



TODAY'S CATHOLIC

Health problems are only beginning in Haiti

BY DIANE FREEBY

SOUTH BEND — Three months after a 7.0 earthquake decimated much of the already-impoverished country of Haiti, the thousands of people left injured and without homes are still very much in need of help. Ann-Marie Thomas, a South Bend nurse who returned from serving in Haiti last month, believes the health problems are only beginning.

"They've only now just started getting into when the disease sets in," says Ann-Marie, who worked with a group of 17 medical volunteers from South Bend. "They're thinking typhoid, cholera, tuberculosis are all going to come. There isn't a chance these things won't come, because they will. How many more will that affect?"

Over 200,000 people were killed in the Jan. 12 quake, including the Archbishop of Port-au-Prince. The capital city was leveled, families were ripped apart, millions left homeless and thousands were injured. Many had limbs amputated without the benefit of anesthesia, and according to Ann-Marie, infection is a major concern. One of her jobs was to teach patients to care for their wounds as they recover, not knowing when the next doctor might be available. Some patients have pins holding bones together, and those pins will need to remain in place for another two-to-three months.

"You have to keep that clean," explains Ann-Marie. "I had peroxide wipes in little baggies that I was giving out. You just hope the next person will continue the care. They are totally at the mercy of whoever comes next."

Ann-Marie spent five days serving in the village of Milot, about 75 miles north of Port-au-Prince. The

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PROVIDED BY ANN-MARIE THOMAS

Ann-Marie Thomas holds the baby who was transported by helicopter into the hospital. At press time, Today's Catholic learned that the child was reunited with his biological mother after his photo was featured in the Wall Street Journal.

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YEAR of our PRIESTS

BY MARK WEBER



FATHER STEPHEN COLCHIN

He's not a palm reader, but he does get a clear and inspiring message from the hands held out to him to receive the Body of Christ.

He sees calloused hands, crippled hands and the soft, open and trusting hands of children ready to hold the precious con-

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Obstacles cannot deter Shelby Gruss

BY TIM JOHNSON

OSSIAN — Shelby Gruss, a senior at Bishop Luers High School, is known for her athletic prowess in basketball, track, cross country and softball. She loves the outdoors: Spending time with her horses and hiking, and even anticipates a career in wildlife research.

A snow boarding accident in early January, however, at Mad River Mountain in Ohio, has left this star-athlete with a brace in her back and a loss of sensation from her lower back down.

Shelby recalls the accident: "I took a jump and the (snow) board went out from underneath me. And from five or nine feet —

somewhere around that — I fell straight on my back. I was in the air and thought, 'This ain't good.'"

Shelby was with two of her three brothers, Elliott and Greg, and another friend. "I think it was quite traumatic for them," Shelby's mom, Patty, says. Emergency personnel decided they would airlift Shelby to Miami Valley Hospital in Dayton.

In addition to a broken back, Shelby also fractured two ribs. "It hurt incredibly," Shelby says, "but it's a lot better now."

Patty says, "The first thing she wanted when she saw me, besides telling me 'Mom, this isn't anybody's fault,' is 'I want a priest. I'd like to talk to a priest.'"

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Vatican defends efforts by pope, church to curb sex abuse by priests

BY JOHN THAVIS

VATICAN CITY (CNS) — Amid new disclosures of priestly sex abuse cases in Europe, including one in the German archdiocese formerly headed by Pope Benedict XVI, the Vatican strongly defended the Church's response to the crisis and said the pope has led the effort to root out "filth" in the church.

The Vatican statements came in the wake of hundreds of new sex abuse allegations against priests and other Church personnel that have surfaced in recent weeks in Ireland, Germany, the Netherlands, Austria and Switzerland.

The pope met with top German bishops March 12 and encouraged them to move ahead "with decision and courage" in investigating the widening scandal of sexual abuse of minors in Catholic schools, Archbishop Robert Zollitsch of Freiburg, the head of the German bishops' conference, told reporters.

Later the same day, the Vatican responded to a report that a German priest accused of sexually abusing a child had been allowed to return to pastoral work in the Archdiocese of Munich and Freising in the early 1980s, at the time Pope Benedict XVI was archbishop there.

The Vatican press office noted that the archdiocesan official who had returned the priest to ministry had taken "full responsibility" for his "serious error," and said the future pope, then-Cardinal Joseph Ratzinger, was not involved in that decision.

In 1985, three years after Cardinal Ratzinger had been called to serve as the Vatican's chief doctrinal official, the same German priest faced new accusations of sexual abuse, and was eventually suspended from the priesthood and convicted in a civil court.

The revelations about the German case made headlines around the world, and some commentators questioned how Cardinal Ratzinger could not have been aware of details of the situation at the time.

On March 13, the Vatican countered by strongly defending the pope against what it said was an aggressive campaign to drag him personally into the widening sex abuse scandal.

"It is evident that over recent days some people have sought, with considerable persistence, ... elements that could personally involve the Holy Father in questions of abuse. To any objective observer, it is clear that these efforts have failed," Jesuit Father Federico Lombardi, the Vatican spokesman, said in a written commentary.

The same day, the Vatican newspaper, *L'Osservatore Romano*, ran a front-page article under the headline: "The severity of Benedict XVI against the filth in the church." It said Pope Benedict was being mischaracterized as an aloof administrator with little interest in the scandal, when in fact the German pontiff had led the way in addressing past cases and preventing new ones.

"It is thanks to the greater severity of the pope that various bishops' conferences are turning a light on cases of sexual abuse, and also cooperating with civil authorities so that justice is rendered to the victims," it said.

In an unusual interview on March 13, a key Vatican official described in detail the steps taken by the Vatican to confront priestly sex abuse since 2001, the year the Congregation for the Doctrine of the Faith, under then-Cardinal Ratzinger, laid out strict new norms for processing such cases.

The official, Msgr. Charles Scicluna, a doctrinal congregation official from Malta who deals directly with cases of priests accused of abuse of minors, told the Italian Catholic newspaper *Avvenire* that the allegation that Pope Benedict had covered up sex abuse crimes was "false and calumnious." As head of the doctrinal congregation, he handled such cases with wisdom and courage, and as pope he has dismissed many priests from the clerical state, Msgr. Scicluna said.

Msgr. Scicluna also emphasized that the Vatican's insistence on secrecy in the investigation of these cases by church authorities does not mean bishops or others are exempt from reporting these crimes to civil authorities.

"In some English-speaking countries, but also in France, if bishops become aware of crimes committed by their priests outside the sacramental seal of confession, they are obliged to report them to the judicial authorities. This is an onerous duty because the bishops are forced to make a gesture comparable to that of a father denouncing his own son. Nonetheless, our guidance in these cases is to respect the law," he said.

In countries where there is no legal obligation to report sex abuse accusations, Msgr. Scicluna said, "we do not force bishops to denounce their own priests, but encourage them to contact the victims and invite them to denounce the priests by whom they have been abused."

