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TODAY'S CATHOLIC

Fallout: Notre Dame, bishop placed in national spotlight

BY TIM JOHNSON AND DIANE FREEBY

FORT WAYNE — From telephone calls, letters and e-mails, diocesan staff has been inundated with feedback from the University of Notre Dame's announcement that President Barack Obama will be the May 17 commencement speaker and receive a honorary degree from the University of Notre Dame Law School.

The announcement, made March 20, brought a fury of opinion to diocesan offices. Initially, calls encouraged Bishop John M. D'Arcy to do what he could to rescind the the U.S. president's invitation.

The majority of those who gave responses cite the president's reversal the Mexico City policy, his release of federal funds for embryonic stem-cell research, his abortion rights stance throughout the campaign including a commitment to Planned Parenthood that he would pass the Freedom of Choice Act (FOCA), and the upcoming vote to remove conscience protection rights of healthcare workers, as reasons why the commencement speaker was unacceptable at the University of Notre Dame, often considered the Catholic flagship university in the nation.

After Bishop D'Arcy published a statement on March 24, which said he would not be attending the commencement this year, the tone changed to notes of thanks.

One person responded, "I want to commend the bishop for his unwavering and clear stand on the reason he gave for refusing to attend the commencement exercises at Notre Dame. We can consider ourselves blessed that we have a bishop that adheres to the faith and does not hesitate to do and say what he must."

REACTION, PAGE 3



DIANE FREEBY

Reaction to the announcement that President Barack Obama will provide the commencement address and receive an honorary degree from the University of Notre Dame Law School has been controversial bringing comments from throughout the nation.

TELLING OUR FAITH STORY

I was drawn to the Catholic faith because of the beauty of the liturgy. There is a marriage of Scripture and the teachings of sacred tradition in the liturgy. Scripture comes alive in our liturgy. I thank God's Providence that I work in the Office of Worship with liturgy every day.



Terry A. Broberg-Swagin
Office of Worship

Bishop D'Arcy to celebrate chrim Masses at cathedrals

The annual chrim Mass for the Fort Wayne and South Bend areas of the Diocese of Fort Wayne-South Bend will be on Monday and Tuesday, April 6 and 7, in South Bend and Fort Wayne, respectively. The Masses will be held at 7:30 p.m. in St. Matthew Cathedral, South Bend, and the Cathedral of the Immaculate Conception, Fort Wayne.

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

There are three oils that will be blessed for

use in parishes throughout the year: oil of catechumens — used for the sacrament of baptism; sacred chrim — used for the sacrament of confirmation; and oil of the sick — used for the sacraments of anointing and holy orders. At the Mass of chrim, priests also renew their promise of celibate love and pastoral service.

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

The bishop invites all priests, religious brothers and sisters, deacons and lay people of the diocese to attend the chrim Masses.

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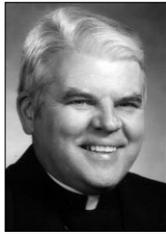
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The triduum constitutes a kind of special season



NEWS & NOTES

BISHOP JOHN M. D'ARCY

Mary on her feast day

Three full days in South Bend this past week. The first was my annual pastoral visit to Marian High School — the last of the visits to these four schools. Actually, I go twice to each school now, because I take part in the tuition auction in each institution seeking funds for those who need tuition assistance. This effort, which brings forth the generosity of our people, is especially important with the economic downturn. But the pastoral visit to Marian High School, and the opportunity to have time for students and faculty, is always a blessing. Through the hard work of Mary Kay Dance and the splendid leadership of my good friend of many years, Marian Principal Carol Loesch, the outlook for the upcoming class is excellent with a freshman class larger than a year ago. This is especially encouraging given the economic situation when people do not find it easy to pay tuition to our Catholic schools.

On Wednesday, the feast of the Annunciation of Our Lady, it was a joy to lead an ecumenical service at St. Matthew Cathedral Parish with Bishop Edward Little of the Episcopalian Church.

The talk was given by Sister Ann Astell, Ph.D. Sister Ann is a member of the theology department at the University of Notre Dame and a member of the Schoenstatt Sisters of Mary. She is an expert on such medieval teachers as medieval saints — St. Catherine of Siena and St. Teresa of Avila and others. An extraordinary scholar.

She presented a beautiful reflection on Mary and the Incarnation to Episcopalians and Catholics as part of a service of evening prayer; and all this despite having recently undergone surgery for cancer. This event was arranged by Nancy Cavadini, our ecumenical officer in the South Bend area. Afterwards at the reception, Bishop Little and I spoke about the place of Our Lady in our lives.

Of course, I spoke about both of my parents and praying the rosary each night with my dear father counting out the beads on his fingers in the decade which he led.

Then there was my dear mother. I can remember bringing her in to speak to a retreat I was giving at St. John Seminary, and asking her who Our Lady was for her. She said two simple things: "She is the Mother of God," and then she said, "Didn't she see her own son die?" We all think about parents as having a kind of a simple faith, but it is so much

more than that. Mom showed a whole theology of Our Lady, and touched on the two key points; the Divine Maternity and her share in the Redemption. I spoke about my own experience of Mary at the seminary, and the teaching of St. Louis de Montfort, and the example of Pope John Paul II in his great devotion to the Mother of God.

What a wonderful evening with our dear Episcopalian friends, including Professor Gerald McKenny of the theology department of Notre Dame.

The young adult retreat

I believe this is the 24th year that I have participated in the young adult retreat. We had 128 young people — about half of them Hispanics, and the talks were given in Spanish and in English. I always arrive late afternoon on Saturday for a question-and-answer period and then hear confessions in the evening, and celebrate Mass Sunday morning. The retreat was given by Father Tom Shoemaker, pastor of St. Jude, Fort Wayne, and Mary Pohlman, his pastoral associate. Father Kevin Bauman — so fluent in Spanish and English, from St. Vincent de Paul, Elkhart — gave the talks in Spanish. All were both instructive and inspirational.

As always, we heard confessions late into the evening. It was at the Potawatomi Inn in Pokagon State Park, under the overall direction of Mary Glowaski of our Office of Young Adult Ministry. It was a joy to be part of it.

The previous Sunday night I spoke at the last of our Lenten parish missions. We had a full church in the beautiful old parish of St. Mary's, Avilla, which is under the excellent leadership of the very hardworking Father Ed Erpelding. It was a joy to be with the "captain" and his people in this beloved old parish.

Now the triduum

Lent, by the way, actually ends on Holy Thursday. The triduum; that is, Thursday, Friday and Saturday leading up to Easter Sunday, constitute a kind of special season.

I can never quite understand why all Catholics do not attend these services. Indeed, in many of our parishes the crowds are large. It is kind of a parish retreat. I will celebrate the chrism Mass at our two cathedrals; at St. Matthew Co-Cathedral, South Bend, on Monday; and the Cathedral of the Immaculate Conception, Fort Wayne, on Tuesday. On Thursday, I will be at the Fort Wayne cathedral, Good Friday at St. Matthew, and then back for the vigil on Holy Saturday, the television Mass Sunday morning at 10:30 a.m., and then Easter Sunday Mass at 11:30 a.m. Then rest.

I look forward to every single one of these events, and I do hope to take some prolonged prayer time in between. I hope our priests do as well.

This is the routine I have embraced for 24 years, and I am grateful to the good Lord for giving me the strength to carry it out. Grateful also to my guardian angel who has brought me back and forth safely. At St. Matthew's, I will help with confessions after the services.

Our two chancery offices, Fort Wayne and South Bend, have been inundated in an unprecedented way with e-mails, phone calls and regular mail, about the president coming to Notre Dame. The same for our Pro-Life Office and the Office of Communications.

Now let us all calm down, and keep dear Notre Dame in our prayers. Also, all concerned should be sure that the graduation itself is carried out with the respect for the dignity of everyone, especially the graduates. They have a right to expect a joyful, and interesting and happy graduation; and we should all do our best to make sure that happens.

Some good news

At a meeting this week, I learned that our Annual Bishop's Appeal is the second highest ever. This especially underlines the generosity of our people to give so much during the severe economic recession. It also shows how the people trust our priests.

Let the games begin

Now comes real baseball. The exhibition games are over. And my beloved Red Sox take up the cause again with Tampa Bay. I think it will be a good year.

For those interested, I have not been contacted to pitch batting practice. Perhaps they are waiting until the teams come north. I think they do not want me to throw while it is cold, so maybe the call will come in June or July. I will be ready.

A blessed Holy Week to everyone. See you all next week.



MARY KAY DANCE

Pictured after the celebration of the Mass at Marian High School are Bishop John M. D'Arcy and school chaplain and pastor of Queen of Peace Parish, Father Dan Scheidt. They congratulate two students who had just been named as Seniors of the Month for March — Amanda Norell, daughter of Robert and Mary Jo Norell of Bristol and Tyrus Kozinski, son of Joe and Sabrina Kozinski of Granger.

REACTION

CONTINUED FROM PAGE 1

Another writer felt, "ND's invitation for the president to speak does not ... suggest that the 'fundamental matter of abortion can be ignored.' It actually suggests that people of differing viewpoints can discuss together and find common ground. This moves us all forward to a more just and fair society. By staying in our corners and refusing to stop and listen only further divides our nation, our people and fractures the church."

Bishop D'Arcy told *Today's Catholic*, "The great outpouring of letters and calls shows the strong culture of life in the Catholic Church and beyond. Pope John Paul II spoke about this and hoped and prayed for this as part of the New Evangelization."

Calls to the Fort Wayne diocesan offices were transferred to the communications office. Director Vince LaBarbera noted, "Our office has been swamped with hundreds of telephone calls, filling our voice mailboxes," LaBarbera said. Many, of course, were from local and national media asking for Bishop D'Arcy's statement and requesting an interview.

Curiously, LaBarbera noted, the majority of other calls and e-mails were from throughout the country and not local, something also reported by the South Bend chancery office.

"By far the majority were in support of Bishop D'Arcy, asking that he do more to censure Notre Dame," he added. "Sadly, many were from alumni and parents of this year's graduates who were looking forward to attending the Notre Dame commencement but now plan to stay away."

The South Bend chancery office also received a great multitude of calls. *Today's Catholic* advertising representative Jeanette Simon assisted with some calls, but the majority were handled by Helen Austgen and Mary Szymczak who told *Today's Catholic* they received between 500 and 800 calls from every state in the union, and also from Italy and Mexico.

Szymczak, who is codirector of the diocesan Vocation Office in South Bend, said, "People were very polite, they just wanted to be heard."

Fred Everett, the codirector of the Office of Family Life, noted, "I have received about 90 e-mails and a couple of dozen calls. Calls and e-mails have come in from throughout the country and internationally as well. I personally received one e-mail from a fellow in Australia."

One writer from St. Louis wrote to Everett, "Please express to Bishop D'Arcy my appreciation for taking a courageous stand for life. I will be praying for him as well as Mary Ann Glendon — and of course President Obama."

Diocesan webmaster Francie Hogan has received over 259 e-mailed messages by last Monday.



DIANE FREEBY

Dominican Father Andrew Hofer and sacristan Will Erickson are shown at Mass celebrated Saturday morning before the Notre Dame Right to Life Collegiate Conference. In response when asked his opinion of the university's decision to invite President Obama to speak at graduation, Father Hofer simply replied, "I have a mission of preaching the Gospel of life." In his homily, Father Hofer added, "When we feel division within and around us, we turn to Christ. ... We pray today to be wholly converted to the truth, and to do so in love."

All were printed and relayed to Bishop D'Arcy's office, which is reviewing and tabulating the responses. The diocesan blog has also seen increased traffic.

Petitions and Web sites

Immediately after the Notre Dame and White House announcement, the Cardinal Newman Society started a Web site petitioning Notre Dame President Holy Cross Father John I. Jenkins to rescind the invitation.

In addition, the officers and board members of The Sycamore Trust, a group that works to preserve Catholic identity at the university, with associated Notre Dame alumni and members of the Notre Dame family, are heading a petition expressing their "astounded dismay at, and deep disappointment in, the decision to invite President Barack Obama to deliver this year's commencement address and to confer upon him an honorary degree."

THE GROUP NOTED, "PRESIDENT OBAMA'S STATEMENTS AND EXECUTIVE AND LEGISLATIVE ACTIONS IDENTIFY HIM AS UNREMITTINGLY HOSTILE TO THE MORAL CLAIMS OF THE UNBORN AND ACCORDINGLY TO A CENTRAL TEACHING OF THE CATHOLIC CHURCH."

The letter said, "This is not, we stress, a question of whether to interdict the President of the United States at the gates of the university or of withholding the respect to which he is entitled. It is, rather, a matter of according honor to one whose views on abortion are morally repellant to the church to which the university claims fealty, to the church's faithful members, and to countless loyal alumni of the university and others of its extended family."

An ad hoc committee sponsored by a coalition of university-sponsored student groups has been organized to lead ND Response, on the Web at www.ndresponse.com. These groups include the Notre Dame Right to Life, Jus Vitae (Notre Dame Law School Right to Life), *The Irish Rover* independent student newspaper, Notre Dame College Republicans, The University of Notre Dame Anscombe Society, The Identity

Project of Notre Dame, Notre Dame Militia Immaculata, Notre Dame Children of Mary, The Orestes Brownson Council and the Notre Dame Law St. Thomas More Society.

The Web site said, "In defense of the unborn, we wish to express our deepest opposition to Rev. John I. Jenkins, CSC's invitation of President Barack Obama to be the University of Notre Dame's principal commencement speaker and the recipient of an honorary degree. Our objection is not a matter of political partisanship, but of President Obama's hostility to the Catholic Church's teachings on the sanctity of human life at its earliest stages. Further, the university's decision runs counter to the policy of the United States Conference of Catholic Bishops against honoring pro-choice politicians. We cannot sit by idly while the university honors someone who believes that an entire class of human beings is undeserving of the most basic of all legal rights, the right to live."

It added, "Additionally, Father Jenkins has put some of his students into a position of moral dilemma as to whether they should attend their own graduation. Many pro-life seniors, along with their families, now feel personally conflicted about participating in the commencement. The lack of concern for these devoted sons and daughters of Notre Dame, who love this university and the Catholic principles on which it was built, is shameful."

Many students who spoke with *Today's Catholic* expressed their concern over the division happening within their campus. They are saddened to be at odds with the university they hold dear, but many remain grounded in the official teachings of the church.

"There is a difference between inviting Obama to speak and giving him an honorary degree," said Scott Varian, a freshman from New York. "That is contradictory to directives given by the USCCB (U.S. Conference of Catholic Bishops)."

The USCCB and Bishop

D'Arcy's statement last week clearly states; "The Catholic community and Catholic institutions should not honor those who act in defiance of our fundamental moral principles. They should not be given awards, honors or platforms which would suggest support for their actions."

National attention

The announcement has garnered national and international response. Bishop D'Arcy declined invitations to speak on MSNBC and Fox News, but intends to do one or two local interviews. Talk shows on the secular and Catholic radio stations have discussed the issue.

Fox News' Web site, The Drudge Report, YouTube included reports as well as the pro-life Web site, LifeNewsSite.com and the Rome-based news service, Zenit.

