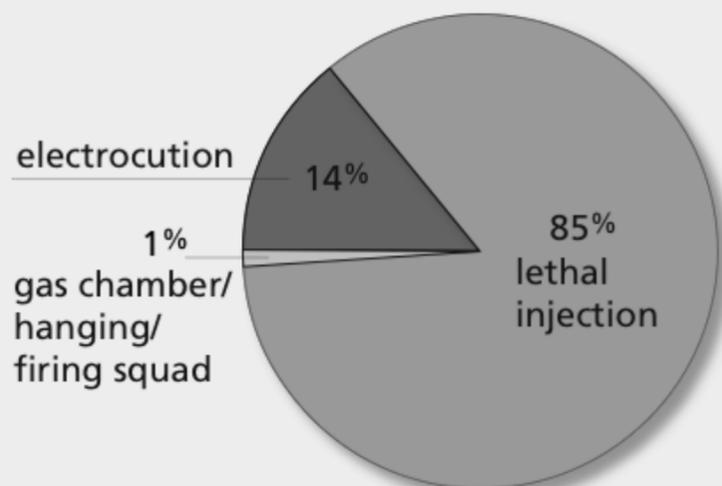
Justices Ruth Bader Ginsburg and David Souter dissented.

Executions around the country have been on hold since September, when the court agreed to hear arguments in the Kentucky case.

A primary argument against the three-drug combination was that if the initial anesthetic did not take hold, the other two drugs would cause excruciating pain.

Execution Methods

There have been 1,098 U.S. executions since 1976, the majority by lethal injection.



Source: Death Penalty Information Center

©2007 CNS

One of those drugs, a paralytic, could prevent the inmate from expressing discomfort.

The two Kentucky inmates said they wanted the court to order that a single drug be used for lethal injections that would not cause pain. They also argued that the state should be required to impose tighter controls on the use of the drugs to make sure they were administered properly.

During the main arguments in January, Stevens, who is generally an opponent of capital punishment, said that if the main legal question the court faced was whether Kentucky properly fol-

lowed protocols intended to avoid unnecessary pain and preserve dignity, the state would probably win.

In his written opinion, he said his conclusion about "the constitutionality of the death penalty itself" made his decision in this case "particularly difficult."

He said the court has already "held that the death penalty is constitutional, and has established a framework for evaluating the constitutionality of particular methods of execution." Under those conditions, he said he was persuaded that the petitioners failed to "prove that Kentucky's

lethal injection protocol violates the Eighth Amendment."

Other justices likewise noted that they were not arguing about the death penalty overall, but the specific constitutionality of lethal injections.

Breyer wrote that there are not "sufficient grounds to believe that Kentucky's lethal injection method creates a significant risk of unnecessary suffering."

"Although the death penalty has serious risks," including one that "the wrong person may be executed," he said the "penalty's lawfulness is not before the court," and that the arguments did not show that "Kentucky's execution method amounts to cruel and unusual punishment."

Scalia wrote that he was not taking a position "on the desirability of the death penalty, except to say that its value is eminently debatable and the subject of deeply, indeed passionately, held views — which means, to me, that it is pre-eminently not a matter to be resolved here."

Thomas called it "not a little ironic, and telling, that lethal injection, hailed just a few years ago as the humane alternative in light of which every other method of execution was deemed an unconstitutional relic of the past, is the subject of today's challenge. It appears the Constitution is 'evolving' even faster than I suspected."

In this particular case, he said the court had neither the "authority nor the expertise to micromanage the states' administration of the death penalty in this manner."

Lethal injection is used in 35 of the 36 states with the death penalty. Nebraska is the only state that does not use lethal injections, and executions by electrocution were recently found unconstitutional there. There are 14 states that do not have the death penalty.

The court's ruling and the possible resumption of executions comes at a time when Americans have become increasingly uneasy about the death penalty and are re-examining its use, according to the Death Penalty Information Center in Washington. Figures from the center indicate that death sentences are down 60 percent in the past seven years and executions had been dropping even before the lethal injection controversy.

Frank McNeirney, co-founder of Catholics Against Capital Punishment, told Catholic News Service in a previous interview that there was a growing movement in the United States against the death penalty. He attributed the beginning of the change in attitude in part to Pope John Paul II's message against the death penalty during his 1999 visit to St. Louis when he described capital punishment as "both cruel and unnecessary" and noted that "modern society has the means of protecting itself without definitively denying criminals the chance to reform."

The court's decision upholding Kentucky's lethal injections came during the second day of Pope Benedict XVI's first visit as pope to the United States.

Peace-building network to finish book on theology, peace

BY GENE STOWE

NOTRE DAME — The Catholic Peacebuilding Network closed its final planned conference at the University of Notre Dame April 15, sending writers to complete their work on a book about Catholic theology and peace.

The Conference on the Future of Catholic Peace-building brought together people on the front lines in conflict zones with each other and with academics who want to build a systematic theology of peace-building in the Catholic tradition.

Coming 25 years after 1983 U.S. bishops' pastoral letter, "The Challenge of Peace: God's Promise and Our Response, A Pastoral Letter of War and Peace," the project builds on the call to develop a theology and ethics of peace while facing the new challenges and opportunities that have arisen in the intervening years.

Since the first conference, a small gathering at Notre Dame in 2004, the Catholic Peacebuilding Network, a loose affiliation of like-minded institutions, has held its annual conference in the Philippines; Burundi and Colombia. This year's conference April 13-15 was held at the University of Notre Dame.

The conferences, which bring together people from nearly 25

countries — including Sudan, Uganda, Rwanda, Congo and Burundi — also provide opportunities for theological and ethical reflection on peace-building, as academics interact with those directly engaged in conflict situations.

For example, Catholic leaders in Burundi and Mindanao can compare how they deal with healing people who have suffered trauma, said Gerard Powers, chairman of the network's steering committee.

"In northern Uganda and Colombia, the church is playing a very similar role in the peace process," Powers told Catholic News Service April 11.

"One focus of the conferences is to connect these people," he said, noting there are "different visions," such as a preference for amnesty and alternate means of accountability in northern Uganda, while some in Colombia prefer more formal, legal accountability.

Participants in the conference will produce a book within a year. Writers who present extensive papers at the conference will do a final rewrite based on responses from participants in preparation for the book's publication.

"We've finished our first stage of five conferences and a book," Powers said. "Part of the purpose of this conference is to think

about where we go next."

Since the first conference, a small gathering at Notre Dame in 2004, the network, a loose affiliation of like-minded institutions, has held its annual conference in Mindanao, the Philippines; Burundi; and Colombia.

