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TODAY'S CATHOLIC

In letter, pope responds to criticisms over Lefebvrite decision

BY JOHN THAVIS

VATICAN CITY (CNS) — In a letter to the world's bishops, Pope Benedict XVI expressed regret that his lifting of the excommunications of four traditionalist bishops gave rise to a storm of protests and bitterness.

The pope said the controversy over Bishop Richard Williamson's statements denying the extent of the Holocaust was "an unforeseen mishap" — one that could have been anticipated, however, by paying more attention to information easily available on the Internet.

The pope said he was particularly saddened at the reaction of some Catholics who seemed willing to believe he was changing direction on Catholic-Jewish relations and were ready to "attack me with open hostility." He thanked "our Jewish friends" who helped clarify the matter and restore a sense of trust.

The Vatican published the 2,500-word letter in six languages March 12. The Vatican spokesman, Jesuit Father Federico Lombardi, called it a "unique, exceptional document" for its direct and personal style, and said it showed the pope had listened carefully to what people were saying.

The pope said he was taking the unusual step of writing to the bishops because the episode had generated "a discussion more heated than any we have seen for a long time," both inside and outside the church.

He said his overture to Bishop Williamson and the other three bishops of the Society of St. Pius X was designed to close a wound and bring unity to the church, by lifting excommunications incurred in 1988 and opening the way to dialogue with the society.

But when Bishop Williamson's comments about the Holocaust were circulated, "it suddenly appeared as something completely different: as the repudiation of reconciliation between Christians and Jews, and thus as the reversal of what the (Second Vatican) Council had laid down in this regard to guide the church's path," he said.



CNS PHOTO/GREGORY A. SHEMITZ

Altar boys stand in the sanctuary during a Tridentine Mass at St. Michael the Archangel Chapel in Farmingville, N.Y., Feb. 1. The chapel is affiliated with the Society of St. Pius X.

As a result, he said, "an avalanche of protests was unleashed, whose bitterness laid bare wounds deeper than those of the present moment."

"I was saddened by the fact that even Catholics, who, after all, might have had a better knowledge of the situation, thought they had to attack me with open hostility," he said.

"Precisely for this reason I thank all the more our Jewish friends, who quickly helped to clear up the misunderstanding and to restore the atmosphere of friendship and trust," he said.

The pope acknowledged something critics have pointed out: that a simple Internet

search would have revealed Bishop Williamson's views on the Holocaust and helped the Vatican anticipate the reaction.

"I have been told that consulting the information available on the Internet would have made it possible to perceive the problem early on. I have learned the lesson that in the future in the Holy See we will have to pay greater attention to that source of news," he said.

Pope Benedict said he deeply regretted another mistake: that the lifting of the excommunications was not adequately explained and gave rise to misinterpretations

CRITICISM, PAGE 3

TELLING OUR FAITH STORY

I love my Catholic faith because I have a God that will forgive me if I am truly sorry. I also love how Jesus died for us on the cross. It is pretty cool to think that he died for us. That is why I love the Catholic faith.



Jacob Chelf
Seventh-grade student
St. Charles Borromeo, Fort Wayne

Visiting Burmese priests support refugee population

BY KAY COZAD

FORT WAYNE — Thanks to Catholic Charities over 830 Burmese refugees were resettled in 2008, in the Summit City — a significant increase from the over 630 resettled in 2007. Though the majority of the refugees practice Buddhism, there are currently over 45 registered Catholic Burmese in the Diocese of Fort Wayne-South Bend.

Bishop John M. D'Arcy has worked diligently with special meetings and Masses, for the Catholic Burmese population, to better understand and meet their spiritual and reset-

tlement needs. To that end, Bishop D'Arcy recently placed a call to Father Stephen Mahn Thapwa, a Burmese priest stationed in the Diocese of Wichita in Kansas, requesting that he make a visit to Fort Wayne to minister to the Catholic Burmese population here.

Father Mahn Thapwa, who was ordained into the priesthood in 1976 in Burma, came to the U.S. in 1995, following political unrest there. He is currently pastor at Sacred Heart Parish in Fredonia, Kan., and was inspired by Bishop D'Arcy's interest in assisting the Burmese refugees.

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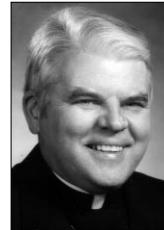
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Pope's letter is from a pastor whose heart is pure



NEWS & NOTES

BISHOP JOHN M. D'ARCY

A letter to be read in prayer

On Thursday, the bishops of the Catholic Church received a historic and moving letter about Pope Benedict XVI. I have asked our editor to publish it in its entirety in this newspaper. It is a letter from a pastor whose heart is pure.

The pope expresses his sorrow about recent events and it is evident that the reaction of many in the church was painful to him. It is a frank letter in which the pope explains to his brothers in the episcopacy his reasons for lifting the excommunication of those validly, but illicitly ordained as bishops. It is a gesture of reconciliation, which is part of his vocation as Successor of Peter. Also, he lifted this censure in response to the request of those who have been separated from the church since the Second Vatican Council.

He admits that the Holy See should have known about the unfortunate statements of Bishop Williamson, and indicates the need to use the Internet as a source of news. He gives thanks to the Jewish people who understood and came to see the pope and accepted his clarification and his love for them.

He makes clear that the relationship with the Jewish people is treasured in the Catholic Church, and this improved relationship between our two historic communities established so definitively by Pope John Paul II, continues in the pontificate of Pope Benedict XVI. He responds to those who felt that there were more important things in the church at this time. He does not deny this, but he shows how important this gesture was for the See of Peter, and he thanks those who have responded to him with love and appreciation. He explains the difference between doctrine and discipline, but wonders why some found it necessary to attack him and did not see his gesture as part of his ministry of charity. I always try to read papal statements, as is my most serious obligation, because I have promised always to keep communion with the See of Peter, and to obey the pope. That is one of the seven solemn promises a bishop takes on the day of his episcopal ordination.

But this letter moved me deeply. It is the letter of a man whose life is holy, who wishes to live his vocation, and is not afraid to call to accountability those who do not understand how central to the work of the Successor of Peter was this gesture of communion. I urge you to read the letter and pray over it. There is teaching there, especially for bishops, but for all of us.

A church for all and a special Sunday

A call came from Father Chau Pham, SVD, pastor of St. Patrick's, Fort Wayne, indicating that I had been there for the Vietnamese, and also for the Hispanics, but I should come for the Irish on the Sunday before St. Patrick's Day. How can I say "no" to that?

A full church and the recognition of a large confirmation class

It is absolutely splendid to see the revival and strengthening of St. Patrick Parish. Karl Rahner, the distinguished theologian, mentioned that one of the great experiences of the Second Vatican Council, was the Welt-Kirche, the sense that we now at last had a "world church," a church for the whole globe. This was evident at St. Patrick's, and it was a joy to spend time afterwards with the parishioners, and also to visit the beginnings of a health clinic. The liturgy, of course, was for the third Sunday of Lent, but with a mention of St. Patrick. Songs and readings were in Vietnamese, Spanish and English.

And more immigrants

Off then, to our Archbishop Noll Catholic Center, where two priests from Kansas, but originally from Burma, were here to give pastoral care to our Burmese.

Since October, they were to bring together the Burmese Catholics. Fort Wayne is now the largest center for Burmese outreach of that country — over 5,000. We have been attempting to give pastoral care to the Catholics, and we were able to draw two native-born priests to hear confessions, have Mass for them, and preach and meet with them. Most are now members of the cathedral parish. It was certainly a joy to have lunch with them. The two priests and another gentleman from Pennsylvania who watches out for the Burmese Catholics spoke to them. And I was able to have a question-and-answer period through these translators.

The special moment

These are refugees. They are here legally. But many in the present economic climate cannot find jobs. We have been able to get some into Catholic schools, and most of all, give them a presence. How wonderful it was for them to have Mass in their own language.

A peak moment

After the priests and I had given our blessing, I asked if there was a hymn they could sing. They all stood, young and old; and remember, there were many teenagers and children among them. They sang a hymn to Our Lady. There were tears in their eyes. Their patroness is Our Lady Help of Christians. There is something about Mary, which is unique to the Catholic faith. She is the mother of us all, given to us by Christ from the altar of the Cross. In every land, she is venerated in the Catholic

Church. In each culture, she finds her own place.

To see these people from so far away, many of them afraid and anxious. Their language is so different to our ears, and our language so different to theirs. Yet, we are one in faith and the Eucharist — and in our veneration of Our Lady.

Fort Wayne is a good city. Arms have been opened to them. The mayor has set aside a special building where they can get food stamps and help; and the Catholic Church, as always, is doing its part, as indeed we must.

Our inspiration is taken from the Holy Family who were also migrants and refugees; and of course, the Hebrew people — God's chosen ones, were also in an alien land.

"You shall not oppress an alien; you will know how it feels to be an alien, since you were once aliens yourselves in the land of Egypt." — Ex 23:9.

Parish missions

I have six parish missions during Lent, and four have been completed. A wonderful night for a penance service at St. Michael's, Plymouth, and then the long drive home through the pouring rain. A joy to be with Father Bill Kummer and Father Eloy Jimenez.

A closing of a parish mission in Sacred Heart, Warsaw

They are still worshiping in the parish hall, but in a few weeks will be in their renovated, expanded church. A great joy to be with my good friend of many years, Msgr. Jim Wolf. Missions still ahead at St. Joseph, Roanoke; St. Elizabeth Ann Seton; and St. Mary's, Avilla. Every one a privilege.

The ministry of education

I will have pastoral visits this week to two of our four Catholic high schools. I have been pleased to lead efforts at three of our high schools to raise funds for tuition. We are anxious about what will happen in this present economic downturn in our four Catholic high schools and our grade schools. In downturns in the past, most less serious than this, we have lost students and we must prevent that by giving tuition grants. Why not send a small check to your favorite Catholic school to help those who need assistance to pay their tuition?

I am looking forward to St. Patrick's Day; and Mass at the Cathedral of the Immaculate Conception; and a few words for St. Patrick; and thoughts about my mother and father. My dad arrived in New York on St. Patrick's Day in 1925. He was 26 years old. No money. Homesick for his dear parents and his Irish farm. A desire to work hard. A strong sense of Irish history, but a conviction that he was in the land of hope and opportunity. I thought of him and my mother when I saw the frightened faces of the Burmese this past weekend.

See you all next week.

STATEMENT BY BISHOP JOHN M. D'ARCY

Regarding Our Lady of Hungary School

While it is true that the Our Lady of Hungary School has cost the diocese \$150,000 this past year and over \$300,000 over the past three years, it remains our hope that this splendid school remain open. It is not accurate to say that the continuance of the school is contingent on raising this amount of money by May 1. Rather, we hope that efforts now underway by the parish may significantly reduce the ongoing debt and make significant progress towards a balanced budget.

At a recent meeting with the pastor and the school principal, we laid out several avenues, which we hope will lessen this financial loss. It is my hope that the school can remain open. If we find that this is not possible, we will do everything we can to place the students in neighboring schools and to find positions for the teachers.

However, we will continue to work with the pastor and the principal over the next several weeks to address serious financial concerns.

This school reaches many children who live in difficult situations and a significant number are minorities. It remains strong academically and religiously. We will do our best.

CRITICISM

CONTINUED FROM PAGE 1

about the traditionalist society's status in the church.

He emphasized that the removal of the excommunications was a disciplinary measure that affects individuals. But the fact that the Society of St. Pius X has no standing in the church depends on doctrinal reasons, he said.

"Until the doctrinal questions are clarified, the society has no canonical status in the church, and its ministers — even though they have been freed of the ecclesiastical penalty — do not legitimately exercise any ministry in the church," he said.

In view of the importance of the doctrinal issues still to be clarified with the society, the pope announced that he was putting the Pontifical Commission "Ecclesia Dei," which has handled reconciliation efforts with traditionalist groups, under the auspices of the Congregation for the Doctrine of the Faith.

"This will make it clear that the problems now to be addressed are essentially doctrinal in nature and concern primarily the acceptance of the Second Vatican Council and the post-conciliar magisterium of the popes," he said.

He underlined what Vatican officials have said in recent weeks, that for the Society of St. Pius X full communion implies acceptance of Vatican II.

"The church's teaching authority cannot be frozen in the year 1962 — this must be quite clear to the society," the pope said.

At the same time, he said, some defenders of Vatican II need to be reminded that being faithful to the council also means being faithful to the church's entire doctrinal history, without cutting "the roots from which the tree draws its life."

After making his clarifications, the pope confronted the question: "Was this measure needed? Was it really a priority?" He answered with a heartfelt defense of his reconciliation move, saying the church cannot stop working for unity among its ranks.

"That the quiet gesture of extending a hand gave rise to a huge uproar, and thus became



CNS PHOTO/ALESSIA PIERDOMENICO, REUTERS

Jesuit Father Federico Lombardi, Vatican spokesman, listens during a March 12 Vatican news conference concerning Pope Benedict XVI's letter to the world's bishops. In the letter, the pope said he felt deep pain over the "hostility and hate" some Catholics directed at him after he allowed four traditionalist bishops, including a Holocaust denier, back into the church.

exactly the opposite of a gesture of reconciliation, is a fact which we must accept. But I ask now: Was it, and is it, truly wrong in this case to meet halfway the brother who 'has something against you' and to seek reconciliation?" he said.

The pope also asked whether the church could be totally indifferent about a traditionalist society that has 491 priests, 215 seminarians, six seminaries, 88 schools, two university-level institutes, 117 religious brothers, 164 religious sisters and thousands of lay faithful.

"Should we casually let them drift farther from the church?" he said.

He offered a special thought for the society's priests, saying he did not think they would have chosen the priesthood unless they had a love of Christ and a desire to proclaim the Gospel.

"Can we simply exclude them, as representatives of a radical fringe, from our pursuit of reconciliation and unity? What would then become of them?" he said.

The pope said he recognized that disturbing statements have often come from the society's leadership, reflecting "arrogance and presumptuousness." But he

said he has also witnessed "an openness of hearts" among some members.

He said the traditionalist society deserves the same kind of tolerance given to other members in the church.

"At times one gets the impression that our society needs to have at least one group to which no tolerance may be shown, which one can easily attack and hate. And should someone dare to approach them — in this case the pope — he, too, loses any right to tolerance; he too can be treated hatefully, without misgiving or restraint," he said.

Cardinal Tarcisio Bertone, Vatican secretary of state, denied reports that the pope was isolated inside the Vatican or cut off from much of the Roman Curia.

"The pope is not alone. His closest collaborators are loyally faithful to the pontiff and totally united with him," the cardinal told bishops participating in a Vatican meeting on communications March 13.

Cardinal Bertone added that the pope had received many letters of support during the recent controversy, in contrast with "some out-of-tune voices among bishops and journalists."

LETTER OF HIS HOLINESS POPE BENEDICT XVI
TO THE BISHOPS OF THE CATHOLIC CHURCH

Concerning the remission of the excommunication of the four Bishops consecrated by Archbishop Lefebvre

Dear Brothers in the Episcopal Ministry

The remission of the excommunication of the four bishops consecrated in 1988 by Archbishop Lefebvre without a mandate of the Holy See has for many reasons caused, both within and beyond the Catholic Church, a discussion more heated than any we have seen for a long time. Many bishops felt perplexed by an event which came about unexpectedly and was difficult to view positively in the light of the issues and tasks facing the church today. Even though many bishops and members of the faithful were disposed in principle to take a positive view of the pope's concern for reconciliation, the question remained whether such a gesture was fitting in view of the genuinely urgent demands of the life of faith in our time. Some groups, on the other hand, openly accused the pope of wanting to turn back the clock to before the council: as a result, an avalanche of protests was unleashed, whose bitterness laid bare wounds deeper than those of the present moment. I therefore feel obliged to offer you, dear brothers, a word of clarification, which ought to help you understand the concerns which led me and the competent offices of the Holy See to take this step. In this way I hope to contribute to peace in the church.

An unforeseen mishap for me was the fact that the Williamson case came on top of the remission of the excommunication. The discreet gesture of mercy towards four bishops ordained validly but not legitimately suddenly appeared as something completely different: as the repudiation of reconciliation between Christians and Jews, and thus as the reversal of what the council had laid down in this regard to guide the church's path. A gesture of reconciliation with an ecclesial group engaged in a process of separation thus turned into its very antithesis: an apparent step backwards with regard to all the steps of reconciliation between Christians and Jews taken since the council — steps which my own work as a theologian had sought from the beginning to take part in and support. That this overlapping of two opposed processes took place and momentarily upset peace between Christians and Jews, as well as peace within the church, is something which I can only deeply deplore. I have been told that consulting the information available on the Internet would have made it possible to perceive the problem early on. I have learned the lesson that in the future in the Holy See we will have to pay greater attention to that source of news. I was saddened by the fact that even Catholics who, after all, might have had a better knowledge of the situation, thought they had to attack me with open hostility. Precisely for this reason I thank all the more our Jewish friends, who quickly helped to clear up the misunderstanding and to restore the atmosphere of friendship and trust which — as in the days of Pope John Paul II — has also existed throughout my pontificate and, thank God, continues to exist.

Another mistake, which I deeply regret, is the fact that the extent and limits of the provision of 21 January 2009 were not clearly and adequately explained at the moment of its publication. The excommunication affects individuals, not institutions. An episcopal ordination lacking a pontifical mandate raises the danger of a schism, since it jeopardizes the unity of the College of Bishops with the pope. Consequently the church must react by employing her most severe punishment — excommunication — with the aim of calling those thus punished to repent and to return to unity. Twenty years after the ordinations, this goal has sadly not yet been attained. The remission of the excommunication has the same aim as that of the punishment: namely, to invite the four bishops once more to return. This gesture was possible once the interested parties had expressed their recognition in principle of the pope and his authority as pastor, albeit with some reservations in the area of obedience to his doctrinal authority and to the authority of the council. Here I return to the distinction between individuals and institutions. The remission of the excommunication was a measure taken in the field of ecclesiastical discipline: the individuals were freed from the burden of conscience constituted by the most serious of ecclesiastical penalties. This disciplinary level needs to be distinguished from the doctrinal level. The fact that the Society of Saint Pius X does not possess a canonical status in the church is not, in the end, based on disciplinary but on doctrinal reasons. As long as the society does not have a canonical status in the church, its ministers do not exercise legitimate ministries in the church. There needs to be a distinction, then, between the disciplinary level, which deals with individuals as such, and the doctrinal level, at which ministry and institution are involved. In order to make this clear once again: until the doctrinal questions are clarified, the society has no canonical status in the church, and its ministers — even though they have been freed of the ecclesiastical penalty — do not legitimately exercise any ministry in the church.

In light of this situation, it is my intention henceforth to join the

Pope declares year of the priest to inspire spiritual perfection

BY CAROL GLATZ

VATICAN CITY (CNS) — Pope Benedict XVI declared a year of the priest in an effort to encourage "spiritual perfection" in priests.