National anti-abortion activist Randall Terry held a news conference at the gates of the University of Notre Dame on March 28 to launch a vigorous daily protest of the president's scheduled May 17 commencement address.

Terry, 49, founder of the anti-abortion group Operation Rescue, said at the news conference, "We will begin a series of protests. We will help honor student leadership on campus, and provide leadership off campus."

He said he had met with undisclosed university officials before the news conference.

Terry may not lead any protests on campus, according to the ground rules laid in a meeting he had Saturday with Notre Dame officials. He may participate in campus protests, but may not lead them.

But the student coalition at Notre Dame from www.ndresponse.com have requested that they work with university officials. "It is appropriate that only members of the Notre Dame community lead all such protests, and we ask outside groups to respect our responsibilities in this regard," they wrote in a statement on www.ndresponse.com. "Over the next several weeks, in response to this scandal, our organizations will host various academic and religious events to engage the university community. We request any groups who are committed to respectful actions to support our efforts, thereby ensuring a unified front and a more compelling public witness."

Notre Dame graduate Ann Manion, president of the Women's Care Center, agreed with the students.

"In my view, the best people to put forward a viewpoint contrasting President Obama's viewpoint are the professors, alumni and students of Notre Dame as well as Bishop D'Arcy," states Manion. "Randall Terry has no connection to Notre Dame and does not live here. I think his involvement will not be helpful if it deflects media interest from the very compelling case for life being made by the bishop and the people of Notre Dame."

LifeSiteNews.com reported March 25 that President Obama responded March 25 to the protests that erupted after the announcement.

The story quoted the White House. "Notre Dame is one of the first universities President Obama will visit as president and he is honored to address the graduating class, their families and faculty of a school with such a rich history of fostering the exchange of ideas," White House spokeswoman Jen Psaki said.

"While he is honored to have the support of millions of people of all faiths, including Catholics with their rich tradition of recognizing the dignity of people, he does not govern with the expectation that everyone sees eye to eye with him on every position," Psaki said. "The spirit of debate and healthy disagreement on important issues is part of what he loves about this country."

LifeSiteNews reported March 27 responses from Holy Cross Provincial Father David Tyson, the religious superior of Congregation of Holy Cross, a Rome-based order of priests and brothers who answer directly to the pope, rather than the local prelate. Father Tyson emphasized to LifeSiteNews that Holy Cross does not control the University of Notre Dame governance and policy, and Father Jenkins is "fulfilling his responsibilities" as president of Notre Dame.

As the debate continues, groups like ND Response are busy organizing prayerful, yet determined responses. A red-envelope campaign is underway, with students delivering empty envelopes to Father Jenkins, stating, "This envelope represents one child who died because of an abortion. It is empty because the life that was taken is now unable to be a part of our world. This envelope was going to be sent to President Obama on March 31. However, as he is scheduled to receive an honorary doctorate of laws degree from Notre Dame on May 17, we ask that you deliver it to him on our behalf at that time."

ND Response leaders say they are committed to leading multiple "faithful, prayerful and respectful demonstrations and events that will constructively support the University in asserting its Catholic character."

The group says the next event will be a prayerful demonstration on Notre Dame's campus at 2 p.m. on Palm Sunday.

"We encourage all those who support Notre Dame and its fundamental moral principles to make plans to travel to Notre Dame next Sunday and join our prayerful demonstration."

More information on this event can be found on the Web site, www.NDResponse.com

Missionaries of Charity elect German nun as new superior general

CALCUTTA, India (CNS) — The newly elected head of the Missionaries of Charity, Sister Mary Prema, said she will continue the work of Blessed Mother Teresa of Calcutta to show God's compassion to "broken humanity."

The German-born nun, elected March 24 to lead the congregation, said she felt "unworthy of

the office" held by Sister Nirmala Joshi for the past 12 years and by Mother Teresa before that.

Sister Prema told the Asian church news agency UCA News March 24 that she felt humbled at taking up the leadership of her congregation's mission of serving "the poorest of the poor."

"With God's strength, I will do this work and be part of this mis-

sion," she said.

Sister Prema was elected at the end of the congregation's general chapter, which began Feb. 1. Earlier, the nuns had elected Sister Nirmala for a third term, but she reportedly withdrew because of ill health. Her third term would have required papal approval since the congregation's constitution allows only two six-

year terms for the superior.

The chapter of 163 delegates from across the world then elected Sister Prema, who for the last six years was part of Sister Nirmala's team of councilors.

Sister Prema told UCA News that Missionaries of Charity members are "entrusted with a grave responsibility to take to Jesus broken humanity."

"The cry of the poor is to be satiated daily as we have to give God's compassion to all people," she said.

The nuns are called to work "for unity at all levels and to make the church present in our world today, through humble means and works of love," she said.

Sister Prema said that, as a young woman, she had "a very clear call of Jesus" to work for the poor. She said Malcolm Muggeridge's 1971 book on Mother Teresa's work, "Something Beautiful for God," made her aware of the Missionaries of Charity.

She met Mother Teresa for the first time in 1980 in Berlin. When they met again, the young German expressed her desire to join the congregation.

Mother Teresa founded the



CNS PHOTO/JAYANTA SHAW, REUTERS

German-born Sister Mary Prema speaks with the media in the eastern Indian city of Calcutta March 27 after she was elected as the new superior general of the Missionaries of Charity.

congregation in 1950 and began her work among the poor in Calcutta. She died in 1997.

The chapter delegates returned to the motherhouse March 25 and had a thanksgiving Mass at Mother Teresa's tomb. Sounds of clapping, singing and congratulations could be heard outside the walls of the convent, which was closed to visitors.

A handwritten notice saying "no visitors" was posted at the entrance. A nun at the door explained that the convent had no space for more visitors because nuns had "come from all over."

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Sacred Heart, Warsaw, renovation complete

BY B. ANN THALLEMER

WARSAW — Monsignor James J. Wolf celebrated the first Masses in newly renovated Sacred Heart Church during the weekend of March 28.

The project began July 1, 2008. While the extensive additions and changes were being done, Sacred Heart parishioners attended Masses at Our Lady of Guadalupe, and in November, they returned for Masses in Sacred Heart's gymnasium.

Over 200 seats have been added to the sanctuary, increasing the church's seating capacity. Four new classrooms have been added to the school. They have been in use since January and include a multipurpose arts and music room as well as new classrooms for grades 4, 5 and 6. The school presently accommodates 184 students ranging from pre-kindergarten through sixth grade.

Bill Lamie of ADG architectural firm was in charge of the project.

The large crucifix that hung above the altar in Sacred Heart's original church on Market Street now hangs in the gathering space of the new church. It has always been an important part of Sacred Heart's churches.

The triangular stained glass window above the sacristy, depicting the Sacred Heart of Jesus was dismantled and stored when the project began. It now has been reset above the sacristy, which has been extended and enlarged, where it can more easily be viewed.

Behind the sacristy's curved wall, a small chapel has been built

and can accommodate seating for about 25 persons. The tabernacle is accessible from both the sacristy and the chapel. The chapel can be visited 24 hours a day through a side entrance separate from the church. Eventually the present chapel will be replaced with stained glass. Weekday Masses will be said in the chapel on days other than school Mass days.

Two alcoves have been included in the sacristy area where statues will be placed.

A raised area just off the sacristy accommodates the organ, piano and musicians with the choir adjacent to that area.

New lighting provides twice as much illumination as prior to the renovation. A sprinkler system has been installed as well. The additions and changes compliment and extend the original design of the church and school.

When Bishop Leo Pursley blessed the cornerstone for the new Sacred Heart Church and school in 1958, there were under 200 families registered in the parish. Now, there are approximately 900 families belonging to Sacred Heart Parish. Much went before and much followed that blessing of the cornerstone.

Historical proportions

Early settlement in Indiana was closely allied with the history of the Catholic Church in Indiana.

Prior to 1852, Father Stephen Badin of Bardstown, Ky., and other missionary priests traveled this area and ministered to the scattered Catholics in their homes. During the days of building railroads, services were held in

"shanties" or boarding places for laborers who were mostly Irish and formed the nucleus of the many large and flourishing congregations.

In 1852, Warsaw was made a permanent mission and Father Weichmann, then pastor of Wabash, became the first and only resident pastor until 1884.

He purchased two lots on west Market Street where the original church was dedicated on the feast of the Sacred Heart in June of 1877. The building is now the site of St. Anne's Episcopal Church.

Father Weichmann served 30 families as well as Warsaw's two mission churches: Pierceton and Bourbon.

From 1884 until 1935, interim pastors served Sacred Heart from Columbia City. In July of 1935, Father Jesse Lothamer was assigned resident pastor. Two years later, Father Leo Pursley, who was transferred to a Fort Wayne parish in 1942 and later was consecrated as the diocese's first auxiliary bishop, succeeded him.

By 1952, Sacred Heart had over 170 families.

The Our Lady of Victory Missionary Sisters of Huntington came to the parish on Saturdays for many years to give religious instruction.

Father Martin Horvath was



PHOTOS PROVIDED BY CHUCK WHITCRAFT

This photo shows Sacred Heart Church's construction progress as of March 4 of the interior. Now completed, the parish celebrated Masses last weekend in the renovated church.

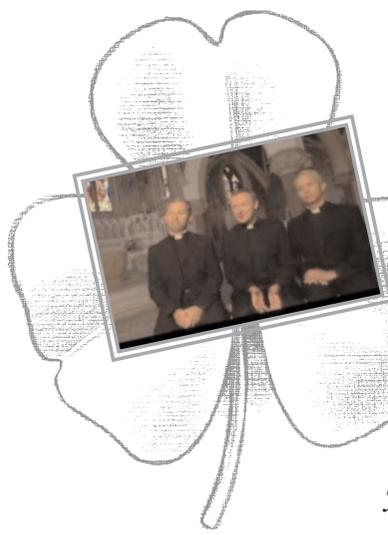
assigned to the parish after Father Reddington's death in 1966. One year later, a convent was ready and the School Sisters of Notre Dame headed the faculty.

Sacred Heart's new church was dedicated in May 1987.

Twenty-two years later, Sacred Heart's history of progress and growth continues with the completion of the renovation of the church and expansion of the school.



Msgr. James Wolf inspects the curve wall that separates the main church from the new chapel.



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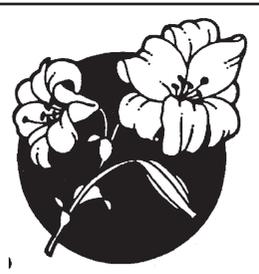
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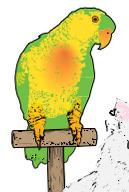
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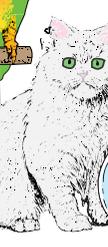
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Pope says pastors can't be soloists, need parishioners' advice

ROME (CNS) — In a world that does not seem interested in hearing about God, effective communication of the faith requires a group effort, Pope Benedict XVI said. When many people seem unable or unwilling to recognize the presence of God, "it is important that a pastor not be a 'soloist,' but be surrounded by believers who, along with him, are bearers of the seed of the word (of God) and help it live and grow," the pope said during a visit March 29 to a Rome parish. In addition to celebrating Mass at the Holy Face of Jesus Parish, the pope met with members of the parish council and with children preparing for their first Communion before he returned to the Vatican for the midday recitation of the Angelus prayer. The pope told parish leaders, "The council is a gift of the Holy Spirit, and the pastor — and even more a pope — needs advice, needs help in making decisions. And so these (parish) councils are also a work of the Holy Spirit and a witness to the Spirit's presence in the church."

Vatican releases details of papal trip to Holy Land

VATICAN CITY (CNS) — On his first trip to the Holy Land, Pope Benedict XVI will meet with Jewish, Muslim and Christian leaders, stop at the Dome of the Rock and the Western Wall in Jerusalem, and visit a refugee camp in Bethlehem, West Bank, the Vatican said. The May 8-15 visit will take the pope to holy sites in Jordan, Israel and the Palestinian territories. The schedule, published March 26, said the pope would visit the new King Hussein Mosque in Amman, Jordan, stop at Jesus' baptism site at the Jordan River, and make a pilgrimage to Mount Nebo, where Moses once looked out at the Promised Land. The pope's program calls for encounters with Israeli political leaders, Christian leaders, Jerusalem's most prominent rabbis and the city's leading Muslim cleric, the grand mufti. Pope Benedict also will visit the Yad Vashem Holocaust Memorial in Jerusalem and celebrate public Masses in Amman, Bethlehem, Jerusalem and Nazareth, Israel.

Pro-life official criticizes court ruling on Plan B for 17-year-olds

WASHINGTON (CNS) — A U.S. District Court judge's decision giving 17-year-olds over-the-counter access to the morning-after pill known as Plan B "will put minors' health at greater risk," according to a pro-life official of the U.S. Conference of Catholic Bishops. Deirdre McQuade, assistant director for policy and com-

MEN STAND NEAR DIKE PROTECTING ST. BENEDICT CHURCH FROM FLOODWATERS IN NORTH DAKOTA



CNS PHOTO/ERIC MILLER, REUTERS

Men stand near a dike around St Benedict Church in Horace, N.D., March 29. The church was protected from Red River floodwaters by an earthen dike built after a flood in 1997. The Red River dropped slightly to 39 1/2 feet March 30, less than record highs set earlier in the week but was still nearly 22 feet above flood stage.

munications in the USCCB Secretariat of Pro-Life Activities, told Catholic News Service March 25 that U.S. District Judge Edward Korman's decision the day before was "worrisome in any number of ways." Korman, a judge in the U.S. District Court for the Eastern District of New York, said the Food and Drug Administration had "repeatedly and unreasonably" delayed a decision on whether Plan B should be available over the counter and had been swayed by politics in ultimately deciding to make the drug available without a prescription only to those 18 or over. McQuade said the decision opens up the possibility of a 17-year-old male getting "emergency contraception" for his girlfriend — "whether she's 17 or 12" — and subjects the young woman to taking "a very strong drug without any medical supervision." Plan B, containing a high dose of birth control pills, usually prevents pregnancy if taken within 72 hours of unprotected sex.

Obama says he believes strong moral guidelines important in science

WASHINGTON (CNS) — Saying he believes strong moral guidelines are important in the human

life sciences, President Barack Obama said he would be happy to avoid ethical and political disputes if alternatives to embryonic stem-cell research turn out to be equally promising. During his March 24 press conference, Obama was asked about his personal moral and ethical considerations about whether to allow federally funded research using embryonic stem cells. "I wrestle with these issues every day," Obama told reporters. He said he believes it's important to have "strong moral guidelines, ethical guidelines when it comes to stem-cell research or anything that touches on ... the human life sciences." Obama said he thinks the guidelines in his March 9 executive order permitting federal funding of embryonic stem-cell research meet the test for strong ethical boundaries. Pope Benedict XVI and the U.S. bishops are among those who oppose embryonic stem-cell research, equating it with abortion because it destroys human embryos. The chairman of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities, Cardinal Justin Rigali of Philadelphia, has criticized Obama's decision to allow funding of such research, saying it "disregards the values of millions of American taxpayers who oppose research that requires taking human life."