Powers said the academic work is two-pronged: addressing an increasingly secular society's aversion to religion and developing a coherent theology and ethic of Catholic peace-building.

"The conventional wisdom is that religion is mostly a problem and that the antidote to religious influence is to privatize religion," he said. "Religion is not just a cause of conflict but is also a cause of justice and peace. We're trying to do a better analysis of the sociology of religion."

A systematically developed theology of peace would be comparable to the just-war tradition. Part of the effort is to deal in new categories, not simply the old debate between pacifism and just war. Beyond limiting war, peace-building has to do with how to prevent conflict, manage conflict when it happens and move beyond it to reconciliation, explained Powers.

"These are different kinds of questions," he said. "They require that you move beyond that and think in new categories."

Powers noted that the network is trying to look at the practice of

peace-building.

For example, a Colombian priest might have drug traffickers, rebel forces, government troops and victims of violence all in the same parish.

Careful use of language is crucial as the church, responding to different circumstances in different nations, avoids becoming politicized.

One priest in a conflict area declined an invitation to head a negotiating team, despite his recognized credibility by both sides, because the role seemed too political. Polish bishops who helped bring together Solidarity and the government some 30 years ago considered themselves acting in a "substitute" political role because no other institution could have filled it.

"How do you talk about the church's role?" Powers asked. "A lot of this work sounds political. It sounds like it's the work of laypeople in the church, not of clerics. These are really important, interesting questions."

Scott Appleby, director of the Joan B. Kroc Institute for International Peace Studies and a founder of the network, discussed how the church's search for answers engages theory with practice.

"It's on the ground. It's evolving. It's historical," he said. "The church is very engaged with the world."

The engagement reflects profound changes since the 1983 U.S. bishops' pastoral letter, "The Challenge of Peace: God's Promise and Our Response, A Pastoral Letter of War and Peace," which addressed the question of nuclear weapons.

"We're in a different world," Appleby said. "The post-Cold War era has elevated other kinds of challenges," including the resurgence of old rivalries and ethnic and religious tensions.

Twenty-five years later, the focus is expanded to questions such as the ethics of nuclear proliferation, sanctions, humanitarian intervention, preventive war and the role of nonviolence. Events in the intervening years, including embargos, genocides, the U.S. invasion of Iraq and the unexpected success of popular and relatively bloodless revolutions in the Philippines, Eastern Europe and South Africa have called attention to the new issues.

In 1983, for example, nonviolence was considered a stance for an individual, but history has shown the possibilities of mass nonviolent action to bring about major social and political change, Powers said.

"We're not a pacifist church, nor are we a functionally pacifist church," he said. "But I think nonviolence has a more prominent role now than it did 25 years ago."

EDITORIAL

Exploring the themes of pope's message to America

BY BISHOP JOHN M. D'ARCY

It will take time and reflection and prayer to grasp and explain the central themes found in the talks of Pope Benedict XVI in his memorable six-day visit. Here is a beginning.

As I said last week, this man is not superficial; he confronts evil and he supports truth.

If you read carefully, he said it was the task of the whole church to recover from the abuse crisis, and that we should now protect children both in the church and in society. Some will never be satisfied that the pope or the church is doing enough. But what this pope did in confronting this painful area was considerable.

Remember also his meeting with Justice Anne Burke and other factors I mentioned last week. On this issue, he has credibility.

"Confirm the brothers," that is what the Lord asked of Peter, and that is what Pope Benedict did for the bishops this week after a beautiful Evening Prayer service at the National Shrine of the Immaculate Conception. As a good teacher, he first put the question: "This leads me to ask how in the 21st century, a bishop can best fulfill the call 'to make all things new in Christ our hope'?" How can he lead his people to 'an encounter with the living God'?" He talked about consistency and the subtle influence of secularism. "Is it consistent to profess our beliefs in church on Sunday and then during the week to promote business practices or medical procedures contrary to those beliefs? Is it consistent for practicing Catholics to ignore or exploit the poor and the marginalized, to promote sexual behavior contrary to Catholic moral teaching, or to adopt positions that contradict the right to life of every human being from conception to natural death? Any tendency to treat religion as a private matter must be resisted."

He spoke about affluence and how the material things, which we possess, prevent us and our people from recognizing a deep thirst for God. You could say he came to remind us of this thirst and to help us to drink deeply of God's love. The goal of all our pastoral and catechetical work, he reminded us, is to help our people establish and nurture a living relationship with Christ Jesus our hope.

He gave a catechesis on freedom, and he did this to the bishops and also to the young people. He said we must avoid a form of piety, which sometimes "emphasizes our private relationship with God at the expense of our calling to be members of a redeemed community." He told us to face the great ethical questions of the time and face them as teachers of the truth. He spoke about the family and reminded the bishops of the words of his predecessor: "The person principally responsible in the diocese for the pastoral care of the family is the bishop." He taught us that the family was the primary place for evangelization and noted that many young men and women choose to postpone marriage or forgo it all together. He spoke about the "increase in cohabitation, in which the Christlike mutual self-giving of spouses is simply absent. In such circumstances, children are denied the secure environment that they need in order truly to flourish as human beings, and society is denied the stable building blocks which it requires if the cohesion and moral focus of the community are to be maintained." While acknowledging and encouraging us because of the policies and programs, which we have adopted for the protection of children, he told us that they must be placed in a wider context. "What does it mean to speak of child protection when pornography and violence can be viewed in so many homes through media widely available today?" He called on us to strengthen our relationship with our priests, to show them concern and to support them and above all to love them and give them example. He said in reference to priests and bishops: "We need to rediscover the joy of living a Christ-centered life, cultivating the virtues, and immersing ourselves in prayer. When the faithful know that their pastor is a man who prays and who dedicates his life to serving them, they respond with warmth and affection which nourishes and sustains the life of the whole community."

It was all like a great spiritual conference and I will try to reflect on it more with you in the weeks ahead.

God bless you.

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

Plastic perfection? The ethics of breast implants

In the last 10 years, the number of women undergoing breast augmentations has increased dramatically. During 2007, nearly half a million women opted for this form of elective surgery. Many seem convinced that breast implants are an easy way to shore up their self-image. As one woman put it, "I got implants so that I could gain back my confidence and feel good about myself." The growing popularity of this kind of plastic surgery, however, raises a constellation of health concerns, ethical questions, and personal/spiritual issues that may need to be confronted whenever the temptation to pursue elective breast augmentation arises.