The pope will open the special year with a vespers service at the Vatican June 19 — the feast of the Sacred Heart of Jesus and the day for the sanctification of priests. He will close the

celebrations during a World Meeting of Priests in St. Peter's Square June 19, 2010.

The pope made the announcement during an audience March 16 with members of the Vatican Congregation for Clergy.

He met with some 70 participants of the congregation's March 16-18 plenary assembly, which focused on the missionary identity of the priest and his mission to sanctify, teach and govern.

During this jubilee year, the pope will also proclaim St. John Vianney to be patron saint of all the world's priests. At present he is considered the patron saint of parish priests.

This year marks the 150th anniversary of the death of this 19th-century saint who represents

a "true example of a priest at the service of the flock of Christ," the pope said.

St. John Vianney is widely known to Catholics as the Cure (parish priest) of Ars who won over the hearts of his villagers in France by visiting with them, teaching them about God and reconciling people to the Lord in the confessional.

In his address, Pope Benedict said the priestly ministry consists of total adherence to the ecclesial tradition of participating "in a spiritually intense new life and a new lifestyle which was inaugurated by the Lord Jesus and which the apostles made their own."

Priestly ordination creates new men who are bestowed with the gift and office of sanctifying, teaching and governing, he said.

The pope underlined the necessary and "indispensable struggle for moral perfection which must dwell in every authentically priestly heart."

The pope said he was calling for the special year for priests in an effort to foster the priest's yearning "for spiritual perfection, upon which the effectiveness of their ministry principally depends."

"The awareness of the radical social changes over the past decades must stir the best ecclesial energies to look after the formation of priestly candidates," the pope said.

This means great care must be taken to ensure permanent and consistent doctrinal and spiritual formation for seminarians and priests, he said, specifying the importance of passing down, especially to younger generations, "a correct reading of the texts of the Second Vatican Council, interpreted in the light of all the church's doctrinal heritage."

Priests must also be "present, identifiable and recognizable — for their judgment of faith, their personal virtues and their attire — in the fields of culture and charity which have always been at the heart of the church's mission," he said.

"The centrality of Christ leads to a correct valuation of ordained ministry," he said, adding that, without priestly ministry, there would be no Eucharist, no mission and even no church.

Therefore, he said, it is crucial to make sure that new bodies or pastoral organizations are not set up "for a time in which one might have to 'dispense with' ordained ministry based on an erroneous interpretation of the rightful promotion of the laity."

"This would lay the foundations for further diluting the priestly ministry, and any supposed 'solutions' would dramatically coincide with the real causes of the problems currently connected with the ministry," he said.

Trip to Africa will focus on hopes, challenges

BY JOHN THAVIS

VATICAN CITY (CNS) — Pope Benedict XVI said his trip to Africa would be a missionary journey highlighting the continent's challenges, its enormous potential and its "profound religious soul."

The pope, speaking two days before his departure for Cameroon and Angola, said he was not bringing a political or social program to Africa, but simply the Gospel message of love that is "capable of transforming the world."

"This is the grace that can also renew Africa, because it generates an irresistible power of peace and a deep and radical reconciliation," the pope told pilgrims at his noon blessing March 15.

"With this visit, I intend to embrace the entire African continent: its thousands of differences and its profound religious soul; its ancient cultures and its difficult path of development and reconciliation; its serious problems, its painful wounds and its enormous potential and hopes," he said.

The pope dedicated the trip to St. Joseph, whose feast is March 19, and entrusted to the saint the

challenges and hopes of all segments of the African population.

"In particular, I am thinking of the victims of hunger, of disease, of injustice, of fratricidal conflicts and every form of violence that unfortunately continues to strike adults and children, as well as missionaries, priests, men and women religious, and volunteers," he said.

The pope said that among the main purposes of his weeklong visit was to confirm the faith of Catholics and encourage all Christians in ecumenical cooperation. He said the trip, his first to the African continent, was inspired in part by the evangelizing efforts of St. Paul.

The pope was to spend March 17-20 in Cameroon, where he was scheduled to meet with African bishops and hand-deliver the working document for the Synod of Bishops for Africa, to be held in Rome next October.

The pope was to visit Angola March 20-23, celebrating Masses, meeting with civil and religious leaders and meeting with young people in a soccer stadium.

It is his 11th foreign trip since his election as pope in 2005.



CNS PHOTO/FINBARR O'REILLY, REUTERS

A family looks at a portrait of Pope Benedict XVI, painted with Cameroon's national colors, outside the Basilica of Mary Queen of the Apostles in Yaounde, Cameroon, March 15. The pope will lead a vespers service at the basilica March 18 on his first papal visit to Africa.

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LETTER

CONTINUED FROM PAGE 3

Pontifical Commission "Ecclesia Dei" — the body which has been competent since 1988 for those communities and persons who, coming from the Society of Saint Pius X or from similar groups, wish to return to full communion with the pope — to the Congregation for the Doctrine of the Faith. This will make it clear that the problems now to be addressed are essentially doctrinal in nature and concern primarily the acceptance of the Second Vatican Council and the post-conciliar magisterium of the popes. The collegial bodies with which the congregation studies questions which arise (especially the ordinary Wednesday meeting of cardinals and the annual or biennial plenary session) ensure the involvement of the prefects of the different Roman congregations and representatives from the world's bishops in the process of decision-making. The church's teaching authority cannot be frozen in the year 1962 — this must be quite clear to the society. But some of those who put themselves forward as great defenders of the council also need to be reminded that Vatican II embraces the entire doctrinal history of the church. Anyone who wishes to be obedient to the council has to accept the faith professed over the centuries, and cannot sever the roots from which the tree draws its life.

I hope, dear brothers, that this serves to clarify the positive significance and also the limits of the provision of 21 January 2009. But the question still remains: Was this measure needed? Was it really a priority? Aren't other things perhaps more important? Of course there are more important and urgent matters. I believe that I set forth clearly the priorities of my pontificate in the addresses which I gave at its beginning. Everything that I said then continues unchanged as my plan of action. The first priority for the Successor of Peter was laid down by the Lord in the Upper Room in the clearest of terms: "You... strengthen your brothers" (Lk 22:32). Peter himself formulated this priority anew in his first Letter: "Always be prepared to make a defense to anyone who calls you to account for the hope that is in you" (1 Pet 3:15). In our days, when in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel, the overriding priority is to make God present in this world and to show men and women the way to God. Not just any god, but the God who spoke on Sinai; to that God whose face we recognize in a love which presses "to the end" (cf. Jn 13:1) — in Jesus Christ, crucified and risen. The real problem at this moment of our history is that God is disappearing from the human

horizon, and, with the dimming of the light which comes from God, humanity is losing its bearings, with increasingly evident destructive effects.

Leading men and women to God, to the God who speaks in the Bible: this is the supreme and fundamental priority of the church and of the Successor of Peter at the present time. A logical consequence of this is that we must have at heart the unity of all believers. Their disunity, their disagreement among themselves, calls into question the credibility of their talk of God. Hence the effort to promote a common witness by Christians to their faith — ecumenism — is part of the supreme priority. Added to this is the need for all those who believe in God to join in seeking peace, to attempt to draw closer to one another, and to journey together, even with their differing images of God, towards the source of Light — this is interreligious dialogue. Whoever proclaims that God is love "to the end" has to bear witness to love: in loving devotion to the suffering, in the rejection of hatred and enmity — this is the social dimension of the Christian faith, of which I spoke in the encyclical "Deus Caritas Est."

So if the arduous task of working for faith, hope and love in the world is presently (and, in various ways, always) the church's real priority, then part of this is also made up of acts of reconciliation, small and not so small. That the quiet gesture of extending a hand gave rise to a huge uproar, and thus became exactly the opposite of a gesture of reconciliation, is a fact which we must accept. But I ask now: Was it, and is it, truly wrong in this case to meet halfway the brother who "has something against you" (cf. Mt 5:23ff.) and to seek reconciliation? Should not civil society also try to forestall forms of extremism and to incorporate their eventual adherents — to the extent possible — in the great currents shaping social life, and thus avoid their being segregated, with all its consequences? Can it be completely mistaken to work to break down obstinacy and narrowness, and to make space for what is positive and retrievable for the whole? I myself saw, in the years after 1988, how the return of communities which had been separated from Rome changed their interior attitudes; I saw how returning to the bigger and broader church enabled them to move beyond one-sided positions and broke

down rigidity so that positive energies could emerge for the whole. Can we be totally indifferent about a community which has 491 priests, 215 seminarians, 6 seminaries, 88 schools, two university-level institutes, 117 religious brothers, 164 religious sisters and thousands of lay faithful? Should we casually let them drift farther from the church? I think for example of the 491 priests. We cannot know how mixed their motives may be. All the same, I do not think that they would have chosen the priesthood if, alongside various distorted and unhealthy elements, they did not have a love for Christ and a desire to proclaim him and, with him, the living God. Can we simply exclude them, as representatives of a radical fringe, from our pursuit of reconciliation and unity? What would then become of them?

Certainly, for some time now, and once again on this specific occasion, we have heard from some representatives of that community many unpleasant things — arrogance and presumptuousness, an obsession with one-sided positions, etc. Yet to tell the truth, I must add that I have also received a number of touching testimonials of gratitude which clearly showed an openness of heart. But should not the great church also allow herself to be generous in the knowledge of her great breadth, in the knowledge of the promise made to her? Should not we, as good educators, also be capable of overlooking various faults and making every effort to open up broader vistas? And should we not admit that some unpleasant things have also emerged in church circles? At times one gets the impression that our society needs to have at least one group to which no tolerance may be shown; which one can easily attack and hate. And should someone dare to approach them — in this case the pope — he too loses any right to tolerance; he too can be treated hatefully, without misgiving or restraint.

Dear brothers, during the days when I first had the idea of writing this letter, by chance, during a visit to the Roman seminary, I had to interpret and comment on Gal. 5:13-15. I was surprised at the directness with which that passage speaks to us about the present moment: "Do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word: 'You shall love your neighbour as your-

self.' But if you bite and devour one another, take heed that you are not consumed by one another." I am always tempted to see these words as another of the rhetorical excesses which we occasionally find in St. Paul. To some extent that may also be the case. But sad to say, this "biting and devouring" also exists in the church today, as expression of a poorly understood freedom. Should we be surprised that we too are no better than the Galatians? That at the very least we are threatened by the same temptations? That we must always learn anew the proper use of freedom? And that we must always learn anew the supreme priority, which is love? The day I spoke about this at the major seminary, the feast of Our Lady of Trust was being celebrated in Rome. And so it is: Mary teaches us trust. She leads us to her Son, in whom all of us can put our trust. He will be our guide —

even in turbulent times. And so I would like to offer heartfelt thanks to all the many bishops who have lately offered me touching tokens of trust and affection, and above all assured me of their prayers. My thanks also go to all the faithful who in these days have given me testimony of their constant fidelity to the Successor of St. Peter. May the Lord protect all of us and guide our steps along the way of peace. This is the prayer that rises up instinctively from my heart at the beginning of this Lent, a liturgical season particularly suited to interior purification, one which invites all of us to look with renewed hope to the light which awaits us at Easter.

With a special Apostolic Blessing, I remain
Yours in the Lord,

Benedictus PP. XVI
From the Vatican,
10 March 2009

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Growing guilt means people are ready for confession, pope says

VATICAN CITY (CNS) — While more and more people seem to have trouble seeing some of their actions as sins, the fact that so many people feel guilty means they are open to hearing about the need for confession, Pope Benedict XVI said. In a message to priests participating in a special course for confessors, the pope said the formation and education of consciences is a pastoral priority for the church. Paradoxically, “to the degree that one loses a sense of sin, unfortunately there increases a sense of guilt,” the pope said in a message released March 14 at the Vatican. Catechesis, homilies and other forms of preaching, spiritual direction and the celebration of the sacraments of the Eucharist and of penance all are important occasions for helping people recognize their sins and their need for forgiveness, the pope told the priests attending the course sponsored by the Apostolic Penitentiary, the Vatican tribunal dealing with confession and matters of conscience.

Cleveland Diocese to have 52 fewer parishes within 15 months

WASHINGTON (CNS) — Come June 30, 2010, there will be 52 fewer parishes in the Cleveland Diocese. Under a plan announced March 15 following a two-year planning process, Bishop Richard G. Lennon said 29 parishes will close and 41 others will merge to form 18 new parishes during the next 15 months. The realignment will leave the country’s 17th largest diocese with 172 parishes serving 753,000 Catholics across eight counties in northeastern Ohio. All of the closings and mergers affect parishes in the diocese’s urban cores — Cleveland, Akron and Lorain — and in several inner-ring suburbs. Some mergers involve parishes within blocks of each other. Meeting with reporters, Bishop Lennon called the realignment “a very difficult but necessary step” to carry out the church’s mission in northeast Ohio. He cited the movement of Catholics from urban to outlying suburban and rural areas of the diocese, the declining number of priests in the diocese and faltering parish finances as reasons for the realignment. He said population shifts have resulted in two-thirds of Catholics in the diocese being served by one-third of the parishes.

Church encouraged to use digital media, teach ethical communication

VATICAN CITY (CNS) — As the Catholic Church works to become more present in the new digital media, it also must help teach people to be ethical communicators, said Cardinal Tarcisio Bertone,

NEWS BRIEFS

PRIEST ELEVATES EUCHARIST DURING MASS



CNS PHOTO/GREGORY A. SHEMITZ

Father Kevin Abels elevates the Eucharist during an Ash Wednesday Mass at Our Lady of Hope Church in Middle Village, N.Y., Feb. 25. Pope Benedict XVI called on Catholics to maintain an attitude of adoration during Mass as well as when praying before the Eucharist. “Our task is to perceive the very precious treasure of this ineffable mystery of faith both in the celebration of the Mass as well as during worship of the sacred species,” the pope told members of the Congregation for Divine Worship and the Sacraments.

Vatican secretary of state. Formation is crucial, he said, especially now that the world of communication is crossing new “frontiers that are in need of serious ethical grounding.” The cardinal’s remarks came March 13 at the end of a five-day meeting in Rome to discuss how the church should respond to the challenges and opportunities presented by modern media. The seminar was sponsored by the Pontifical Council for Social Communications and drew bishops from 82 countries. One aim of the gathering was to set the groundwork for a possible document by the council that would update its 1992 pastoral instruction, “Aetatis Novae” (“At the Dawn of a New Era”). In his talk, Cardinal Bertone said that the world has recently experienced enormous revolutions in communication technology that have “radically transformed, if not overturned,” the media and communications landscape. Any kind of new document or instruction “would be of little service without the constant contribution of educating pastoral workers — priests, religious, laypeople — who are personally involved in the field of media,” he said.

World's societies said to devalue caregivers, those in need of care

UNITED NATIONS (CNS) — Caregiving is deeply embedded in the tenets of the world’s religions, but the world’s societies routinely devalue caregivers and the people who depend on them, said a panel of speakers March 11 in New York. The program, called “Caregiving Within the Family,” was the fourth discussion in a series called “The Human Dignity of Women in Contemporary Society,” sponsored by the Vatican’s U.N. mission, the Path to Peace Foundation, Franciscans International and the Vincentian Center for Church and Society at St. John’s University in Queens, N.Y. Earlier sessions explored women in migration, violence against women and economic injustice. “The Catholic Church played a fundamental role in paving the way for the emancipation and empowerment of women,” said Archbishop Celestino Migliore, apostolic nuncio to the United Nations. That inspired the sponsors to “invite experts to shed light on this steady, though at times bumpy, road to the rights and empower-

ment of women,” he said.

Vast majority of dioceses comply with sex abuse charter, audits find

WASHINGTON (CNS) — The latest audits assessing compliance with the U.S. Catholic bishops’ “Charter for the Protection of Children and Young People” found nearly complete compliance among participating dioceses and eparchies, but the number refusing to participate rose from five to seven. A report released by the U.S. Conference of Catholic Bishops March 13 showed that only four of the dioceses or eparchies participating in audits between July 1, 2007, and June 30, 2008, were found to be non-compliant with any articles of the charter. Three — the dioceses of Lansing, Mich., and Las Cruces, N.M., and the Archdiocese of San Francisco — had corrected the problems cited by auditors by the end of December, while the Diocese of Tulsa, Okla., “continues to work toward full compliance with providing safe environment training to children,” the report said. But Judge Michael R. Merz, chairman of the National Review Board, the lay advisory group under whose direction the report was produced, expressed

concern in a letter to Cardinal Francis E. George of Chicago, USCCB president, that the number of bishops or eparchs refusing to participate had grown.

Papal preacher says intelligent design is truth of faith, not science

VATICAN CITY (CNS) — Affirming the reality of an intelligent design for the creation and development of the universe is not a scientific theory, but a statement of faith, said the preacher of the papal household. Capuchin Father Raniero Cantalamessa, offering a Lenten meditation to Pope Benedict XVI and top Vatican officials March 13, said the controversy that has arisen between scientists supporting evolution and religious believers promoting creationism or intelligent design is due mainly to a confusion between scientific theory and the truths of faith. The intelligent-design theory asserts that the development and evolution of life is such a hugely complex process that a supreme being, God, must be directly involved in it. While some proponents of intelligent design claim that it is a scientifically valid theory, most scientists dismiss it as pseudoscience. The arguments, Father Cantalamessa said, are due to the fact that, “in my opinion, there is not a clear enough distinction between intelligent design as a scientific theory and intelligent design as a truth of faith.”

Catholics rally against effort to legislate parish financial control

HARTFORD, Conn. (CNS) — About 5,000 people gathered outside Connecticut’s state Capitol in Hartford March 11 to protest a bill — pulled from the Legislature the previous day — that would have given laypeople financial control of their parishes. The state’s three Catholic bishops were among the protesters, many of whom wore “Religious Freedom” stickers while they voiced opposition to the shelved bill and any future legislation of its kind. The Connecticut Catholic Conference had called on Catholics in the state to attend the rally as a way to “show support for the Roman Catholic Church and religious freedom in our state.” The legislation, introduced March 5, was proposed by a group of Catholics concerned about the management of parish funds following the embezzlement conviction of a Connecticut priest. At the request of its proponents, the bill was withdrawn and is dead for this legislative session. Carl Anderson, supreme knight of the Knights of Columbus, told rally participants that the bill’s intent to give authority over church finances to elected lay boards would send a “dangerous message to all religious leaders that will chill freedom of religion and free speech.”

Dismas House offers benefit dinner and silent auction

SOUTH BEND — Dismas House will offer its 23rd Annual Benefit Dinner at St. Hedwig Memorial Hall, 331 Scott St., on Thursday, April 2. The cost is \$25 per person, with a portion of the cost tax-deductible. Tickets will be sold in advance through the Dismas House.

Dismas House works with men and women recently released from prison or jail to integrate them with community volunteers, college students and staff. College students and former offenders live together at Dismas House fostering a positive, family environment. Since its opening Dismas House has been home to over 500 former offenders, and its program has successfully restored over 75 percent of its residents to the community and their families.