Msgr. Scicluna said that since the doctrinal congregation took over juridical control of the sex abuse accusations in 2001, it has processed about 3,000 cases, dealing with crimes committed over the last 50 years. He said about 60



CNS PHOTO/TONY GENTILE, REUTERS

Archbishop Robert Zollitsch of Freiburg, head of the German bishops' conference, gestures as he leaves a news conference at the Vatican March 12. After meeting with Pope Benedict XVI, Archbishop Zollitsch apologized to victims of clerical sexual abuse.

percent of these cases involved sexual attraction towards male adolescents, 30 percent involved heterosexual relations, and the remaining 10 percent were cases of pedophilia, involving an adult sexual preference for pre-pubescent children.

Most cases of priestly sex abuse against minors have been handled without a Church trial because of the advanced age of the accused, and the penalties in such cases has usually been the imposition of strict limitations on the priest's ministry, he said.

About 20 percent of the cases resulted in a Church trial, with most of the accused found guilty (the conviction rate is about 85 percent overall). Punishment can range from restrictions or removal from ministry to dismissal from the priesthood. In the most serious cases — about 10 percent of the total — the pope has dismissed the offender from the priesthood, and in another 10 percent the priest has been laicized at his request, Msgr. Scicluna said.

He said the number of new cases of sex abuse by priests has declined; last year there were 223 cases reported from around the world. And while the majority of the 3,000 or so cases handled by the Vatican since 2001 have been from the United States, by last year U.S. cases had dropped to about 25 percent of the total. The trend is toward a growing number of countries reporting cases, but a drop in the overall number of accusations, he said.

Msgr. Scicluna said that in Italy, "the phenomenon (of priestly sexual abuse of minors) does not seem to have dramatic proportions, although what worries me is a certain culture of silence which I feel is still too widespread in the country."

Like others at the Vatican, Msgr. Scicluna noted that a very small minority of the world's 400,000 priests were sexual perpetrators, which he said "does not correspond to the perception that is created when these sad cases occupy the front pages of the newspapers."

In related developments:

- Several Vatican officials rejected the idea that priestly celibacy is connected to sexually abusive behavior. The pope himself said March 12 that "sacred celibacy" was a priest's expression of the gift of himself to God and others.

- Archbishop Raymond L. Burke, head of the Vatican's supreme court, said March 11 that the Vatican should prepare a document giving local bishops and their tribunals a detailed procedure based on canon law for conducting their initial investigations of accusations of sexual abuse against a priest, and help them determine whether it should be reported to the Vatican.

- Archbishop Zollitsch said German bishops had compiled a "catalog" of rules to deal with such cases, including pastoral and therapeutic help for victims and their families, the appointment of a specific person in each diocese for victims to contact, and the creation of a "culture of prevention" with guidelines for schools and Church-related activities where children are present.

Full cooperation with civil authorities is part of the procedure, he said, with every case of suspected abuse subject to investigation by local law enforcement as well as Church authorities. These investigations remain separate, he said, and the Church probe will not have influence over the civil one.

He said the pope had given a favorable review of the German rules, and that the Vatican's doctrinal congregation was considering whether to extend them to the universal Church, as a set of norms or as guidelines.

A Vatican source confirmed that the doctrinal congregation was working on a revision of the 2001 document that established the new universal norms for handling cases of sexual abuse by priests against minors.

Contributing to this story were Sarah Delaney and Cindy Wooden in Rome.

Seminary chapel consecrated with local help

BY MONICA EICHMAN
AND S.L. HANSEN

DENTON, Neb. — The Priestly Fraternity of St. Peter consecrated its newly constructed chapel at Our Lady of Guadalupe Seminary in Denton, Neb., on March 3. Bishop Fabian W. Bruskewitz of Lincoln consecrated Sts. Peter and Paul Chapel in the presence of William Cardinal Levada, prefect for the Congregation of the Doctrine of the Faith.

The consecration had numerous connections to the Diocese of Fort Wayne-South Bend. The Romanesque chapel was designed by architect Thomas Gordon Smith of the University of Notre Dame. Father George Gabet, chaplain of the St. Mother Theodore Guérin Latin Mass Community in the Diocese of Fort Wayne-South Bend, assisted in the consecration of one of the seven side altars.

In addition, Deacon John Shannon of Fort Wayne helped transfer in procession the relics of 16 martyrs that were placed in the eight altars, while seminarian Gregory Eichman of Fort Wayne served as a master of ceremonies.

In keeping with the apostolate of the fraternity, the consecration of the chapel was celebrated in its traditional form and was followed by a solemn pontifical Mass in the extraordinary form.

Bishop Bruskewitz explained that a solemn consecration is typically reserved for cathedrals unless a church has a large enough endowment to ensure its perpetual operation. Because a consecrated church can be used for no other purpose than the sacred, most churches and chapels are simply dedicated. The consecration was, then, a particularly rare ceremony.

Co-consecrating bishops



COURTESY OF OUR LADY OF GUADALUPE SEMINARY

William Cardinal Levada, prefect of the Congregation for the Doctrine of the Faith, delivers the sermon as seminarian Gregory Eichman looks on.

included retired Bishop James C. Timlin of Scranton, Pa.; Bishop Edward J. Slattery of Tulsa, Okla.; and Bishop Robert W. Finn of Kansas City-St. Joseph, Mo. Co-consecrating priests included Benedictine Abbot Philip Anderson of Clear Creek Monastery in Oklahoma and three priests of the Priestly Fraternity of St. Peter.

The lengthy ceremony was televised on the Eternal Word Television Network and will soon be available for purchase on DVD.

Father John Berg, superior general of the Priestly Fraternity of St. Peter, called the event "the crowning achievement of a lot of years of preparation and planning."

The Priestly Fraternity of St. Peter was established by Pope John Paul II in 1988. The frater-

nity's first seminary was established in Wigratzbad, Germany, where Father Gabet received his training. As chaplain of the St. Mother Theodore Guérin Community, Father Gabet offers Mass in the extraordinary form every day at Sacred Heart Church in Fort Wayne and Sunday Mass at St. Patrick Church in South Bend.

Deacon Shannon has completed his studies at Our Lady of Guadalupe seminary and is scheduled to be ordained to the priesthood May 22, 2010, in Lincoln. Seminarian Eichman is completing his fifth year of study at the seminary.

To learn more about the apostolate of the fraternity, visit www.fssp.com.



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

- Sunday, March 21: 2 p.m. — Mass of Blessing of new Ryan Hall Chapel at the University of Notre Dame
- Monday, March 22: 2 p.m. — Meeting of the board of Catholic Charities, Fort Wayne
- Tuesday, March 23: 11 a.m. — Holy Hour and luncheon meeting with the presbyterate of the diocese, Sacred Heart Church, Warsaw
- Tuesday, March 23: 6 p.m. — Meeting of Diocesan School Board, Ramada Inn, Warsaw
- Wednesday, March 24: 10 a.m. — Mass for the Christ Child Society, St. Patrick Church, South Bend
- Thursday, March 25: 9 a.m. — Meeting of the USCCB Committee on the Laity, Marriage, Family Life and Youth, Washington, D.C.
- Saturday, March 27: 10 a.m. — Confirmation Mass at St. Elizabeth Ann Seton Church, Fort Wayne
- Saturday, March 27: 2 p.m. — Confirmation Mass at St. Joseph Church, Fort Wayne

Diocese of Fort Wayne-South Bend receives grants totaling \$12,000

The Diocese of Fort Wayne-South Bend recently received grants totaling \$12,000 from the Black and Indian Mission Fund, Washington, D.C. The grant money will be used to assist Black and Native Americans in need at the following respective parishes and schools:

South Bend:

- Holy Cross School — \$2,000 for tuition assistance for one new Black-American non-Catholic student
- Holy Family School — \$2,000 to assist two Native-American families in need and \$1,000 for tuition assistance for the Freedom 22 program to assist Black-American students
- Our Lady of Hungary School — \$1,800 for tuition assistance

and book fees for Native-American students and \$1,200 for tuition assistance for African-American students

- St. Augustine Church — \$1,000 for the African-American Tutor program

Fort Wayne:

- St. Mary Church — \$1,000 for tuition assistance to send Black-American non-Catholic students to Bishop Luers High School
 - Bishop Luers High School — \$2,000 for tuition assistance for Black-American students
- The annual diocesan-wide collection to assist the Black and Indian Missions was taken up on March 21, the first Sunday of Lent.