Bishop won't attend pro-life banquet with GOP's Steele as speaker

EVANSVILLE, Ind. (CNS) — Bishop Gerald A. Gettelfinger of Evansville said he will not attend an April right-to-life dinner where Michael Steele, chairman of the Republican National Committee, is scheduled to speak because he objects to comments the GOP leader made about abortion. The bishop's decision followed a widely circulated March *GQ* magazine interview in which Steele, a Catholic, was asked if he thinks women have the right to choose abortion. He answered, "Yeah. I mean, again, I think that's an individual choice." Following publication of the interview, Steele issued a statement, saying "I am pro-life, always have been, always will be." He went on to say that "the Republican Party is and will continue to be the party of life." He said he supports the Republican platform that calls for a Human Life Amendment. After speaking with Steele on the phone March 20, and after examining the statement issued by Steele after the *GQ* interview, Bishop Gettelfinger wrote in a letter to the head of the organization sponsoring the dinner that his "early decision not to attend still stands." He

said Steele's answer seemed to emanate "from a political stance, not a principled one."

Bishops say Catholic institutions' use of Reiki therapy inappropriate

WASHINGTON (CNS) — Reiki therapy, an alternative medicine originating in Japan, is unscientific and inappropriate for use by Catholic hospitals, clinics and retreat centers and people representing the church, the U.S. bishops' Committee on Doctrine said March 26. "For a Catholic to believe in Reiki therapy presents insoluble problems," the committee's guidelines said. "In terms of caring for one's physical health or the physical health of others, to employ a technique that has no scientific support (or even plausibility) is generally not prudent." The bishops said the technique — which involves a Reiki practitioner laying hands on a client — also is encouraged as a "spiritual" kind of healing, but that for Christians "access to divine healing" comes through prayer to God. A Catholic who puts his or her trust in Reiki "would be operating in the realm of superstition," they said. The U.S. bishops outlined their position in "Guidelines for Evaluating Reiki as an Alternative Therapy." The guidelines, available online at www.usccb.org/dpp/doctrine.htm, were developed by the doctrine committee, chaired by Bishop William E. Lori of Bridgeport, Conn.

Three years of polls show Catholic, non-Catholic views on moral issues

WASHINGTON (CNS) — Telephone polling of Catholics and non-Catholics over three years shows the degree of difference between the two groups on abortion, the death penalty and other moral issues about which the Catholic Church has spoken. According to figures released March 30 by the Gallup Organization in Princeton, N.J., only on the abortion issue did a minority of Catholics overall find it acceptable — 40 percent compared to 41 percent for non-Catholics. The only other moral issue which Catholics overall found less acceptable than non-Catholics was the death penalty, but substantial majorities — 61 percent of Catholics and 68 percent of non-Catholics — still found capital punishment morally acceptable. Besides abortion and the death penalty, other moral issues covered by the polling included sex outside marriage, divorce, gambling, homosexual activity and having a baby outside of wedlock. The polling figures were taken from Gallup's 2006, 2007 and 2008 Values and Beliefs surveys, in which 3,022 respondents were polled. The margin of error is plus or minus 2 percentage points.

Bishop Dwenger hosts Hall of Fame Dinner

FORT WAYNE — Reservations are now being accepted for the Bishop Dwenger 2009 Hall of Fame Dinner to be held on Friday, April 24. This year's honorees include: Mike Shields '67 (alumnus of the year), Vince Mastrangelo '85 (athletics), Johnathon Martin '87 (athletics), and Danielle (Bird) Cardinal '96 (athletics), Dan Balan '95 (visual and performing arts) and John V. Tippmann, Sr. (Citizens of Two Worlds Award).

The event will be held at the Diamond Room located at Ceruti's Summit Park II. Tickets are \$40 each and include dinner. The program begins at 6 p.m.

For reservations, contact Liz Delaney at (260) 496-4710. Send checks, made payable to Bishop Dwenger High School, to the Office of Development, 1300 E. Washington Center Rd., Fort Wayne, IN 46825.

Reservation deadline is April 20.

Holy Cross Brother Chester Freel elected provincial

NOTRE DAME — Holy Cross Brother Chester Freel, 59, has been elected the next provincial of the Midwest Province of the Brothers of Holy Cross, at Notre Dame. It was announced



Holy Cross Brother Chester Freel

by Holy Cross Brother Robert Fillmore, provincial of the Midwest Province of the Brothers of Holy Cross, and confirmed by Holy Cross Father Hugh Cleary, superior general of the Congregation of Holy Cross, Rome, Italy.

The entire membership of the Brothers of the Midwest Province engage in electing their provincial. The term for a provincial is six years and he may be elected for an additional three-year term.

Brother Freel, who will celebrate his 40th jubilee as a Brother of Holy Cross on June 20 at a jubilee Mass at Sacred Heart Basilica, Notre Dame, will take office at the conclusion of the Midwest Province Chapter, which will be held at Holy Cross Village from June 14-19.

Brother Freel has been the vocations director for the province since 2007 and directs and lives at Bessette House, an intentional Christian community located in Columba Hall on the University of Notre Dame campus.

Before coming to Notre Dame, Brother Freel spent 37 years at Holy Cross Children's Services, formerly Boysville of Michigan, serving in a number of areas. From 1985 to 2007 he was region-

AROUND THE DIOCESE

MONROEVILLE STUDENTS DEPICT WAY OF THE CROSS



PROVIDED BY ST. JOSEPH SCHOOL, MONROEVILLE

St. Joseph School's (Monroeville) fifth-and-sixth-grade students depicted the Way of the Cross in silhouette form for St. Rose Parish. The student choir provided musical selections throughout. This depiction will take place again on Tuesday, April 7, at 8:30 a.m. at St. Rose Church. The photos show the sixth station, Veronica Wipes the Face of Jesus.

al director responsible for the operation of the Boysville campus location where his responsibilities provided daily services to over 200 youth with a staff of 175.

Brother Freel is a native of Mishawaka, where he attended St. Monica School and Saint Joseph's High School. He is the son of Marvin and Mary Freel, who still reside in Mishawaka. He has a brother and three sisters. Brother Freel holds a bachelor's degree from St. Edward University in Austin, Texas, and received his master's degree in social work at Wayne State University, Detroit, Mich., in 1981.

The Midwest Province has 176 members who minister in education and social service agencies throughout the United States, Canada, Bangladesh, Ghana, Kenya, Uganda, Chile, Peru and Italy.

Bishop Dwenger to host still-life stations

FORT WAYNE — Bishop Dwenger High School will host the Stations of the Cross at 10:20 a.m. in the main gym on Holy Thursday, April 9.

Bishop Dwenger's still-life Stations of the Cross combine traditional with modern prayers

while students re-enact the 14 stations. Along with music and video to help with prayers it is a very moving time of prayer. The public is invited to the service.

This popular Lenten devotion is believed to date back to the fourth century when Byzantine pilgrims would visit Jerusalem and its holy places to follow Jesus Christ in prayer and reflection on his way to Calvary. Fourth-century writings reveal pilgrims making processions from the Garden of Gethsemani to the site of the Lord's crucifixion and resurrection. From the 14th century on the journey came to be known as the Via Dolorosa under the guidance of the Franciscans with locations added along the way to commemorate particular incidents in our Lord's passion.

It was only in the 18th century that the 14 stations became fixed. This devotion was largely spread worldwide through the work of the Franciscans, St. Leonard of Port-Maurice and St. Alphonsus Liguori. Religious communities like the Jesuits and the Passionists made the stations a part of their missions and retreats. By the 19th century, the Stations of the Cross had become a staple of Catholic prayer life throughout England, Ireland and the United States.

USF School of Creative Arts hosts student art exhibition

FORT WAYNE — The School of Creative Arts will host the opening of the 33rd Annual Student Art Exhibit on Saturday, April 4, from 6-9 p.m. in the Rolland Art Center (off Leesburg Road). Art will be showcased in Rolland's Weatherhead and Goldfish Galleries and the North Campus Lupke Gallery. More than 800 student pieces will be displayed. The University Jazz Ensemble will perform at 7 p.m. in the North Campus Auditorium (2702 Spring).

A SOCA Awards ceremony will take place during the opening, beginning at 7:30 p.m. in the North Campus Auditorium. The ceremony honors student artists, musicians and scholars for high achievement in the arts. Scholarships will be awarded to specific students, including outstanding freshman, sophomore, junior and senior.

The exhibition will run through May 1. The Weatherhead and Goldfish Galleries are open Monday through Friday, 9 a.m. to 5 p.m.; Saturday, 10 a.m. to 5 p.m.; and Sunday, 1-5 p.m. The

Lupke Gallery is open Monday through Friday, 9 a.m. to 5 p.m.

For more information, call the School of Creative Arts at (260) 399-7700, ext. 8001.

James M. Keefer Scholarship offered at Bishop Luers

FORT WAYNE — Bishop Luers High School is offering the James M. Keefer Scholarship through the support of Sally (Keefer) Smith, in honor of her father. James Keefer valued Catholic education and worked so his children, Sally (1967), Mike (1965), Richard (1969) and Steve (1971) could receive a Bishop Luers High School diploma.

As a single parent, Sally worked to ensure a Catholic education for her own three children. She felt that Bishop Luers High School helped to support her and her family.

"Bishop Luers High School was like my partner, supporting and enriching the moral structure that I was trying to instill at home," she said. The values of respect and responsibility were mirrored at school and at home.

The scholarship is for incoming sophomore students who are being raised by a single parent. Each applicant must write an essay stating what a Bishop Luers High School education means to them. The \$500 scholarship will be granted to two students.

The Jesters perform 'Roundabout'

FORT WAYNE — The Jesters, a troupe of child and young-adult actors and artists with special needs, will perform "Roundabout," an original, family-oriented production that uses theatre, singing, live instrument accompaniment and dance to tell the age-old story of people in conflict who are challenged to learn to live together in peace. During the show, character groups, squares and triangles, stomp around the world seeking a treasure that is being carefully guarded by the circles. Watching their rampage, the animals eventually intervene, creating an opportunity for peaceful resolution.

Performances will be April 18, at 3 p.m. and April 19, at 6 p.m. in the auditorium of USF's North Campus building located at 2702 Spring St. Tickets are \$8 for adults and \$5 for children 10 and under. Group rates of 20 tickets or more will also be made available at \$5 per ticket.

Sponsored by the University of Saint Francis, the Jesters is a performance group founded in 1978 comprised of participants with special needs and physical disabilities including autism, Down syndrome and mild mental disabilities.

For more information, please call (260) 399-7700, ext. 8001.

Bill to restore wrongful death of unborn in civil suits withdrawn; hits political snag

INDIANAPOLIS — Good people with good intentions working to create good public policy can be derailed by political wrangling. This year's wrongful death bill, SB 341, to restore Indiana's wrongful death law for viable fetuses in civil suits hit a political snag March 23, and was withdrawn by the bill's sponsor.

Senate Bill 341 co-authored by Sen. Brent Steele (R-Bedford), and Sen. Vaneta Becker (R-Evansville) and sponsored in the House by Rep. Peggy Welch (D-Bloomington) would allow civil suits to be restored to the pre-2002 form, to include the wrongful death or injury of an unborn child which has reached viability. Under the bill, viability is defined as a fetus that could survive outside the womb, which is about seven-month gestational age.

The bill passed the Senate, 47-2. In the House, the bill passed

the Public Policy Committee, but when House Sponsor of the bill, Rep. Peggy Welch (D-Bloomington), a pro-life Democrat, realized amendments were going to be attached to the bill to make SB 341 a pro-life, political football rather than an effort to correct the immediate problem in the statute, she took the ball out of the game by withdrawing the bill.

Among those who work under the statehouse dome, a common maneuver of the political game is the practice by both caucuses to offer amendments, which may either kill legislation, or to get lawmakers to take a recorded vote on politically controversial language that can later be used against them in election years.

Second reading amendments were filed in the House to amend SB 341, some of which would have a child defined as an unborn

INDIANA CATHOLIC CONFERENCE

BY BRIGID CURTIS AYER

fetus at any stage of pregnancy rather than at viability, which is currently in the bill.

"The purpose of the bill is to restore legislative intent of the definition of a child for the purposes of wrongful death civil suits which was changed by a 2002 ruling by the Indiana Supreme Court in the Bolin vs. Wingert decision," said Welch. "Basically in (the) Bolin (decision), the Indiana Supreme Court said that they didn't believe the

statute was clear regarding the definition of a child for civil wrongful death cases. They ruled that the definition of a child, for the purposes of a wrongful death civil suit, must be one who had taken a breath."

The proposed legislation addressing fetal death was prompted by an incident that occurred in Indianapolis in April 2008 where a bank teller who was pregnant with twins was shot during an attempted bank robbery. She survived the gunshot wound, her twins did not. The woman was five months pregnant.

"In the situation with the bank teller who was carrying twins that died, where the one twin took a breath, it would have been considered a child, the other didn't, so it couldn't be considered a child in a civil wrongful death suit," said Welch. "We are trying to move back the point of pre-Bolin, which was a hundred-year tradition and precedent of recognizing a viable fetus as a child for the purpose being a party in a wrongful death suit."

In 1987, the legislature, while revising and updating civil suit statutes, defined the child as an unmarried individual; without dependents; and who is less than 20 years of age. Prior to 1987, it was commonly understood, accepted and supported in case law that a child in wrongful death suits included a viable fetus. The legislature did not intend to exclude the viable fetus. However, because the legislature did not explicitly include viable fetus in the definition, the court did believe it could act where the legislature had not.

In 2002, Indiana Supreme Court's ruling in Bolin vs.

Wingert interpreted the definition of a child as to one that had taken a breath. This ruling came about a result lawsuit filed when a car accident involving Rebecca Bolin, who was eight-to-ten weeks pregnant, suffered a miscarriage. When the Bolin couple filed suit under Indiana's wrongful death code for damages of their unborn child, the trial court found they had no claim under current statute. When the Bolin's appealed their case to the Indiana Supreme Court, the court looked at the definition of a child and found "the fact that the legislature did not expressly include unborn children within the definition of a 'child' in the Children Wrongful Death Statute lends further credence to our conclusion that an eight-to-ten-week old fetus does not meet the statute's definition of 'child.'" The ruling stated that the legislature clearly set upper limits for a child, but not lower limits.

According to the Bolin vs. Wingert case, the court based their decision on the fact that in other sections of the Indiana Code (IC) the legislature has enacted protections for unborn children using explicit language. For example, IC 35-42-1-6, enacted 1979, imposes criminal liability for the knowing or intentional termination of a human pregnancy and in IC 35-46-5-1, the legislature made it a crime to traffic in fetal tissue.

Rep. Welch said she is hopeful she can bring the bill back again before the April 29 session adjournment deadline. Indiana Catholic Conference has been working with Rep. Welch and is supportive of the legislation.

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Holy Week at a holy place

BY MARK WEBER

HUNTINGTON — With each day of Lent shortening the time to when Christ became victim and then victor over death, focus on those last three days brings to mind exactly what our Savior experienced; unease about the required fulfillment of his mission and then sublime peace.