Leaders in the field of prisoner reconciliation will be honored. Father David T. Link will receive the Father Jack Hickey Award. Father Link is the deputy director for Religious and Community Activities of the Indiana Department of Correction, a current teacher and chaplain in the PLUS restart program at Indiana State Prison and the Joseph A. Matson Dean and Professor Emeritus of the University of Notre Dame Law School.

David Keck of Granger will receive the T. Brooks Brademas Life Time Achievement Award for his 22 years of continuous service to Dismas House. He is the former owner of Keck's Koffee and Bottled Water. Currently, he is employed with ON Line Data, and is a member of St. Pius Catholic Church and the Roseland Rotary.

Joyce Rudolph, a Dismas House graduate, will be the keynote speaker and share how her Dismas journey saved her life and marriage.

Additionally, artwork, gift certificates, memorabilia and other specialty items will be available for purchase at the event's silent auction. Dismas is accepting sponsorships and silent auction donations for the event. Proceeds from the dinner and silent auction will assist with the Dismas House program. To purchase tickets or for more information, contact Maria Kaczmarek at the Dismas office by calling (574) 233-8522 or e-mail dismassouthbend@sbcglobal.net.

Bridge of Hope-St. Joseph County to sponsor "A Night with Paul A. Wright M.D."

GRANGER — The St. Joseph Chapter of Bridge of Hope will offer "A Night with Paul A. Wright, M.D.," at St. Pius X Parish in Granger on March 27 at

AROUND THE DIOCESE

CORPUS CHRISTI OFFERS FRIDAY SOUP-N-STATIONS



BY DIANE FREEBY

Corpus Christi parishioner Liwayway Arevalo, and her daughter Safra enjoy a Lenten Friday Soup-n-Stations soup dinner. The free meatless soup meal is shared by parishioners before attending Stations of the Cross at Corpus Christi. Safra is a first grader at Corpus Christi, and joined 24 other children on the altar to help Father Cam Tirabassi, pastor there, lead the parish in praying the Stations of the Cross later that evening.

6:30 p.m.

Wright, noted author and Mother Teresa's personal cardiologist, will speak on his time with Mother Teresa and her prescription for finding happiness and peace in service. The event begins with a light supper followed by Wright's presentation and keynote speakers until 8 p.m. The presentation will be followed by a question-and-answer session and book signing.

A Night with Paul A. Wright, M.D. will help to provide the Christian Community of Michiana with an opportunity to be truly inspired by Christian service and find opportunity to apply this inspiration to the service of the needy women and children of St. Joseph County.

A native of Steubenville, Ohio, and alumnus of University of Notre Dame, Wright founded the Poorest of the Poor, a program that provides food, clothing and supplies to the needy of the U.S. and internationally. He also founded the Medical Mission Program, which supplies the needy of Northeastern Ohio with free prescription drugs.

Since 1989, Bridge of Hope has been successfully assisting homeless mothers and their children to secure permanent housing and attain financial self-sufficiency. In a proven program, 80-85

percent of the single mothers in Bridge of Hope graduate with permanent housing, a circle of supportive mentors and a long-term plan for financial self-sufficiency through employment.

Each homeless family is paired with a church-based mentoring group that provides ongoing social, emotional and spiritual support. While working with Bridge of Hope staff, women learn the life skills necessary to set and achieve short and long term goals, responsible financial planning, parenting skills and education for future security.

To reserve a seat or for more information, call (574) 679-4238 or (574) 247-0650 or e-mail mrvbrcfeeofhpoeisic.com.

Saint Mary's hosts economic forum

NOTRE DAME — Students in social work Professor Frances Kominkiewicz's Human Behavior and the Social Environment II class will host a community forum on the economy at the college on Thursday, March 26, from 5-6:30 p.m. in Vander Vennet Theatre in the Student Center. The free event, which takes place during Social Work Month, will focus on how the weakened economy affects not only jobs and home ownership, but also education and family vio-

lence. Guests will have an opportunity to network with the panelists and ask questions.

This year's community forum is titled "Bringing About Change: Our Economy's Effects on Education, Family Violence and Unemployment." Speakers include Jerome McElroy, professor of economics, Saint Mary's College, Mark Geissler, school social worker, South Bend Community School Corporation, Annie Enval, assistant director, S.O.S of Madison Center, South Bend, Judith Fox, associate clinical professor of law, Notre Dame Law School, Jessie Whitaker, director, LEND Homeownership Center and Thomas Kavanagh, vice president and general manager for Job Works, Inc.

Catholic-Episcopal vespers service slated March 25 and study group meets

SOUTH BEND — The feast of the Annunciation, Wednesday, March 25, will be celebrated with an ecumenical vesper service at St. Matthew's Cathedral in South Bend. Bishop John M. D'Arcy and Bishop Ed Little, from the Episcopal Diocese of Northern Indiana, will attend the vesper

service, scheduled for 7 p.m.

A reception will follow the vespers, and Bishop Little and Bishop D'Arcy will speak about their own devotion to Mary. Those attending are invited to bring an object of Marian devotion with them (a medal, an icon, etc.).

An ongoing ecumenical study group, reading the agreed Anglican-Roman Catholic document "Mary: Grace and Hope in Christ," continues for the Mondays in March. The group meets at Holy Trinity Episcopal Church, 915 N. Olive St. in South Bend. Meetings begin at 6 p.m. and include a soup dinner. All are welcome to attend.

Robert Kloska promoted to vice president of mission advancement at Holy Cross College

NOTRE DAME — Holy Cross College announces the promotion of Robert Kloska from director of campus ministry to vice president of mission advancement. He takes the reins of the mission advancement team at the college, a newly created office formed to champion growth through admissions, marketing and development.

Kloska joined the college in 1997 as a faculty member in philosophy and religious studies, and subsequently founded the Office of Campus Ministry and the first Holy Cross international experience program, both of which are now integral components of the college. Kloska was awarded the Outstanding Service Award on his 10-year anniversary at Holy Cross.

A three-time cancer survivor, Kloska is a native of Elkhart and is a graduate of Marian High School, the University of Notre Dame (bachelor's in accounting), and Franciscan University of Steubenville (master's in philosophy). He is married to Margaret, and they have five children, three of whom attend St. Matthew Cathedral School.

Journey of St. Paul performed

SOUTH BEND — The diocesan Office of Family Life, in cooperation with Holy Cross Parish and Holy Cross College campus ministry, is sponsoring two performances of Theater of the Word's play, "The Journey of St. Paul," on March 26 and 27 at 7 p.m. in Driscoll Auditorium at Holy Cross College. Admission to the play is free, but a ticket is required. A freewill offering will be taken up after each performance. Tickets may be picked up at the South Bend Chancery, second floor, 114 W. Wayne St., (574) 234-0687 or the Holy Cross College admissions office, (574) 239-8400.

Lenten Penance Service time corrected

FORT WAYNE — St. Vincent de Paul Parish will have a Lenten Penance Service Monday, April 6, at 7 p.m. not from 6-7 p.m.

Death penalty bill to change execution times

INDIANAPOLIS — Lethal injection, today's state imposed method of execution may be less gruesome than a crucifixion, but the result is the same — the death of a human person. Death row inmates in Indiana spend an average of 12-15 years awaiting their own demise. According to clergy who work in prison ministry, the agony awaiting death may actually be worse than the execution itself.

This wait time could have been made even more grueling had a provision of a bill to move death row inmates to solitary confinement been successful. Yet, concerns raised about this aspect of the bill by the Indiana Catholic Conference and those who minister to people on death row during a recent Senate hearing convinced the bill's author to amend the bill to further investigate the housing of death row inmates through an interim study panel.

Senate Bill 296, authored by Sen. Brent Steele (R-Bedford), requires the sentencing policy study committee to study the issue of housing death row inmates and changes the time of when executions can occur. The bill passed the Senate Feb. 23 by a unanimous vote and awaits a hearing in the House.

According to Deacon Malcolm Lunsford, permanent deacon for the Gary Diocese and volunteer chaplain at Indiana State Prison who ministers to 16 of the 17 death row inmates who reside there, says the reason for the lengthy wait on death row is because Indiana has one of the

best appeals systems in the country, which ensures that innocent people are not wrongfully executed.

Despite the long wait, concerns raised by the Indiana Department of Corrections (IDOC), the organization responsible for overseeing Indiana's correctional facilities, had wanted some more flexibility in housing death row inmates in an effort to stave off possible overcrowding in the years to come. According to Lunsford that change would have allowed inmates to be moved to solitary confinement units for over a decade prior to their execution, which from the church's perspective constituted cruel and inhumane punishment.

Senate Bill 296, in its original form, would have granted the IDOC the ability to move death row inmates from the Indiana State Prison (ISP) in Michigan City to the nearby Westville Correctional Center (WCC).

The facility, which previously was an insane asylum, was designed as a punitive unit for inmates who broke prison rules, said Deacon Lunsford. "Westville was never designed to be a place where prisoners would be placed for decades," said Deacon Lunsford.

According to Lunsford, in 2003 the IDOC lobbied to get \$4.5 million dollars to make renovations to the Indiana State Prison so that it could be the permanent home of death row inmates.

"The department got the money, electrified the doors, put in more cameras, and made other

INDIANA CATHOLIC CONFERENCE

BY BRIGID CURTIS AYER

renovations and now three-and-a-half years later, they want to move inmates. It just doesn't make any sense," said Deacon Lunsford.

"Westville has very small cells, poor ventilation and only a tiny slit of a window," said Deacon Lunsford. "Studies show that kind of treatment drives men crazy. At ISP, the guys have a place to exercise and can get outside. We have Mass on Thursday mornings. It's not just for Catholics, any Christian can come," he said. "At Westville there are only solid blank walls." ISP has bars on one side allowing for open communication. "We frequently talk and pray together in small groups," said Deacon Lunsford.

"The death chamber is at ISP. Death row is at ISP. The law says we have to kill them," said Lunsford, but asks, "Do we have to torture them for 20 years or more before we kill them?"

After listening to testimony in opposition to this aspect of the bill given by the Glenn Tebbe, executive director of the Indiana Catholic Conference, Deacon Lunsford, a letter by Father David T. Link, dean emeritus at the

University of Notre Dame Law School, and other clergy members regarding the detrimental effects a change like this would create for death row inmates and clergy, Sen. Steele decided to have the bill amended to study the issue during an interim study panel rather than make the change now.

"There was some belief that the current facility is older, less secure, and has fewer cameras for surveillance," said Sen. Steele. "There are cameras in the halls, but not in the cells themselves," he said. "But clergy testified that it would create a lot of problems allowing them to minister to the prisoners."

"To put them in a more secure lockup would be a complete inconvenience for clergy. Newer does not always translate to better," said Sen. Steele. "There are only 17 on death row, so we are not talking about a large number of inmates. It doesn't mean we won't change, but it doesn't have to be changed right away. The summer study

committee will give everyone ample time to testify who would like to do so," said Sen. Steele.

Another provision of SB 296 was the change in time of executions. Current law requires that executions take place after midnight and before the hour of sunrise. Senate Bill 296 removes the requirement of when an execution takes place. Lunsford said the time change may be a positive step for all involved. "Having an execution after midnight creates a hardship for everyone involved. It's hard on the family, the clergy, the department of corrections staff," he said. "There are typically protesters who show up when there's an execution, this causes a hardship for the local law enforcement officers too."

Senate Bill 296 passed the Senate Feb. 23, 48-0, and has yet to receive a hearing in the House. The bill is assigned to the House Rules and Legislative Procedures Committee.

4TH DEGREE EXEMPLIFICATION



PROVIDED BY KNIGHTS OF COLUMBUS ASSEMBLY 239

Knights of Columbus Assembly 239, Fort Wayne and Assembly 2581, Garrett, sponsored a 4th Degree Exemplification on Feb. 22, with candidates coming from as far as Terre Haute and Gary to participate. Seventy-one candidates became members of the 4th Degree of the Knights of Columbus — the highest degree of the order.



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Foldenauer a perfect fit for Corpus Christi preschool

BY DIANE FREEBY

SOUTH BEND — "She's kind of like an angel."

Tracey Kambol echoes the sentiments of many parents whose children have experienced Peggy Foldenauer's preschool program at Corpus Christi School in South Bend. Kambol says she enrolled her little boy because of Foldenauer's reputation and the experience her older daughter had in preschool several years ago.

"The children are so interested in what she has to say," says Kambol. "And she has the utmost patience with my son ... I know how patient and understanding she is."

Frequently referred to as "Peggy's Preschool," hers is the face identified with a place where three, four and five year olds begin what she hopes will be a lifelong love of learning.

Foldenauer, a lifelong area resident, graduated from Marian High School and Saint Mary's College. That's where she began her teaching career, working summers at the college's Early Childhood Development Center (ECDC) before taking a break to marry and raise a family.

As her children began school, Foldenauer made her way back to the classroom as well, spending a few years teaching at Shamrock Preschool before arriving at Corpus Christi. Now in her 12th year at Corpus, Foldenauer's style is a perfect fit for the age group she loves to teach.

"I remember when I interviewed for this job," recalls Foldenauer, "I told Mrs. Gibbs, 'I just want you to know, I'm not a worksheet type teacher in preschool. I'm hands-on. We get loud sometimes, we get noisy.' She looked at me and she said, 'I hope so.' I'll never forget that."

Corpus Christi is only one of a handful of South Bend-area Catholic schools to offer preschool for children as young as three, offering half-day classes two days a week. Foldenauer



DIANE FREEBY

Peggy Foldenauer teaches the prekindergarten program at Corpus Christi School in South Bend.

believes this is the perfect age for children to begin, and she takes her role as the school's ambassador seriously.

"It's a huge responsibility," she admits. "Parents are the first teachers, and I never consider myself a first teacher of a child. I just help them continue on with their formal training."

Foldenauer uses a pre-k curriculum for her four- and five-year-old class, with an emphasis on getting them ready for kindergarten. She says the three- and four-year-old class is tailored to introduce the little ones to the social world around them with preschoolers their age. Shapes, numbers and many hands-on activities are the order of the day, but there is also an emphasis on letting kids be kids through play.

Foldenauer partners with her longtime assistant, Lori Thomas to make sure each child gets the attention they need.

"She's my partner in the classroom," says Foldenauer when asked about Thomas. "She is with the children working one-on-one. ... She has a great love of chil-

dren, too."

Foldenauer's love of children is not lost on the parents. Families from other parishes often send their children to Corpus Christi specifically because of the preschool program.

"I enjoy Mrs. Foldenauer very much," says Mary Bramlett of nearby Christ the King and mother of six. "I've had children at other preschools, and I decided to try a Catholic-based program."

A former Light of Learning Award winner, Foldenauer has a reputation for drawing others to Corpus Christi.

"People come here because of her," says Corpus Christi pastor, Father Camillo Tirabassi. "They

know what a good teacher and a good person she is."

Father Tirabassi appreciates the role Foldenauer's Catholic faith plays in her vocation, noting she is a dedicated participant in the parish's Holy Hour program. Foldenauer says being able to share her faith in the classroom is what makes being a Catholic schoolteacher so special.

Foldenauer says she hopes to be a part of the Corpus Christi family for many more years to come. Her love of teaching preschool and getting children excited about learning is what keeps her motivated. That, and the many families she gets to know every year.

"It is a sense of family here at

Corpus Christi," she says, eyes misting up just a bit. "I feel that way with the other teachers at school, and I feel that way with the families. I'm so blessed at Corpus Christi with the family involvement."

"I still have families who keep in touch with Christmas cards, and updates on their children," she continues. "And once in a while I'll get a card from a child. They'll write back from high school and say, 'I don't know if you remember me, but you were my teacher in preschool.' And some of these children aren't at Saint Joe or Marian, they're at other schools and they'll still write back. That touches me."

Medjugorje

2009 National Conference

University of Notre Dame

May 29, 30 and 31



Speakers include



Doctor Tom Jones is a scientist, author, pilot and former NASA astronaut. He flew in four space shuttle missions and completed three space walks during his 53 days in space. His book, *Sky Walking: An Astronaut's Memoir*, chronicles his experiences. Doctor Jones is not afraid to speak publicly about the central role his Catholic faith has played in his life.



Immaculee Ilibagiza is an internationally known author and speaker. Her book *Left to Tell* recounts her amazing story of survival during the Rwandan genocide. She also authored the book *Our Lady of Kibeho* about the Church approved apparitions that occurred in 1984. Immaculee made her first trip to Medjugorje in the summer of 2007.



Sister Rita Marie Sojka left a successful business career at age 50 to enter the convent. This was after a pilgrimage to Medjugorje in 1991 and a conversation with Fr. Slavko Barbaric about her future. She is now a fully professed member of the Sisters of Life religious community in Bronx, New York where she works with young pregnant women.



Michael O'Brien was given a personal message from Vickie while on a pilgrimage to Medjugorje in 1988 that changed his life dramatically. He became a singer for Our Lady. His *Sounds of Medjugorje* album has sold over half a million copies. Michael has performed in over 400 cities and 60 conferences, including the first conference at Notre Dame in 1989.



Joseph Paluk founded the MIR movement in Ontario, Canada, in 2004 following a pilgrimage to Medjugorje. In 2008, he completed a seven month, 3,000 mile cross-country walk called *A Million Steps for Peace* to promote Our Lady's message: "Peace, peace, peace and only peace!"



Father Mark Gurtner went to Medjugorje as a teenager and felt a call to the priesthood while he was a student at Indiana University. He is well known as an outstanding preacher and teacher and is an expert on canon law. Presently, he serves as pastor of Our Lady of Good Hope parish in Fort Wayne, IN. Father also serves on the advisory board of Redeemer Radio.

Conference Schedule

Friday, May 29

5:00 pm...Doors open
7:00 pm...Conference begins
Guest speaker
Candlelight rosary procession to the Lourdes Grotto

Saturday, May 30

7:15 am...Doors open
8:00 am...Morning session
Holy Mass
Guest speakers (**all sessions**)
1:30 pm...Afternoon session
6:30 pm...Evening session
Eucharistic Adoration and Benediction

Sunday, May 31

7:15 am...Doors open
8:30 am...Morning session
Guest speakers
1:00 pm...Holy Mass
Procession and Consecration
3:00 pm...Conference ends



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Most Precious Blood School celebrates 110 years

BY DEB WAGNER

FORT WAYNE — Most Precious Blood School celebrates its 110th anniversary in 2009 and invites those who were a part of history in the making to walk down memory lane with others who feel much the same and to the newcomers the invitation extends to bask in the nostalgia. Most Precious Blood Parish will celebrate this landmark in its school's history with a Mass and open house reception on March 22 beginning at 10:15 a.m.

It goes back to at least 1898. February 28, 1898 marks the date when plans were formalized and the building of a school and church to care for the approximately 155 Catholic families attending St. Mary's Church, St. Paul's and the cathedral.

During the summer months of 1898, the rectory and convent were built. On the day of dedication, Bishop Joseph Rademacher stated that the parish was to be

mixed with parishioners who spoke English as well as parishioners who spoke German. Apparently, this caused a little bit of tension among the English-speaking parishioners who did not take too kindly to the prospect of listening to a homily spoken in a foreign language. This would become important as they tried to build a school comprised of parish families.