As a general rule, there should be a compelling therapeutic reason whenever we elect to undergo breast augmentation, because surgery and anesthesia always involve risks. Breast implant surgery is not considered "therapeutic" in the traditional sense, except for women who have undergone a mastectomy, or otherwise suffered significant breast damage, in which case the procedure may indeed represent a reconstructive or restorative therapy. Implants, of course, are serious business — real surgery with real side effects and strange things that can go wrong. Such implants can rupture, have capsular contractions or develop leaks. Moreover, they are clearly not a permanent solution. They need to be replaced periodically. The decision to get implants, particularly at an early age, is an almost certain guarantee of more surgeries later on.

Choosing to increase the size of otherwise healthy breasts raises a number of health-related concerns — and ethical concerns as well. Implants may increase diagnostic difficulties associated with doing mammograms. Some women report that implants make self-examinations harder. In the past, implants were often filled with silicone, and when they would rupture, some women developed immune conditions and health problems, which were attributed to the release of silicone into their bodies. Implants and implant surgery can also affect the purpose and proper functioning of the breast, by causing lactation insufficiency and other complications associated with breast-feeding.

Women who feel a strong need to augment their breasts may also be struggling with deeper personal and spiritual issues regarding their own self-image. All of us

are keenly aware of the way that people react to us when they first meet us, and whenever they respond negatively to our appearance, it can damage our self-esteem. In our society, attractive people often end up receiving preferential treatment, and this seems especially true for women. The result is a peculiar kind of pressure on women: on the one hand, they are valued for their beauty and feel compelled to conform to the societal ideal. On the other hand, elective breast augmentation seems to go too far in an effort to meet that ideal. It seems to cross an ethical line by saying that women should alter their healthy bodies in very radical ways in order to conform to what is portrayed on television or in glossy women's magazines. The escalating use of pornography among men may also be contributing to this pressure to conform to the digitally enhanced and hyper-sexualized images of the computer screen. As one woman put it, "If you have friends who gossip about your flat chest, you need new friends, not new breasts." In the face of so many disordered and unreasonable pressures, undergoing an augmentation may even be construed as a form of unethical self-mutilation in the name of some other perceived good.

A further difficulty is that such surgery frequently does not address the real self-image problems that a woman may be struggling with. Some who pursue this so-called "plastic perfection" may be prone to self-discontentment to begin with. Aiming to make one's body match up to an external, visual measure of beauty can seem to open up a new level of attention and affirmation from others. But it can also lead to a shallowness and an unhealthy self-focus. I recall the story of a young man who got seriously involved with bodybuilding and weightlifting. He worked many long months to build up his muscle tone and bulk up his physique by working out on various exercise machines. Soon he realized that his focus had become so intense that it had managed to turn into a completely self-centered behavior, so that whenever he would pass by a mirror he couldn't help flexing his muscles to see whether they had gotten any larger since the last time he checked. A similar self-centeredness and vanity can arise in the woman who focuses too much on her figure or her profile.

After doing an augmentation, there can be a "honeymoon peri-



MAKING
SENSE OF
BIOETHICS

BY FATHER TAD PACHOLCZYK

od" where a woman may be pleased with the outcome, following which she can easily reset to a new baseline of unease and discontent. She may need to get yet another surgery, another shot, or another treatment only to find that none of it "fills the void." It is always possible to fixate on something else that needs changing before we will allow ourselves to feel good about who we are and to accept what we have been given. There is often something embarrassing, perhaps even scandalous, in the realization that women really want to do these elective procedures. The psychological flaw here, one might argue, is even uglier than any perceived chest size "flaw." A negative self-image can be very tough to overcome, and implants too easily tempt with a kind of false answer.

Ultimately, faulty notions of beauty are likely to be at play as well in these debates about breast implants. I think it was Albert Einstein who remarked that beyond what we perceive with our eyes, "there is something that our mind cannot grasp and whose beauty and sublimity reaches us only indirectly." The temptation to reduce feminine beauty to a kind of plastic and exterior measure is surely a failure to realize how a woman's physical beauty is meant to be but a gentle hint, a pointer towards an abiding beauty within. Her outside image will have some relationship to the woman she is and wants to be, but that exterior image is necessarily partial and incomplete, and should spur every woman to pursue and develop that deeper feminine beauty and virtue that is properly found within.

Father Tadeusz Pacholczyk, Ph.D. is a priest of the diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia.

Retired Vatican envoy from tiny San Marino helped heal world

VATICAN CITY (CNS) — Little did this pre-eminent surgeon from the tiny Republic of San Marino know that becoming an ambassador to the even smaller Vatican City State would give him a new platform from which to heal the world.

Giovanni Galassi, the recently retired dean of the diplomatic corps and San Marino's former ambassador to the Holy See, said, "All my life I've been operating on sick people, and it's always been a one-on-one relationship; me over here and the patient over there."

The cancer and transplant specialist told Catholic News Service April 16 that becoming a diplomat made him realize "one person can also help 100, 1,000, even 10,000 people" by speaking out against and trying to rectify the poverty, hunger and other injustices facing the multitudes.

The world of diplomacy allowed him "to multiply that sense of hope I felt inside me to help others" and expand his ministry of curing people to promoting a social and spiritual healing of society, he said.

Galassi met with Pope Benedict XVI April 7 to say farewell after serving the Vatican for three decades.

A longtime resident of Rome, Galassi began his service to the Vatican in 1980, acting as San Marino's representative until being named ambassador when his country and the Vatican established full diplomatic relations in 1986.

In 1988, the Vatican elected him from among the corps' most senior members to also represent the diplomatic corps as dean of the ambassadors accredited to the Vatican.

After 28 years of service with 20 of those years as the highest-ranking member of the corps, Galassi watched "many a monsignor grow" into an archbishop and cardinal.

His proudest accomplishment, Galassi said, was being able to rally the entire diplomatic corps into being "a real family of friends."

On the world's stage, it is not unheard of for one country's conflicts with another country to spill over into the diplomatic

THE VATICAN LETTER

CAROL GLATZ

sphere, resulting in snubs or a lack of cooperation between envoys.

But Galassi said he went to great lengths to create a haven of peaceful, constructive and even friendly relations among the men and women representing 179 nations and organizations.

"I tried to make everyone understand, the new ambassadors too, that our task at the Vatican was to bring the principles of human dignity, ethics and morality to our nations, not the principles of economics, weaponry or power," he said.