Chicago Archdiocese begins sainthood process for first black U.S. priest

BY JOYCE DURIGA AND
DANIEL SMITH

CHICAGO (CNS) — Father Augustine Tolton was the first U.S. priest of African descent and may one day be a saint from the Archdiocese of Chicago.

The archdiocese is introducing the priest's cause for canonization, according to an announcement by Chicago Cardinal Francis E. George.

"It is appropriate that, during this Year for Priests, we recall our forebears who were holy men in the presbyterate" of the archdiocese, the cardinal told the *Catholic New World*, Chicago

archdiocesan newspaper.

Having Father Tolton as a saint would be a blessing for the whole Catholic Church but, in particular, for Catholics in Chicago, he said.

"First of all, saints intercede," he said. "We need his prayers and his help, especially to become a more united church. Secondly, his example of priestly dedication, his learning and preaching, are great examples for our seminarians and priests and should inspire the laity."

Father Tolton was born into slavery in Brush Creek, Mo., according to "From Slave to Priest," a biography of Father Tolton by Sister Caroline



FATHER AUGUSTINE TOLTON

Hemesath, a member of the Congregation of the Sisters of the Holy Family.

His parents, Peter and Martha Tolton, were married in a Catholic ceremony. The couple had two sons and a daughter.

During the Civil War, Peter Tolton escaped to St. Louis to serve in the Union Army. Shortly afterward, when Augustine was 9, Martha Tolton bundled up her three children and escaped across the Mississippi River and hiked to Quincy, Ill., a sanctuary for runaway slaves. After the war ended, Martha Tolton learned her husband had died soon after his arrival in St. Louis.

In Quincy, Martha Tolton and

her sons began working in a cigar factory. They attended Mass at St. Boniface Church with other black Catholics. Augustine attended St. Boniface School for a brief time, then went to public school.

Later he went to school at St. Peter's Parish, where he became an altar server and began to feel he had a vocation to the priesthood. Franciscan Father Peter McGirr, St. Peter's pastor, encouraged his vocation, though there would be many roadblocks to ordination.

According to "From Slave to Priest," no U.S. seminary would

GRUSS

CONTINUED FROM PAGE 1

A priest was not on call at the hospital. And it took a couple of days to get a priest in there. "That was my first miracle," Patty tells *Today's Catholic*. Shelby wanted a priest after the surgery, but the hospital told them, "It's hard to get a priest on a Sunday."

On Monday, Patty and Dad Greg were still seeking a priest. Patty tried to call her pastor, Father Dom Carboneau at St. Aloysius, Yoder, to see if he knew any priests in Dayton. "I had gone to a quiet corner in the hospital to make this call," Patty says, "and I was crying and hung up the phone, and there was a priest right there."

Patty asked the priest, "Are you here for Shelby?" The priest said he didn't know Shelby but met with her and the Gruss family several times that week.

"I believe that priest was an angel," Patty says. "Every day that he came to visit Shelby he brought us stories ... of miracles. He'd say, 'Tell Shelby that she needs to pray for her miracle, have faith and pray.'"

Shelby spent one week in the hospital in Dayton and then moved to the Rehabilitation Hospital of Indiana in Indianapolis. She was there for three weeks and underwent intense physical, occupational and strengthening therapy — learning how to live everyday life with a wheelchair.

The Grusses hung all the cards and banners people sent to Shelby. Her roommate, Patty, would say, "Shelby, your room just cheers me up."



TIM JOHNSON

The Grusses, dad Greg, brother Greg, Shelby, brother Elliott and mom Patty encourage and support Shelby after a snow boarding accident injury. Shelby, a Bishop Luers senior and member of the Lady Knights basketball team, convincingly says she will walk again. Encouraged by her faith and the outpouring support of the community, the St. Aloysius, Yoder, parishioner notes, "I didn't realize so many people cared, and they do. It shows you the world really isn't as bad as everyone says it is."

Dad Greg adds, "It took some of the heartbreak out."

She returned home, where she still undergoes therapy three times a week. In the meantime, four Knights of Columbus members from the St. Aloysius Council built a ramp in the Gruss' garage to accommodate the wheelchair.

Just two weeks after coming home, Shelby returned to school at Bishop Luers.

A Luers' couple set up a trust fund for Shelby and several high school basketball teams have made contributions as well as many individuals.

Bishop Luers rallied around Shelby hosting a very successful fundraiser at McDonald's in Fort Wayne and began a bracelet cam-

paign. Teachers and teammates worked at McDonald's to assist the fundraiser.

And the team kept in contact with telephone calls and texts throughout the ordeal.

Shelby watched the Luers' Lady Knights basketball team on the Internet when she could and attended games when she returned home.

Bishop Luers Principal Mary Keefer, who visited Shelby in Indianapolis delivering a care package of cards and banners from fellow students and teachers, tells *Today's Catholic*: "Shelby Gruss was one of our front office workers at Bishop Luers. If she wasn't running an errand for us, her nose was in her school work. Shelby did

ST. ALOYSIUS HOLDS FUNDRAISER

Saturday, March 27, another fundraiser will be held at St. Aloysius Parish from 2 p.m. to midnight in the Activity Center. The day will include a silent auction, food and refreshments throughout the day, and the following events: kids' games with a moonwalk, face painting, Guitar Hero and others from 2-5 p.m.; a corn hole contest with cash prizes at 2 p.m.; a spaghetti dinner donated by Casa D'Angelo and Hall's Takes the Cake from 4-7 p.m.; the Bishop Luers Show Choir at 7 p.m.; and a live band, Kick Back, at 8 p.m. The parish is located on State Road 1 (Bluffton Road) just south of I-469, Exit 6.

her homework with passion. She played her basketball with passion. I was with her in Indianapolis when she was working on her physical therapy. She did that task with passion. She is a wonderful young woman with a wonderful spirit."

Keefer says, "Sometimes we have to dig deep to understand God's plan. In this particular case, Shelby gives inspiration to me. She encourages me to do my best at all times and to always give 110 percent."

Patty says of Bishop Luers, "They are more than just a school. They just really reached out to Shelby."

And the outpouring from the community has been tremendous, notes Greg, "not only Bishop Luers, but I think almost every school in the city has sent Shelby something. When we were down in Indianapolis we had four schools that sent her something, (or teams) came (in for visits)."

"She has gotten so much from the community. It's been overwhelming and really supportive."