The church began laying out history rather quickly. June 4, 1899 saw first holy Communion celebrated for the first time in Most Precious Blood Parish, with 20 children taking part. Bishop Herman Joseph Alerding confirmed 58 persons on July 14, 1901.

The winter of 1902-1903 was most severe and on several occasions the thermometer dipped as low as minus 20 degrees. As a result, school was dismissed for several days because the heating system was inadequate for such extreme temperatures. The decision was made to switch the heat-

ing system from hot water to that of steam. This proved to be a satisfactory measure and brought about a booming 1903-1904 school year.

By 1907, bowling alleys, still a unique feature for the school today, were added to the basement of the school.

The 1912-1913 school year opened on Sept. 9 with an attendance of 220 children. Out of necessity, the fifth room was added again after being discontinued several years previously. There were 252 families in the parish at this time.

At the beginning of the 1929-1930 school year, some 450 students were taught in a school that was designed to accommodate 250. Parishioners and pastor alike realized the need for a new school to be built.

The Great Depression hit everyone hard and Most Precious Blood was no exception. However, 1947 seemed to be a year of comeback. On Aug. 29, a school bus was purchased for the



PROVIDED BY MOST PRECIOUS BLOOD SCHOOL

This and other historical photos of Most Precious Blood School in Fort Wayne will be on display as the school celebrates its 110th anniversary March 22.

parish to transport children living in outlying parish districts into the school. It was also the year when kindergarten was offered at the school for the first time.

This good fortune spilled over to 1948 when the first Catholic-Parent Teacher Association with 250 members was organized for the first time. The intended goal was to introduce parents and teachers such that they collaboratively helped in the growth of the school's students.

Most Precious Blood Parish and School continued to see steady growth. By the time the last parish census was taken in 1961, there were 1,132 families representing 3,820 individuals of whom 618 were students.

Today Most Precious Blood School provides educational services to children beginning at age 3. Music, computer, art, physical education, health, library, choir, band, handbells and TV production classes, which are supported through a local grant and air weekly on two local cable channels, are only a few of the programs offered at Most Precious Blood School.

They also offer many supportive programs and services such as Title I, speech and physical therapy services through Fort Wayne Community Schools. They also have a school counselor on staff.

Most Precious Blood School has an elected advisory school board that meets monthly, and two active school organizations — the Home and School Association and the Athletic Association. The Athletic Association operates under the guidance of the Catholic Youth Organization.

Most Precious Blood School has been ranked by the Indiana Department of Education with the highest ranking — exemplary status — for two years — 2006 and 2007.

Many thanks are extended to the Most Precious Blood priests who laid the strong foundation, the dedication of many multigenerational families, faculty, staff and students who contribute to the 110 years of Most Precious Blood School as it exists today.

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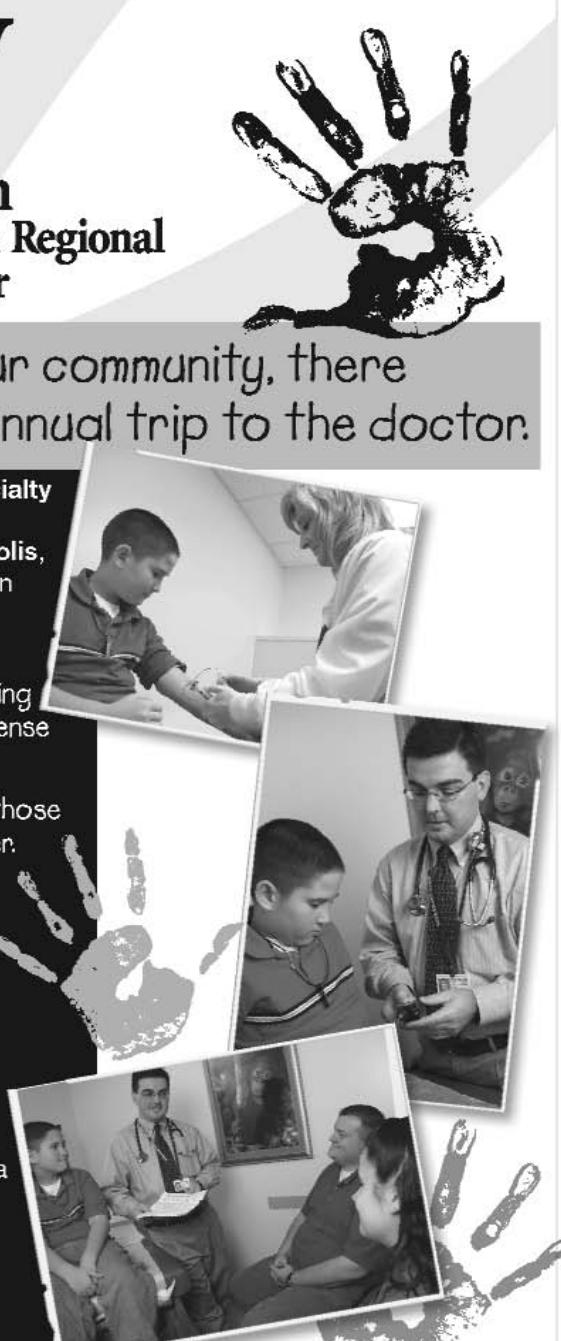
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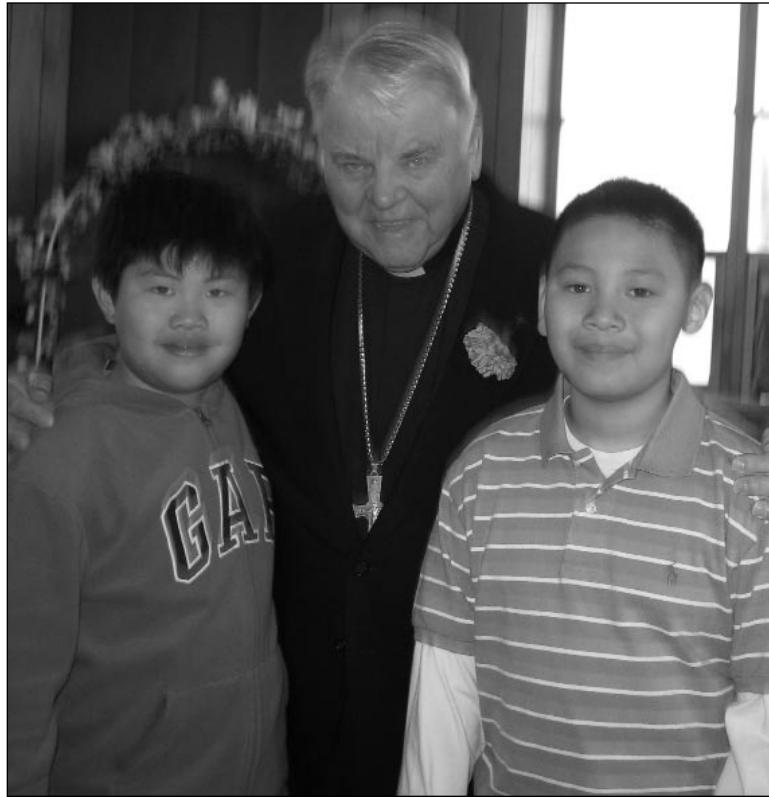


Precious Blood class in 1907

Donated to Precious Blood by Rose Schone, June 1980.

Mrs. Rose Schone (formerly Rose Zimmerman) sent this 1907 photo of the 7th and 8th grades of the school. The school was built with only four rooms with two grades in each room. The boys are Tom, Henry, Charles, Francis, Sylvester, Ley, William, Cashman, Freddie, Match, Benny, Illueber, Frank, Kiedzinski, Harold, Giesching, Elmer, Schulze. Next to the boys are Alice, Weikart, Josephine, Anna, Nellie, Edith, Schmid, Charles, John, Sam, Clara, Minnie, Myrtle, Esther, Rose, Gertrude, Gladys, Jessie, Blanche, Jordan, Irene, Ruth, 3rd row—Marie, Maude, Loretta, Staff, Adelaide, Miller, Cecilia, Helen, O'Brien and Alice, Shirley. Sister M. Rosalie was the teacher.

ST. PATRICK'S DAY MASS IN FORT WAYNE



MARK WEBER

Referring to the Gospel of Christ in the temple marketplace, Bishop John M. D'Arcy told a packed church that "Christ's favorite temple is your heart and that is where he longs to be; please invite him in." At lunch, he chatted with Ryan Nguyen, left, and Duc Phan.

CELTIC CROSS DEDICATED



MICHAEL UEBING

As part of the St. Patrick's Day celebrations, which took place March 14 at St. Patrick Church in South Bend, a marble Celtic cross, carved of the marble from recent church renovations, was dedicated. Pictured on the left is St. Patrick and St. Hedwig pastor Father Leonard Chrobot and Holy Cross Father Cornelius Ryan, pastor of Little Flower Parish in South Bend.

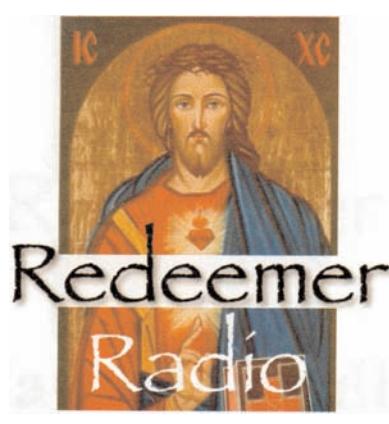
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On Fire with St. Paul

'Do this in remembrance of me'

BY JOSEPH CAUDLE AND
LINDA FURGE

Opening prayer

... Thanks be to God who has given us the victory through our Lord Jesus Christ. Be steadfast and persevering, my beloved brothers, fully engaged in the work of the Lord. You know that your toil is not in vain when it is done in the Lord. — 1 Cor 15:57-58.

Commentary

I know there are many today — maybe even people we know personally — who think that the Mass and belief in the real presence of Christ in the Eucharist are simply inventions of the Catholic Church. What they don't realize is that belief in the real presence is evident from the very beginning of the early Christian church. St. Paul's first letter to the Corinthians, written about A.D. 57, is the earliest written record of the Eucharist, and St. Paul says, "I received from the Lord what I handed on to you, namely, that the Lord on the night he was betrayed..." Paul continues with the words of consecration, which indicates that he has known about the holy Eucharist for quite some time. From Paul's words we see that, from the very beginning of the Christian communities, the Eucharist and belief in the real presence are central elements of the Christian tradition and regular parts of early Christian life. Paul insists on fidelity to the words he received and about which he feels passionately commissioned to pass along to whoever would listen.

What the word 'is' means

A common objection of non-Catholics to our Catholic belief in

the real presence is that our eucharistic celebration should be considered simply a memorial or a symbolic remembrance of the words Jesus spoke at the Last Supper. The passage from 1 Corinthians is the last of four separate times in the New Testament when Jesus' words are recorded: "... this is my body ... this is my blood." None of the three Synoptic Gospel accounts (Mark, Matthew and Luke) talk about the Last Supper as just a reminder or symbol. Isn't it a bit ironic that some Protestant traditions interpret the Bible quite literally in every other instance but this one?

So how should we interpret Jesus' word "is"? St. Paul gives the early Christian understanding when he writes: "Is not the cup of blessing we bless a sharing in the blood of Christ? And is not the bread we break a sharing in the body of Christ?" It is clear that he is reaffirming for the Corinthians that, when they receive the bread and wine, they are participating in the very body and blood of Christ himself.

In Pope Benedict's general audience address on Sept. 24, 2008, he reflects on Jesus' words at the Last Supper. He says that they "... are truly at the center of the church's life: the church is built on this center ... they testify that the Eucharist illumines the curse of the Cross, making it a blessing. ..." Pope Benedict goes on to explain that, when Paul says Jesus' words of institution, "This is my body, which is for you," Paul realizes, in a very personal way, that in Jesus' words "for you," "This 'for you' becomes 'for me' and for her (the church)" — Eph 5:25 — that is, 'for all', in the ... sacrifice of the Cross (cf. Rm 3:25). The church is built from and in the Eucharist and recognizes that she is the 'body of Christ' (1 Cor 12:27), nourished every day by the power of the

Spirit of the Risen One." Powerful words on which to reflect.

What does the Catholic concept of real presence mean to you? How do you see the church built from and in the Eucharist? In what ways is every Eucharist both for all of us as well as for each of us?

'One Bread, One Body'

In the refrain of the popular Communion hymn, "One Bread, One Body," we sing: "One bread, one body, one Lord of all, one cup of blessing which we bless. And we, though many, throughout the earth, we are one body in this one Lord." It is from St. Paul that the church developed the idea of church as the mystical body of Christ.

Another central element of our faith tradition is the concept of "sacrament." We consider Jesus as God's primary sacrament — God's invisible love made visible on earth. We also believe that there are moments in our lives when Christ, now invisible, becomes visible through human sign and action. As we participate in the Eucharist, we are united with Christ, God's sacrament. Just as our bodies incorporate the elements of bread and wine into the physical building blocks of our body, so, too, we incorporate Christ into every part of our body and being. We are to become the body of Christ, both singularly and collectively. We, individually and as members of the church, are expected to act as Christ and to be God's sacrament (a visible sign of God's love) to others.

It is for this reason that St. Paul admonishes the Corinthians: "Would you show contempt for the church of God, and embarrass those who have nothing? What can I say to you? Shall I praise you? Certainly not in this matter!" He

instructs the Christian community about proper reception of the Eucharist: "This means that whoever eats the bread or drinks the cup of the Lord unworthily sins against the body and blood of the Lord. A man should examine himself first; only then should he eat of the bread and drink of the cup." Why would Paul stress the importance of being worthy to receive if these were merely physical objects of bread and wine? With our belief in the real presence, we affirm that, at the Eucharist, the full reality of God's sacrament of love, Jesus Christ, becomes visible and accessible for us and for all.

Franciscan Father Thomas Richstatter, in his article "The Sacrament of the Eucharist: What Has Happened to My Devotion?" says, "The Eucharist is not only one of the seven sacraments, it is in a sense the sacrament — for it contains all that we are, all that the church is, all that Jesus is and says of God."

What is your understanding of sacrament? Of the Eucharist as sacrament? Of yourself as sacrament to others? How do we become worthy recipients of the sacrament of Eucharist?

Eucharistic transformations

Inherent in the Eucharist are two transformations. The first transformation is called transubstantiation, the changing of bread and wine into body and blood. The second transformation is when we, who receive the Eucharist, are transformed more fully into Christ's body on earth. This second transformation is what is proclaimed in Eucharistic Prayer III: "Grant that we, who are nourished by his body and blood, may be filled with this Holy Spirit, and

become one body, one spirit in Christ."

Our current culture doesn't place much stock in being group-oriented, one body. We pretty much "go it alone." We are encouraged to be self-directed, goal-oriented, task-focused and self-pleasured. We are led to believe that whatever we want we deserve to have immediately. Thinking of ourselves as "one body," much less as "one body in Christ," is simply not in contemporary "culture-speak."

To become "one body, one spirit in Christ" is to act counterculturally. As members of Christ's body, we should live in Christ's spirit. We should act as he acted: with love, patience, courage, faithfulness, hope, joy, etc. It is this spirit of Christ, this loving nature of interactions, which reflects the love within the Trinity itself and which creates and sustains communion within the Christian community. It is this same spirit we receive in holy Communion that we are expected to share with our brothers and sisters on earth. Father Thomas Richstatter says: "Paul reminds us of an awesome responsibility. Coming forward at Mass to receive holy Communion is a promise that we will treat each person who receives the bread and drinks the cup as a member of our own body. It is no longer 'us and them' but 'us.' Sharing the meal is a promise that we will treat all men and women as Christ would treat them, indeed as we would treat Christ himself."

What is your understanding of the Holy Spirit? Do you see evidence of Christ's spirit in your family, your parish, your workplace, your local and national communities and institutions? How can you foster the countercultural mandate to be "one body, one spirit in Christ?"

Fourth Week of Lent

BY KAY COZAD

Fourth Sunday

"There is an appointed time for everything, a time for every affair under the heavens, ... a time to plant, and a time to uproot the plant." Eccl 3:1-2

Action: As a family, plants seeds in a styrofoam cup and watch them grow throughout the season of spring.

Monday

"Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but also everyone for those of others." Phil 2:3-4

Action: Make a list of five things you can do for others, (Example: Hold the door for someone.) Do at least one of them today.

Tuesday

"... Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you." Lk 6:27

Action: Consider anyone who annoys you. Pray for him/her as "that person that God loves," well as for yourself.

Wednesday

"You are being enriched in every way for all generosity, which through us produces thanksgiving to God ..." 2 Cor 9:11

Action: Tell someone "thank you" today.

Thursday

"Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith." Heb 12:1-2

Action: Attend a penance service or private reconciliation.

Friday

"...Whoever eats, eats for the Lord, since he gives thanks to God; while whoever abstains, abstains for the Lord and gives thanks to God."

Action: Offer to help prepare a simple meal today. Eat light and offer your fast for the hungry.

Saturday

"But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God." Jn 3: 21

Action: Do a job you've been putting off and offer it to God.

SPRING SPORTS

With the warmer weather young athletes meet the green at diamonds, links and tracks and fields



Watch upcoming issues ...

for a spring sports round-up
for Marian and Saint Joseph's High Schools.

Luers charted to perform

BY MICHELLE CASTLEMAN

FORT WAYNE — For many athletes not participating in other sports throughout the year, conditioning for the 2009 spring sports season began last fall or possibly, shortly after the last day of the 2008 season. But no matter how long the wait, Mother Nature shows sure signs that warm weather is just around the corner and the games, matches and meets can begin. At Bishop Luers High School, the Knights are charted to perform well in Fort Wayne's Summit Athletic Conference (SAC) and with competitors around the state of Indiana.

Baseball

The 2008 Class 2-A state champions from Bishop Luers High School will officially begin preparing for their 2009 season this week.

Unsure of his final roster, Coach Gary Rogers is predicting that Aaron Franke will be the lone senior to lead a young Knights' team this year. Franke, who hit .336 last season, will be joined by sophomores, Josh Ulrey, Charlie Pfister and Steve Kiermaier, who also saw varsity playing time for the reigning champs and will be expected to carry this year's pitching load and play key positions when not on the mound. Junior Tim Kawiecki and Pfister will handle the catching duties and outfielder Qwyian Mattox also returns. Newcomers that could move into the lineup are senior Carson Bradley and junior Jake Crouch. Sorely missed from last year's Knights are 10 seniors, including all-state selections, Kevin Kiermaier and Tyler Watts, who led Bishop Luers to a 30-3 record.

As he begins his 23rd season as head coach, Rogers has the same goals as every other year: Win 20 games and a state championship. Under Rogers' reign, the Knights have a record of 352-301, three sectional titles, one regional trophy, a semi-state victory and the 2008 state championship.

Rogers concluded, "With the schedule we play, we will take our lumps with a young team. But by tournament time, we feel like we have the talent to be pretty good again."