One step into the house of those dedicated to the religious life enhances this contented feeling, and during Holy Week, when the usual subdued atmosphere of a religious community becomes increasingly hushed and muted, the silence there beckons the visitor to a peaceful composure.

At Victory Noll in Huntington, motherhouse of Our Lady of Victory Missionaries, Holy Week includes traditional worship enveloped in a retreat-like atmosphere intended to provide the maximum spiritual benefit for everyone in the house and the prayerful intentions offered.

On Tuesday, a delegation will attend the Mass of Chrism at the Cathedral of the Immaculate Conception in Fort Wayne.

At a Wednesday Mass at Victory Noll, the oils received at the cathedral will be carried by three sisters in a procession as the congregation sings a special "Victory Noll" prayer set to music.

On Holy Thursday, the order's leadership team will wash the feet of six sisters who represent various segments of the campus. This gesture, backed up by the singing of "The Servant Song" is seen as



MARK WEBER

Quiet meditation on the mystique of Holy Week is the mood at Victory Noll Religious Community and Retreat Center in Huntington. Prayers are offered for sisters working in missions in the U.S. and South America as well as the intentions of the faithful friends of Our Lady of Victory Missionaries.

powerfully significant. This service is followed by adoration of the Blessed Sacrament.

Good Friday is a retreat day with complete silence observed as closely as possible. The religious service for the day will be observance of the Lord's passion at 3 p.m.

Holy Saturday is another quiet day in anticipation of celebrating the glory of the Resurrection.

Easter Sunday will feature a

solo violinist presenting a 15-minute prelude to the Mass followed by a postlude and then a luncheon featuring hot cross buns, lamb cakes, a little wine and a delicious entree.

The rest of Easter Sunday at Victory Noll will include a release from silence for those who wish to chat, possibly a movie in the afternoon, and continued joy and reflection on this greatest of holy days.

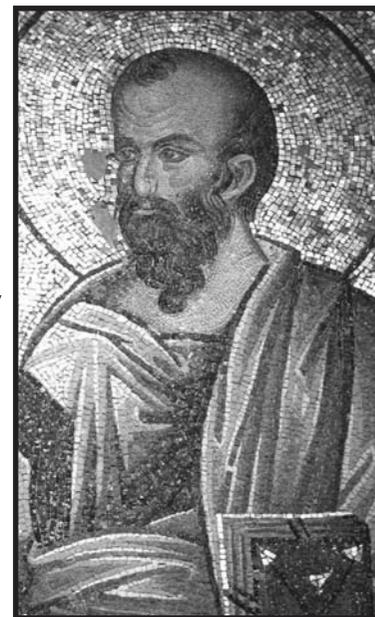
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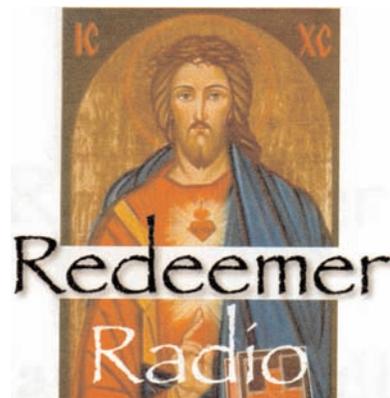
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On Fire with St. Paul

New creation and reconciliation

**LENTEN
FAITH SHARING**

BY LINDA FURGE

Commentary

I tried to think of a modern day equivalent to St. Paul's conversion story — and came up empty-handed. Can you imagine being knocked to the ground by the power of God. Suffice it to say, Paul was a changed man, viewing his life and the world around him with a completely new perspective. If there is one theme that runs consistently through Paul's writings, it is the distinction between old and new, between what is now and what is to come.

We can use the image of two overlapping circles to get a clearer idea of Paul's thought. One circle represents the old creation, the result of the sinful disobedience of Adam; the other circle represents the "life of the world to come." Between the two circles, the overlapping part begins with the incarnation, extends through the paschal mystery, to Christ's second coming and final judgment.

"St. Paul repeatedly emphasizes how the Christian life is lived at the intersection of the old and the new. We very much live in the old, which is passing. St. Paul said '... creation is groaning in labor pains even until now,' now meaning even after the death and resurrection of Christ. For St. Paul, the Christian life is a participation in this exodus from the old to the new." — Brian Pizzalato, "At the Intersection between the Old and New," Diocese of Duluth, 2008.

Our current Lenten journey is in its final days. In examining our lives, we are asked to become a transformed people — as Paul was transformed so very long ago.

Reconciliation with self

With Christ's resurrection, death's grip on humanity is broken. Through Christ we are reconciled to God, and in baptism we become a new creation, part of the new life Christ lives in God. Our task, in Lent and throughout the year, is to cultivate this new life in the spirit of Christ: fostering forgiveness and reconciliation, working for peace and justice, respecting every person and every part of this created world.

In this effort we start with ourselves. The human condition is one of weaknesses. We make mistakes; we sin — no one is immune. And, as with most things, forgiveness and reconciliation begin within.

So we ask ourselves, "Have we let go of our mistake-riddled pasts? Can we honestly say, 'That was the old me, the old creation; it is not the person I am now, the new creation?'" Do we realize the old me has taught the new me many things from my mistakes? Can we forgive ourselves?

Reconciliation with God

St. Paul tells us that we are reconciled to God through Christ's saving action on the cross. But confession (of the ways we do not reflect our "new creation" status) is good for the soul, as the old saying goes. We are encouraged to see our lives as a lifelong ministry of reconciliation. In the sacrament of reconciliation, we take a good hard look at ourselves and our relationship with God and with others.

We shouldn't be approaching our sinfulness as a grocery list of sins but, rather, as ways we do not live according to the Gospel message and Christ's lived example. At Mass we pray, "I confess to almighty God ... that I have sinned ... in my thoughts and in my words, in what I have done, and in what I have failed to do. ..." What we fail to do can be just as sinful as what we do. Looking closely at the attitudes, actions and inactions that separate us from God's love can be uncomfortable or downright painful, but there is healing in hearing the words of forgiveness and knowing that what is forgiven by God's Church is also forgiven in heaven.

The ways of administering the sacrament of reconciliation have changed dramatically since Jesus gave his followers the power to forgive sins. In the early church years, faith communities were small, and everyone knew other community members very well. When people sinned, they publicly acknowledged their sin to their fellow members — who probably already knew about it anyway.

Church writings through the time of Thomas Aquinas mention confession of sins to other members of the church. In the third, fourth and fifth centuries, public penance became the way of the church. These penances, which could last for decades or even an entire lifetime, included such things as exclusion from the military, from public office and from most of society. This is the time of "sackcloth and ashes." And for serious sins, such as murder, idolatry and adultery, forgiveness was granted only once. This, along with the thought of receiving a severe public penance, made many people avoid the sacrament throughout their lives, saving it for the moment of death.

Over the next few centuries, thanks in great part to St. Columban and the Irish monks, public penance was gradually limited to the Lenten season. During this time the church stopped preaching that forgiveness could be had only once in a lifetime and returned to Jesus' command to forgive seven times 70.

As the church grew, people stopped confessing to their local community which, by now, was no longer small and began to confess

all sins privately to a priest who represented the church community. By the 13th century, priests were no longer praying, "May almighty God forgive you," but instead were saying, "I absolve you from your sins." During the 13th century as well, listing of specific sins became part of the sacrament.

The sacrament of reconciliation remained practically the same from the Middle Ages until Vatican II. The current form returns us to the sense of community found in the early church, if not the size of those early communities. While no one really wants to recite our sins publicly, communal penance services found now in most parishes have recaptured the early understanding that our individual sinfulness directly relates to the spiritual health of the whole Christian community.

We realize that we truly are a pilgrim church trying our human best to find our way back to God. What is your understanding of St. Paul's declaration that "Nothing will separate us from the love of God" (Rom. 8:31-39) as you reflect on reconciliation and forgiveness? What keeps you from seeking reconciliation with God? How have you experienced reconciliation throughout your faith journey?

Reconciliation with another person

As ambassadors for Christ, we have a particular responsibility towards our neighbors. Pope Benedict tells us: "Justified through the gift of faith in Christ, we are called to live in the love of Christ for neighbor, because it is on this criterion that we shall be judged at the end of our lives. The Christian ethic is not born from a system of commandments but is a consequence of our friendship with Christ. This friendship influences life; if it is true it incarnates and fulfills itself in love for neighbor. Therefore, let us allow ourselves to be touched by reconciliation, which God has given us in Christ..." — General Audience, Nov. 26, 2008.

Reconciliation with self and with God is very personal. When we move into the realm of forgiving others, we enter the communal dimension of reconciliation. Paul asserts that God "entrusts" the message of reconciliation to every Christian. This seems to suggest that the reconciling love of God through Christ must be extended to others by all who are true Gospel believers. Being a new creation compels us in love to be reconciled with others.

Why is it so very difficult at times to forgive others? It's easy to intellectualize the concept of reconciliation — it's much harder to actually do it. Most people are

ambivalent about reconciliation and forgiveness because it is difficult, taking time and commitment. Especially when the hurt is deep, we may think that a quick "I'm sorry" minimizes the hurt we've experienced. But, if we hang onto it long enough, the hurt can take on a life of its own, becoming more set in stone as time passes: "Why should I take the first step?"

It's all too easy to dismiss reconciliation attempts with excuses. It's not the right time, the right place; we don't know the right words. Of course, we have no clue what the reaction will be if we take the first step. Perhaps we should see our "I'm sorry" as a way of helping ourselves get beyond the hurt — rather than as a sign of weakness or capitulation or a way of minimizing the injury.

Even if we find the courage to take the first step, we may find that dealing with the hurt, either internally or with the other person, takes much, much longer than expected. Actions should follow words so as to not minimize that hurt. Personalities, too, can play an important role in the process. Some personalities can forgive — or receive forgiveness — more readily; others may need more time or more of a commitment to forgive. Even if a person may wish to forgive but can't quite get there yet, just the process of trying, of praying to be able to forgive, can be worthwhile. For it may be within the process itself that we ultimately find the grace to forgive.

How have you experienced "new life" as a result of forgiving someone who has wronged you or of being forgiven by someone you have hurt? What feelings can be part of the process of forgiveness? What part might fear play?

Reconciliation in communities

The ambivalence we oftentimes find in ourselves towards reconciliation and forgiveness can be found in families and other groups as well. We talk about family unity and still accept that one part of our family is alienated from the rest. Inactive Catholics are another group awaiting reconciliation. How many times hasn't a past hurt kept them away: a priest who was unkind in the confessional, an argument with someone in charge of something at the parish, a bad marriage, the changes in the church in the last 40 years?

Our personal sins also "give rise to social situations and institutions that are contrary to the divine goodness" (CCC, #1869), causing violence, poverty, injustice and discrimination. Individuals, families, communities, churches, political parties, races and nations — all are called to reconciliation. Just as with individuals, many resist rec-

onciliation for "good reasons." Conflicts that consume countries or areas of the world are rooted in wrongs — real or imagined, deliberate or involuntary, and they retain the power to provoke unrest and violence.

Someone has to take that most difficult first step to overcome the barriers that keep reconciliation from happening. This applies to international and interpersonal relationships alike. In a dispute, we are to leave our gifts at the altar and go first to be reconciled.

Taking that first step is often the most difficult of all, especially if we feel we have been wronged, but heroic gestures begin in simple ways. Our homes, workplaces, neighborhoods, churches all need reconciliation. We can start by acknowledging our personal contribution to obstacles of healing. We can listen for new solutions. We can remember to attack problems, not individuals. Most importantly, there must be a willingness to forgive over and over again — seven times 70.

What relationships in your life need to be rebuilt or strengthened? Which ones need the particular grace of reconciliation and healing? How is God's presence felt during times of reconciliation? In what ways might a person set limits on the power of God's healing grace?

Conclusion

In his pastoral letter for the Year of St. Paul, the Archbishop of Birmingham Vincent Nichols writes: "... St. Paul says that, for now, all creation groans in giving birth to the new creation, already seen and established in the Risen Christ (Rom 8.22). We are empowered by the Holy Spirit for this work of 'giving birth' and for it we are nurtured by the sacraments and tutored by the church. It is made up of our daily acts of forgiveness and compassion, struggles for justice, patterns of prayer and faithfulness, tolerance and patience in trials. Do remember that none of this daily effort, here in this world, is lost. Every bit of good we do and everything we suffer, when united in Christ, is taken up into the fabric of the new creation and fashioned into his kingdom.

"This is the vision given to us by St. Paul. By reflecting on it we can gain so much inspiration and strength for our daily life. We can draw from St. Paul our steadfast sense of purpose in life, and our own hope and joy."

In what specific ways can you draw purpose, hope and joy from St. Paul's writings? How will you live as a "new creation" in Christ?

For the complete six-week series visit www.diocesefwsb.org/OSD

A VERY HOLY WEEK

Holy Week at St. Pius X

BY KAREN CLIFFORD

GRANGER — The images of palms, cleansing water, sorrow, repentance, the cross, and the joyful sounds of proclaiming Christ's resurrection highlight one of the most sacred times in the Catholic Church — Holy Week. At St. Pius X, preparations for this week begin early and include intense efforts from priests and laity to bring the richness of these solemn events to the community at large.

The art and environment group, which decorates the church throughout the year, is especially busy during Holy Week. According to arts and environment chairman Karen King, set up for Palm Sunday begins the previous Saturday morning and the purple that was put up at Lent is replaced with red.

A red cloth is placed on the altar and draped around the base of the crucifix. Palms are placed in the sanctuary and near a platform outside where the procession begins for Palm Sunday Mass. On Sunday evening all palms are removed and the color reverts to purple for Monday through Wednesday.

Jeremy Hoy, director of liturgy and music, says the preparation for the music of Holy Week begins in late February. There are eight times during Holy Week when music is sung by either the Sunday morning or Sunday evening choir. During the triduum both choirs are com-



KAREN CLIFFORD

The arts and environment group sets a display at the back of the church in preparation for the Easter Masses.

bined. In addition, the handbell choir and instrumentalists use their talents to complete the musical splendor of the week.

The Mass of the Lord's Supper on Thursday includes the parish priests washing the feet of parishioners. Eileen Connolly and Scott Null, who have taken part in the foot washing, remember the event with humility and reverence.

"It was a very humbling experience to have a priest, a holy person, kneel in

front of me and wash my ugly feet. I didn't feel worthy," Connolly recalls. "But at the same time, I was able to reflect that the priest, just like Jesus, accepts us just as we are and with all our imperfections."

Null, who in 2007 was an elect in RCIA, recalls the same humility and the "Song of the Lord's Command" played as his feet were washed. The lyrics of the song touched a spiritual chord with Null:

Do you know what I have done for you?

You who call me your teacher and your Lord,

If I have washed your feet,

So you must do

As I have done for you.

Says Null, "The last two lines became very clear to me. I knew that the great gifts of my conversion and my initiation into the Catholic Church had been given to me. I now wanted to go and serve others as I had been served."

Last year Father Bob Lengerich, St. Pius X associate pastor, experienced his first triduum as a priest.