Galassi is convinced that "all peoples — even the most, let's

LETTER, PAGE 16

Church summons us to look at our lives



MSGR. OWEN F. CAMPION

THE SUNDAY GOSPEL

6th Sunday of Easter Jn 14:15-21

The Acts of the Apostles once again this Easter season furnishes the first reading. In the readings of the weekends earlier in this season, the identity of the apostles has clearly been given.

The apostles, absent Judas of course, had exercised the very power of Jesus in naming a new member of their group, Matthias, who succeeded the dead Judas. Peter healed the sick. On behalf of the apostles, Peter spoke as Jesus had spoken.

It was not just simply that the apostles had been with Jesus as specially selected students and followers, but they discharged the divine power that had belonged to Jesus, and they continued the mission of Jesus the Redeemer.

In this reading, announcement of this identity continues. While Acts already has clearly established that Peter was the head of the apostles, the character of apostle belonged not just to him. It was also with the others.

Thus, in this reading, the central figures are Philip and John. They performed miracles, as Jesus had performed miracles.

However, they were not on their own. They were part of the community in Jerusalem, that had

Peter as its head, and around Peter were the other apostles.

This group of apostles in Jerusalem sent Philip and John to Samaria. So the apostles together had authority, and each within the group recognized this authority. They looked to the salvation of all people, even of Samaritans, who were so despised by the Jews. Finally, they bore within themselves the Holy Spirit, and they could give the Holy Spirit to others.

The second reading is from the First Epistle of Peter. This reading is a strong, joyful and enthusiastic proclamation of Jesus as Lord. It calls believers to hear the Lord and to follow the Lord. The Lord should be in their hearts and minds.

St. John's Gospel furnishes the last reading. Not a resurrection narrative, it nonetheless serves the church's purpose as it teaches us this weekend. After celebrating the resurrection for these weeks since Easter, the church gently is summoning us to look at our lives.

This reading is our blueprint for life. Our task as disciples is to love others as Jesus loved all. It is clear. In God's love, given to us in the Lord, is our salvation.

Indeed, the very act of giving us a blueprint for living is a vitally important gift given in love to us by God.

Reflection

The next major liturgical event for us will be the celebration of the feast of the Ascension of Jesus. Soon after this feast, we will celebrate the feast of Pentecost. Within sight now is the close of the Easter season.

For these weeks the church has informed us of the resurrection of

Jesus, gloriously occurring after the dreadful events of Good Friday. It has shared with us its joy, copying the joy of the first Christians. It has told us again and again of the risen Lord's appearances and admonitions.

Gently, gradually, but definitely the church has begun the process of leading us to ask what the Resurrection deeply and really means for each of us individually.

It is being very strongly catechetical. First, it reassures us. Contact with Jesus was not lost with the Ascension, when Jesus returned to the Father. Contact remains, and it remains very clearly in the visible, institutional church. The church stands on the apostles. It offers us the service of the modern successors of Peter and the other apostles.

Through them we still hear the words of Christ. In the sacraments they give us, we still access the power of Christ's eternal life.

Finally, in the splendid reading from John's Gospel, the church tells us how to live. We must love others.

READINGS

Sunday: Acts 8:5-8, 14-17 Ps 66:1-7, 16, 20 1 Pt 3:15-18 Jn 14:15-21

Monday: Acts 16:11-15 Ps 149:1b-6a, 9b Jn 15:26-16:4a

Tuesday: Acts 16:22-34 Ps 138:1-3, 7c-8 Jn 16:5-11

Wednesday: Acts 17:15, 22-18:1 Ps 148:1-2, 11-14 Jn 16:12-15

Thursday: Acts 18:1-8 Ps 98:1-4 Jn 16:16-20

Friday: Acts 18:9-18 Ps 47:2-7 Jn 16:20-23

Saturday: 1 Cor 15:1-8 Ps 19:2-5 Jn 14:6-14

CATEQUIZ'EM

By Dominic Camplisson

In April the church remembers St. George (sans dragon).

This quiz therefore looks at everything Georgian.

- Where is Georgia (the country)?**
 - in the Caucasus
 - in the Baltic
 - in the Balkans
- The nation of Georgia is sometimes confused with a state of the same name in**
 - Russia
 - the USA
 - Brazil
- Confusingly too part of the country of Georgia was historically also known as (same name as another area in Europe)**
 - Liberia
 - Galicia
 - Iberia
- Christianity reached Georgia it by this century, or maybe even earlier**
 - the 4th century
 - the 6th century
 - the 7th century
- The conversion of the royal family is credited to**
 - Santa Monica of California
 - St. Nino, a slave woman from Cappadocia
 - St. Methodius (and his brother Cyril)
- At first the Georgian Christians Church was answerable to this, one of the Eastern Patriarchies**
 - Alexandria
 - Constantinople
 - Antioch
- In the 8th century it became autocephalous. What does that mean?**
 - The patriarch was afforded the right to ride in a chariot (later a car).
 - It became independent (literally self headed).
 - It was no longer associated with the Orthodox churches.
- This status was confirmed by one of these at Antioch in 1057**
 - Bishop of the Russian church
 - Church council
 - Papal visit
- The Georgian church amassed a significant Christian literature in this language**
 - Latin
 - Slavonic
 - Georgian
- The church fell on hard times when it was absorbed by this church in 1811**
 - The Armenian
 - The Byzantine
 - The Russian
- It regained its identity in this revolutionary year**
 - 1848
 - 1917
 - 1918
- However, it suffered, as did other churches from the advent of these rulers**
 - the Russian Bolsheviks
 - the Turks
 - the Crimean Tatars
- This was despite the fact that this Georgian and one time seminarian was their leader:**
 - Lenin
 - Trotsky
 - Stalin
- They regained their identity and status during this event, known locally as the Great Patriotic War:**
 - World War I
 - World War II
 - The Cold War
- This former USSR foreign minister was baptized in the Georgian Church in 1992**
 - Vladimir Putin
 - Mikaheal Gorbachev
 - Edward Shevardnadze

ANSWERS:

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

A look into the papacy

What is the symbolism of pope's staff and miter? Anonymous

The pope carries a staff and miter because he is a bishop and these are marks of episcopal office in the church. The pope is pope because he is the Bishop of Rome; that's what the cardinals assemble in conclave — literally, “under (lock and) key” — to elect. Originally, the “cardinals” were the priests in charge of the principal (or key) churches in the diocese of Rome and when a bishop died, they gathered to elect his successor. His miter and staff are no more or less significant than any bishop's.

Why does the pope, bishops, remove their caps at certain points of Mass. What is the significance of this? Anonymous

There are three types of “head-dress” worn by bishops: zucchetto (the small red cap), the miter (a sign of episcopal office), and biretta (the tri-pointed purple hat). The zucchetto is worn under the miter. The zucchetto and miter are worn at Mass.