Golf

Stepping into the head coaching spot for the Bishop Luers' Knights boys' golf team for the first time will be Tom O'Brien. O'Brien is pleased to have the knowledge of assistants Steve Gillie and Ryan Leffers who will stay on board as assistants. Father of Bishop Luers all-state golfer Kristi O'Brien, O'Brien has coached the girls' team for the past two years winning the SAC in 2007 and as runner-ups in 2008.

The top returning golfer for the Knights is senior Cody Miller,

who will be joined by classmates Ryan Eifrid and Joe Christen. Juniors Andy Litchfield and David Blomeke and sophomores Hugh Baldus and Blake Baxter also are back for the Knights. Five newcomers are expected to compete for Bishop Luers who finished with a 10-2 head to head record in 2008.

O'Brien summarized, "Our goal is always to win the SAC, maximize our talent and for each golfer to improve their game. We hope to have our golfers shooting their best by sectional time." The team whose home links is Donald Ross will compete in four invitatorials before the May 23 SAC game at Brookwood. O'Brien is also thrilled to have two "JV only" tournaments on the schedule.

LaCrosse

The game of lacrosse can most simply be described as a mixture of soccer and hockey. The playing field consists of three defense men, three attackers, three midfielders and a goalie who play four quarters of 12 minutes each.

Bishop Luers High School is one of just three teams in the Fort Wayne area to have lacrosse group and must travel to South Bend and Indianapolis schools the first half of their season.

The Knights' 2009 home stand will begin on March 28 under the direction of first-year head coach Lonnie Nicther. Nicther, who has assisted at Luers the past three years, will be joined by several assistants including his brother Brent, a former state leading scorer in the sport.

Practicing since mid-February, the team finished right around 500 last season with a first-round playoff loss to Westfield.

Nicther explained that his goals for this year's team include: being a complete team, creating a brotherly attitude to work things out on the field; keeping all members of the team on the same page in a game situation; developing each young man and gaining recognition for the sport.

Elliott Gruff, Lester Hall, Dan Rodenbeck, Jordan Crates and Rudy Trevino all return from a year ago for the Knights.

Tennis

With a tough conference this year, Coach Brady McArdle feels the Bishop Luers Knights girls' tennis team will need to play great tennis to stay in the mix.

The 2008 sectional champs lost three seniors who will be hard to replace — Amber Gottfried, Brittany Witte and Lauren Tobe. However, the Knights roster listed 52 girls the first morning of conditioning, up from 36 a year ago. Although McArdle does not cut any players, the fourth-year head coach expects the final number to decline by about 10 girls when conditioning is over.

Varsity players back for the

Knights, who placed second in the SAC last year, are: Katy Konzem, Rachael Anspach, Mandy Scher and Lauren Hellinger. McArdle and assistant Staci Kichefski also expect Jordan McArdle, Mary Carrier, Laura Fennelly, Alicia Freiburger to have a big impact this season.

"Our goal is to play with passion and see where we end up. I think it should be a great season and I am looking forward to it," concluded McArdle.

Track

"With the excellent leadership of our upper-class members we are looking forward to an exciting season," said Coach Jason Draper.

Bishop Luers has 26 boys and 31 girls on the track team for the 2009 season. Draper feels very optimistic about the young athletes in the program with 17 freshman and 20 sophomores on the team.

The Knights lost 11 seniors from the teams a year ago, including three-time state qualifier Melanie Huhn in the throwing events and pole vault state qualifier Andy LaMaster. They are both competing at the college level this spring in track and field along with 11 other graduates from Bishop Luers: Carolyn Harless, Porshe Jackson, Krista Leffers, Aaron Myers, Annette Wellman, Kristen Daniels, Jenna Oberley, Zack Showen, Sean Whitten, Ben Hendricks and Kaitlyn Shifley.

Draper, who ran track at the University of Indianapolis and now teaches physics, has been coaching track at Bishop Luers for 12 years, 10 as head coach. He and his assistants have over 50 years combined experience.

Softball

Although he is still in the process of tryouts, Coach Jeff Doll believes, "We will be tested in spots, but should have a pretty good team."

The Knights' softball team lost four seniors to graduation, including four-year catcher, Haylee Eckert, but return nine varsity members of the 2008 sectional championship team. Senior outfielder Cali Shaw and senior shortstop Kelsey Wyss are back, along with Amy Morrison, Bishop Luers' junior pitcher with over 300 strike-outs, four no-hitters and only four walks logged a year ago. The bases will be well covered by the talent of returnees Kristy Gerardot, Lauren Oberley and Alexis Devido.

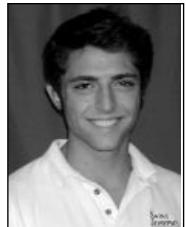
In his ninth season, Doll, whose team lost 4-2 in the regionals to Cass last year, claims his goal for this team is the same as in years past: "go out and win the SAC and go as far as we can in the post season."

Bishop Luers will play 26 games on their regular season with a two-game tournament at Bluffton mid-way before starting the state tournament.

All Diocese Team

Today's Catholic joins the Serra Club in sponsoring a new feature, the All-Diocese Team, highlighting athletes from Catholic high schools in the Diocese of Fort Wayne-South Bend. These student-athletes are recognized in character, sportsmanship, leadership, athletics and Catholic values. The athletes are selected by their coaches. The All Diocese Teams will be featured three times during the year: for fall, winter and spring sports.

SAINT JOSEPH'S Boys basketball



Michael Bradley,
junior,
St. Matthew
Cathedral,
forward



Andrew Vasquez,
senior,
Corpus Christi,
guard

Girls basketball

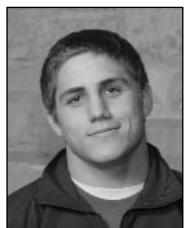


Sarah Hall,
sophomore,
guard



Mary Kearney,
senior,
Christ the King,
forward

Wrestlers



Adam Arsenault,
senior,
Christ the King,
160 weight class



Tom Bagiackas,
junior,
Corpus Christi,
189 weight class

Boys swimming



Kevin Bals,
senior,
Corpus Christi,
400 free relay



Thomas Brandt,
junior,
Holy Family,
400 free relay



Anthony Carroll,
sophomore,
St. Joseph,
400 free relay



Kyle Kirsits,
senior,
Holy Cross,
400 free relay

Girls swimming



Mary Hughes,
senior,
Corpus Christi,
200 free relay



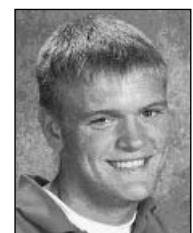
Caitlin Dippo,
sophomore,
Christ the King,
200 free relay



**Gabrielle
Pope-Davis,**
junior,
St. Joseph,
200 free relay



Brian Porter,
senior,
St. Charles,
140 weight
class



Chris Schweizer,
senior,
St. Pius X,
Granger,
post

Boys swimming



**Geoffrey
Federspiel,**
junior,
St. John the
Baptist, New
Haven,
500 freestyle,
200 freestyle



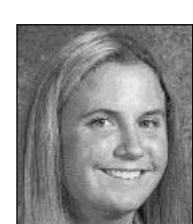
**Lucas
McGowan,**
junior,
St. Jude,
50 freestyle,
100 freestyle



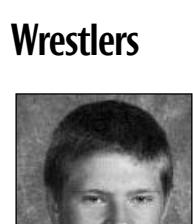
Steve Wuest,
junior,
St. John the
Baptist,
New Haven,
100 fly,
200 individual
medley



**Mariah
Douglas,**
junior,
St. Matthew
Cathedral,
post



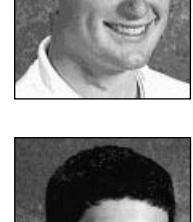
**Alexandra
Bousquet,**
junior,
Holy Family,
guard



Devon Gilbert,
junior,
St. Matthew
Cathedral,
171 weight class



Brian Klockow,
junior,
St. Jude,
189 weight
class



Nik Lindke,
senior,
St. Bavo,
Mishawaka,
215 weight
class



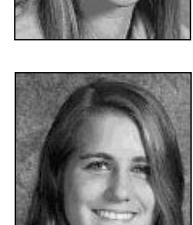
Julia Lee,
sophomore,
St. Elizabeth
Ann Seton,
100 breast,
50 freestyle



Alex Welch,
senior,
St. Charles,
100 backstroke,
200 freestyle



Jenna Bilinski,
senior,
St. Matthew
Cathedral,
diver



Danielle Giloth,
junior,
St. Joseph,
Mishawaka,
100 and 500
freestyle



Katie Clayton,
sophomore,
200 individual
medley and
100 backstroke

MARIAN Boys basketball



Adam Sumrall,
senior,
forward



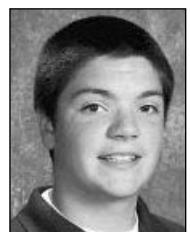
**Brandon
Baccari,**
senior,
St. Vincent,
119 weight class

Boys swimming

Patrick Rice,
senior,
St. Michael,
Plymouth,
100 fly



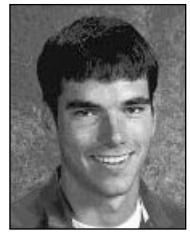
**Evan
Stuerzenberger,**
junior,
St. Louis-
Besancon,
135 weight class



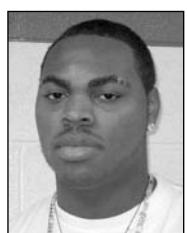
David Shafer,
sophomore,
500 freestyle



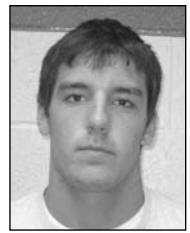
Sam Johnson,
freshman,
St. Mary,
Fort Wayne,
130 weight class



Sean Hendricks,
senior,
Christ the King,
100 breast-
stroke

BISHOP LUERS
Boys basketball

**Deshaun
Thomas,**
junior,
forward



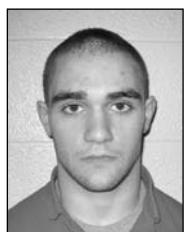
Sean Day,
senior,
St. John the
Baptist,
Fort Wayne,
center

Girls basketball

Kelsey Wyss,
senior,
St. Joseph-
Hessen Cassel,
guard



Mary Hathaway,
senior,
forward

Wrestlers

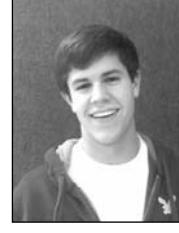
Tony Lovejoy,
junior,
St. Therese,
125 weight class



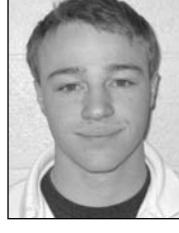
**Evan
Stuerzenberger,**
junior,
St. Louis-
Besancon,
135 weight class



Sam Johnson,
freshman,
St. Mary,
Fort Wayne,
130 weight class

Boys swimming

Kris Andorfer,
senior,
St. Elizabeth
Ann Seton,
freestyle



**David
Rodenbeck,**
senior,
St. Aloysis,
Yoder,
individual
medley



Cody Miller,
senior,
St. Joseph-
Hessen Cassel,
freestyle

Girls swimming

**Lauren
Hellinger,**
senior,
St. Elizabeth
Ann Seton,
relay teams



Erin Hipkiss,
freshman,
St. Joseph,
Roanoke,
freestyle



Nichole Landon,
junior,
St. Therese,
relay teams



Audrey Griebel,
St. Rose,
Monroeville,
all around
gymnast

Dwenger looks to fine performance

BY MICHELLE CASTLEMAN

FORT WAYNE — When reporting the coaching assignments for the upcoming season, Bishop Dwenger Athletic Director Andy Johns, summed up the 2008 season by saying, "It was a good spring." To name just a few of the Saints accolades, the softball, tennis and golf teams were crowned sectional champs. Bishop Dwenger also boasted a state runner-up in pole vaulter Kevin Schipper. As the weather breaks and activity resumes on the courts, diamonds, tracks and links, 2009 promises to hold more stellar performances for BD athletes.

Baseball

With a 337-218 record, three SAC titles and six sectional championships under his belt, Coach Larry Windwiller brings more than 20 years of coaching experience to the Bishop Dwenger baseball field.

Expectations are high this season to improve on a 3-6 Summit Athletic Conference (SAC) finish from 2008 with goals to: Win 20 games, win the SAC and bring home a sectional title. Although the Saints lost three key players to graduation — Brian Isenbarger and Cory Sokolowski who are now playing at Saint Francis and Matt Maringer who will be suiting up at the University of Indianapolis — the Saints returning list is deep. Pitchers Scott Scheumann, Trevor Yerrick, Matt DeJong and Brennan Gallagher will be back on the mound. Also, returning are Dan Maringer, Corey Marchant, Ryan Fenker and Alex Bloom.

First baseman Steve Seculoff led his team in homers a year ago with ten, a .406 batting average and 30 RBI's.

Newcomers to watch for will be Mike Mugg, Brad Freiburger, Jake Markland, Justyn Weiler and Steve McIlwan. The Saints will kick off their 2009 schedule with a scrimmage against North Side on March 25.

Boys' track

At an indoor meet at Taylor University, the Bishop Dwenger boys' track team got off to a fine start. A pleased Coach Herb Widner reported, "We had several third place finishes and a few seconds. I was pleasantly surprised with the effort."

Widner, who is in his rookie season as head coach, has been the assistant for the Saints for the past 12 years and spent seven years at Bishop Luers and another 15 in the Catholic Youth League (CYO).

This year, Widner's goals are to "finish in the top four of the conference and push as many athletes out of the sectional as we can."

The Saints have around 60 young men conditioning and expect a few more basketball play-

ers to join. Seniors Robbie Kimes (hurdles and 400M), sprinter Joey Colone and Alex Bavis (high jump) return for the 2009 season. Also, noteworthy, are juniors Joel Beier (shot put and long jump) and hurdler, Bob Widner. The Saints have a big hole to fill with the loss of school record-setting pole-vaulter and state runner-up Kevin Schipper and about a dozen seniors from a year ago.

Golf

Whether it is football, boys' basketball, girls' hoops, baseball or golf, Dave Scudder has been at the helm of Saints' teams for decades. In about 1980, Scudder began coaching the golf group and has been doing it ever since winning five out of the last six SAC championships.

Despite losing four of his varsity golfers to graduation — including three all-city nominees — Scudder is hopeful. "I'm optimistic our past success will breed and these kids will work even harder," explained Scudder.

The Bishop Dwenger alum is counting on senior John Wood and junior Tim Burns to lead the way and junior transfer Austin Stonebreaker to play a key role. Scudder also has juniors Dan Schenkel, Emmett (Emo) Ueber and Riley Coanan and sophomores Patrick Ryan and Evan Hooper returning from a strong junior varsity team competing for a scoring spot on the Saints' squad. Bishop Dwenger will compete in four 18-hole tournaments this season before golfing in the SAC tournament and sectional matches. The Saints home-course is Riverbend.

Tennis

With loads of talent returning, the Bishop Dwenger tennis team is hoping for another great season. The Saints' No. 1 doubles, Allie Beach and Danielle Maxson, along with Ashlyn Rang No. 1 singles last year, Alyssa Lotspeich, No. 3; Emily Hambel, No. 2 doubles; several promising junior varsity players and a handful of newcomers will make for a strong group in 2009.

Coach Anne Schenkel, in her sixth season as head coach, remarks, "These girls are awesome and a great group of hard working young ladies. They are good sports and lots of fun to coach. I am looking forward to the season."

Beginning April 14, the Saints, will begin two-three dual matches per week. They also have slated a couple of invitational matches for this spring. Post-season play will begin May 21 with sectionals.

Softball

Andrea Filler, last year's freshman phenomenon, returns as this year's sophomore standout for the Bishop Dwenger Saints' softball team. Filler led the 2008 sectional champs in batting average, ace

pitching and spectacular plays at short stop. Catcher Elaine Rorick and Ashley Burkhardt (pitcher, outfield) are also back with varsity kudos for the sophomore class.

Coach Dave Moyer will call upon captains Lauren Rossworm, Kaylen Earnest and Maureen Denihan, who plays first base, for leadership on the field. Outfielders Mary Black, a senior, and Anna Garner, a junior, round out the list of returnees.

Moyer has coached at Bishop Dwenger the past 13 years — seven at the junior varsity level and the past six as head coach.

Optional preseason conditioning began the first week of November for those not involved in a winter sport and the final team tryouts will be trimmed up at the time of print.

"It is hard to tell much in the gym. We hope to make noted improvement on last year's record and accomplishments," summarized Moyer. April 7 marks the start of a competitive season, which runs through the state tournament in June.

Girls' track

With a strong performance at Taylor University, Coach Jessica Hayes and the Bishop Dwenger girls' track team are off to a solid start for the 2009 spring season.

The Saints competed on Saturday, March 7, in an indoor meet paced by freshman Chris Widner's first-place finish in the shot put. In her second (ninth overall) season as head coach at Bishop Dwenger, Hayes reports 59 girls out for the team. Most of these are freshman and sophomores.

A hopeful Hayes added, "It is exciting to see what these new athletes are capable of."

The Saints lost seven members of the 2008 team to graduation and a few current juniors and seniors will be pursuing employment opportunities this spring. Varsity athletes returning for the Saints include: Mary Marqueling in the shot put and discus; Sarah Polhamus in the pole vault; distance runners Anne Venderley and Julia Lee; hurdlers Natalie Kirk and Lauren Kelty; Yvonne Rush, whose specialty is the high jump; and sprinter Lauren Palmer. Newcomers to keep an eye on in addition to Widner will be: Mary Beier, Aubrey Schrader and Sarah Kleber in mid-distance events and speedsters Danielle Messman and Katie Rossurm.

With a year under her belt and all of her full-time staff returning, Hayes explained, "It helps that we will have more experience heading into this season."

The outdoor meets for the Saints will begin on March 25 when Bishop Dwenger goes head to head with longtime rival Bishop Luers. Racing will continue twice a week after Easter until the tournament begins in mid-May.

Special Olympics is more than just exercise

BY LAUREN CAGGIANO

FORT WAYNE — Sometimes our ultimate calling is more obvious than we think.

For Donna Hazelett, it was a soft spot for developmentally disabled children and love of sports that paved the way for her current volunteer position.

Hazelett is the mother of a 21-year-old mildly mentally handicapped daughter, Alise, and a middle school physical education teacher in Fort Wayne. These two hats ultimately led her to Special Olympics Allen County, a free program that provides year-round sports training and athletic competition for children and adults with intellectual disabilities.

Through this program, these athletes can engage in local and statewide competitions in bowling, ice skating, track and field, swimming, basketball, golf and other sports in an empowering environment. In turn, Special Olympics provides uniforms, transportation, coaching support staff and a facility. A handful of dedicated volunteers assist with such duties as coaching. About 25 athletes, ranging from grade school age to adult, are active in the Allen County program, Hazelett noted.