It's kept her spirits up. There's not a day that goes by that she doesn't get something in the mail from somebody," Patty adds.

The Norwell High School girls' basketball team made up T-shirts asking people to pray for Shelby, and the Luers and Norwell teams wore the shirts the night they competed.

Shelby also heard from Zanesville United Methodist Church, where Shelby attended preschool which made up a prayer shawl. Along with the shawl came a note, "You may not remember us, but we remember you and we are praying for you," Patty says.

Shelby has a lot of hope. "I believe that I'm going to walk again," she says convincingly.

"She's been absolutely tremendous, dealing with what she has been so far," Greg says.

"I didn't realize so many people cared. ... It's so surprising," Shelby says. "It shows you the world really isn't as bad as everyone says it is. It's just a bad event has to bring us all together sometimes. But we really do have ... good people."

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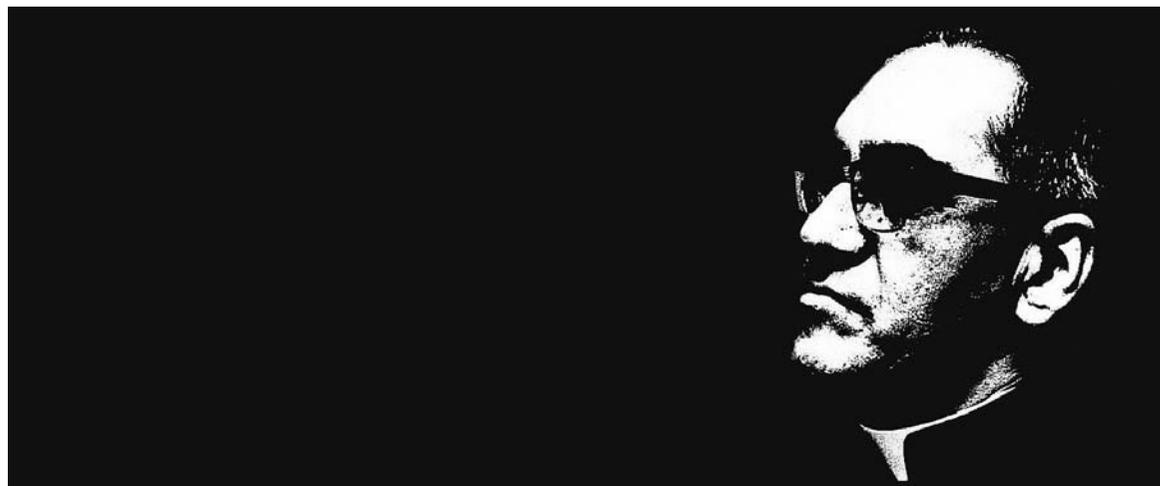
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For more details about the 2010 Romero events, visit:
kellogg.nd.edu/romero

TOLTON

CONTINUED FROM PAGE 3

accept him. Neither would the Franciscans or the Josephites. Meanwhile, several local priests educated Augustine for the seminary.

Years later he was accepted to the Pontifical College of the Propagation of the Faith in Rome, which trained seminarians for ordination and missionary work around the world. After six years of study there, Augustine was ordained on April 24, 1886, at St. John Lateran Basilica in Rome.

College officials felt he should be a missionary in his own country, not in Africa.

Father Tolton was uneasy about returning to the U.S.,

knowing the racism he would face. But he returned to Quincy, celebrating his first Mass July 18, 1886, at St. Boniface Church. He was named pastor of St. Joseph Church, a black parish affiliated with St. Boniface.

Racism and anti-Catholicism hindered his ministry in Quincy. He asked his superiors if he could accept an invitation from Archbishop Patrick Feehan in Chicago to minister to black Catholics there. His appeal was granted in December 1889.

By all accounts Father Tolton

worked tirelessly for his congregation in Chicago, even to the point of exhaustion. On July 9, 1897, he died of heat stroke while returning from a priests' retreat. He was 43.

Chicago Auxiliary Bishop Joseph N. Perry is organizing Father Tolton's cause for the archdiocese. He said he is now poring through archival material to prepare a report about his life that will go to Cardinal George and then on to the Congregation for Saints' Causes at the Vatican.

In Father Tolton's case, this will be termed an "ancient" cause because there are no living witnesses to the candidate's life and all research comes after the fact, Bishop Perry explained, but said he thinks there will be "enough material for Rome's initial examination."

Bishop Perry's office is putting together a holy card with a prayer that God intercede

on behalf of Father Tolton's cause that will be distributed throughout the archdiocese.

"We are trying to find out what devotion to Father Tolton exists," the bishop said.

Father Tolton is an example for all Catholics because he represents the highest ideal they wish to see in priests, Bishop Perry said.

"His quiet witness is a challenge to our prejudices and narrow-mindedness that keeps us insulated from the variety in the kingdom of God," he said.

"His quiet witness is a challenge to our prejudices and narrow-mindedness that keeps us insulated from the variety in the kingdom of God."

BISHOP JOSEPH N. PERRY

YEAR of our PRIESTS

CONTINUED FROM PAGE 1

tents; each hand revealing something known and unknown about the communicant.

This is the uplifted feeling that comes to Father Stephen Colchin when he presents the Holy Eucharist during Mass.

There was a time when his hands held a hardhat and transit as he worked as a civil engineer surveyor for the Army Corps of Engineers, and it was a dream come true for Steve Colchin, a Decatur teenager, fascinated by the rearrangement of the earth to create the huge Huntington and Salamonie reservoirs in the 1950s. Steve and his high school friends drove to Huntington often, watching the large lakes form, and he told his buddies, "This is what I want to do."

And he did it. After graduating from Decatur Catholic, Steve Colchin began engineering studies in college. But after two years, he felt the heat of the military draft during the war in Vietnam, and enlisted in the Air Force to avoid being a ground pounder.

This turned out to be an excellent choice. Rapid promotions came his way and Steve became an air traffic controller in Korea where he also taught the English language on a volunteer basis. The Air Force was so right for him that he seriously considered reenlistment, but recalling his civil engineering dream, he returned to civilian life and the Purdue campus in West Lafayette.

The dream continued; he became a civil engineer with the U.S. Army Corps of Engineers and became Chief of the Survey Section for the Louisville, Ky., district with required trips to the Patoka Lake project in southern Indiana.

At this point in the dream, the unseen hand of Providence and a detour on Route I-64 brought about a radical change in the life of Steve Colchin, professional engineer.

The detour on I-64 meandered past the charming town of St. Meinrad, the sights there evoking suppressed thoughts of the priesthood. The reflections were older than engineering ambitions, but suddenly splashed in bright colors, and on one Sunday afternoon Steve stopped and talked with the rector of the seminary, Father Daniel Buechlein, who suggested that Steve have a personal evaluation.

In Louisville, a battery of tests administered by a psychologist revealed what was already known, that Steve was very happy as an engineer, and also indicated that he would be equally happy as a minister.

He applied to St. Meinrad on an unaffiliated basis and after his application was processed, in a second interview was told that he was among 56 applicants for 48 positions. Steve experienced brief relief at this news, thinking, "That's it ... God doesn't want me to be a priest," ... only to learn that he was among the chosen applicants.