The miter is taken off when the bishop enters the sanctuary and is put back on when he sits down following the collect (opening prayer). When he stands for the

proclamation of the Gospel, it is again removed and usually remains off until the final blessing — unless he is confirming, and he wears it for the rite of confirmation.

As a sign of respect for the Blessed Sacrament, the zucchetto is removed after the secret (the prayer over the gifts) and is replaced following Communion.

The biretta is worn when a bishop is presiding but not the principal celebrant of the Mass (for example at vespers and other non-eucharistic celebrations) in choir garb (the purple cassock and white surplice), and it is removed with the zucchetto during the Eucharistic Prayer.

Father Michael Heintz, rector of St. Matthew Cathedral, answered these questions.

Why does the pope wear red shoes? Is there a historical significance? Is it a fashion choice? Anonymous

The red shoes are a tradition that dates back to Roman times because red has an association with nobility and the pope is a “prince” of the church.

All popes are buried in the red shoes so they are most often

THAT'S A GOOD QUESTION

referred to as the pope's burial shoes.

The habit has come and gone during history. It was very big in the Middle Ages, not so big during the Enlightenment. Pius XII was the last pope to have coronation and wear the crown. For others, it was too ostentatious.

Pope Benedict has reinstated the practice. The shoes are not Prada.

Carol Cornell, who has a special interest in following the papacy, answered this question.

A pope of historic vision

John Paul II arrived in Warsaw on June 2, 1979; there and then, he ignited the revolution of conscience that would give birth to the Solidarity movement, the Revolution of 1989 — and the end of European communism. Distinguished secular historians of the Cold War now argue that John Paul's first pilgrimage to Poland, from June 2 to June 10, 1979, was one of the pivots of 20th-century history.

What seems obvious now, however, wasn't quite so clear at the time. On the fourth day of the June 1979 papal pilgrimage, for example, the *New York Times* concluded its editorial, “The Polish Pope in Poland,” in these striking — and, as things turned out, strikingly myopic — terms: “As much as the visit of John Paul II must reinvigorate and inspire the Roman Catholic Church in Poland, it does not threaten the political order of the (Polish) nation or of Eastern Europe.”

Oops. On the occasion of Pope Benedict XVI's address to the United Nations and his first pastoral visit to the United States, let's consider the possibility that his “June 1979” has already happened and that, just as in the real June 1979, most observers missed it. And by Benedict XVI's “June 1979 moment,” I mean the most controversial event of his pontificate, his Sept. 12, 2006, Regensburg Lecture on faith and reason. Widely criticized as a papal “gaffe” because Benedict cited a robust exchange between a Byzantine emperor and a Persian Islamic scholar, the Regensburg Lecture now looks a lot like June 1979: a moment in which a pope, cutting to the heart of a complex

set of issues with global impact, rearranged the chessboard in a dramatic fashion, with historic consequences.

In June 1979, a pope challenged the orthodoxies of what the *Times* called “the political order” in Poland and throughout the old Warsaw Pact; in September 2006, a pope challenged the shopworn conventions of interreligious dialogue. In June 1979, a pope set in motion a revolution of moral conviction that eventually replaced “the political order” in east central Europe with something far more humane; in September 2006, a pope may have set in motion a process of intellectual and spiritual awakening that could help resolve the centuries-old question of whether Islam and pluralism can coexist, and in such a way as to safeguard the religious freedom of all.

Consider what has happened since Regensburg. The pope has been the addressee of two statements from Islamic leaders throughout the world, respectfully requesting a new dialogue with the Holy See. Responding, Benedict XVI has politely but firmly insisted that any such dialogue must focus on the two issues at the heart of the chafing within Islam, and between radical Islam and the rest of the world: religious freedom (understood as a basic human right that can be known by reason) and the separation of spiritual and political authority in the 21st-century state.

Those issues are precisely what the new dialogue will address, in several venues. One is a new Catholic-Muslim forum that will meet biennially, once a year in Rome and once in Amman, Jordan. Another may be the new interfaith dialogue among the



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

monotheistic religions that King Abdullah of Saudi Arabia — who has considerable leverage in the world of Sunni Islam — has recently proposed.

Benedict XVI has also urged reciprocity in relations between faiths. Thus the Pope's Easter Vigil baptism of the Italian journalist Magdi Allam, who was raised in Egypt as a Muslim, was not an act of aggression, as some Muslims quickly charged, but a public defense of religious freedom — as was John Paul II's welcome to a newly-built mosque in Rome. Some, it seems, have begun to get the message about reciprocity: it is no accident that negotiations between the Holy See and Saudi Arabia on building the first Catholic Church in the kingdom happened after Regensburg — and quite likely because of the dynamics Regensburg set in motion.

Benedict XVI thinks in centuries. His courageous exercise in truth-telling at Regensburg has already begun to reshape the debate within Islam and the dialogue between Islam and “the rest.” That is no mean accomplishment.

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

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for April 27, 2008

John 14:15-23

Following is a word search based on the Gospel reading for The Sixth Sunday of Easter, Cycle A: the promise of the Spirit and shared life. The words can be found in all directions in the puzzle.

LOVE ME	KEEP	COMMANDMENTS
ASK	FATHER	GIVE
ANOTHER	ADVOCATE	OF TRUTH
WORLD	NEITHER SEES	LEAVE YOU
LITTLE WHILE	NO LONGER	SEE ME
I LIVE	THAT DAY	I IN YOU
BE LOVED	REVEAL	MYSELF

SENDING ANOTHER

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

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LETTER

CONTINUED FROM PAGE 15

say, aggressive — always have deep down inside of them a tiny piece of humanity” and believe in the most basic principle of respect.

This outlook worked, he said, and his attitude “was grasped by many.”

Galassi never shied away from confronting ambassadors and airing disagreements between the Vatican's position and that of individual nations.

Once, during a 2002 Vatican-sponsored conference on ethics and economic globalization, he hotly contested the position presented by Jim Nicholson, who was U.S. ambassador to the Vatican at the time. He said Nicholson “maintained the economic argument and I maintained that what comes before that is the human.”

In March 2003, just a few days before U.S.-led troops invaded Iraq, Galassi rounded up the diplomatic corps at the Vatican in a last-ditch effort “to convince the United States that it was better to stop plans” for a war.

He said Nicholson came to the gathering, but told the diplomats “that by now things were at a point of no return” and nothing would prevent the U.S.-led invasion.