And there's no lack of enthusi-

asm among the athletes. Hazelett, who is responsible for developing the sports programs, said she attributes this to the empowering environment the volunteers have created and strive to maintain.

"They're so excited to get (to practice) because they get to see their friends," she said. "They can be successful and not do it a certain way."

The athletes are truly happy to be there and they walk away up with a self-esteem boost every time they play, Hazelett said. It's not uncommon for the athletes to say they don't want to go home following an exciting practice or game.

The volunteers' attitudes are equally important in the success of the program. And Hazelett said it's all a matter of perspective when it comes to working with the mentally-handicapped population.

"We (do it) because we love the kids and have a blast," she said. "The kids are all about winning and we don't look at them as 'handicapped.'"

The Special Olympics program provides more than just exercise.

"We're teaching skills and values ... we don't just throw a ball out," she said.

And with an estimated 3,400 developmentally-disabled people



PROVIDED BY DONNA HAZELETT

Matt Blauvelt from St. Rose, Monroeville, is shown with Donna and Alise Hazelett, parishioners of St Joseph, Fort Wayne, having fun at basketball practice. March has been declared Disability Awareness Month by Indiana Gov. Mitch Daniels.

in Allen County, there's no shortage of potential athletes. The chapter was founded in

September 2007, and since then, Hazelett had played a critical role in raising awareness. But getting the word out in the school system has been a challenge.

"We want people to know we

have a program and need athletes," Hazelett said.

Luckily, the organization is gaining more publicity each year. At the second annual Polar Bear Plunge in Mirror Lake at the University of Saint Francis, Special Olympics raised about \$18,000. Members of the com-

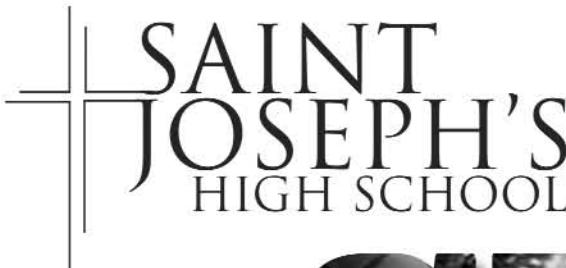
munity, including Mayor Tom Henry, jumped in the lake in the sub-zero temperatures to raise money for the cause.

Hazelett believes this event is a sign of good things to come for the organization. And looking back, it's clear that God had a hand in her fate, Hazelett said. While in college, she worked as volunteer with children with disabilities. So when Alise was born with a disability, Hazelett was well equipped with the tools to handle this challenge. And later as a physical education teacher, she was able to merge her love of sports with education.

"I liked sports so much and have that experience so it just fell into place," she said about her attraction to the organization.

Whatever the future holds for the organization, Hazelett has faith in God's plan: "There's a reason for (doing) this... that picture's gonna come to me," she said.

Special Olympics is in need of dedicated volunteers, fans and sponsors. To find out more about how to support them, visit www.specialolympicsallencounty.org, or call (260) 402-5399.



FOOTBALL JUNE 9-12 BASEBALL JUNE 15-18 BOYS BASKETBALL JUNE 22-25
BOYS SOCCER JUNE 22-25 TRACK/CROSS COUNTRY JUNE 15-18
VOLLEYBALL JUNE 8-11 CHEERLEADING JUNE 8-10 GIRLS BASKETBALL JUNE 15-19
GIRLS SOCCER JULY 6-9 SOFTBALL JULY 6-9



CAMP 2009

SESSION 1 JUNE 8-12
ART & DRAMA SESSION 2 JUNE 15-19

CONTACT: JOANNE VERHILEY
574-233-6137 EXT. 248
EMAIL: jverhiley@saintjoehigh.com

Saint Joseph's High School hockey team state runner-up

SOUTH BEND — The Saint Joe Icers ended a successful season with a number two finish in the 4-A State Championship game. The season highlights included a second place finish in the Blue Division of the St. Charles Invitational Tournament in Columbus, Ohio; a second-place finish in the Michiana High School Hockey League with a record of 11-3-1, and a post-season league tournament championship, outscoring opponents 27-2.

Saint Joe entered the state 4-A tournament seeded No. 6. It was all Saint Joe with wins over Columbus, 6-3, Carroll, 4-3, and Park Tudor, 6-2. Robert Jamieson came away from the weekend with the Hobey Baker Award for exemplary character and sportsmanship. The team entered the 4-A State Championship game with a season record of 25-9-3 with the last loss in mid-January. The loss to two-time defending champions Carmel Gold, 3-2, was a heartbreaker, but this team has so much to celebrate.

The fan support at the championship game was fabulous. Parents, students and faculty in attendance left no doubt in the

minds of all those present that the Saint Joe community has great pride in this team and looks forward to next season.

This year's team has no seniors so the outlook for next year is exceedingly bright. Head Coach Jim Scarpone and assistants Matt Cielen and Chris Kleva (1984 Saint Joe graduate) led this team that was bolstered by late additions freshman Kevin Kruszewski and sophomore Joey McCombs. Late season recovery from injuries brought junior Michael Potter and freshman Michael McFadden back to the lineup.

The last state championship was a 3-A win in 1989. Perhaps in 2010 the state championship will once again belong to Saint Joe.

Those on the team are juniors Josh McMillan, Al Harding, Robert Jamieson, Ryan Sopczynski, Michael Potter; sophomores Ian Lewis, Ethan Palmer, Jake Radde, Drake Fisher, Joey McCombs, Tim Heisler, Nick Kleva, Zach Fussey; freshmen Tyler Christensen, Kevin Kruszewski and Michael McFadden.

WILL THERE BE A REPEAT



PROVIDED BY BISHOP LUERS HIGH SCHOOL

The Bishop Luers High School Baseball team won state in 2008, one of three state titles in the 2007-2008 years.

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LUERS WINS 2-A REGIONAL



PROVIDED BY BISHOP LUERS HIGH SCHOOL

The Fort Wayne Bishop Luers High School boys' basketball team defeated Tipton March 14, 60-53, winning the 2-A regional and will now vie for a semi-state crown on March 21 when they take on North Judson. Deshaun Thomas scored 26 points for the Knights.

Bishop Dwenger gymnasts head to state

FORT WAYNE — The Bishop Dwenger High School Gymnastics Team, which won regionals last weekend will head to state finals competition on March 21.

The Saints scored a total of 113.175 beating Fort Wayne Snider who scored 105.55 for second place. Alicia Roche took the all-around with a score of 38.35 and Brittany Trahin took

third with 37.725. Placing for the Saints in individual events:

- Bars — second, Brittany Trahin, 9.45; third, Grace Schenkel, 9.4; fourth, Alicia Roche, 9.25.
- Vault — first, Brittany Trahin, 9.65; third, Alicia Roche, 9.55; fourth, Ashley Faghihi, 9.35.
- Floor — first, Alicia Roche, 9.8; second, Brittany Trahin,

9.675; fourth, Katherine Nix, 9.5

• Beam — first, Alicia Roche, 9.75

The state finals are Saturday, March 21, with opening ceremonies at 12:30 p.m. and competition at 1 p.m. at Perry Meridian High School, 401 W. Meridian School Rd., Indianapolis. Admission is \$8.

Saint Mary's College CAMPS

Each July, Saint Mary's College offers a variety of summer camps for talented young women interested in the arts, athletics, and sciences. Summer camps present opportunities to experience Fine Arts Camp, Athletic Camps, and Saint Mary's Summer Academy.

Campers stay in Saint Mary's residence halls which feature 24-hour supervision by our camp staff. Class instruction is provided by Saint Mary's faculty, varsity coaching staff, and area educators chosen for their educational expertise and experience.

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July 12-17, 19-24, 6-31

Athletic Camps
July 12-16, 19-23

Summer Academy
July 12-17, 19-24, 26-31

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saintmarys.edu/camps.


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JV CHAMPIONS HAPPY TO BE NO. 1



DIANE FREEBY

Holy Cross combined fifth-and-sixth-grade boy's team defeated St. Pius sixth-grade A team Feb. 21, 36-32, for the B team championship. The team includes: front row, from left, Josh Rodriguez, Brendan Chapelle, John Watkins, Caleb Stobo and Connor Gentry; middle row, John Wilson, Mark Madden, Sam Nolan and Peter Lacopo; back row players, Jacob Jobe and Conner Futa, back row coaches Chad Gentry, Jason Ball, Kevin Futa and Joe Perez.

BISHOP DWENGER VARSITY CHEERLEADERS CROWNED GRAND NATIONAL CHAMPIONS



PROVIDED BY BISHOP DWENGER HIGH SCHOOL

The Bishop Dwenger cheerleaders competed in Orlando, Fla., at the Contest of Champions Nationals. The squad won the Large Varsity National Title. They were awarded the Level 5 High Score Award, which includes teams with the highest skill level at the competition. On top of both of those awards, they were crowned the Grand National Champion awarded to the team with the highest score in the competition regardless of division or size. The team includes Jennifer Bellio, Krissy Davis, Phoebe Davis, Ashley Densberger, Jennifer Downey, Morgan Eifert, Sarah Gorman, Leah Helmer, Natalie Kirk, Nikki Martino, Victoria Myers, Katie Paladino, Andrea Pelkington, Erica Pelkington, Jordan Potosky, Ashley Reed, Grace Schenkel and Amanda Tomlinson. The squad is coached by Amy Gonzagowski, Vicki Kuker and Doris Derheimer.

Dwenger sports rugby team

BY MICHELLE CASTLEMAN

FORT WAYNE — Although not a sanctioned sport in the IHSAA, rugby continues to be a popular club sport at Bishop Dwenger High School.

The Saints recently participated in a preseason tournament for the "Catholic Cup" for five Indiana Catholic teams. Host Indianapolis Cathedral won both the "A" (varsity) and "B" (junior varsity) brackets at the jamboree, but Coach Joe DiFilippo felt his team "looked really good."

The Bishop Dwenger team roster for 2009 lists 51 members with strong leadership from seniors and 2008 Indiana All-Stars: Isaac Hall, Tyler Gallaway, Michael Fisher, Tom Morken, Brian Porter and Patrick Porter (Div II).

DiFilippo added, "The experience we have returning will really help this season. We also have a lot of new players on our 'B' side



PROVIDED BY BISHOP DWENGER HIGH SCHOOL

The rugby teams of Bishop Dwenger and Marian high schools participate in a preseason jamboree, which included five Indiana high school teams, March 14-15 in Indianapolis.

who are learning quickly."

DiFilippo coached club rugby in Fort Wayne in the 1970s and started the program at Bishop Dwenger in 2003 when his son wanted to play. His son is now teaching at St. Joseph-St. Elizabeth Ann Seton School and assisting

DiFilippo with the Saints.

A year ago, Bishop Dwenger finished 4-4. Numerous injuries forced them to withdraw from the state tournament, but they did compete in the Division II tournament before losing to Lawrence North, 12-10.

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Facilities Manager

Saint Joseph Parish, South Bend seeks full-time Facilities Manager responsible for maintenance, management and improvement of parish buildings and grounds and onsite supervision of maintenance and custodial personnel and contracted services. Duties include assisting in development of capital budgets; providing vision and establishing policy related to buildings/grounds maintenance, development and improvement; supervision and ongoing evaluation of capital projects; budgetary oversight of areas pertaining to building and grounds; and the monitoring of inventory and maintaining of documentation pertaining to facility specifications, upkeep and condition.

Qualified applicants will have a high school diploma with background/experience in maintenance and supervision, good communication skills, computer skills (spreadsheets, word processing, emailing), availability outside of normal working hours to respond to issues or emergencies, as well as a collaborative spirit and desire to contribute to the mission of the parish. Salary commensurate with education/experience and in compliance w/diocesan guidelines. Send letter of introduction and resume to: *Facilities Manager Search Committee, Saint Joseph Parish, 226 N. Hill St., South Bend 46617. Questions may be directed to Fr. John DeRiso, CSC, Pastor, at (574) 234-3134,*

EDITORIAL

The first 50 days

As promised, during the first 50 days of the Obama administration a renewed assault on human life has begun.

On Jan. 23, just three days after taking the oath of office, President Obama rescinded the Mexico City policy. The Mexico City policy was first instituted by President Reagan and required that non-governmental organizations, which received U.S. funding throughout the world, agree as a condition of their receipt of funds that they would neither perform nor actively promote abortion as a method of family planning in other nations. In other words, this policy of the United States kept tax dollars from being used to perform abortions in other parts of the world by such groups as Planned Parenthood. With President Obama's rescinding of this policy, U.S. tax money will now be used throughout the world to promote and perform abortions.

On Feb. 27, President Obama directed the Department of Health and Human Services to rescind the "conscience clause" that protects healthcare personnel from pressure to participate in procedures they regard as immoral. This means that physicians, pharmacists, nurses and other personnel could be forced by law to participate in abortions, the distribution of contraception, the distribution of the "morning after" pill, etc.

Although the final form of a revised regulation is still pending, it is hard not to see this move as an attempt to impose the anti-life ideology on all those who work in the health care field.

On March 2, President Obama nominated Kansas Gov. Kathleen Sibelius as the Secretary of the Department of Health and Human Services.

Gov. Sibelius is known to be staunch, and some would even say extremist, in her pro-abortion policies. She has consistently vetoed legislation in her state, which would have outlawed late-term abortions, she has raised funds for Planned Parenthood and she has accepted large donations for her political career from George Tiller, the notorious specialist in late-term abortions.

If confirmed, Gov. Sibelius would have enormous influence over health care policy in this country, and her position would offer her a most powerful platform to proliferate more and more extreme abortion policies. Incidentally, Sibelius is Catholic and has been asked by her bishop, because of her action in support of abortion, to refrain from receiving holy Communion.

On March 9, President Obama signed an executive order allowing federally-funded researchers to use new embryonic stem-cell lines. In essence, this means that tax money will now be used to destroy human embryos for the purpose of scientific research.

It should be noted that embryonic stem cells have offered not even the glimmer of a hope of cures for various diseases, while the use of adult stem cells for research, which poses no ethical problems, has already produced dozens of effective treatments. Even if embryonic stem cells did show promise, the use and destruction of human beings for the benefit of other human beings is gravely immoral.

Just the facts

It is not the intention of this publication to issue a public attack on President Obama. In fact, all of us should be praying that God fill him with wisdom and strength to fulfill the duty that he has taken on.

Nonetheless, we Catholics have a duty continually to speak out against the many attacks being perpetrated on human life, attacks that happen in both direct ways and in subtle ways. Because the president of the United States wields enormous power to set policy, to influence legislation and to direct federal funds, we must all take clear notice of the ways in which President Obama's actions have already attacked the dignity of human life.

If these attacks on human life have come in only the first 50 days, what attacks on human life will the other 1,410 days hold?

Today's Catholic editorial board consists of Kay Cozad, Fred and Lisa Everett, 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

'If' is now

Rep. Donnelly in *Today's Catholic* Commentary Feb. 15 states that "if FOCA ever does come before Congress — and I am hopeful it will not — I will then fight to stop it from becoming law."

Rep. Donnelly missed an opportunity to fight this attack on life in the present rather than in the future when he voted in roll call No. 2 on Jan 6, when the question was election of the speaker. Had Rep. Donnelly given his vote to Ms. Pelosi in exchange for her blocking of a full House vote on the so-called Freedom of Choice Act, then his hope would have been turned into action. Had she not agreed to the "deal," then he could have voted "present" or voted for someone else in protest.

I applaud the congressman for his intention to support legislation that preserves the sanctity of life. That should raise his National Right to Life 71 percent voting scorecard much higher in this Congress.

Frank C. Avila
Roanoke

Young review misses mark

York Young's put-down of William P. Young's "The Shack" in the Feb. 15 issue, sadly misses the whole point. This is a novel, not a theological tome. The author is not asserting that God IS a heavyset African-American woman, only that envisioning God in this way breaks down some of the stereotypes that get in our way, opening us up to a deeper understanding of God's unconditional love.

This book has also helped many readers come to terms with tragedies in their own lives, the kind of events that lead us to wonder, "Where was God when this was happening? How could he allow it?" The reviewer doesn't even mention this central question.

While William Young is unnecessarily negative about church authority and structure, embracing these as a Catholic does not entail rejecting a personal relationship with God. Pope Benedict XVI began his first encyclical letter,

"God Is Love," by reminding us that, "Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction."

What this novel has done for countless readers is open up the possibility of encountering God as a loving person and conversing with him heart-to-heart. I don't know what saints York Young has read, but my favorites excel in this no-holds-barred dialogue. Think of Abraham bargaining with God to save Sodom, or St. Teresa of Avila falling in the mud and telling God, "If this is the way you treat your friends, no wonder you have so few of them."

Incidentally, the writing is not "stilted" or "uninspired." Most of the avid readers I know loved the book's descriptions, its metaphors, and even the divine sense of humor.

Jill A. Boughton
South Bend

Convention time in Indiana

Each and every year, members of the Indiana Knights of Columbus converge in Indianapolis to perform state business. This year is no different with a theme of "Action to Vision."

Delegates and alternates attending the convention are generally council Grand Knights, deputy Grand Knights, past Grand Knights or financial secretaries. State officers, directors and chairmen will also be in attendance. This year marks the 108th annual meeting that will convene at the Marriott Center East hotel complex April 24-26.

It's an exciting time for Indiana Knights to gather as fraternal brothers to exchange ideas and renew old friendships. It's a time of prayerful consideration for those issues that most affect the Catholic family throughout the world, not the least of which is the defense of life, whether the new born or the elderly, sick or infirm.

To quote Stephan Ziembka, Indiana State Deputy, "A star-studded cast of nationally known speakers have been assembled to address many of the issues that comprise the culture of life. The line up includes Matthew Kelly, motivational speaker; David Bereit, national director for 40-Days for Life; and Chris Godfrey, former NFL star and head of Athletes for Life. They will present their platforms on assisting our youth in making informed



THE INDIANA KNIGHTS

BY ROBERT HARTENSTEIN

choices, ways to confront the abortion menace in our country, and give assistance to ladies making the right choice, pro-life."

Council officers will attend motivational and training breakout sessions designed to fine tune the leadership of those attending.

Councils will also be bringing checks to present to Gibault Inc., a home for troubled boys and girls located in Terre Haute, and founded by the Knights of Columbus in 1921. The checks represent many activities and fundraisers conducted by individual councils throughout the state.

Since 1921, over 8,000 children and their families have been helped by Gibault. Councils will also be given an update to our new state partnership with Special Olympics and a new awareness vocations program.

In addition to the adult Knights attending, members of the Indiana Squires will also be present. The Squires are young Catholic men between the ages of 10-18 whose motto is, "Be Worthy." At the convention, the Squires help sort and collect millions of pop-tabs from aluminum cans as well as hun-

dreds of thousands of pennies donated from various councils around the state. All of the proceeds will be donated to the Ronald McDonald House.

Not to be left out, the Ladies of Knights and their families will have many opportunities to renew or make new friendships during the convention weekend starting with a tour of Ronald McDonald House, luncheons and a ladies breakfast. During the Sunday breakfast Eileen Hartman will present a brief program on the Gabriel Project, which is an ever-growing, Christian-based network of church volunteers standing together in their commitment to offer assistance to women and families facing crisis pregnancies.