To keep options open as an engineer and as a seminarian, Steve obtained a one-year leave of absence from the Army Corps of Engineers in Louisville and paid his own way for his first

year at St. Meinrad; testing the waters, so to speak.

After that year in the seminary, Steve told his spiritual director that he felt that this was the life for him but he would like to live in a rectory to get the real feel of what parish life was like.

"But no one has ever done that!" was the reply, "You take that up with Father Buechlein."

Father Buechlein thought it was a brilliant idea and arrangements were made for Steve to live in the rectory at St. Joseph Parish in Butchertown of Louisville and also Our Lady of Perpetual Help in New Albany, while working another year with the engineers in Louisville.

After that year passed, Steve knew he wanted to pursue seminary studies full-time and the Benedictines welcomed him admitting that they would be mighty pleased to have a professional engineer in their midst.

Steve's roots were deep in Adams County, however, and he met with vocations director Msgr. Robert Schulte and was accepted for further seminary studies with this diocese and was ordained to the priesthood by Bishop McManus June 9, 1984.

Father Colchin is pastor of two parishes — St. Rose of Lima in Monroeville and St. Louis, Besancon.

Blessings, neatly arranged, have come his way. A boyhood dream as an engineer was fulfilled and the Air Force was so satisfying he nearly stayed ... and now, with his 25th anniversary as a priest just behind him, he must consider that detour on I-64 the greatest blessing of all.



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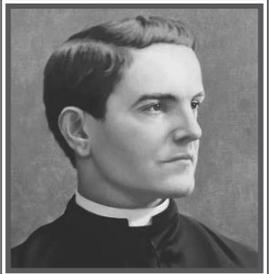
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Priests must promote confession, show people God's mercy, pope says

VATICAN CITY (CNS) — Priests today are challenged with the task of drawing the faithful back to Confession and assuring them that their true repentance will be met with mercy and compassion, Pope Benedict XVI said. In an address to several hundred young priests, Pope Benedict said March 11 that “we must return to the confessional” not only as a place to confess sins and receive absolution, but also as a place where “the faithful can find mercy, counsel and comfort, feel loved and understood by God.” The pope addressed some 700 priests at the conclusion of a March 8-12 course designed to develop their skills as confessors; the course was offered by the Apostolic Penitentiary, a Vatican court that handles issues related to the sacrament of penance. Priests are called on to educate their flocks in the “radical requirements of the Gospel” and help them resist “the mentality of this world” and make choices that take courage and are sometimes unpopular, the pope told the group. The times are difficult, he said, and marked by “a hedonistic and relativistic mentality that cancels God from peoples’ lives.” This mentality makes it difficult to “distinguish good from evil and develop a proper sense of sin.” Priests must be particularly good examples in their lives so that Catholics will understand their own sins and find the courage and desire to seek God’s forgiveness, he said. During the course, Archbishop Gianfranco Girotti, regent of the Apostolic Penitentiary, spoke to the priests about the challenges and the complex situations that confessors are required to handle. He reminded them that the church seeks to help “even in situations that are humanly so difficult that they seem to have no solution.”

Bishops reiterate objection to abortion wording; CHA backs health bill

WASHINGTON (CNS) — “Despite the good” that proposed health reform legislation “intends or might achieve,” concerns about the abortion wording in the Senate-passed bill compel the U.S. bishops to “regretfully hold that it must be opposed until these serious moral problems are addressed,” Cardinal Francis E. George of Chicago said March 15. The statement from the president of the U.S. Conference of Catholic Bishops came soon after the head of the Catholic Health Association called on House members to quickly pass the Senate legislation and make changes later. A House vote on the health reform legislation was expected by March 20, with Senate and House action to follow on a separate bill containing a set of “fixes” proposed by President Barack Obama. Sister

NEWS BRIEFS

PRAYER SERVICE AT LUTHERAN CHURCH IN ROME



CNS PHOTO/TONY GENTILE, REUTERS

Pope Benedict XVI waves after attending a prayer service at the German Lutheran church in Rome March 14. Human sinfulness has fractured the unity that should mark the Christian community, so Christians have a responsibility to work and pray to heal their divisions, Pope Benedict said during the visit.

Carol Keehan, a Daughter of Charity who is CHA president and CEO, said in a March 13 statement that the Senate bill isn't perfect but would “make the lives of millions more secure, and their coverage more affordable.” She told Catholic News Service March 15 that she considered the Senate language “an acceptable way to prevent federal funding of abortion,” even if it might not be the best way or the preferred way. Cardinal George said in his statement that the USCCB concerns were “not quibbling over technicalities.”

Diocese opens inquiry into possible miracle credited to Bishop Baraga

MARQUETTE, Mich. (CNS) — Nearly 60 years after his cause for canonization began and more than 140 years after his death, an alleged miracle attributed to the intercession of Bishop Frederic Baraga is under investigation. Bishop Alexander K. Sample of Marquette announced the investigation March 10, with the inquiry process formally opening March 12 at diocesan headquarters. Father Ronald Browne, diocesan moderator of the curia, said the case involved a patient who was believed to have a liver tumor but who showed no signs of the tumor after a stole that had belonged to Bishop Baraga was placed on the patient's abdomen and prayers were said for the bishop's inter-

cession. The tumor “showed up on various tests, including a CT scan and an ultrasound,” but was not found in exploratory surgery after the prayers to Bishop Baraga, Father Browne said, adding that the patient “reported that the pain went away” at the touch of the stole. The priest released no other details about the patient but the diocese said the supposed miracle took place in Michigan's Upper Peninsula region.

Court's ruling on 'under God' in pledge seen as 'breath of fresh air'

SAN FRANCISCO (CNS) — A federal appeals court's ruling upholding the constitutionality of the phrase “one nation under God” in the Pledge of Allegiance is a “breath of fresh air from a court system that has too often seemed to be almost allergic to public references to God,” according to the head of the Knights of Columbus. Carl A. Anderson, supreme knight, also called the March 11 decision by a three-judge panel of the 9th U.S. Circuit Court of Appeals, based in San Francisco, a “victory for common sense.” The Knights of Columbus, which led efforts to persuade Congress to add the phrase to the pledge in 1954, joined the case as defendants when it was filed in 2005 by California atheist Dr. Michael Newdow, a physician with a law degree. Writing for the majority in the 2-1 opinion, Judge Carlos T.

Bea said, “Not every mention of God or religion by our government or at the government's direction is a violation of the Establishment Clause” of the First Amendment to the U.S. Constitution. “The pledge is constitutional,” Bea added. Newdow had charged that references to God in the pledge disrespected his religious beliefs. In an earlier challenge to the phrase, Newdow had said recitation of the pledge in public schools violated his daughter's constitutional rights and the 9th circuit court agreed in 2002. But the U.S. Supreme Court overturned that ruling in 2004 on technical grounds, saying that Newdow lacked standing to sue on behalf of his daughter because he did not have primary custody of her.