"On Holy Thursday, the washing of the feet was very powerful and memorable for me, for those whose feet were washed, and for those who observed the rite. Throughout this past year, the bonds

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Bishop D'Arcy's schedule announced

- On Passion (Palm) Sunday, April 5, Bishop D'Arcy will celebrate the 9:30 a.m. Mass at the Cathedral of the Immaculate Conception, Fort Wayne.
- On Monday, April 6, Bishop D'Arcy will preside at the chrisem Mass at 7:30 p.m. at St. Matthew Cathedral, South Bend.
- On Tuesday, April 7, Bishop D'Arcy will preside at the chrisem Mass at 7:30 p.m. at the Cathedral of the Immaculate Conception, Fort Wayne.
- On Holy Thursday, April 9, Bishop D'Arcy will preside at the Evening Mass of the Lord's Supper at 7:30 p.m. at the Cathedral of the Immaculate Conception, Fort Wayne.
- On Good Friday, April 10, Bishop D'Arcy will lead services beginning at 1 p.m. at St. Matthew Cathedral, South Bend.
- On Saturday, April 11, Bishop D'Arcy will preside at the Easter Vigil service beginning at 8 p.m. in the Cathedral of the Immaculate Conception, Fort Wayne.
- On Easter Sunday, April 12, Bishop D'Arcy will celebrate the TV Mass at 10:30 a.m. at the University of Saint Francis Chapel, Fort Wayne. The Mass will be broadcast live on WISE-TV, Channel 33. At 11:30 a.m., Bishop D'Arcy will celebrate Easter morning Mass at the Cathedral of the Immaculate Conception, Fort Wayne.

Holy Week

BY KAY COZAD

Holy week is a time for the faithful to relive the final week of Jesus' earthly life. His entrance into Jerusalem, his Passover meal, his arrest, suffering and death are all played out in services in our church communities. As we contemplate the mystery of this great sacrifice, we can join our lives with Christ as we prepare to celebrate the center of our faith: the resurrection. Use these Scriptures and suggested actions as the final mortar for the bricks you've laid on your Lenten path toward new life in Christ.

Palm Sunday

"... When the great crowd that had come to the feast heard that Jesus was coming to Jerusalem, they took branches and went out to meet him, and cried out: "Hosanna! Blessed is he who comes in the name of the Lord, the king of Israel." — *Mr 11:8-9*

Action: Attend Mass and place new palms in a prominent area of your home. Then read Psalm 100 with family or friends. Discuss what it means to you.

Monday

"I came so that they might have life and have it more abundantly." — *Jn 10:10*

Action: Make a list of all of your blessings. Share the list with a family member or friend. Then display it so you can see it often.

Tuesday

"For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one body in Christ and individually parts of one another." — *Rom 12:4-5*

Action: Share a special talent you have discovered in yourself with someone today.

Wednesday

"Do not grow slack in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, endure in affliction, persevere in prayer." — *Rom 12:11-12*

Action: Spend 10 minutes in prayer to renew your faith in God's promise of everlasting life.

Thursday

"While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, 'Take it; this is my body.' Then he took a cup, gave thanks, and gave it to them, and they all drank from it." — *Mk 14:22-23*

Action: Share a meal with family or friends. Discuss the last supper and what sharing a meal means to you.

Friday

"... Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, 'Father, into your hands I commend my spirit'; and when he had said this he breathed his last." — *Lk 23:45-46*

Action: Contemplate the sacrifice of Jesus on the cross at Good Friday service.

Saturday

"Standing by the cross of Jesus were his mother and his mother's sister..." — *Jn 19:25*

Action: Pray the rosary alone or with family or friends.

Easter Sunday

"... The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the father has sent me, so I send you." — *Jn 20:20-21*

Action: Praise God at Easter Mass for new life in Christ. Celebrate the resurrection mystery with family or friends.

Holy Week at St. Monica - Mishawaka

April 4 & 5, Palm Sunday

(REGULAR MASS SCHEDULE)

Vigil Mass Saturday: 5:30 pm

Sunday: 7:30, 9:30 & 11:00 am

April 9, Holy Thursday: 7:00 pm

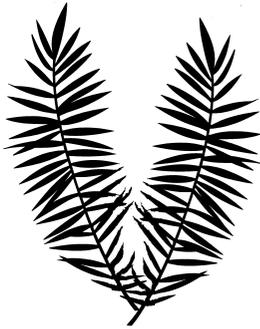
Mass of the Lord's Supper

April 10, Good Friday: Noon

Liturgy of the Passion

April 11, Holy Saturday:

8:00 pm - Easter Vigil



222 West Mishawaka Ave.
MISHAWAKA

April 12, Easter Morning Masses:

7:30 am

9:30 am: Children's Mass & Handbells

11:00 am - Adult Choir



Last Reconciliation Rites before Easter:

Friday, April 3 - 11:00 - 11:55 am,

prior to 12:05 pm Mass

and

Saturday, April 4: 9:00 am

PIUS

CONTINUED FROM PAGE 11

that were forged during that one act have continued to grow, bringing strength and joy to our entire parish."

During the commemoration of the Lord's Passion on Good Friday, the cross that has been standing to the right of the altar during Lent is taken down. Two parishioners carry the cross from the narthex to in front of the stripped altar. At that time, as the cross is being held, the priests invite parishioners to remove their shoes in reverence to being on holy ground and come forward to venerate the cross in remembrance of Christ's sacrifice.

Parishioners Ed Kintz and Tom Doyle have held the cross during veneration on Good Friday and share their thoughts on this reverent occasion.

Kintz says, "On Good Friday I always think of the motto of the Holy Cross order who served our parish for years; 'Spes Unica, the Cross, our only Hope.' All of us have a cross to carry, all different and all pale in comparison to the cross of Christ."

He adds, "Our cross may be unemployment, sickness, addictions, grief or some other heartache. Once per year I can honor, show reverence and venerate the cross that led to our salva-

tion. Daily I hope to carry my cross and pray that it will lead to my salvation."

Doyle recalls a very moving veneration, as he held the cross.

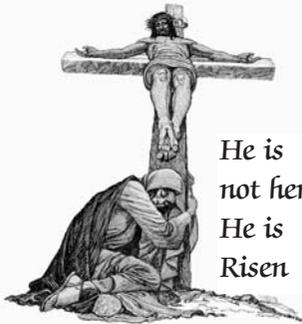
"A parishioner that is not a native U.S. citizen knelt down, bowed his head, kissed the feet and had tears in his eyes. I wished I could have videotaped it so that everyone could see this powerful experience," he says.

On Saturday morning of Holy Week, the arts and environment team begins the task of decorating the church for Easter. During the roughly six-hour preparation that day, Easter plants are set around the sanctuary, and in the back of church, where the arts and environment team includes a scene depicting the crown of thorns and Christ's burial garment, as a sign that he has risen. Since St. Pius X has simultaneous 10:30 a.m.

Masses on Easter, the team also sets plant arrangements in the gymnasium. White banners hung from the ceiling and white linen draped on the crucifix complete the Easter transformation.

In reflecting on all the majesty of Holy Week, Father Lengerich states that his favorite moment from last year was the proclamation of the Exsultet at the Easter Vigil.

"This was the first time I'd ever been called upon to sing these ancient words. When I got to the line, 'Jesus Christ our King is risen,' it really felt like we were all Jesus' first disciples, hearing this good news for the first time."



He is
not here:
He is
Risen

Celebrate with Us! St. Elizabeth Ann Seton Church 10700 Aboite Center Road - Fort Wayne

RECONCILIATION SCHEDULE

Friday, April 3 - 10:00 - 11:00 AM

Saturday, April 4 - 9:30 - 10:30 AM & 3:30 - 4:30 PM

Sunday, April 5 - 3:00 - 4:00 PM & 6:00 - 7:00 PM

Tuesday, April 7 - 1:00 - 2:00 PM

Holy Thursday, April 9 - 9:30 - 10:30 AM

Good Friday, April 10 - 2:30 - 5:00 PM

and after 7:00 P.M. Service until all are heard

HOLY WEEK MASS SCHEDULE

HOLY THURSDAY: April 9 - 7:00 PM

GOOD FRIDAY: April 10 - 1:00 PM & 7:00 PM

HOLY SATURDAY: April 11 - 8:00 PM Easter Vigil

EASTER SUNDAY MASSES: April 12

7:30 - 9:30 - 11:30 AM - 1:30 PM

Most Precious Blood Church



EASTER TRIDUUM

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

(ADORATION AFTER MASS UNTIL 10:00 PM)

FRIDAY - 1:30 PM GOOD FRIDAY LITURGY & COMMUNION

SATURDAY - 8:45 PM EASTER VIGIL MASS

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

(REGULAR SUNDAY SCHEDULE)

1515 BARTHOLD STREET • FORT WAYNE



KAREN CLIFFORD

The handbell choir practices for the upcoming Easter services.

SAINT JOHN THE BAPTIST PARISH

4500 Fairfield Avenue - Fort Wayne (260) 744-4393

RECONCILIATION:

Sunday, April 5:

After 5:00 PM Stations

Monday, April 6:

7:00 AM & 5:30 PM

Tuesday, April 7:

9:00 AM & 4:30 PM

Wednesday, April 8:

7:00 AM & 6:30 PM

Thursday, April 9:

9:00 AM & 3:00 PM

Friday, April 10:

After 1:00 PM Service

After 7:00 PM Stations

Saturday, April 11:

9:00 AM

HOLY WEEK LITURGIES:

Wednesday, April 8:

5:30 PM - Anointing of the Sick Mass

Holy Thursday, April 9:

8:00 AM - Rosary and Morning Prayer

7:00 PM - Mass of Lord's Supper

Good Friday, April 10:

8:00 AM - Rosary and Morning Prayer

1:00 PM - Liturgy of Lord's Passion

7:00 PM - Stations of the Cross

Holy Saturday, April 11:

8:00 AM - Rosary and Morning Prayer

9:00 PM - Easter Vigil

Easter Sunday, April 12

Masses at 8:00 AM & 10:30 AM

A Blessed & Happy Easter to all!

A Blessed Easter to all from
TODAY'S CATHOLIC

A 'walk through' the sacrament of reconciliation

The following is a guide for the sacrament of reconciliation. It begins with an examination of conscience, followed by a "walk through" of the confession and ends with a sample Act of Contrition. Other Act of Contrition prayers are available and often a card is available detailing the steps of confession in most churches, penances services, missals or in the reconciliation room.

Examination of conscience: How blessed are we?

• Blessed are the poor in spirit.

How important to you are your possessions, your titles, your prestige? How do you use your personal power — in relationships with those you love and with strangers? In God's eyes, "less is more" — are you trying to live a simpler, more earth-conscious lifestyle? Can you trust in God to take care of your needs? Do you waste your energies and talents by daydreaming or complaining about what you don't have?

• Blessed are those who mourn.

Do you respond with comfort

and consolation to those in need? Healing was central to Jesus' ministry — do you imitate Christ as a healer, a comforter, a consolator? Are you concerned for those saddened by hunger, homelessness, poverty, prejudice, hatred or violence?

• Blessed are the meek.

Have you committed your life to fulfilling God's plan on earth — or do you still say, "my will be done, not thy will be done"? Do you actively seek the path of nonviolence in our violent world? Do you respect the good things of creation and the gifts of the earth? Are you humble enough to admit your sinfulness and accept God's continuous, free and gracious forgiveness?

• Blessed are those who show mercy.

Do you try to forgive the people who offend or dislike you? Before judging others, do you make sure you know all the facts — or have you leapt to conclusions based on assumptions or stereotypes? Do you keep negative opinions to yourself — do you contribute to gossip or slander, damaging others' reputa-



tions? Do you reach out when you see others suffering?

• Blessed are the pure of heart.

Do you keep God in mind — even sometimes? Do you pray at least a little each day, even when it's not easy or you don't feel like it? Are you trying to keep your eyes focused on God? Do you come to God privately in prayer and communally at Mass and through the sacraments regularly and seriously? Do you see others with a pure heart: as beloved children of God — and not as objects for your use?

• Blessed are the peacemakers.

Do you act as a peacemaker — or are you prone to choosing one side over another, increasing, rather than diffusing, the conflict? Have you destroyed the peace of another? Do you try to be thoughtful and contribute to happiness and peace in your relationships? Do you allow some time in your life to find peace with God and with your self, as well as with others?

• Blessed are those persecuted for justice sake.

Are you trying to be a better Christian? Do your life, your words and your actions testify to the fact that you are trying to imitate Christ? Are you willing publicly to defend the Gospel message and the truths of our faith?

How to go to individual reconciliation

• Before you go to reconciliation, make an examination of conscience.

• Approach the priest and sit down in front of him for face-to-face, or behind him for anonymous confession.

What do I do?

- The priest will greet you.
- Tell how long it's been since your last confession and confess your sins.
- The priest will counsel you and give you a penance.
- Express your sorrow in your own words or with the Act of Contrition.
- The priest will give you absolution while you express your sorrow.
- The priest will tell you to go in peace.

Act of Contrition

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy. Amen

The people of St. Jude Catholic Church
Randallia Drive at East State Blvd. in Fort Wayne
invite all to join in the celebration of the Paschal Triduum

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Holy Thursday, April 9 - 7:00 PM
Evening Mass of the Lord's Supper

Good Friday, April 10 - 12:30 PM
Celebration of the Lord's Passion

Holy Saturday, April 11 - 8:30 PM
Easter Vigil

Easter Sunday, April 12
Masses -7:00, 9:00 and 11:00 AM
Easter Egg Hunt - 4:45 PM

Holy Week Schedule for Christ the King

	<p>HOLY THURSDAY, APRIL 9</p> <p>Morning Prayer 8:30 AM Mass of the Lord's Supper 7:00 PM Eucharistic Adoration (North Chapel) 8:30-10:00 PM Night Prayer (North Chapel) 10:00 PM</p> <p>GOOD FRIDAY, APRIL 10</p> <p>Morning Prayer 8:30 AM Celebration of the Lord's Passion 1:00 PM Soup Supper 6:00 PM Stations of the Cross 7:00 PM</p> <p>HOLY SATURDAY, APRIL 11</p> <p>Morning Prayer 8:30 AM Food Blessing 1:00 PM Easter Vigil Mass 9:00 PM</p> <p>EASTER SUNDAY, APRIL 12</p> <p>Easter Masses 7:00 AM, 8:45 AM, 10:30 AM & 12:15 PM</p>
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52473 S.R. 933
South Bend



Holy Cross and St. Stanislaus Parish

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

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

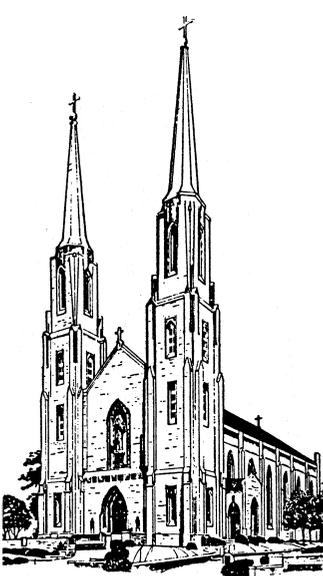
Good Friday, the Lord's Passion
1:00 p.m. Holy Cross Church
Taizé Prayer Service
7:00 p.m. Holy Cross Church

Holy Saturday Easter Vigil
8:30 p.m. Holy Cross Church

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

Cathedral of the Immaculate Conception

1100 South Calhoun Street - Fort Wayne - 424-1485



Holy Week and Easter Schedule

Holy Thursday, April 9, 2009
Mass of the Lord's Supper at 6:00 pm*

Good Friday, April 10, 2009
Celebration of the Lord's Passion at 1:00 pm
Way of the Cross at 7:00 pm

Holy Saturday, April 11, 2009: Easter Vigil at 9:00 pm*

Easter Sunday Masses, April 12, 2009
7:30, 9:30 and 11:30* am (No 5:00 pm Mass)
**Bishop D'Arcy presiding*

SACRAMENT OF PENANCE/RECONCILIATION OFFERED:
Holy Thursday 4:00 to 5:00 pm and Good Friday after services
Holy Saturday 2:30 to 4:30 pm

EDITORIAL

Explaining the faith

Recall the account of Philip in the Acts of the Apostles 8: 26-40, when he encountered an Ethiopian eunuch en route home to Gaza from Jerusalem. The eunuch, seated in his chariot, was reading from the prophet Isaiah: "Like a sheep he was led to the slaughter, and as a lamb before its shearer is silent, so he opened not his mouth." — Is 53:7.