All in all the convention weekend will be a time of prayer, fraternity, unity and charity. It will be a weekend of learning and sharing. Those attending will go home tired but with a renewed spirit to make a difference in the life of another human soul.

Robert Hartenstein is the director of communications for the Indiana Knights of Columbus.

'Rejoicing shall be your strength'

BY MSGR. THOMAS McDONNELL

As we pray the creed, we reaffirm what have been traditionally called the "notes" of the church — qualities and characteristics by which she is to be known. Our formula highlights the truth that the church is one, holy, catholic and apostolic.

Immediately following this affirmation we turn our attention to another aspect of the church. It is also the "communion of saints." It is a different emphasis, focusing more on the church as the people of God. And upon reflection, it would seem that we as a people should project "notes" by which we will be recognized.

Such a listing in a reflection such as this could not be comprehensive. But I believe that it is worthwhile to make an attempt.

I would begin by highlighting "integrity" — that most admirable and attractive of virtues. The world and society desperately need more

men and women of honesty and integrity. During the priestly scandal, one of the criticisms of the church was that it lacked integrity. It was (and is) a devastating accusation. But I believe that it is equally devastating when our critics point to our lack of integrity in, for example, the social arena when we fail to live up to our teachings. And finally, when we turn to individuals, so often others see a gap between our belief and activity — a lack of integrity.

The personalized notes of the church must include compassion — the desire to reach out and touch the hurting and suffering our world. His Holiness Pope John Paul II emphasized: "Charity ... never enough." As long as there are hurting people in our world, we can never be indifferent. The same pope urged us during Lent a few years ago to pray for the grace to hear the inarticulate and silent cries of the world's hurting. And we must continue to pray for this grace.

Among other virtues I believe we must enflesh, we must include hope and forgiveness. In our day and age, there is a pressing need that despite the difficulties of life we must project a spirit of joy and peace. Christ himself, during his last will and testament at that we become depositaries of joy.

I never tire of pointing out that anger is not a fruit of the Spirit. Sometimes when we read the newspapers or listen to the TV commentators, it seems that there is an atmosphere of anger directed against the church. And unconsciously, we can be affected by such.

The verse of Nehemiah, which began this reflection, has many lessons to teach us. In constructing our spirituality of joy, I would highlight the operative word "in." The word is expansive and has explosive connotations. We begin by noting that that we are very much in the divine consciousness

LENT, PAGE 21

Choose the light of Jesus



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

4th Sunday of Lent Jn 3:14-21

The Second Book of Chronicles provides this Lenten weekend with its first reading. As the title of this book implies, its purpose is to record the history of God's people. However, always the most important aspect of their history was religious.

Chronicles was written about 1,000 years before Jesus. The identity of its author is unknown.

A constant refrain, and source of grief, among the prophets and the devout of ancient Israel was the sinfulness of the people and most particularly of the kings. This sinfulness was the root of all the nation's problems. God caused no distress or hardship. Rather, the people themselves upset the order of life and brought discord into their midst by failing to obey God's holy law.

As a result, they were the victims of invasions and plundering foreigners. When Babylonia overtook the Holy Land, it gathered many Jews and took them to Babylon. They were not exactly either hostages or slaves, but their lives were miserable.

A pagan king, Cyrus, of Persia, freed these unwilling residents of Babylon when he overcame Babylon itself. The devout saw him simply as an instrument of

God's mercy.

The Epistle to the Ephesians furnishes the second reading. It teaches critical facts about God. It also is a proclamation of God's unending mercy. From this divine mercy comes salvation. Salvation is God's gift. We do not deserve it. God lavishly extends it to us, however, as an expression of eternal, divine love.

St. John's Gospel gives this Liturgy of the Word its final reading. In this reading, Jesus is speaking to Nicodemus, a prominent and devout Jew from Jerusalem. The Lord refers to an event that occurred during the Exodus. In this event, Moses lifted high a serpent. All who looked upon this serpent were rescued from death.

Serpents were important in ancient iconography, more important among the pagan cultures of the Ancient Near East than among Jews. Serpents symbolized eternal life, since they shed their hides and seemingly were reborn to new lives.

Jesus predicts being lifted up, as Moses lifted up the serpent. All who would look upon Jesus would have everlasting life. But, Jesus was not a conqueror or oppressor. People must freely choose to follow Jesus by renouncing their own sin. Still, renouncing sin is worth it. Life is the consequence, for sin brings death.

Reflection

This weekend often is called "Laetare Sunday," taking its name from the Latin word, "laetare," to rejoice. This is the first word of the Entrance Antiphon, which in the Roman rite for centuries was in Latin.

The church calls us to rejoice, even as we are in the fourth week of Lent, the season of austerity and

penance. We rejoice because Jesus has opened for us the way to salvation. Our Lenten prayer and sacrifice condition us to respond eagerly to the Lord's invitation to be with God.

This weekend, priests have the option of wearing pink, or to be precise, rose vestments. Rose is not the toning down of a stricter purple. Rather, it is the subdued purple brightened by the golden light of the Resurrection, awaiting us just a few weeks ahead. Then, in the burst of liturgical majesty and joy, we shall celebrate that the Lord lives!

We can look upon our lives on earth as time spent in darkness. Everyone experiences moments of sadness and fear. Always, for the truly holy, Jesus stands before us, the "Light of the World," awaiting us with the gift of eternal life. The brightness of God's love, manifested in Jesus, given us in Jesus, and the brightness of heaven, rush across the darkness of any human life providing even the most tried with a glimpse of the glory that awaits those who love the Lord.

READINGS

- Sunday:** 2 Chr 36:14-16, 19-23
 Ps 137:1-6 Eph 2:4-10 Jn 3:14-21
- Monday:** Is 65:17-21 Ps 30:2, 4-6,
 11-12a, 13b Jn 4:43-54
- Tuesday:** Ez 47:1-9, 12 Ps 46:2-3, 5-6,
 8-9 Jn 5:1-16
- Wednesday:** Is 7:10-14; 8:10 Ps
 40:7-11 Heb 10:4-10 Lk 1:26-38
- Thursday:** Ex 32:7-14 Ps 106:19-23
 Jn 5:31-47
- Friday:** Wis 2:1a, 12-22 Ps 34:17-21,
 23 Jn 7:1-2, 10, 25-30
- Saturday:** Jer 11:18-20 Ps 7:2-3, 9b-
 12 Jn 7:40-53

CATEQUIZEM

By Dominic Campilsson

On March 19, we remember Joseph, husband of Mary.
 This quiz looks as husbands.

1. In Genesis 2, Adam suddenly became the first husband when this person appeared:

- a. The Islamite Priest Ahshudabeenere
- b. The serpent (really it is a female deity Lillabet)
- c. Eve

2. In Egypt the slave Joseph gets on the wrong side of an Egyptian woman, whose husband throws him in jail. The husband's name is

- a. Pharaoh
- b. Potiphar
- c. Haggai

3. Deuteronomy, chapter 24, has a clear prohibition against a woman who gets divorced twice doing this:

- a. becoming a nun
- b. remarrying her first husband
- c. deciding that enough is enough and saying unmarried

4. Numbers 30 gives husbands power but also a ticking clock. They can free their wives from a rash vow, but only

- a. the same day they learn about it.
- b. by the next jubilee year.
- c. before a child is born to them.

5. In Sirach the Lord says he delights in three things. One is the mutual love of husband and wife. The other two are

- a. friendship among neighbors and harmony among brethren.
- b. Peace on earth and goodwill towards men.
- c. Humility in poverty and pride in riches.

6. In the Book of Ruth Naomi and her daughters-in-law Orpah and Ruth have this in common.

- a. All three are Moabite.
- b. All three husbands died leaving them widows.
- c. All three husbands joined the Zealot movement.

7. In 1 Samuel, it is casually mentioned that Elkanah is husband to two women. One has a familiar name, Hannah, but the other is less often heard today.

- a. Penelope
- b. Penniwise
- c. Peninnah

8. Sirach 22 has a lot to say about husbands' view of their wives. It states that a "hussy is despised not just by her husband but also by her

- a. children.
- b. father.
- c. own mother.

9. In Sirach 26, we are told the husband of a good wife has this benefit:

- a. His slippers are always toasted
- b. Twice-lengthened are his days
- c. He gets noodles and bratwurst every day except the Sabbath

10. In Sirach 36, we learn that this is her husband's richest treasure.

- a. a wife whose speech is kindly
- b. a rich wife
- c. a wife who is as beautiful as the ducks on the Sea of Galilee.

11. Deuteronomy 25 includes the instruction that if a woman's husband dies, his brother must marry her. This is generally referred to as this type of marriage

- a. Levite
- b. fraternal
- c. Levirite

12. In John's Gospel, chapter 4, Jesus himself takes up the topic of husbands, when he discusses her bad behavior with a Samaritan woman. Where was this?

- a. in the wedding tent at Cana
- b. in the Temple in Jerusalem
- c. at a well

13. In Matthew's Gospel Joseph is not referred to as father of Jesus but rather as

- a. the father of the bride
- b. the son of Sam
- c. Joseph, the husband of Mary

14. In 1 Corinthians, believing women are encouraged not to automatically reject these

- a. unbelieving husbands
- b. proposals of marriage from men who are unattractive but rich.
- c. gifts made by the husbands of multiple wives.

ANSWERS:

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

Tradition says Mary was born in Jerusalem or Zippori

Where was the Blessed Virgin Mary born?

One tradition says the Blessed Virgin Mary was born in Jerusalem where her parents St. Anne and St. Joachim lived. The Church of St. Anne was built on the spot where the parents of Mary supposedly lived.

Baedeker says this church dates from the time of the Crusades and remains intact. It was built in 1142 by Avda, the widow of Baldwin I, the first king of Jerusalem. The crypt of this church is in a grotto and it is thought to be Mary's birthplace.

Another tradition says the Blessed Virgin Mary was born at the village of Zippori, also called Sepphoris and Diocesarea. This town is three miles northwest of Nazareth. The Gospels do not record that Jesus ever visited Zippori, but it is likely, since Jesus' hometown of Nazareth was close by.

The Gospels do say that Jesus left cities like Capernaum to visit neighboring towns and villages without naming these locations.

G. Freeman says Jesus may have visited Zippori, if his grandmother St. Anne lived there. And Jesus may have gone to Zippori to pay taxes, since this was the capital of Galilee in the time of Jesus.

R. Ullian says that Zippori was a city requiring the services of many skilled carpenters and builders, so both Jesus and St. Joseph may have visited there often or even worked there.

Herod Antipas decided to rebuild Zippori in 3 B.C., so this could have drawn the artisan St. Joseph and his family to settle in nearby Nazareth. Herod's project would have provided work for many years. The landscapes and vistas around Zippori, unlike those of modern, urbanized Nazareth, may still resemble the countryside Jesus knew. Zippori got its name because it sits on a mountaintop like a bird of "zippor."

Father Jerome Murphy-O'Connor describes the many sites at Zippori. The citadel is a mound dominated by a ruined building with cornerstones that

THAT'S A GOOD QUESTION

are rubble-filled Roman sarcophagi. The theater could seat 4,500 spectators. The orchestra and the central area of seating are cut into bedrock. The most natural explanation for Jesus' use of the word "hypocrites" (meaning "stage actors") in criticism of the religious leaders of his day is that he went to this theater, the nearest one to Nazareth.

The mansion south of the theater is a large building. In the center facing a colonnaded court was a dining room. It was covered by the couches on which the diners reclined. In the center is a magnificent mosaic depicting scenes from the life of Dionysos, the Greek god of revelry. Twelve of the 15 colorful scenes are

intact. You see a drinking contest between Dionysos and Herakles, hunting scenes, a beautiful female face called the "Mona Lisa of the Galilee," a procession with people carrying gifts or offerings to a shrine, and groups of birds and fish.

Also at Zippori is a 12-century church dedicated to St. Anne and St. Joachim, the parents of Mary. Only the three apses were com-

pleted and are now integrated into a modern monastery. There is another theory that, although the home of the Blessed Virgin Mary's family was in Zippori, Mary herself was born in Jerusalem.

Father Richard Hire, pastor of St. Martin de Porres Parish, Syracuse, answered this week's question.

SCRIPTURE SEARCH

Gospel for March 22, 2009

John 3:14-21

Following is a word search based on the Gospel reading for the Fourth Sunday of Lent, Cycle B: Jesus explains the purpose for which he came. The words can be found in all directions in the puzzle.

MOSES	LIFTED UP	SERPENT
SO MUST	SON OF MAN	ETERNAL LIFE
FOR GOD	SO LOVED	THE WORLD
HE GAVE	PERISH	CONDAMN
SAVED	THE NAME	LIGHT
PEOPLE	DARKNESS	EVIL
EXPOSED	SEEN	DONE IN GOD

LIGHT IN THE DARK



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Lenten observances: Do something

So how are those Lenten observances coming along?

Have the pangs for chocolate subsided? Has your physical dependency on second helpings at the dinner table diminished? Did you forget and eat meat on Friday? How about the desire for hops and barley?

I've got to be honest. I've never done very well at keeping those kind of Lenten observances. Skipping dessert while those around me are partaking in a slice of cake has always been a test of will. As for those hops and barley, well, it's supposed to be a sacrifice — not torture — right?

It wasn't until well into adulthood that I realized there were other avenues I could take during Lent without feeling like the most undisciplined Catholic in the diocese. Certainly, "giving something up for Lent" is an admirable endeavor, and I would never discourage anyone from choosing that form of discipline and sacrifice. I still try my best to do so.

But I've found that I am much better at trying to accomplish something. In other words, "doing something" in addition to "giving something up."

What a blessing it is in South Bend to have the numerous opportunities we have on a daily basis to celebrate the Mass. Even the busiest of schedules allows for opportunities to receive Christ in the Mass, whether it is early in the morning, around the midday, or upon the conclusion of the nine-to-five workday. There is no greater Lenten observance than to attend Mass more frequently, not just the required Sunday obligation.

One of the most overlooked blessings in the Catholic Church is



FROM THE SIDELINES

BY TIM PRISTER

for others. But Lent is the perfect time to volunteer to help those less fortunate. If you feel that you don't have time to spare but have a few extra dollars, make Lent the time that you share your "wealth" with others, even if wealth for you is just a few extra dollars.

Trust me, I don't have it all figured out. I want to be a more giving person, but often find myself thinking petty or even vindictive thoughts toward others. Pray to the Holy Spirit for the strength to be less judgmental of those around us.

Put yourself in a random-acts-of-kindness frame of mind. Let the car waiting in line slip in ahead of you. Smile, make eye contact, and say thank you to the checkout person at the supermarket. Tell a friend how much you appreciate his impact on your life. And tell your spouse and loved ones, too.

If you're like me and have difficulty pushing that Snickers bar away, perhaps you can take an equally important approach. You don't have to "give up something" to make it a beneficial and fruitful Lent. You simply have to share God's love with others.

Tim Prister is a 1978 graduate of Marian High School and a 1982 graduate from the University of Notre Dame.

LENT

CONTINUED FROM PAGE 20

of better the divine heart. In our artistic tradition, there are generally two different approaches that try to depict the crucifixion of Christ. The one we see less frequently has the Lord on the cross before his heart is pierced with the lance. The more popular presentation shows his side after being pierced by the soldier's spear. The latter reminds us of the Lord's infinite openness — his love reaching out to men and women of every age. The former reminds us of the often overlooked truth that the Lord held each one of us individually in his heart as he offered himself (as well as ourselves) to the Father.

As one grows in intimacy with the Lord, appreciating that we are in his heart but also the truth that he has attached himself to through baptism (there is a deeply personal meaning to the words "I will be with you all days") we begin to grasp where true inner peace, contentment and joy is to be found.

As one grows to appreciate the

Father's personalized and affectionate love toward the individual, one not only finds in this truth the roots of contentment — recognizing that he loves me even in and through my weakness — but also one grows into a deeper appreciation of the gifts that he has lavished upon us. And we become thankful.

In my own ministry, I have always found that helping others is a source of joy. Better, this should be qualified. In helping others, I have found myself enriched by the realizing that they offer me the opportunity to encounter Christ in them — realizing that Christ has identified himself mystically with all who belong to him, especially the poor and hurting.

Msgr. Thomas McDonnell is a retired priest from the Archdiocese of Boston. He has dedicated his life to the urban poor and disabled. A cancer survivor, he is the author of "Walking in the Dark Valley: When Cancer is a Constant Companion." This is the third of a four-part series through Lent.

Being shallow now

Testimonies of celebrity Catholics prompt the question: What did we do wrong?

BY GREG ERLANDSON

"Being Catholic Now" (Crown, \$24.95), by Kerry Kennedy, is the kind of book that gives me a headache.

There is so much wrong about it, so many proud manifestations of ignorance, so much smug self-absorption on the part of Kennedy and the many "prominent Americans" she interviewed that it is a chore to make it through a single chapter, much less the entire book.

It is the kind of book that had me talking out loud, and writing notes in the margins IN CAPITAL LETTERS with exclamation points.

And yet I can recommend it as a sociological treasure, a verbal collage of what went wrong with a generation, and perhaps a signpost to where we need to go in the future.

"Being Catholic Now" is a collection of personal testimonials from 37 Catholics. Almost all are white, middle-aged and middle or upper class. Most speak with conviction unencumbered by knowledge. They weigh in on all the many flaws of the church, starting with its priests and bishops. They obsess compulsively about the church's "obsession" with sex and recall a multitude of its sins and slights, ranging from sexual abuse to the prohibition against performing marriage ceremonies on a beach.

Gynecological theology

And yet, despite the idiocies and blunders, the casual cruelties and the power trips of this silly church, somehow, well, all these remarkable people are willing to give it advice on what it can do to measure up to their expectations.

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One needs only to read Kennedy's introduction, when she recounts personally asking Pope Benedict XVI to allow African Catholics to use condoms because, duh, "a word from the church and millions of lives could be saved."

Apparently all those words from the church about multiple sexual partners and marital chastity and that whole "gynecological theology" thing have not done the trick, but millions of Africans are simply waiting for the word from Pope Benedict to sheath themselves.

It is a statement akin in thoughtfulness to "if the Vatican would only sell its treasures, we could eradicate poverty and disease," actress Susan Sarandon's helpful suggestion.

Novelist Anna Quindlen coined the phrase "gynecological theology," declaring that is where "the church is totally wrong." If she were pope (a brain-wrenching image if ever there was one), she would make everything better by allowing birth control, ordaining women and approving in vitro fertilization. Call it Gynecological Theology, Take Two.

Talking head Bill O'Reilly, who like Quindlen doesn't do "Catholic guilt," claims credit for getting Cardinal Bernard Law removed from office in Boston, criticizes homilies for being irrelevant, and points out that if everyone lived as Jesus lived, life would be peachy, but "it's the men (of the church) who implement (the faith) that screwed it up."