Pope appoints two Dallas priests as auxiliary bishops for diocese

DALLAS (CNS) — Pope Benedict XVI has named two long-serving priests in the Diocese of Dallas as auxiliary bishops to help Bishop Kevin J. Farrell, the head of the diocese, minister to the burgeoning Catholic community in north Texas. The appointments of Father J. Douglas Deshotel, 58, the current vicar general, and Msgr. Mark J. Seitz, 56, pastor of St. Rita Parish, were announced March 11 in Washington by Archbishop Pietro Sambi, the papal nuncio to the United States. The bishops-des-

ignate will be ordained April 27 at the Cathedral Shrine of the Virgin of Guadalupe in downtown Dallas. The diocese has had only two previous auxiliary bishops that served when the boundaries of the diocese ran from Texarkana to El Paso. The last time an auxiliary served the Dallas Diocese was in 1969, before the Vatican split off the western region to create the Diocese of Fort Worth. The Diocese of Dallas is comprised of 67 parishes and six quasi-parishes spread over 7,300 miles in nine counties of north Texas. The bishops-designate joined Bishop Farrell at a news conference, during which they spoke in English and Spanish, and thanked the pope, their bishop and brother priests and the various parishes in which they have served. “These appointments are very significant in that they show that the Holy Father is keenly aware of the tremendous growth of the Catholic Church in Texas,” Bishop Farrell said. “In 2007, Pope Benedict made history in the American Church when he appointed the first cardinal to serve south of the Mason-Dixon line,” he said, referring to Cardinal Daniel N. DiNardo of Galveston-Houston. He said in appointing the two auxiliaries, Pope Benedict is “acknowledging the growth of our Catholic population here in Dallas ... to help me in our ministry to the 1.2 million Catholics in the diocese.”

Archbishop defends Boulder school's decision on children of lesbians

DENVER (CNS) — The decision to refuse re-enrollment at a Boulder Catholic school to two children of lesbian parents was the only outcome that was fair to the children, their teachers, school parents and “the authentic faith of the church,” said Denver Archbishop Charles J. Chaput. “Our schools are meant to be ‘partners in faith’ with parents,” the archbishop said in a column published in the March 10 issue of the *Denver Catholic Register*, the archdiocesan newspaper. “If parents don't respect the beliefs of the Church, or live in a manner that openly rejects those beliefs, then partnering with those parents becomes very difficult, if not impossible. “It also places unfair stress on the children, who find themselves caught in the middle, and on their teachers, who have an obligation to teach the authentic faith of the Church,” he added. Archbishop Chaput, whose archdiocese includes Boulder, was commenting on the case of two children whose parents, a lesbian couple, were enrolling them at Sacred Heart of Jesus School. The couple was told that their older child, who was being enrolled for kindergarten next year, could attend kindergarten but could not continue into first grade after that. The younger child could be enrolled in preschool for next year but could not continue into kindergarten the following year, school officials said.

Saint Mary's students to host walk for hungry on Palm Sunday

NOTRE DAME — Students in the Office for Civic and Social Engagement (OCSE) at Saint Mary's College are coordinating a Lenten walk for South Bend's hungry called "Yes, we can!" The South Bend community is invited to join students on the walk, which will begin at the Student Center at Saint Mary's College at 2 p.m. on Palm Sunday, March 28. The walk will proceed to the University of Notre Dame, where the group will stop briefly to pray at the Grotto, and then back to Saint Mary's.

Walkers may register at www3.saintmarys.edu/ocse/calendar/walk-for-hungry-form. Those who are not pre-registered should arrive at the Student Center by 1:45 p.m. Walkers may participate as an individual or as a team. Individual walkers are asked to bring three cans of food to the event or a \$2 donation to benefit Little Flower Catholic Church's food pantry. A team of walkers can bring a \$5 donation or three cans of food per walker.

The "Yes, we can!" walk is coordinated by Saint Mary's students participating in the college Academy of Tutoring Program (CAT). CAT was formed at Saint Mary's College in 2006 to meet the needs of at-risk elementary school students in the South Bend area. The program partners Saint Mary's students with Title 1 schools in South Bend in the roles of tutors, teacher's assistants, reading partners and special program coordinators. In return, CAT scholars receive a \$2,500 tuition credit at Saint Mary's.

"As a CAT scholar you work a lot with helping the community meet standard needs," said Anabel Castaneda, 2012. "We usually help with children's education needs and now we are trying to help those who need help feeding their families."

This is the second year for the walk. For more information on the walk, call OCSE at (574) 284-4265 or email Olivia Critchlow, assistant director of OCSE, at ocritchl@saintmarys.edu.

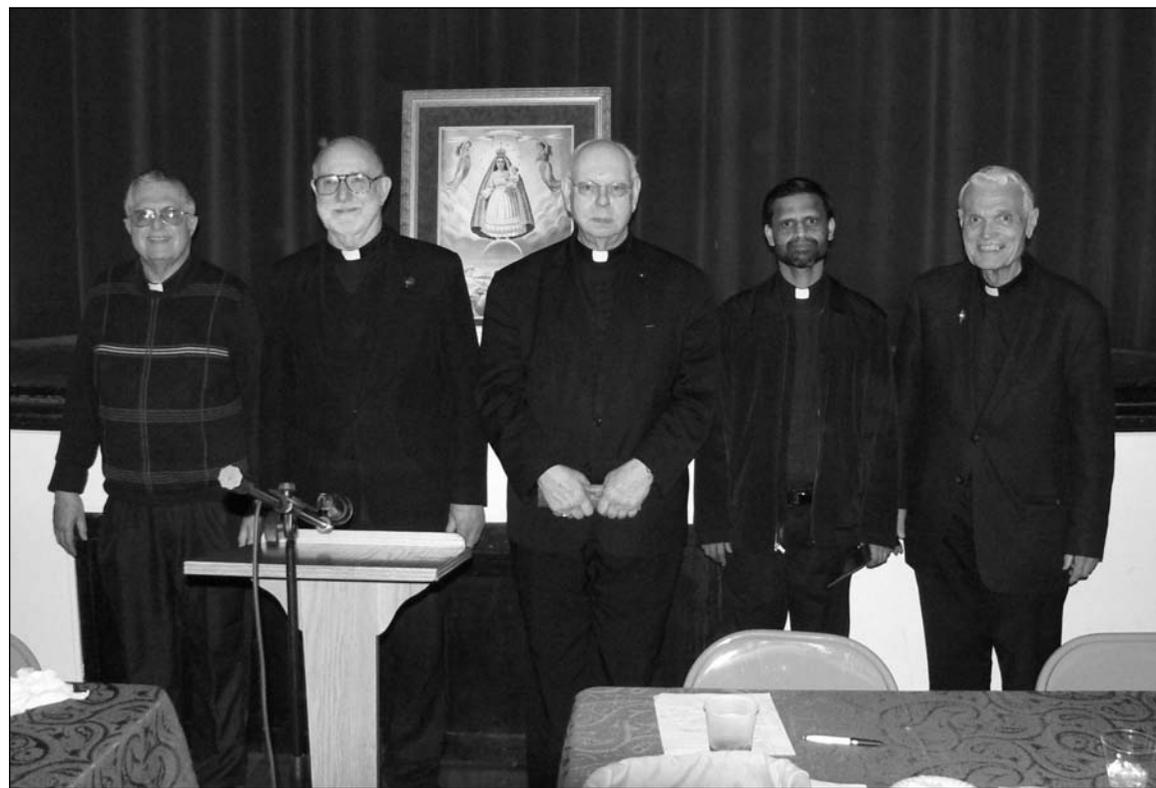
Hunger conference offered

SHIPSHEWANA — Indiana Partners for Christian Unity and Mission, the successor to the Indiana Council of Churches, is sponsoring Congregations Feeding Indiana: People, Pantries, Participation. This event is designed to inspire, inform and equip congregations to grow their hunger ministries and will be held on Saturday, April 17, at the Shipshewana Town Center in Shipshewana.