Sent by an angel, Philip approached the traveler, heard him reading aloud and asked, "Do you understand what you are reading?" He replied, "How can I, unless someone instructs me?" Philip then rode with the man in his chariot "and, beginning with this Scripture passage, he proclaimed Jesus to him." When they came to some water, the eunuch asked to be baptized, and Philip obliged.

Let's say you are vacationing at the ocean during spring break this year. As you walk along the seashore, refreshing your feet in the surf, you overhear a foreigner, seated in a beach chair, reading aloud the above passage from Isaiah. Prompted by the Holy Spirit, would you have the courage to inquire, "Do you understand what you are reading?" And if the stranger answered, "How can I, unless someone instructs me, for I am not a Christian?" Would you, like Philip, then be able to proclaim Jesus and the Christian story of his passion, death and resurrection to him?

Beginning with Jesus' entrance into Jerusalem on Palm Sunday, could you explain the Catholic traditions of the chrisma Mass, Maundy Thursday and Good Friday? Would you be able to describe the Easter Vigil liturgy on Holy Saturday culminating in Jesus' resurrection from the dead early on Easter Sunday morning? If the stranger asked, "Why did Jesus have to die?" what would be your answer?

Finally, if the foreigner pressed on and questioned you about other traditions of the Easter season, such as the paschal Lamb, paschal candle, Passover, or Pesach, could you provide an adequate explanation? Would your only knowledge of Easter and its traditions be about colored Easter eggs, the Easter Bunny and the Easter parade? And do you know how such ancient, pre-Christian symbols are connected with the celebration of Easter?

How well do you know your faith? — enough to be able to talk about it with others who are not familiar with the most important feast of the Christian year? If not, why not?

We're not trying to suggest you need to become a religious zealot or know-it-all when it comes to your faith, but you should at least be able to understand it yourself and even explain it to someone else. Your explanation of who Jesus is and some details of the Catholic faith to someone may not result in an immediate request to be baptized on their part. But it could eventually lead to the person joining an RCIA (Rite of Christian Initiation of Adults) class at a parish.

Following Palm Sunday of the Lord's Passion, the Holy Week liturgies that follow offer several religious services in which to participate. Except for the Sunday Mass obligation, of course, there is no requirement to attend a chrisma Mass on Monday or Tuesday evening in South Bend or Fort Wayne respectively; the evening Mass of the Lord's Supper on Holy Thursday; Good Friday services or the Easter vigil on Holy Saturday. But if you do participate in any or all of these beautiful liturgies, we'll wager you could give an adequate explanation of the passion, death and resurrection of Jesus to someone who is not Christian. And you probably could begin to effectively answer the important yet admittedly often difficult question, "Why did Jesus have to die?" if not for someone else at least for yourself.

In brief, the answer to the above question is summed up in the Catechism of the Catholic Church: "As a consequence of original sin, man must suffer 'bodily death, from which man would have been immune had he not sinned,' (1 Cor 15, 26).

"Jesus, the son of God, freely suffered death for us in complete and free submission to the will of God, his Father. By his death he has conquered death, and so opened the possibility of salvation to all men." — CCC, 1018-1019.

And here's something else on which to meditate during the holy week of the year: If you were the only one walking on the beach this spring because, literally, there is no one else in the world, would Jesus have died just for you?

Today's Catholic editorial board is 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

Objects to Obama at Notre Dame

I just had the chance to read the "The first 50 days" commentary in *Today's Catholic*.

How come we invite President Obama to be the commencement speaker at Notre Dame. He personifies almost everything we as Catholic Christians feel is evil and wrong with the directions and the policies of the current administration in Washington in regards to human life and the protection of it. Is Notre Dame not using the designation "Catholic university" to attract students and portray a higher ethical standard? Shouldn't they also act as Catholics and send a signal to the president who is for the killing of the unborn up to the ninth month — late term abortion — and the unlimited use of embryonic stem cells and harvest of fetuses for no benefit whatsoever.

I hope that the leadership of this diocese will voice a serious objection to President Obama addressing the graduates of a highly regarded Catholic university. If they (Notre Dame) refuse and not act as Catholics, they also should not use the designation "Catholic university" and only be regarded as a university, whatever the name.

Josef Stalin or Josef Mengele comes to mind as an appropriate name sake for an institution, which by default aligns itself with the policies for the killing of the innocent and the murder of helpless future American citizens, for testing and experimenting purposes only.

Joachim Loew
Plymouth

Prolife top of issues pyramid

In a recent article to the Commentary the writer suggested the voter weigh all the issues before casting their vote. The problem is not all issues have the same weight. The voter should see the issues as a pyramid, with the issue of pro-life at the very top. All other issues flow from the pro-life pinnacle and get their meaning from it. As the voter forms his conscience, he quickly sees the prolife issue as outweighing all the others combined.

As Catholics we are taught that abortion takes the life of an innocent human being at its most vulnerable stage. We are also taught that abortion is a very grave sin against the Creator. Consequently, the voter has a moral obligation to vote for those candidates that support all life, while not neglecting the other issues. It's a matter of getting our priorities right and seeing the primacy of the pro-life movement

In the past election, the voter had

a very clear pro-abortion/pro-death candidate and a very clear pro-life candidate. In general the two candidates stood about the same on the other issues. Whichever candidate the voters choose will determine where our country stands on life issues, morals and following church teachings. Clearly the majority of Catholics and Christians chose to continue the pro-death culture that our late Pope John Paul II warned us about.

The formula for success in America is quite simple. When we understand and value pro-life issues, then the Lord will bless us. When we chose to promote the pro-death culture and its candidates, then we will continue to suffer the present day calamities. We cannot have it both ways: pro-death and prosperity. God's justice will simply not permit it.

America has chosen its destiny and elected the present White House administration.

Don Neff
Columbia City

Committed to upholding sanctity of life

I have just finished reading in today's Fort Wayne *Journal Gazette* (March 21) that President Obama will be giving the commencement address at Notre Dame on May 17. I am appalled at the fact that a Catholic university, in our diocese no less, has so little respect for life and the teaching of the magisterium that they would invite the most pro-abortion president in history to speak there.

I ask you to pray that the president of Notre Dame, Father John Jenkins, shows us that he truly believes and follows the teachings of the magisterium by rescinding the invitation to President Obama. If Father Jenkins does not, I invite all who hold life sacred from conception until natural death to come to Notre Dame on Sunday May 17 to show President Obama how committed we are to upholding the sanctity of life.

"Whatever you did to the least of my brothers you did to me." — Mt. 25:40

Ann T. Gray
Fort Wayne

Proud of Catholic high schools

We are very pleased with Bishop Luers and Bishop Dwenger students for the awesome response to The Franciscan Center (TFC) and Redeemer Radio 2009 Lenten Food Drive.

Recently, TFC has had a client

increase of nearly 40 percent in our food bank, Medicine Cabinet and Sack Lunch Ministry. We are grateful for the help and donations we receive in support of our ministries.

This year, we started a prayer request for our clients. We are amazed with the many request for prayers on behalf of their families, loved ones, health issues, and employment. Please join us in this mission.

Our Catholic schools are a great asset to The Franciscan Center Ministries. All of us can do something to better our community. If you would like to help, you may call the Franciscan Center (260) 744-3977 or you can send your donations to P.O. Box 10303, Fort Wayne, IN 46851-0303.

May we all have a blessed Easter season.

Sally Ley, CEO-Founder
The Franciscan Center
Fort Wayne

Save the farm animals

Have you ever thought about the life of a farm animal?

A dairy cow is artificially inseminated to have one calf after another in order to produce milk. Any mother can tell you that childbirth is not painless. The calves are soon torn away from their mothers. So the mother's milk can be sold.

She grieves over losing her baby, but nobody cares. She is nothing but a milk machine. Her udders can become very heavy, infected and painful. When she is no longer a good producer, she is forced into a truck and hauled to a slaughterhouse. Imagine the terror she experiences as she sees those in front of her being killed. She knows her turn is coming, but she can't escape.

Many calves are sold to the veal industry. They are chained or in tiny stalls. They can barely move, so their muscles atrophy. They are killed when just a few months old.

So many animals are violently killed every day. Do you think God is okay with this? Is an animal's life less important than ours? Ask the poor defenseless animals. God bless the vegans. By adopting a vegan diet, you save about 80 animals a year.

Patty Clodi
South Bend

One household of faith

We spoke last time of Paul's missionary journeys. He traveled the shoreline of the Mediterranean Sea. In his day, this was the known world, Columbus having not yet set sail for North America.

The Greek word for "the inhabited world" is the word "oikoumenikos." It comes from "oikos" which means house, or habitation. The word refers to the whole, then. It means the whole household.

You may not think you have ever heard this word before, but I'm sure you have heard the English word that derives from it: ecumenical. This word refers to the whole church, the whole household of faith, the church in its wholeness.

When the second Vatican Council read the sign of the times, it issued a Decree on Ecumenism. In it, the council recognized that Christ has been "rousing divided Christians to remorse over their divisions and to a longing for



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AND PASTORAL LITURGY

The Year of St. Paul

unity. This movement toward unity is called 'ecumenical.'"

The Roman Catholic Church thus pledged herself to ecumenism at Vatican II, and this was on Pope Benedict XVI's mind when he declared the Year of St. Paul.

In 2007, the Holy Father announced his intention to declare such a year. He did so in the Basilica of St. Paul Outside the Walls. He said, "There is one particular aspect to which special attention must be paid during the celebration of the various moments of the 2,000th Pauline anniversary. I am referring to the

ecumenical dimension. The Apostle to the Gentiles, who was especially committed to taking the good news to all peoples, left no stones unturned for unity and harmony among all Christians."

The division which afflicted the church of the first decades was a division between Jewish Christian and gentile Christian. Paul is missionary to the Gentiles. Peter is overseer of the church in Jerusalem. Their meeting and holy embrace is a symbol of the union of these parts of the church.

PAUL, PAGE 16

Follow Jesus to Calvary



THE
SUNDAY
GOSPEL

MSGR. OWEN F. CAMPION

Palm Sunday Mk 14:1-15

This weekend, in a liturgy majestic in its ability to transport us to the events of the day that began the first Holy Week, the church celebrates Palm Sunday.

The liturgy will be different somewhat. A procession will precede each Mass, ideally involving the entire congregation, who will carry palms blessed by the celebrants. These palms will recall similar branches used to acclaim the arrival of Jesus in Jerusalem centuries ago.

As if to describe what happened the first Palm Sunday, the procession begins with a reading from Mark's Gospel. This reading recalls the coming of Jesus, across the Mount of Olives, from Bethany, to Jerusalem. He approached Jerusalem from the east, just as the Scriptures had predicted as the route of the Messiah.

He came in humility. Roman leaders would have ridden into the city on horseback or in chariots. Jesus rode a colt. As the Lord would insist days later to Pilate, the Roman governor, the kingdom of God is not of this world.

After this procession, the Liturgy of the Word progresses normally. The first reading is from Isaiah. It is the third "Suffering Servant" song, emphasizing the fic-

tional Servant's absolute devotion to God despite all the difficulties and hardships that would come.

The Book of Isaiah has four of these hymns of the Suffering Servant. They are expressive and moving. Christians always have seen Jesus in this literary figure.

Supplying the second reading is the Epistle to the Philippians. Eloquent and most compelling, scholars believe that its origin was liturgical. Early Christians used this hymn in their worship.

For the Gospel reading, the church this year provides the Passion according to St. Mark.

Each of the Gospels has its own perception of the Passion of Christ. For Mark, the special point is that the Lord was utterly alone as he faced trial and death. Judas' betrayal, the young man who ran away, Peter's denial, the failure of the religious scholars to recognize the Lord's true identity, and the kangaroo court itself, all were important details for Mark.

Finally, Jesus stood willingly helpless before Pilate, the representative of the Great Evil, the pagan Roman Empire, earthly power at its zenith.

The Suffering Servant song sets the stage. Jesus, innocent and good, faces human sin and death.

This Gospel is a wonderful prelude to the story of the Resurrection to be told on Easter.

Reflection

People almost always can say where they were when they first heard of the horrible collisions of hijacked planes with the World Trade Center Towers on Sept. 11, 2001. Americans who were alive on Nov. 22, 1963, remember where they were when they heard that President John F. Kennedy had been assassinated.

Thus it was with the Evangelists. They vividly reported the Passion of Jesus. Their careful, but individual, reconstructions of the day indicates how vital the Lord's trial and death were in the Evangelists' lesson plan.

With Lent, the church has prepared us for Holy Week. Mark tells us that Jesus faced the sin of the world, deserted by frightened, ignorant human beings. He faced death.

Each Christian, somehow, is in similar conflict. The church bluntly reminds us of this fact, not in despair, but in hope. Follow Jesus to Calvary. Rise with Jesus to new life.

Palm Sunday begins the church's most profound lesson about the reality of life.

READINGS

Sunday: Mk 11:1-10 Ps 22:8-9, 17-18a, 19-20, 23-24 Phil 2:6-11 Mk 14:1-15:47

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

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

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

Thursday: Ex 12:1-8, 11-14 Ps 116:12-13, 15-16bc, 17-18 1 Cor 11:23-26 Jn 13:1-15

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

Saturday: 1)Gn 1:1-2 Ps 104:1-2a, 5-6, 10,12-14,24,35c 2) Gn 22:1-18 Ps 16:5,8-11 3) Ex 14:15-15:1 Ps Ex 15:1-6,17-18 4) Is 54:5-14 Ps 30:2,4-6,11-12a,13b 5) Is 55:1-11 Ps Is 12:2-3,4bcd,5-6 6) Bar 3:9-15, 32-4:4 Ps 19:8-11 7) Ez 36:16-17a, 18-28 Pss 42:3,5bcd;43:3-4 8) Rom 6:3-11 Ps 118:1-2, 16ab-17, 22-23 9) Mk 16:1-7

THE CATEQUIZEM

By Dominic Camplisson

In April we remember St. Isidore, who is the patron saint of the Internet (honest!). This quiz looks at one Internet site at the heart of the church.