Journalist Cokie Roberts rebukes the church for not allow-

ing Jewish godparents, blaming it on "some priest deciding to pull a power game."

Comedian Bill Maher is now an atheist, but he did go to some Sunday school classes, and is now qualified to say that he hates religion: "It's the worst thing in the world."

Politician Nancy Pelosi's statement that the church's belief in free will "is very consistent with women having the right to choose" abortion, is a unique theological insight that is very convenient for her political choices.

Vestigial Catholics

There is something striking about the stories, taken cumulatively. First, what many of the respondents are doing is defining a vestigial Catholicism, similar to ethnic Judaism. The book could well be titled "Being Catholic Then." Some of this is really just nostalgia for youthful memories, a kind of smells-and-bells Catholicism for people who have otherwise walked away from the majority of church teachings. As historian Douglas Brinkley writes, "I may be a lapsed Catholic, but I have no desire to give up my Catholicism."

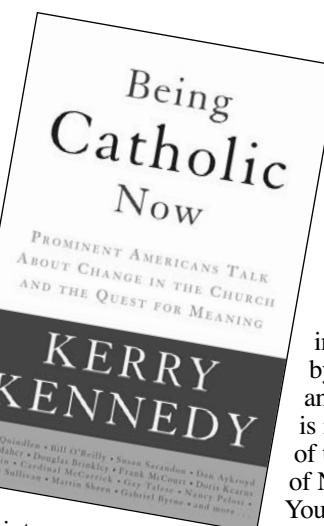
Sarandon doesn't really see herself as Catholic at all, but baptizes her kids "because why not give them that?" She's not married to their father, but, hey, that's one of those "read-the-fine-print kind of things," and God really doesn't mind "if you're committed to each other, if you are kind."

Threaded throughout these vestigial memories is an omnipresent anti-clericalism. The boneheaded

statement, the insensitive remark, even the cruelty of an individual priest or bishop becomes an indictment of all. Always it is the layperson who sits in judgment. Kennedy paints a portrait of her mother, Ethel Kennedy, dragging her children out of Mass if the sermon went long, and rejecting priests who were not sufficiently social-justice minded to meet her lofty Hyannis Port ideals.

Related to this thoroughgoing inability to deal with the human side of Catholicism is a striking lack of personal sin. Dan Aykroyd, who "(flips) through the Bible occasionally," remembers hijacking trucks and stealing cigarettes, hams and turkeys, but because he was "robbing from big corporations," there's no reason to feel any of the horrible Catholic guilt.

Which brings us to a final theme: Social sin — what people do who hate the poor and mistreat the weak — is lambasted. While almost no one attempts to defend church teaching in moral areas, there is a huge emphasis placed on social justice. I'm sure it is just a coincidence that in the broader secular society in which these celebrities so comfortably move, it is the only acceptable good a church can be seen as committing. It goes over well at cocktail parties, whereas talk of salvation, sin and sacrifice tend to spoil the canapés.



Thin soup

One of the most interesting essays is by Ingrid Mattson, an ex-Catholic who is now the president of the Islamic Society of North America. Younger than most of the contributors, she recalls being raised by parents who were "not particularly religious," but whose "energy was focused on social justice and activism."

In Islam she discovered prayer, learning and religious community. She likes "Islam's sense of connection through generations." She discovered, in short, a world that Catholicism itself inhabits, but which she was never fully introduced to.

An even younger Catholic, college student Allouisa May Thunes, describes a priest on her campus who "avoids talking about God and Jesus, like he's stepping on eggshells trying not to offend anyone."

Kerry Kennedy and her ideological clan have a big question to answer: They claim still to be Catholic, drawing on childhood memories and then picking and choosing what fits into their current lifestyles. But what will they be passing on? Will their children be like Ingrid Mattson, deprived of substance and left searching for it elsewhere? Will they be like Allouisa May Thunes, rejecting this kind of thin soup and becoming the new generation of orthodox Catholics? Or will they sleepwalk in the faith as well?

To be fair to the book, there are a few other moving testimonies, particularly Martin Sheen's honest description of his "reversion" to the faith and Peggy Noonan's articulate recovery of an adult and vital faith in her 40s.

Overall, however, I was left reflecting on what we as a faith community have done wrong, and what we can do right in the future with regard to educating our own. The solution is not about rote memorization or more hellfire and brimstone. These folks got a lot of that.

What is needed is real intellectual engagement and real conversion of heart if the faith is to live and grow into adulthood. Catholicism is about a relationship with the Christ who redeems us, not some sort of ethnic identity or familial inheritance. If such a relationship cannot be nurtured in mind, heart and soul, tomorrow's men and women will simply not see what the big deal is about being Catholic now.

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Greg Erlandson is Our Sunday Visitor president and publisher. Reprinted with permission from *Our Sunday Visitor*, Huntington.

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.

FISH FRIES

Jonah fish fry

South Bend — St. Matthew Cathedral will have a Jonah fish fry on Friday, March 27, from 4-7 p.m., in the school gym. Tickets are \$6 for adults, \$5 for seniors, \$4 for children and children under 6 free. Carry-outs available.

St. Joseph plans fish fry and bake sale
Roanoke — St. Joseph Church will hold a fish fry and bake sale Friday, March 20, from 5-7:30 p.m. at the Roanoke American Legion, 1122 N. Main St. Adults \$7, children under 12 \$4. Baked goods and carry-out available.

Corpus Christi Jonah fish fry

South Bend — Corpus Christi Parish will have a Jonah fish fry and salad bar Friday, March 20, from 4-7:30 p.m. Adults \$8, children 6-12 \$3 and children 5 and under free.

Lenten Fish Fry

South Bend — Sacred Heart of Jesus will have a Lenten fish fry by Tyner IOOF Friday, March 20, from 4-7 p.m. Adults and all carry-out drive-up tickets are \$8. Children ages 6-12 are \$3 and children ages 5 and under are free. Tickets available after each Mass or by calling (574) 291-3775.

Fish fry at Precious Blood

Fort Wayne — Most Precious Blood Parish, 1529 Barthold St., will have a fish fry Friday, March 20, from 4:30-7:30 p.m. Adults \$8, children 6-12 \$4 and children 5 and under \$1. Carry-out available.

St. Adalbert plans fish fry

South Bend — St. Adalbert will have a fish fry Friday, March 20, from 3:30-7 p.m. in the Heritage Center. Adults and carry-out \$7.50, children 5-12 \$3 and children under 5 free.

MISC. HAPPENINGS

Benefit dinner hosts Lou Holtz

South Bend — The Women's Care Center will host a benefit dinner and silent auction with speaker Lou Holtz on Tuesday, June 2, at 5:30 p.m. Tickets are \$250. For reservations, call (260) 242-9377 or online at www.womenscarecenter.org. To donate an auction item, contact louandyou2009@aol.com or call (260) 432-3282.

Soup and the Stations

South Bend — The Corpus Christi Altar and Rosary Society will have a simple meal of soup and bread each Friday of Lent, followed by Stations of the Cross where children are invited to gather with Father Cam at the altar to pray each Station. Soup is served beginning at 6 p.m. in the Peterson Room. Stations follow at 7:30 in the church.

Spaghetti dinner for Lent

Fort Wayne — A Lenten spaghetti dinner sponsored by The Knights of Columbus Council 12417 will be held Friday, March 27, from 5-8 p.m. at Our Lady of Good Hope Church, 7215 St. Joe Rd. Shrimp and scallop pasta \$6.50, Marinara pasta \$4. Meal includes salad, bread, dessert and beverage. Proceeds support teens summer retreats.

Spaghetti dinner planned

Warsaw — The Knights of Columbus Council 4511 will host a spaghetti dinner Saturday, March 21, Adults \$8, children ages 5-12 \$4 and children under 5 free. Proceeds to support teens summer retreats. The council is located at 26 W. Bell Dr.,

Vespers and choral concert

Mishawaka — Queen of Peace Parish will offer sung Vespers Sunday, March 22, at 5 p.m. The University of Notre Dame Basilica Schola will lead the music and will present a brief Lenten choral concert following Vespers.

Palm weaving and brunch

Waterloo — St. Michael the Archangel Parish will have a palm weaving brunch in the parish hall on Sunday, March 29, from 11 a.m. to 1 p.m. A light brunch will be served. No reservations necessary. Create your bouquet of palms to bring to the Palm Sunday celebration.

Legion of Mary Acies

South Bend — The Legion of Mary will hold its Acies at Our Lady of Hungary Church, April 5 at 3 p.m. Active and auxiliary members are to attend. For information call (574) 259-6215 or (260) 483-0950.

Perspectives, a disability awareness club, coming to St. Augustine Parish

South Bend — Notre Dame students will present a panel discussion at St. Augustine about succeeding in school and life despite disabilities on Sunday, March 22, after the 10:30 a.m. Mass.

REST IN PEACE

Bluffton

William A. Garvey, 82,
St. Joseph

Decatur

Charles W. Mowery, 81,
St. Mary of the
Assumption

Elkhart

John E. Kidder, Jr., 73,
St. Thomas the Apostle

Huntington

Michael P. Hadley, 65,
Ss. Peter and Paul

Mishawaka

Margaret C. Van De
Putte, 100, St. Bavo

Fort Wayne

Richard N. Wyss, 81,
St. Therese

Joseph W. Fitzgerald,
83, St. Charles
Borromeo

William M. Lenard, 78,
St. Charles Borromeo

Edward P. Moulin, 78,
Cathedral of the
Immaculate
Conception

Karel M. Vandersnick,
46, Most Precious
Blood

Barbara L. Fras, 83,
St. Joseph

Notre Dame

Brother Anthony E.
Jorae, CSC, 67,
St. Joseph Chapel

South Bend

Kathryn Ewald, 81,
Our Lady of Hungary

Louis J. Tatay, 90,
St. Matthew Cathedral

Benedict J. Sopczynski,
93, St. Stanislaus

Russell W. Siders, 84,
St. Stanislaus

Barbara J. Wolf, 68,
Holy Cross

David M. Lacluyse, 37,
Holy Cross

James D. Metz, 59,
Holy Family

Elaine A. Freymuth, 85,
Christ the King

Martin J. Moorman, 85,
St. Jude

Anna Tutino Smith, 58,
St. Joseph

RUMMAGE SALES

Spring rummage sale

Kendallville — Immaculate Conception Parish will have a spring rummage sale Friday, March 27, from 9 a.m. to 6 p.m. and Saturday, March 28, from 9-11:30 a.m. Bag sale after 3 p.m. on Friday and all day Saturday.

Garage sale

Fort Wayne — St. Vincent de Paul HASA will have a garage sale Friday, April 3, from 8 a.m. to 2 p.m. and Saturday, April 4, with a \$3 bag sale from 8 a.m. to noon in the parish hall. Enter through door 10.

Rummage sale

Mishawaka — The St. Monica Rosary Society will have a rummage sale Saturday, March 21, from 9 a.m. till noon in the church basement. There will be household items, toys, holiday decorations, books, etc.

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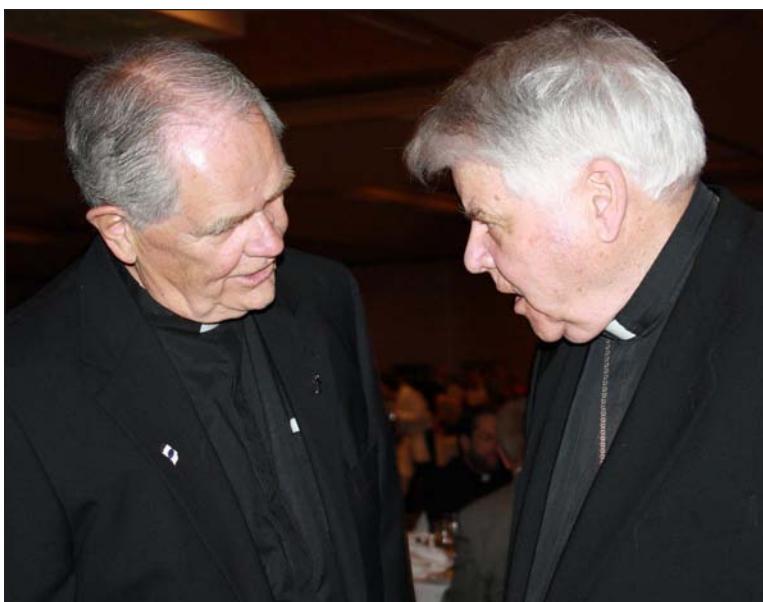
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BISHOP CONGRATULATES FATHER BLY



DIANE FREEBY

Bishop John M. D'Arcy was on hand to pay tribute to Father Walter Bly, who is retiring after 43 years of dedicated service. An icon at Saint Joseph's High School, Father Bly was honored at Saturday's 2009 Excellence Auction, "The Battle of Jericho: A Tribute to Father Walter Bly." A record number of parents, teachers, alums and religious were on hand as over 350 gathered at the Hilton Garden Inn at Saint Mary's College.

Cursillo enriches, develops adult Christian leaders

BY SISTER MARGIE LAVONIS, CSC

SOUTH BEND — There are many movements in the church that serve to help Catholics in their quest to live good Christian lives: Marriage and Engaged Encounter, Christ Renews His Parish and Antioch are but to name a few. Another one of these movements is called Cursillo (pronounced kur-see-yo). Many other renewal movements are based on the structure and goals of Cursillo.

The Cursillo movement has its origins in Spain where a group of young men who conducted pilgrimages were seeking a way to deepen their spirituality, become better Christians, get closer to the Lord and to spread the Gospel. The fulfillment of their desire eventually grew into a Christian renewal movement that is active in many countries throughout the world.

The main goal or purpose of Cursillo is to help enrich and develop adult Christian leaders who strive to bring Christ into their daily lives, not by preaching at people, but by living the Gospel.

Cursillo is Spanish for "short course" or "little."

The weekend is sometimes called "a short course in Christianity." It is an encounter with Christ, which begins on a Thursday evening at 7 p.m. and ends at 7 p.m. the following Sunday. Those who participate in

a Cursillo weekend listen and reflect on talks presented by a team of laypersons, religious and clergy who have also made a weekend. There is sharing, prayer and participation in the Eucharist. It is a special time to share faith, come closer to Christ and build Christian community.

At baptism each Catholic received the call to participate in Christ's mission to renew the earth with God's love. Cursillo supports adult Catholics in their efforts to live out this responsibility in the many environments where they live and work.

Cursillo doesn't end on Sunday evening. One of the many blessings of Cursillo is becoming part of a supportive life-giving faith community that assists the members as they strive together to grow in their relationship with Christ and the church.

Deepening one's faith is a lifetime process. Those who make it are encouraged to become part of a small group that meets regularly to support one another in attempts to be good Christians and live Christ's mission.

The next weekend for men in the diocese is March 26-29 and the women's weekend will be April 23-26 at St. Patrick Parish in South Bend.

For more information contact Donna or Steve Sulentic at (574) 656-8261; Mary or Tim Weber at (574) 289-2269; or Melissa or Jeff Murawski at (574) 232-2529.

BURMESE

CONTINUED FROM PAGE 1

"The bishop called and told me of 40 names of refugees here. He said there are no Burmese-speaking priests here, and it would be nice if I could come and do ministry for them," says Father Mahn Thapwa, adding, "It's the first time I've experienced a bishop taking personal interest."

According to Father Mahn Thapwa, there are currently no official sponsorship placements for the over 5,000 Burmese in other dioceses.

So following a concerted effort to enlist other priests to minister at his parish in Kansas, Father Mahn Thapwa was happy to help.

To assist him on his sojourn to the Summit City, Father Mahn Thapwa enlisted longtime friend Father Sixtus Ye Myint, another of the 11 Burmese priests in the Diocese of Wichita. Father Ye Myint was ordained in 1978 in Burma and has been in the U.S. since 2001, pastoring at St. Mary Parish in Moline.

The two arrived in Fort Wayne on March 12, and in addition to meeting with Bishop D'Arcy and Father Robert Schulte, vicar general of the diocese, to examine the list of registered Catholic Burmese and investigate ways to assist other Catholic Burmese, the two shepherds met privately with members of the Burmese population.

Faustina, Burmese outreach advocate for the YWCA and a resettled Burmese refugee herself, says of the priests' visit, "The Burmese Catholics in Fort Wayne want to thank the bishop for taking care of them. He invited the priests to help those who don't speak English to make confession. They talked to us about making confession, having children baptized and marriage in the church."

The Burmese clerics offered the opportunity for the sacrament of reconciliation in Burma's native tongue on Sunday, March 15, followed by a Burmese-language Mass.

Fathers Mahn Thapwa and Ye Myint concelebrated Mass for a congregation of nearly 40 men, women and children, who had come to worship as Catholic com-



KAY COZAD

Burmese ordained priest Father Sixtus Ye Myint, right and Father Stephen Mahn Thapwa celebrate a special Mass spoken in the native Burmese language at MacDougal Chapel on March 15 for over 40 men, women and children, all refugees from Burma, who have been resettled in Fort Wayne. The two visiting priests, who pastor parishes in the Diocese of Wichita, Kan., spent the weekend at Bishop John M. D'Arcy's request, meeting with the Catholic Burmese population in an attempt to give voice to their concerns as Catholics.

munity at MacDougal Chapel, where the awe and reverence were palpable.

During the homily, which was spoken in the Burmese language as well as in English, Father Mahn Thapwa encouraged the devout audience to "be patient and the time will come when you will be blessed with the sacraments of marriage and baptism here," assuring them that their concerns had been heard.

Julie, a Burmese native currently living in Fort Wayne, says the sermon was an encouragement to support her people.

"He told us to be honest and hard working," Julie says. "That is good especially for the Burmese who are coming for the first time." It is the recipe, she says, for a better life and a brighter future.

Bishop D'Arcy was pleased to have the assistance of these priests and says, "As pastor of the diocese, the bishop has the responsibility to give pastoral care to everyone. Catholics are only 1 percent of the population in Burma, but we are finding they are very devout in their faith; and it is my obligation as bishop to find priests who can preach to them, hear their confessions and offer Mass in their own language. Through the Burmese, we found two such priests serving in

Kansas, who drove all the way to spend the weekend with them and give them pastoral care. This brought the Burmese Catholics great joy, and also several other Catholic people who have been working with them."

Father Mahn Thapwa says of his trip to Fort Wayne, "I think with the way the bishop and pastors are so open and helpful, the Burmese are at home in this spiritual home."

He adds, "The language is a barrier, but the caring is already apparent. Our role is to tear the barrier down and assure them of the love and care the diocese has for them."

The priests would like to return as time permits to support this community, and perhaps, they say, to offer the sacraments as well as facilitate retreats and encourage active participation in the Catholic Church. "Hopefully, they (the Catholic Burmese) will continue to feel more comfortable in this spiritual home," says Father Mahn Thapwa.

Following the Mass the Burmese community, along with the two visiting priests attended a luncheon at the Archbishop Noll Catholic Center hosted by Bishop D'Arcy and the Diocese of Fort Wayne-South Bend.

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