Even though the diplomats were unable to have an impact, he said, their participation showed their dedication to the power of dialogue.

Every time Galassi passed the hat and asked ambassadors to contribute toward the purchase of a goodbye gift for a departing diplomat, everyone pitched in.

“I have to say with pride that when the Cuban ambassador left, the U.S. gave their contribution and when Ambassador Nicholson left, Cuba gave its part; therefore, this just shows the kind of friendly atmosphere we had created,” he said.

Of the dozens of thank-you letters Galassi received from ambassadors upon his retirement, he said, “one of the most beautiful is a letter from Nicholson.”

The two former diplomats' disagreements never affected their friendship and esteem for each other, Galassi said.

“We have remained very close friends, and this is a beautiful thing,” he said.

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Sports

HOLY CROSS COLLEGE SIGNS FIRST BASKETBALL RECRUIT — JEFF APPLEMAN The Holy Cross College basketball team is holding its first signing day for player Jeff Appleman. This basketball program becomes varsity and joins the NAIA in the fall of 2008. Appleman, a 6-foot-6-inch forward, will be the first player to be signed to the team. The signing ceremony took place at Marian High School on Wednesday, April 23. Head coach Steve Baumgartner has been coaching the team for the past three years and is excited to bring it to the varsity level.

Spring CYO sports flourish

BY MICHELLE CASTLEMAN

FORT WAYNE — St. John-New Haven Coach Greg Lawrence reported that Mother Nature cooperated beautifully in the first week of the Catholic Youth Organization (CYO) track season providing sunshine and unseasonably warm weather.

Official meet results were unavailable at press time, but his defending champions in both boys and girls competition, were the top team in their first outing at Bishop Luers High School outscoring St. Jude, St. Vincent and St. John-Fort Wayne/Benoit. In his 14th season coaching track, Lawrence has over 40 runners, jumpers and throwers out this season.

Leah Painter (100, 4x100 relay, high jump) and Andrew Hoffer

(100, 200, 4x100 relay) were triple winners for the Raiders in their first meet. Courtney Heddins (200, 100 hurdles, 4x100 relay, long jump) took a blue ribbon in four events.

On the soccer field, there have been some rainy, windy conditions, but most teams in the CYO league have three or four matches under their belts.

The eighth-grade team from St. Jude is 3-0-1 on the season. While the Cardinals from St. Charles have a 3-0-0 start at Kreager Field defeating St. Joseph-St. Elizabeth, 7-2, St. John-New Haven, 3-0, and St. John-Fort Wayne, 2-0.

The two teams meet each other on Monday night, April 21, 2008. In his eighth season at St. Charles, Coach Pat Welch reports that he has 17 on his roster and a "very committed group."

In early season softball action, the Queen of Angels-Precious Blood ladies hung tough against St. Vincent's ace pitcher losing by just a run 2-3.

In his varsity debut, Coach Denver Jordan feels he has a very good defensive team. "We are hitting the ball fairly well at the start and hope to develop our pitchers this year," he said. "Improving from where they started and being the best they can be" are the goals he has set for his 17-member squad this year. "I'll consider the season a success if we can reach our goals, regardless of our win/loss record," Jordan concluded.

CYO softball, track and soccer coaches are encouraged to e-mail spring scores to mmcastleman@aol.com.

White edges Blue in USF Spring Football wrap-up

FORT WAYNE — If Sunday's conclusion to University of Saint Francis Spring Football Drills was any indication of the 2008 season, hang on to your seats.

The Cougars White edged the Cougars Blue, 20-17, on Sunday afternoon in the 11th Blue & White football game scoring the winning touchdown as time ran out. Running back Kyle Miller scored from the 1-yard line after White team quarterback Justin Boser completed a 63-yard pass to wide receiver Zach Birge to the Blue 2-yard line with just two seconds left to play. After a Blue off-

side penalty moved the ball to the Blue 1-yard line, Miller plunged over from the one on the last play of the game before more than 700 fans.

Boser had hooked up with Adam Neddeff for a 32-yard touchdown with 54 seconds to play to draw the White within three points at 17-14.

Jordan Wise (Blue) and Sam Miles (White) had interceptions.

"I'm real pleased with the effort and competition this spring," USF coach Kevin Donley said.

"For many of the offensive

linemen, it was the first opportunity for them to run our offense and they showed continued improvement with each practice. As far as the game went, we had great effort and it was the most competitive spring game we've had here."

Returning starting quarterback Jeff Wedding threw one touchdown pass to tight end Miah Wood and set up the Cougar Blue second touchdown with some sharp passing for a Taylor Vieck plunge. The White tied the game when Aaron Lee caught a tipped Boser pass from 14-yards out.

Golf outing joins Masons and Knights

SOUTH BEND — Both the Scottish Rite Masons and the Knights of Columbus of the Fourth Degree announced their preliminary plans for their 60th annual golf outing on July 9 at the Four Lakes Country Club in Adamsville, Mich.

This ecumenical golf outing has blended into a fellowship that has grown larger almost every year since its inception

and in which the championship trophy has been shared by each group.

Chairmen for the event are Thomas Mellander and Orville Thornberg of the Masons and Kevin Large of the Knights.

Reservations must be made by July 2 to Mellander, 6340 Redenbacher Ct., South Bend, Ind. 46614. — EJD

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seeks a Director of Christian Formation. A member of the Pastoral team, this full-time minister furthers the mission of the parish through oversight of the process that includes both Christian initiation and ongoing formation for the Christian life. Qualified applicants will have a love for the Church, be conversant in Church teaching, and have a pastoral theological understanding. They will have a collaborative spirit and a desire to grow with the parish community. Applicants must possess a bachelor's degree, and at least one year of ministry experience. A bachelor's degree in theology or a related field is preferred; an advanced degree in ministry is highly preferred. Salary is commensurate with education and experience and in compliance with diocesan guidelines. Qualified candidates should send a letter of introduction and a resume to:

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Questions may be directed to Father John DeRiso, CSC, Pastor,
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Some characters have lackluster development in 'The Road to Cana'

BY YORK YOUNG

In 2005, Anne Rice, an author most noted for novels about the undead (vampires, specifically), turned her attention to the one who truly ever lives: Christ the Lord.

While writing passionately about her return to the Catholic Church in an appendix, Rice's main effort was an interesting take on the early life of Jesus Christ ("Christ the Lord: Out of Egypt"), which presented as a historical slice of life in first-century Palestine, with some biblical and theological references thrown in.