1. What is the official internet address for the Catholic Church?

- a. www.Echurch.Rom
b. www.Vatican.va
c. There is none, it is too worldly for the church to get involved in.

2. Why does it have that suffix?

- a. "dot rom" is used for all Roman Catholic sites
b. "va" means Veritas Adverbium, because the text is approved by curial cardinals
c. It is simply the IP suffix for the Vatican state.

3. What is the first thing one sees in this site?

- a. a hologram of Adam and Eve taken from Da Vinci's codex
b. the coat of arms of the Holy See, with a drawing of St. Peter's below it
c. the online Holy Bible in 34 languages

4. There are eight languages available; which is not one of those offered?

- a. Greek
b. Latin
c. German

5. What simple title is listed above each language?

- a. the Holy See
b. the Pope of Rome
c. the Church Electronic and Triumphant

6. Selecting one of the languages brings up a screen with a picture of this prelate:

- a. St. Peter (copied from the Sistine Chapel wall)
b. The pope
c. Cardinal Arachnidini, webmaster for the church

7. There are many different selections, one that seems a little contradictory is access to

- a. Vatican secret archives
b. the non-Catholic liturgy database
c. the Atheist Times newsletter

8. Amongst the selections possible are

- a. panorama of the papal gardens
b. PowerPoint examples of famous confessions
c. liturgical year

9. But this is not an option:

- a. Peter's Pence
b. Vatican Library
c. Quiz, "Are you a saint?"

10. Under the selection for "Saints and Blesseds," there is an option to select photos for saints. What is a bit unusual about these "photos"?

- a. They are photos of paintings, rather than photos of the saints
b. They have, by Divine right, photographs of saints who lived before cameras were invented
c. They have photographs that show actual miracles in progress since the mid 1800s

11. In contrast, the blessed often have

- a. caricatures offered by the "devil's advocate" as counter to idolatry
b. actual photographs
c. descriptions written by contemporaries instead of pictures

12. There are many media links on the site, including these two useful ones for those who are following church matters:

- a. The daily diatribe of the papal press corps
b. Vatican TV and radio
c. The See's search engine Googleum Vobiscum

13. What about Orthodox materials on the site?

- a. There are materials about and by Orthodox clerics.
b. There are none, because the Orthodox do not recognize the papacy as the head of the church.
c. There are none, but not as a matter of policy, there is just no room.

14. To reach more of the faithful worldwide the Vatican site has added more material in this language:

- a. Irish
b. Belgian
c. Chinese

ANSWERS:

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

Communion by tongue or hand: Both are legitimate options

Does the church have a preference for receiving Communion by hand or by tongue? What about at first Communions? Anonymous.

Above all, it must be acknowledged that both are legitimate options. The General Instruction of the Roman Missal says a communicant "receives the Sacrament either on the tongue or, where this is allowed and if the communicant so chooses, in the hand."

Technically speaking, reception on the tongue was the existing norm, and Pope Paul VI allowed for reception in the hand by specific permission, as has been granted in the United States. However, the church imposes no preference upon the faithful who legitimately choose to receive in either manner.

There are theological and historical reasons behind both means of reception. Receiving on the tongue became the norm in what we now call the Extraordinary Form of the Roman Rite (the older Latin Mass). As such, the practice today continues a long-standing tradition, and many communicants thereby find themselves able to foster a personal piety that accentuates the honor of Christ's

eucharistic presence.

Reception on the tongue is often misunderstood as being too self-deprecatory or even clericalist; but these are unfair charges that do not allow for the profound sense of mystery and love for the Eucharist that underlies this practice.

Reception in the hand finds its roots in the early church. St. Cyril of Jerusalem wrote this eloquent catechesis for communicants in the fourth century: "In approaching therefore ... make your left hand a throne for the right, as for that which is to receive a King. (Note how today we also present our hands in the shape of a cross.) And having hollowed your palm, receive the body of Christ, saying over it, Amen. So then ... partake of it; giving heed lest you lose any portion thereof. ... For tell me, if any one gave you grains of gold, would you not hold them with all carefulness, being on your guard against losing any of them, and suffering loss? Will you not then much more carefully keep watch, that not a crumb fall from you of what is more precious than gold and precious stones?"

Both ways of reception clearly require authentic humility. Pope

THAT'S A GOOD QUESTION

John Paul II emphasized this in "Ecclesia de Eucharistia": "The bread which is broken on our altars, offered to us as wayfarers along the paths of the world, is 'panis angelorum,' 'the bread of angels,' which cannot be approached except with the humility of the centurion in the Gospel: 'Lord, I am not worthy to have you come under my roof.'" — Mt 8:8; Lk 7:6.

In addition, as so vividly conveyed by St. Cyril, we must always treat the Lord's eucharistic presence with the utmost reverence. The bread prepared for the Eucharist should not be crumbly, and care must be taken that no noticeable pieces fall or are left unconsumed, especially when receiving in the hand. Gloves should never be worn when

receiving holy Communion in the hand because sizeable particles of the Eucharist (each piece of which contains the full body, blood, soul and divinity of Jesus Christ) easily stick to fabric.

The practice of altar servers holding a Communion plate also stems from the desire to respect the Eucharist, catching the consecrated host if it should fall while being placed in someone's mouth. In fact, the Communion plate is still strongly encouraged even for Masses in which all receive in the hand.

The faithful should never be denied the ability to receive in one of these two manners. All extraordinary ministers of holy Communion should understand the church's teaching and be trained to distribute

the Eucharist on the tongue. At the same time, the faithful who wish to receive on the tongue should try to make it as easy as possible for the host to be placed in their mouths.

Regarding first communicants, all the same principles apply. Those preparing for first holy Communion, as well as those coming into the Catholic Church through RCIA, should be instructed on the church's teaching on this matter. They should be informed that they may receive the Eucharist either in the hand or on the tongue, according to their personal discretion and piety.

Brian MacMichael, the diocesan director of the Office of Worship, answered this week's question.

God and chickens

My husband David works with a fellow who has farming in his blood, and unbeknownst to me until very recently, had been discussing chickens with him. With difficult economic times amidst us, with the cost of food at an all-time high, and with a desire to get back to nature, I too had been flirting with the idea of raising a couple hens for eggs and maybe meat, but I had mentioned it to no one. (Mostly because I had already asked my husband to dig out a huge garden for us this spring, and I didn't want to stress him out.)

So when the family was driving from Dayton, Ohio, a month or so ago and my husband mentioned casually, "I think we should get some chickens," my jaw dropped. Partly because I had been thinking the same thing, and partly because my husband is not a farmer, not even a gardener (yet), but a corporate lawyer.

Oh, David's gone pheasant hunting with some friends, once. He shoots at the ground hogs in the yard, sometimes. And, he drives the mower around our acreage rather frequently. I guess you could count barbecuing on the grill almost nightly in the summer as an outdoor manly type activity too. However, I have a hard time imagining the guy who doesn't want to take the time to remove or paint over the ugly wallpaper in the hall painstakingly building a chicken coop from scratch, even if the directions say "can be finished in one afternoon." But hey, if he says he's willing to do all the prep for the chickens, I'll don my apron and head out to the backyard with him. So beyond my amusement



EVERYDAY CATHOLIC

Theresa A. Thomas

that my husband might be interested in this endeavor, I am finding out that preparing for chickens is a lot of work.

You have to PREPARE for the chickens. You have to buy or build a coop that will keep them safe from raccoons and hawks and coyotes and other hungry critters. You have to find a space in your yard, and buy wire and feed and water contraptions that prevent the chicks from drowning while they drink. Only after all the preparations have been made can you get those cute little yellow chirping peeps and bring them into your life.

Heaven only knows how I started thinking philosophically about chickens this afternoon, but somehow I did. I got to thinking about how much trouble we are all ready to undertake for five baby fowl. And if we can prepare so much for a chicken, who lays eggs and at most provides a really juicy meal, then how much more will God our Father prepare and provide good things for us.

In these painful economic and often morally decadent times, it is easy to forget that God is in charge. But he is.

He has prepared for our existence far earlier than the time we first began to exist. Even though he certainly didn't need us for his own good or happiness, he willed us here out of love for us. He fashioned a home for us (this earth).

He provided nutritious food (delicious fruits and vegetables, fish, meat and fowl). And he thought of the details too — companionship, beauty, even water that is clear and fresh, and reproduction by which we participate with joy.

I call to mind the beautiful verse from Matthew 6:25-26: "... do not worry about your life, what you will eat (or drink), or about your body, what you will wear. Is not life more than food and the body more than clothing? Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are you not more important than they?"

As I'm amused at my husband's burst of outdoorsy attitudes and behavior, and as we're preparing to bring home some baby chicks, I can't help but think of God and his love for us. As Lent begins to draw to a close, let's not forget the reason for this time — preparation for Christ's death and Resurrection, the ultimate demonstration of God's love and provision for his people.

Theresa Thomas, parishioner of St. Matthew Cathedral Parish in South Bend, is the mother of nine children and wife of David. Theresa Thomas may be contacted at: theresathomaseveryday-catholic@gmail.com.

SCRIPTURE SEARCH

Gospel for April 5, 2009

Mark 11:1-10

Following is a word search based on the Processional Gospel reading for Palm Sunday, Cycle B: Jesus' entry into Jerusalem. The words can be found in all directions in the puzzle.

BETHPAGE	BETHANY	HE SENT
DISCIPLES	VILLAGE	A COLT
SEND IT BACK	OUTSIDE	STREET
JESUS	SAT ON IT	LEAFY
FIELDS	HOSANNA	BLESSED
THE NAME	HIGHEST	ENTERED
TEMPLE	LATE	TWELVE

ON THE STREET

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

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PAUL

CONTINUED FROM PAGE 15

So in 2008 the pope mentioned this again when he initiated the Year of St. Paul. In a homily on the feast of Ss. Peter and Paul he spoke of the shared desire by Peter and Paul to unify the church of Jews and pagans. They worked together.

Paul writes in Galatians 2: "I had been entrusted with the Gospel to the uncircumcised (pagans), just as Peter to the circumcised (Jews), for the one who worked in Peter for an apostolate to the circumcised worked also in me for the Gentiles." Who is that one working in both Peter and Paul? It is Christ, of course.

So it is significant that both apostles were martyred in Rome.

Rome was a universal city. It was representative of the peoples of the world. It was an ecumenical city. The "oikos" ("house") for all.

Pope Benedict says that when Peter journeyed to Rome, it was for the task of creating the unity of the one church. And when Paul journeyed to Rome, it was out of the desire to make the church catholic, universal.

The divisions which scar the body of Christ must be healed so that full witness can be given to the world. That will require the unity of Christ, an interior unity which comes from God. And protecting that, says the pope, "is the permanent mission of Peter, as well as the special task entrusted to the church of Rome."

For more information about the Notre Dame Center for Liturgy, visit <http://liturgy.nd.edu/>.

Sports

CYO track and field begins April 23

BY MICHELLE CASTLEMAN

FORT WAYNE — The Catholic Youth League (CYO) track and field meet dates have been set for the 2009 season and will run three consecutive Thursday evenings beginning April 23.

Each of the three nights, meets will be held simultaneously at two locations. Field events will begin at 5:30 p.m. with racing to start at 5:45 p.m. Half of the CYO teams go to the Bishop Luers track while the other half will compete at Bishop Dwenger High School.

Eight different teams will field the league this season from the following schools: St. Charles, St. Joseph-St. Elizabeth, St. Jude, Queen of Angels/Most Precious Blood, St. John, Fort Wayne/St. Joseph-Hessen Cassel, St. John, New Haven/St. Louis/St. Rose, St. Vincent and St. Therese/St. Aloysius.

The City Meet will run on Saturday, May 16, at Bishop Luers High School. The defend-

ing champion for the girls is St. John, New Haven, while St. Charles edged out St. John, New Haven, 83-78, for last year's boys' title.

Coordinator, Jacob Doctor, reports, "We are looking forward to a great season with many talented athletes returning."

In high school action at the 2009 "Battle of the Bishops," the Bishop Luers girls and Bishop Dwenger boys were big winners.

For the girls, the Knights scored 83 points to the Saints, 49. Double

winners in the meet included Bishop Dwenger freshman's Chris Widner in the shot put and discus along with sprinter Danielle Messman in the 100 and 200 meter dashes.

Bishop Luers Maria Pepler took both hurdle events, while Annie Shank earned two blue ribbons winning the mile and two-mile events.

On the boys' side, it was Bishop Dwenger, 98, Bishop Luers, 32, in the first outdoor meet of the year on March 25.



FIVE COUGARS EARN NAIA SCHOLAR-ATHLETE TEAM SELECTION Five members of the 2008-09 University of Saint Francis men's basketball team have earned selection to the Daktronics-NAIA Scholar-Athlete Team. Nate Bojrab, Bishop Dwenger; Kreigh Hentrup, Paoli High School-Paoli, Ind.; Adam Cagnet, Bishop Dwenger; Blaine Sorg, Bishop Luers; and Thomas Meehan, home school-Huntington qualified for the team. Bojrab is a two-time qualifier. Bojrab and Hentrup are seniors.

Luers Knights take second state championship

BY MICHELLE CASTLEMAN

FORT WAYNE — "Can I get you to say repeat?" was the question Coach James Blackmon posed to the Bishop Luers student body in an all-school pep session on March 25, held prior to the Knights' return trip to Indianapolis for the state's Class 2-A basketball championship.

And repeat is just what happened when the Bishop Luers Knights beat Brownstown Central, 67-49, March 28 at Conseco Fieldhouse in Indianapolis to hold on to its Class 2-A state championship trophy.

Second-ranked Luers (23-4) led by only three points at half-time, but a 15-4 run to end the third quarter helped seal the Knights' title, recapped the IHSAA (Indiana High School Athletic Association). Top scorer Deshaun Thomas contributed nine points in the streak and led all scorers with 34 points. He led the state in scoring this season with a 30.1 average and now sits in 11th place on the state's all-time scoring list with 2,254 points.

Ranked second in the state in rebounding, Thomas pulled in 15 to finish the game with a double-double. Teammate Lawrence Barnett had 12 points and five rebounds, Ken Mullen added 10 points and four rebounds, and Evan Blackmon chipped in nine points and six rebounds. Mullen also broke the 2-A championship game record with four blocked shots, the game recap said.

Coach Blackmon noted in remarks after the game, "Brownstown came in and played a solid game. They came out with the box-and-one, and I thought that was a good defensive strategy. Our thing was to come out and try to



MICHELLE CASTLEMAN

Bishop Luers rallied behind its basketball team on March 25 before heading to Conseco Fieldhouse in Indianapolis to win the Indiana state Class 2-A basketball championship for the second consecutive year.

control the tempo. In that first quarter, they controlled the tempo. But our guys did a great job of adjusting. Then we did a better job of getting in the passing lanes, created some easy steals and were able to uptempo the ballgame."