Dave Miner of Bread for the World will be the keynote speaker. The seven workshops offered with a choice of two during the day include: Advocacy: Speak up for the Hungry, The ABC'S of Hunger Ministries, New Models/Strategies

AROUND THE DIOCESE

KNIGHTS OF COLUMBUS COUNCIL 1014 HONORS PRIESTS



ROBERT HARTENSTEIN

The Knights of Columbus from Msgr. Thomas Dillon Council 1014 in Huntington hosted a dinner for area priests during this Year for Priests. Close to 140 members of the Knights, parishioners and guests were in attendance. Honored for their love of the priesthood and dedication to the Catholic faith were from left, Father Ken Sarrazine of St. Joseph Church in Roanoke, Capuchin Father Ron Rieder of Ss. Peter and Paul in Huntington, Msgr. Owen Campion of Our Sunday Visitor in Huntington, Father Augustine Kochuparathanathu of Ss. Peter and Paul in Huntington and Father John Pfister of St. Mary Church in Huntington. Each priest gave a brief history of when they heard the call to the priesthood and their journey serving the Church.

for Expanding Church/Community Feeding Programs, One Tomato at a Time: Community Gardening, Paying the Bill for Hunger Relief, Pantries: Expanding the Food Closet, When You Google Hunger.

Plans are being made for a Resource Marketplace where congregations and agencies can interact. These agencies will provide information about what they do and what resources they have for congregations that could assist in their hunger ministries.

Mission/outreach committees, clergy and congregational leadership are invited to attend. Registration is \$25 and includes lunch. For more information and to download a registration form visit IPCUM Web site www.ipcum.org.

Chuck Ball joins Holy Cross College

NOTRE DAME — As the new director for the Center of Discernment and Preparation, Chuck Ball will work with Holy Cross College students at all levels as a mentor and counselor to help them develop plans for suc-

cess after completing a bachelor degree at Holy Cross College.

A former vice president of human resources at two large banks and a medical manufacturing firm, Ball comes to Holy Cross after more than 25 years in helping companies find the right person for the job.

"I believe that helping young people find the right career for their lives is all the more rewarding," said Ball. "My experience in banking, manufacturing and healthcare as well as my business contacts from several boards and chambers of commerce through out the state of Indiana give me a wealth of contacts to help arrange internships for Holy Cross students."

Ball continued, "I have also spent much of my career as the hiring authority in diverse businesses, so I can help prepare students to stand out with their resumes and in personal interviews."

He will work closely with students from the beginning of their freshmen years through senior graduation in order to help each

individual establish suitable post-graduate placement whether in a business career, graduate school or service career (religious, military, or humanitarian work etc.). He will mentor the students one-on-one throughout their junior and senior year as they complete their internship requirements as well as work with the underclassmen in required class meetings and in various classes in cooperation with faculty.

Ball currently serves on a number of community boards including the United Way of St. Joseph County, Samaritan Counseling Center and Crime Stoppers. He has served on the advisory board of the Graduate School of Banking at the University of Wisconsin where he still teaches each summer, is past president of the Huffer Memorial Children's Center, past president of the East Central Indiana Human Resources Association, and is a former instructor in the colleges of business at Indiana University-South Bend, Ball State University and Indiana University/Purdue University, Indianapolis.

Daniel Haverty, Ball's predecessor in this position, has been promoted to vice president of operations and chief business officer of the college.

Ball lives in Granger with his wife Ellen who is on the editorial staff at the *South Bend Tribune*. They have two grown sons who live and work in Indianapolis. Chuck is active in St. Pius X Parish in Granger where he has helped coordinate the Employment Resource Ministry.

St. Joseph-St. Elizabeth students revisit pioneer days

FORT WAYNE — The fourth grade classes of St. Joseph-St. Elizabeth School went back in time on March 12, when the students of Stephanie Boss and Brittany Jones participated in their annual Pioneer Day. The students, teachers and volunteer parent helpers all dressed in 19th century pioneer dress and participated in activities that their pioneer-era peers would have done — writing with a quill pen, needlework, tin punch, stenciling, indoor games and a craft called "quilling" that uses thin strips of paper.

The students rotated in small groups to different centers for the various activities. After a lunch of foods similar to what pioneer children would have eaten there was a square dance in the parish activity center/gym.

40 Days for Life event planned in South Bend

SOUTH BEND — Father Thomas Euteneuer, president of Human Life International, will pray with 40 Days for Life participants and hold Mass outside of the abortion facility on Ironwood Circle on Palm Sunday, March 28. The event includes the following:

- 2 p.m. — Mass outside the abortion facility located at 2010 Ironwood Circle. Some chairs will be provided, but it is suggested that people bring their own.

- 5 p.m. — Vespers at Queen of Peace Parish located at 4508 Vistula Rd. in Mishawaka.

- 7 p.m. — Father Euteneuer will deliver a keynote address at St. Anthony Parish located at 2120 E. Jefferson in South Bend.

This event is sponsored by 40-Days-for-Life, South Bend.

Catholics Returning Home series planned

WARSAW — Sacred Heart Parish will offer an ongoing series called Catholics Returning Home on six consecutive Tuesday evenings from 7-8:30 p.m. at Sacred Heart beginning on April 13.

These sessions are for non-practicing Catholics who are seeking answers to questions about returning to the Church. There will be informal sharing and an update of the Catholic faith. For information call Shirley at (574) 267-3711 or Linda at (574) 933-3777.

Spiritual pilgrimage with the stations

BY KAY COZAD

Today's Catholic continues its Lenten reflection by offering the ninth, 10th and 11th Stations of the Cross as our faith journey deepens on the way to Easter Sunday and Christ's resurrection.

The opening prayer to each station is:

"We adore You, O Christ, and we praise You, because by Your holy cross You have redeemed the world."

After reading a meditation explaining each step of Christ's passion the following traditional prayers are recited: Our Father, Hail Mary and the Glory Be



Ninth station: Jesus falls the third time

Beaten, bruised and broken, Jesus falls for the third time as he nears the hour of His death on the

cross. Though exhausted, He never gives up and rises once again to complete His mission for our good. How has your heart changed during this Lenten season to better continue your daily life journey with all of its joys and challenges, toward God?

Prayer: Jesus my Savior, I am redeemed anew by Your mercy each day. Continue to be present to me as I repent of my sins and guide me as I arise from my folly again and again and again. Amen.



Tenth station: Jesus is stripped of His garments

What agony our Lord must have endured when His tormentors removed His clothing from His torn and wounded body. Exposed and humiliated, nothing now stood between Him and the painful death laid out before Him. He endured the indignity and shame for our sakes. What lies

between you and Jesus that keeps you from humbly serving Him?

Prayer: Lord, be my quiet strength in times of adversity that I might humbly proclaim Your glory to all. By Your wounds, bind up my sins and heal my soul. Clothe me with Your promise of redemption so I may do Your will. Amen.