Many critics, including this one, praised the book for what it was, a novelist's decent attempt at connecting with something that is important in his or her life. To be

sure, there was some vitriol let loose by some Catholic commentators, especially in the then new and rapidly growing blog world on the Internet. It did seem though, that to call into question Rice's reversion, as it were, delved into an area that most of us should be wary of — questioning another's faith.

Three years on and Rice has completed a follow-up to the story of the early years of Christ with "Christ the Lord: The Road to Cana" (Knopf, \$25.95), just released this spring. Here we join Jesus some months before his baptism, and then witness the beginning of his public ministry with the miracle at the wedding at Cana.

Many will probably pick up the book anxious to see how Rice sets the backdrop and incorporates

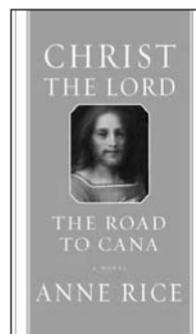
what we know from the Gospels. Yet she begins her tale prior to what the Gospels present as the beginning of Christ's ministry and spends several chapters on the inner workings of the Holy (and, here, extended) Family and the community at Nazareth.

Unfortunately, the tale she chooses to expound on has a difficult time holding our attention. Though told from the first person point of view — that of Jesus — much of the center of attention is Avigail, a young woman who the community thinks Jesus should marry (remember, no one yet knows he is God's Son — though, of course, Mary does and Joseph has a good idea). The ancillary characters that cause the community much turmoil and Avigail heartache never really grab the

reader. Rice surely thinks she was being clever here — Avigail is our bride at Cana.

Lack of character development for this group may be part of the problem, but, to be honest, the reader is likely more interested in when Jesus will realize, and then admit, who he is. In fact, the way Rice presents it, the little Jesus in "Out of Egypt" seems to have had more of a clue of his divinity than the adult Jesus in "The Road to Cana." This time, Catholic commentators in the blog world are musing on when Christ had full knowledge of his divinity. Whether Rice is right or wrong is effectively irrelevant, as the often milquetoast musings of Rice's Christ dull us into not caring.

It's not until she gets him into the desert, where he spends 40 days of fasting and is faced by the



devil, do we straighten our backs in the chair and focus more intently on conversations and the goings-on.

The community's response to the news that John the Baptist is preaching and baptizing is well cast because, imagine if you will, the confusion that would attend such happenings.

And, to be fair, the baptism of Jesus is well written, treating the cousins as real people fulfilling what God has in store for them as the two of them are trying to figure out what it all means. (The Holy Spirit helps here, as we know from the Gospel.)

It appears that Rice will be continuing the series. Let's hope the writing becomes a little sharper, characters a little more in-depth and reasons for us to read more clearly delineated.

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Pope, papacy figure in relatively few films' plots

BY HARRY FORBES AND JOHN MULDERIG

NEW YORK (CNS) — The film industry has long seen the box-office potential in religion.

Though cinematic interpretations of the highest authority in the church have been fewer — more challenging — there have been exceptions, some good, some not.

Here are a few films in which a successor of St. Peter plays more than a supporting role.

- "Lucrezia Borgia" (1935) The Legion of Decency joined its French counterpart in condemning this lavish Francophone study of Renaissance Italian decadence and corruption, directed by influential film pioneer Abel Gance. Given that the real Lucrezia (1480-1519) was the illegitimate daughter of the less-than-sterling Pope Alexander VI, it's not surprising that sensibilities were jarred.

- "The Agony and the Ecstasy" (1965). A lavish adaptation of Irving Stone's historical novel about the clash between Michelangelo and Renaissance-era Pope Julius II (Rex Harrison), as the former struggles to create the Sistine Chapel's frescoed ceilings. The movie was colorful and entertaining, if at times plodding.

- "The Shoes of the Fisherman" (1968). An uneven screen version of the Morris L. West novel about a Russian bishop (Anthony Quinn) who becomes pope and decides that the Vatican's wealth should be given to the world's poor. The story, unfortunately, got lost in a series of murky subplots involving international intrigue.

- "Pope Joan" (1972) Legendary tale of a ninth-century woman (Liv Ullmann) who disguised herself as a man and worked her way up to the papacy. Directed by Michael Anderson, the British production was both a dramatic and historical yawner which failed to convey even any sense of the life and experience of Christianity in the early Middle Ages.

- "From a Far Country" (1981). Of the more than 250 popes, Pope John Paul II has undoubtedly had

the most attention from filmmakers. This was Polish director Krzysztof Zanussi's portrait of the pontiff's early life, made within three years of his election and starring Sam Neill, Christopher Cazenove and Maurice Denham, with fellow countryman Cezary Morawski in the lead.

- "The Good Pope: John XXIII" (2003). Released 40 years after the pontiff's death, this Italian-made bio starred Bob Hoskins as the Lombardy-born prelate, who served as a papal diplomat and patriarch of Venice, Italy, before being elected to the chair of Peter in 1958 and convoking the historic Second Vatican Council in 1962.

- "Pope John Paul II" (2005). A biography of Karol Wojtyla that aired in the year of his death. This four-hour CBS miniseries, starring Jon Voight and Cary Elwes, traced the Polish pope's life story from his youth through his years as a priest and bishop, his groundbreaking papacy and the debilitating illnesses against which he struggled toward the end.

- "A Man Who Would Become Pope" (2005). A lavish Hallmark Channel presentation that charted Karol Wojtyla's fortunes during and after World War II, as Poland was overrun, successively, by the Nazis and the Soviets. Director Giacomo Battiato's Italian-language film, dubbed into English, featured a largely Polish cast led by Piotr Adamczyk. The biography concludes with the October 1978 conclave that elected him.

- "Have No Fear: The Life of John Paul II" (2005). Episodic but effective ABC profile of Wojtyla, directed by Jeff Bleckner and starring German-born Thomas Kretschmann, with Bruno Ganz as John Paul's mentor, Cardinal Stefan Wyszyński. Condensing one of the 20th century's most remarkable lives into two hours, the film used the pope's 2000 pilgrimage to Jerusalem as a starting point for a long series of flashbacks, then carried the story forward to include his long physical decline.

WHAT'S HAPPENING?

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

MISC. HAPPENINGS

CCHS news
Fort Wayne — The Central Catholic High School Alumni Association will meet Saturday, June 28, at the Archbishop Noll Center (corner of Clinton and Washington) at 3 p.m. An Alumni Mass will be at 4:30 p.m. RSVP to Mary Lou Morris (260) 485-6164.