On the slow start offensively, Coach Blackmon told the IHSAA, "I talked to the guys about things we could control and can't control. I told them we couldn't control whether the ball may or may not go in for us. But we could control our effort and composure. Even though the shots didn't drop early, I thought they were really hustling and doing things for us to win that ballgame."

Blackmon described Deshaun Thomas' season as "spectacular. There are records breaking on a daily basis. Each game we talk about another milestone as far as a record."

When asked if Thomas could break Damon Bailey's state scoring record, Blackmon said, "This is reachable. If we continue to play like this next year, it's something I

think he can accomplish."

Luers guard Deshaun Thomas, describing the physical play he faced, said, "It's an everyday thing. ... Coach Blackmon just tells me to stay focused and keep my composure."

The key to his second-half success in the game, Thomas said "was staying active. I wanted to keep my teammates involved and just keep playing hard. Then I was able to hit some big shots after I got on a roll."

At the March 25 assembly, The band kicked off the assembly with the school fight song, then NBA-style announcers introduced each player in the darkened gymnasium. One by one, the managers, coaches, lone freshman, five sophomores, two juniors and five seniors, received a thunderous applause from their cheering fans. When Athletic Director Matt Lindsay called Mary Keefer to the microphone, the proud principal beamed as she gazed at the count-

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New books for Catholic reading

The following are recent releases that have been sent to Today's Catholic. Summaries were taken from press releases and include publisher and ISBN number.

"The Last Secret of Fatima," by Cardinal Tarcisio Bertone seeks to explain the third and final prophecy the Blessed Virgin Mary revealed to the three shepherd children in rural Portugal in 1917. Bertone explains that the purpose of the book is to demonstrate how these otherworldly visions were intended to incite a renewal of faith. Doubleday, ISBN: 978-0-385-52582-4

"Mary and Me: Catholic Women Reflect on the Mother of God," by

Ginny Kubitz Moyer is the culmination of an invitation to Catholic women of all ages to share their thoughts on Mary. Woven with commentary and Scripture references, the book offers a fresh, compelling look at the depth and breadth of Mary's influence on women today. St. Anthony Messenger Press, ISBN: 978-0-86716-831-0

"Together But Alone: When God Means Something Different to Your Spouse," by Donna Erickson Couch offers spiritual guidance to help couples maintain their quest for a deeper understanding and richer experience of God from threatening the peace in their marriages. This valuable resource

provides practical suggestions on how to face the issues that separate spouses. St. Anthony Messenger Press, ISBN: 978-0-86716-852-5

"Song of the Sparrow: New Poems and Meditations," by Murray Bodo, OFM, offers musings, meditations and messages of inspiration laid out in the four seasons of nature for those seeking new ways to pray. Author James Martin, SJ, says "Bodo draws upon the riches of his Franciscan heritage to help readers find God in all of creation and to call us to new seasons of growth in our lives." St. Anthony Messenger Press, ISBN: 978-0-86716-864-8

"Holy Simplicity: The Little Way of Mother Teresa, Dorothy Day & Therese of Lisieux," by Joel Schorn reveals how these three modern Catholic women found holiness in letting God's love flow into the most ordinary tasks — Mother Teresa and Dorothy Day among the poor and Therese within the confines of the cloister. Their stories will inspire the reader to seek God in the challenges of ordinary life. Servant Books, ISBN: 978-0-86716-815-0

"The Miracle of Lourdes: A Message of Healing and Hope," by John Lochran explores the history and meaning of the miracle of Lourdes, where 150 years ago, Our Lady appeared to French schoolgirl Bernedette Soubirous, in light of modern theology and spirituality. He offers his own reflections on Lourdes as well. St. Anthony Messenger Press, ISBN: 978-0-86716-863-1

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,*

LUERS

CONTINUED FROM PAGE 17

less banners commemorating the past state championships for Bishop Luers' athletic teams, "Here we go again (to Indianapolis), wearing Bishop Luers across our chest proudly representing our school and the city of Fort Wayne."

Blackmon went on to explain in his address, "This team has taken nothing for granted and rose to the challenge each and every game this season. This was especially noticeable in the post season victories against Bluffton and

Tipton on their home court."

Blackmon also thanked the crowd for their encouragement and support throughout the journey back to Indianapolis.

With just one senior lost to graduation from the 2008 state championship team, Blackmon summarized, "All the guys will be nervous, but the quality experience of having been there will be to our advantage. We don't know how the ball is going to bounce, but we do know exactly what we have to do to put ourselves in a position to win."

Another assembly is planned Tuesday, April 7, at Bishop Luers gymnasium at 2:30 p.m. to honor the team. The assembly falls after the Bishop Luers spring break vacation March 30 through April 3.

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WHAT'S HAPPENING?

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

MISC. HAPPENINGS

Our Lady of Hungary announces events

South Bend — A Chick-fil-A Spirit Night will be held at Erskine Commons, 4555 S. Michigan St. on Monday, April 27, from 5-8 p.m. Print a Spirit Night coupon at: <http://ourlady-ofhungary.com/coupon.htm>. The youth group will have an Easter bake sale Sunday, April 12, from 8:30 a.m. to 12:30 p.m. The youth group will have a Port-A-Pit sale at Advance Auto, 130 E. Ireland Rd. Sunday, April 19, from 9 a.m. to 2 p.m. All proceeds will go toward the school.

Natural Family Planning classes offered

South Bend — The Natural Family Planning program of St. Joseph County will offer classes in the Ovulation and Sympto-Thermal Methods starting Tuesday, April 7, from 7-8:30 p.m. in the first floor education center at St. Joseph Regional Medical Center. To register, call (574) 234-5411 or e-mail nfp-stjoseph@catholic.org for more information. Individual appointments can also be arranged.

School open for enrollment

Mishawaka — St. Monica School, 223 W. Grove St., is now enrolling students in all grade levels. An open house will be held Thursday, April 16, from 8 a.m. to 6 p.m. Kindergarten round-up will be Thursday, April 23, at 7 p.m. Call (574) 255-0709, or stop in the office any day between 8 a.m. and 3 p.m. Check www.stmonicamish.org.

Rummage sale at PB

Fort Wayne — The Most Precious Blood Rosary Society, 1515 Barthold St., will have a rummage and bake sale in Mohr Hall Thursday, April 30, and Friday, May 1, from 9 a.m. to 5 p.m. and Saturday, May 2, from 9 a.m. to 1 p.m.

Luncheon card party

South Bend — The St. Anne Society of Our Lady of Hungary Parish will have a luncheon card party Sunday, April 26, at noon. Donation of \$5. Bring your own cards.

The blessing of the bikes

Arcola — A blessing of bikes by Father Cyril Fernandes will be Saturday, April 18, at 1 p.m. at St. Patrick Parish. Music, food and all bikes welcome.

Bishop Luers to perform Beauty and the Beast

Fort Wayne — The Bishop Luers High School drama department will perform "Beauty and the Beast" Thursday, April 30, at 7:30 p.m., Friday, May 1, at 7:30 p.m., Saturday, May 2, at 2 p.m. following a tea party luncheon, and a last performance Saturday evening at 7:30 p.m. Tickets will go on sale April 15 for \$10. Tea party and performance tickets are \$15.

FISH FRY

Knights plan fish fry

Fort Wayne — The Knights of Columbus Council 451, 601 Reed Rd., will have a fish fry on Friday, April 3, from 5 to 7:30 p.m. The cost is \$7 for adults, \$3 for children 12 and under. Fish, two sides and beverage are included.

REST IN PEACE

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Michael Douglas, 63, St. Vincent de Paul

Nedra Langas, 93, St. Charles Borromeo

Susan Jo Rowe, 64, St. Jude

L. DeNeal Hartman, 78, St. Elizabeth Ann Seton

Rosemary A. Minnich, St. Charles Borromeo

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Joan R. Brady, 75, St. Joseph

Mishawaka

Frances C. Dolgos, 96, St. Joseph

Notre Dame

Yolanda Minegus Olivera, 78, Sacred Heart

Sister Eileen Malloy, 75, Our Lady of Loretto

Jane Keegan Teah, 92, Sacred Heart Basilica

South Bend

Deborah E. Arlotta, 57, St. Matthew Cathedral

Edward Edstrom, 93, St. John the Baptist

Joanne C. McCallum, 76, St. Mary of the Assumption

Ellen V. McMahon, 79, St. Joseph

Aloysius Niespodziany, 84, St. Hedwig

John J. Redden, Jr., 42, St. Anthony de Padua

Carl Scholl, 91, Corpus Christi

Cecelia R. Sisti, 86, Our Lady of Hungary

Edward J. Torzewski, 94, St. Hedwig

Sophie C. Guthrie, 100, St. Anthony de Padua

TV MASS GUIDE FOR APRIL

2009	Feast Day	Fort Wayne 10:30 a.m. WISE-TV, Ch. 33	South Bend 10:30 a.m. WNDU-TV, Ch. 16
April 5	Palm Sunday	Msgr. William Lester St. Anne Home Fort Wayne	Father Jim Kendzierski, OFM St. Francis Friary Mishawaka
April 12	Easter Sunday	Bishop John M. D'Arcy Diocese of Fort Wayne-South Bend	Father John VandenBossche, CSC Fatima House, Notre Dame
April 19	Second Sunday of Easter	Msgr. Owen Campion Our Sunday Visitor Huntington	Father Michael Heintz St. Matthew Cathedral South Bend
April 26	Third Sunday of Easter	Father John Stecher University of Saint Francis Fort Wayne	Father Ed O'Connor, CSC Corby Hall Notre Dame



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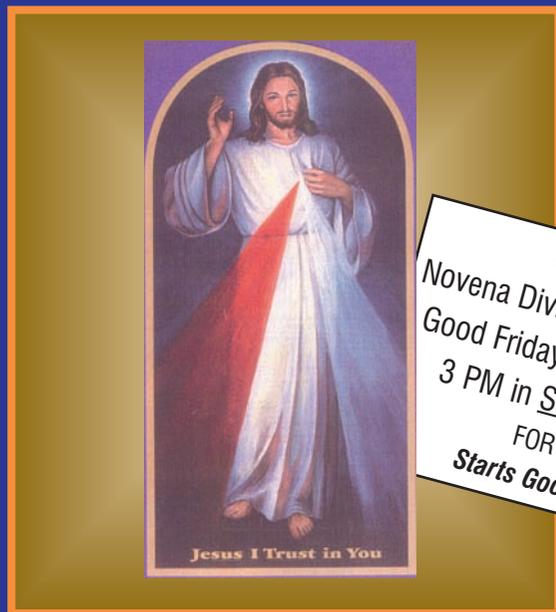
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www.stjudefw.org/adoration

ST. PAUL PLAY PERFORMED AT HOLY CROSS COLLEGE



DIANE FREEBY

Kevin O'Brien, former atheist and now Catholic evangelist, plays St. Paul in a riveting stage performance at Holy Cross College last week. "The Journey of St. Paul" takes the audience from Paul's early persecution of the church through his miraculous conversion and into his years of fighting for the faith. Two other cast members have also experienced radical personal conversions. Maria Romine, who plays Queen Bernice, was raised Presbyterian and will enter the Catholic Church this Easter. O'Brien's mission is to evangelize through drama. For more information, visit the Theater of the Word Web site at www.thewordinc.org.

Today's Catholic

BOOK OF THE MONTH CLUB

This month's featured selection:

"The Strangest Way: Walking the Christian Path" by Father Robert Barron

Reviewed by Sister Jane Carew

If you have never been captivated by reading the lives of saints, mystics or great thinkers of Christianity, you are missing a wealth of inspiration. If you would like to be enticed toward this rich experience, read this engaging book, "The Strangest Way: Walking the Christian Path." The Second Vatican Council reminded all of us that to be a true Catholic, holiness of life is the direction to take. This book will invite you to reflect on your spiritual life and hopefully strengthen your commitment to union with God.

To be holy, as Father Barron says, means a giving of self that mirrors the radical self-giving of Christ, finding joy in the very holiness of God. Are you afraid of this venture? True living of Christianity is an intense journey. Yet it is the most fulfilling. It looks at contemporary relativism with disgust and says, not only, how cowardly but also how bland an existence.

Reading this book will shake up any comfort zone you need to reverse. You will experience Father Barron's style of using diverse sources of poetry, drama, art, spirituality, Scripture, lives of saints and literature. You will be invited to examine practices that lead to walking the right paths. As Father Barron says, "Christianity is a captivating and intellectually satisfying game, but the point is to play it. It is a beautiful and truthful way, but the point is to walk it."

To walk the first PATH you must find the center. God is relentlessly pursuing each beloved creature. With engaging examples this book helps to reflect how to live out of the divine center, Christ. A young man who came to Father Barron was encouraged to develop a few simple practices of praying every day. Months later he returned and told how he experienced his life in transformation. Christ became more the center and he experienced beauty and truth. Father Barron later points out that focusing on something less than God is to place ourselves in spiritual danger and to desperately frustrate the will. How alienating not to have possession of the self. To help find the center, commit to the four practices needed to get there.

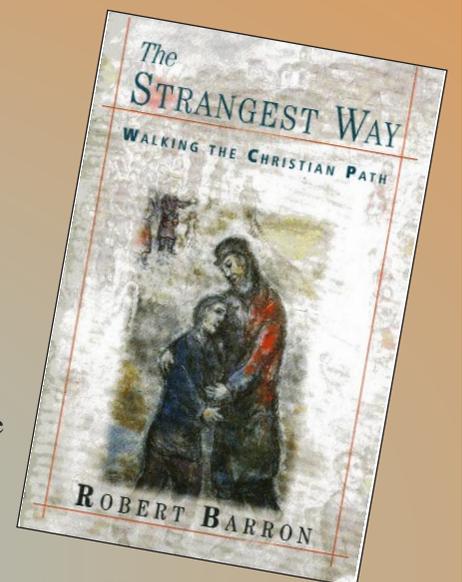
The second pensive part of the book looks at the next PATH of knowing you are a sinner. Of course, Catholics are aware of this, but how seriously are they in touch with the implications of what this means? St. Augustine's definition describes this state as being "incurvatus in se" ("caved in on oneself"). How unfortunate to be in this black hole. Another famous theologian, Henry de Lubac, calls sinfulness "a mysterious limp."

The reflection of the second PATH is a journey of a looking at how sins distort our lives. To become more like Christ, an invitation to three more practices is astutely presented.

The final third PATH is to realize your life is not about you.

Following this journey will take you to places you never dreamt you could go. However, you will not be able to do this on your own. In the words of Father Barron, this is the most dramatic of the ways of holiness. In the thoughts of another theologian, there is a preference for a Theo (God)-drama over and above an ego-drama. God's drama has one pursuit, to constantly grow into the realm of divine life. This means joining Mary in her "fiat" — "be it done unto me according to your will." When the mind accepts this reality and the heart embraces it, one's life "radically changes, for the whole of it now becomes charged with meaning and the possibility of adventure." There are four practices for the third PATH.

Will you consider walking the Christian PATHS — the strangest way in comparison to our secular culture? But who wants to be lukewarm? Let go of the pitifully dull ego-drama and find delight in the Theo (God)-drama. In this will be discovered the pearl of great price. Go for it by reading this book and engaging in the practices.



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