Altar and Rosary Society to meet
Elkhart — The Altar and Rosary Society of St. Thomas the Apostle Church, 1405 N. Main St., will have a spring luncheon on Wednesday, April 23, from 11 a.m. to 1 p.m. in the church basement (elevator available). A donation of \$6 includes hot chicken salad, many cold salads, bread, dessert and beverage. Carry-outs are available. Tickets may be purchased at the door or by calling (574) 262-1265.

Silent card party and meeting
South Bend — The Daughters of Isabella, Notre Dame Circle 572 will have a silent card party at their May 5 meeting at 2 p.m. at the Logan Center, 2505 E. Jefferson Blvd. Helen Deppe, state regent, will attend.

Performing arts at Dwenger supported
Fort Wayne — There will be a Nelson's Chicken BBQ at the outside concessions stand off the main parking lot of Bishop Dwenger High School Sunday, May 10, from 10 a.m. to 2 p.m. The cost will be \$5 for a half chicken.

A celebration of writing
Avilla — St. Mary School will have a celebration of writing on Tuesday, April 29, from 6-8 p.m. Read works by student authors or meet Barbara Olenyik Morrow, author of "A Good Night for Freedom." Journey to unknown

lands with a storyteller, create crafts, or win free books. Visit the Reading/Writing Restaurant presented by the kindergarten class. Shop at the 2-for-1 Scholastic Book Fair or listen to poetry at the coffee shop.

Natural Family Planning
Fort Wayne — The updated and streamlined Couple to Couple course in symptothermal Natural Family Planning will begin on Sunday, April 27, at 6 p.m. in the home of Ron and Marilyn Shannon. The course consists of three one-per-month classes, optional premenopause or breastfeeding classes, and follow-up counseling as needed. Call (260) 489-1856 for more information and registration.

Knights plan fish fry
South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish

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Brian E. Wolz, 52, Holy Cross

Henrietta Bogucki, 93, St. Adalbert

Josephine E. Singleton, 82, St. Casimir

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fry on Friday, May 2, from 5 to 7 p.m. Adults \$7.50, children (5-12) \$3. Chicken strips for \$7.50 and shrimp for \$8.50 will be available.

DEVOTIONS

All family rosary
Fort Wayne — The all family rosary will be Sunday, April 27, at MacDougal Chapel from 3:30-4:30 p.m. Attending will be Father Francis Chukwuma from the cathedral and Sister Jacinta Krecek, OSF, from Campus and Young Adult Ministry.

Day of reflection planned
Mishawaka — A day of reflection will be Wednesday, May 21, from 9:30 a.m. to 2:30 p.m. at St. Francis Convent on Dragoon Trail. Participants are asked to bring their Bibles. The cost is \$15 and includes lunch. Call (574) 272-2044 for reservations by May 15.

Queen of Angels to host Tajci concert
Fort Wayne — Catholic singer Tajci (Tatiana) will be in concert Friday, May 15, at 7 p.m. at Queen of Angels Parish in Fort

Wayne. Tajci is the international artist who is inspiring a nation to believe again. For information, contact (260) 482-9411.

First Saturday devotions
Fort Wayne — First Saturday, May 3, devotions are held at the following locations: Fort Wayne — St. Joseph, 7:15 a.m.; St. Charles, 8 a.m.; Sacred Heart, 7:30 a.m.; St. Rose, Monroeville, 8:10 a.m.; St. John, New Haven, 6:55 a.m.; St. Patrick, Arcola, 7:15 a.m.; and St. Joseph, Garrett, 9 a.m. Call (260) 749-9396 to have your listing added.

RUMMAGE SALES

Rummage sale
Bremen — The St. Dominic Altar and Rosary Society will have a rummage sale Thursday, May 1, from 8 a.m. to 5 p.m. and Friday, May 2, from 8 a.m. to 1 p.m. at the parish hall, 803 Bike St.

Rummage and Bake Sale
Fort Wayne — Most Precious Blood School will have a rummage and bake sale Thursday, May 1, and Friday, May 2, from 9 a.m. to 5 p.m.

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DATE	FEAST	FORT WAYNE CHANNEL 33 - WISE 10:30 A.M.	SOUTH BEND CHANNEL 16 - WNDU 10:30 A.M.	"Catholic Comment" airs Sundays at 7:05 a.m. on WOWO 1190 AM in Fort Wayne and at 7:30 a.m. on WSBT 960 AM in South Bend. "Radio Rosary" airs M-F at 11 a.m. Saturday and Sunday at 7:30 a.m. on Redeemer Radio WLYV 1450 AM
May 4	The Ascension of the Lord	Father Daryle Rybicki St. John the Baptist Fort Wayne	Father Kin Russeau, CSC Old College Notre Dame	
May 11	Pentacost Sunday	Father Dan Leeuw Provena Sacred Heart Home Avilla	Father Michael Heppen, CSC Our Lady of Fatima House Notre Dame	
May 18	Trinity Sunday	Father David Ruppert St. Therese Fort Wayne	Bishop John M. D'Arcy Diocese of Fort Wayne-South Bend	
May 25	Corpus Christi	Father Adam Schmitt St. Joseph Fort Wayne	Father Tom McNally, CSC Our Lady of Fatima House Notre Dame	



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GOD BLESS AMERICA



CNS PHOTO/JASON REED, REUTERS

Pope Benedict XVI acknowledges the crowd as he walks with U.S. President George W. Bush upon arriving at Andrews Air Force Base outside Washington April 15.



DON CLEMMER

Above, Pope Benedict XVI, flanked by cardinals greets the youth gathered for the April 19 rally at St. Joseph Seminary in Yonkers, N.Y.



CNS PHOTO/NANCY WIECHEC

At left, Cardinal Edward M. Egan welcomes Pope Benedict XVI to St. Patrick's Cathedral for the celebration of Mass April 19 in New York.



DON CLEMMER

Father Jason Freiburger celebrates Mass in his motel room with the group of teens from the Diocese of Fort Wayne-South Bend who went to New York to see the pope.

ORDAIN

CONTINUED FROM PAGE 1

became American citizens.

Hernandez was born in Aguascalientes, Mexico, where his mother, Marie de Lourdes Hernandez still lives along with his three brothers and four sisters. He resides in South Bend and attends Our Lady of Guadalupe Parish, Warsaw. Hernandez began his studies for



Jacob Runyon

the priesthood in 1999. He attended St. John Seminary, Brighton, and then spent two years learning English-as-a-second language before beginning classes at St.



Fernando Jimenez



Gabriel Hernandez

Mary University-Immaculate Heart of Mary Seminary where he graduated in 2005 with a bachelor of arts degree in philosophy.