Eleventh station: Jesus is nailed to the cross

Jesus endured the pain and anguish of being laid on the hard wooden cross with nails splitting His very flesh. All in silent obedience. All for us. How do I respond to adversity in my own life? How can I invite God's grace even there?

Prayer: Heavenly Father, Your beloved Son was obedient even unto death, for the salvation of sinners. Fill me with His spirit of obedience that I may humbly serve you and my fellow man. Amen.

Despite bickering, Church's legislative efforts at Statehouse a success

INDIANAPOLIS — As the Indiana General Assembly wound down near its March 14 adjournment deadline, Church officials see this year's legislative efforts as a success in spite of declining state revenue and partisan bickering.

"With the 'short session' being a political wind-up to an April campaign season for state lawmakers, we entered the session with a hopeful attitude that lawmakers would do no harm to school choice or immigration policy," said Glenn Tebbe, Indiana Catholic Conference executive director. "We were able to stave off attacks on both fronts, which were waged against a new school choice law and against families and children of our immigrant community."

In an attempt to fix the \$300 million funding cuts in education, the House and Senate offered legislation to allow school corporations to borrow from other education funding sources. Rep. Greg Porter's (D-Indianapolis) bill, House Bill 1367, included funding flexibility for school corporations.

At least twice during the session, Rep. Porter amended a scholarship tax credit delay into education proposals he controlled in the House Education Committee, which he chairs. During committee hearings, he said that the delay was a means to save tax dollars. However, Rep. Bob Behning (R-Indianapolis) said that the scholarship tax credit saves tax dollars.

Last year, lawmakers passed a school choice initiative allowing a scholarship tax credit of 50 percent to corporations or individuals for donations made to qualified Scholarship Granting Organizations (SGO's). These SGO's would then provide grants to lower- and moderate-income families for school tuition or other school-related costs at the public or private school of the parents' choice.

"When an effort to delay the new scholarship tax credit became part of the education funding debate, that was a big concern for

INDIANA CATHOLIC CONFERENCE

BY BRIGID CURTIS AYER

our diocesan education officials who have been working to create an SGO in each diocese so they can deliver scholarships for children attending a Catholic school for the first time," Tebbe said. "These scholarships may be awarded as early as in the fall of 2010."

The House and Senate agreed to a compromise regarding the flexible funding which allows school corporations to transfer up to 10 percent of the capital funds levy for instructional purposes. Five percent may be used without conditions, but if the full 10 percent is utilized, the school corporation must freeze salaries. While a compromise was negotiated, final agreement and signatures from the four conferees is pending.

"Thankfully, the scholarship tax credit delay was dropped and was not discussed as part of the final school funding compromise," Tebbe said.

A proposal aimed at undocumented immigrants, which focused on enforcement, also failed this year. Senate Bill 213, the unauthorized alien bill, would have required local and state government entities to become involved in verifying citizenship of individuals suspected of being undocumented. The proposal, which passed the Senate by a 46-4 vote, increased penalties for knowingly employing or assisting undocumented persons. The bill did not get a hearing in the House and died.

"Comprehensive immigration reform is needed, but it must be

ICC, PAGE 9

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FATHER MARK GURTNER

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"How Great Thou Art" (Gather Comprehensive No. 494); "Center of My Life" (No. 598); "You Are Near" (No. 604)

Opening Prayer:

Prayer for Priests

Gracious and loving God, we thank You for the gift of our priests. Through them, we experience Your presence in the sacraments. Help our priests to be strong in their vocation. Set their souls on fire with love for Your people. Grant them the wisdom, understanding and strength they need to follow in the footsteps of Jesus.

Inspire them with the vision of Your Kingdom. Give them the words they need to spread the Gospel. Allow them to experience joy in their ministry. Help them to become instruments of Your divine grace.

We ask this through Jesus Christ, who lives and reigns as our Eternal Priest. Amen.

— From the Web site:
www.catholicdaughters.org

Excerpt from Pope Benedict XVI's Letter to Priests:

In today's world, as in the troubled times of the Curé of Ars, the lives and activity of priests need to be distinguished by a determined witness to the Gospel. Lest we experience existential emptiness

and the effectiveness of our ministry be compromised, we need to ask ourselves ever anew: "Are we truly pervaded by the Word of God? Is that Word truly the nourishment we live by, even more than bread and the things of this world? Do we really know that Word? Do we love it? Are we deeply engaged with this Word to the point that it really leaves a mark on our lives and shapes our thinking?"

Commentary from Father Mark Gurtner, pastor, St. Anthony de Padua, South Bend:

Personally, I live these words out in my life as a priest by making a Holy Hour of Prayer before the Blessed Sacrament each day. I find that the time that I spend each day before the Real Presence of Jesus, who is the living "Word of God," melts away fear, discouragement and listlessness in the pursuit of pastoral ministry. Also, by meditating during this time on the written Word of God in the Scriptures, the Word of God comes alive with meaning, especially as I prepare for homilies.

Also, I believe that every human is susceptible to this feeling of "existential emptiness" of which the pope speaks. This means that we can fall prey to a sense of lack of meaning and purpose in life. However, by immersing ourselves in the Word of God, this cloud of despair disperses, and we find ourselves basking in the full glow of God's love. This ultimately is what gives purpose and meaning to our lives — being close to God.



Sharing Faith

More Shared Faith literature can be found at www.diocesefwsb.org/OSD

Renewal

Father Gurtner's comments speak to the need of priests to continually renew themselves in the presence of God in order to lead and nourish the people of God. They — and we — are challenged by the words of St. Gregory of Nazianzus, a doctor of the Church, who said as a very young priest: "We must begin by purifying ourselves before purifying others; we must be instructed to be able to instruct, become light to illuminate, draw close to God to bring him close to others, be sanctified to sanctify, lead by the hand and counsel prudently" — CCC, No. 1589.

Both priests and laity have a responsibility to continually renew themselves in the presence of God. Father Gurtner spends time each day before the presence of Jesus in the tabernacle so that he may remain close to the living Word of God. We can also avail ourselves of the opportunities in many parishes for visitation or daily Mass to spend time with Jesus in the Blessed Sacrament.

Moments of prayer

Another way to renew ourselves is to become more aware that God is always present to us — even when we may not be present to God. Once we understand that we can turn to God in every moment of every day, the possibilities for renewing ourselves in the Word of God are limited only by our awareness and commitment.

Fostering a closer relationship with God can be done in myriad ways. As soon as we awaken or as we shower or drive, we can thank God for the opportunity to live another day in service to Him and others. Noticing the beauty of the seasons and giving praise to God for His wonderful creations can give rise to spontaneous prayer. As we engage in our daily work or play, we can often turn to God as our constant companion. Finally, we can end each day by quietly reflecting on the day's events in a short examination of conscience, thanking God for whatever good was accomplished and asking forgiveness for shortcomings.

As Father Gurtner says, immersing ourselves in God's Word helps us realize God's great love for us and dispels fear and

anxiety in becoming determined witnesses to the Gospel. For both clergy and laity, being close to God is indeed what gives ultimate purpose and meaning to our lives!

Reflection questions by Pope Benedict XVI:

- Are we truly pervaded by the Word of God? Is that Word truly the nourishment we live by, even more than bread and the things of this world?
- Do we really know that Word? Do we love it?
- Are we deeply engaged with this Word to the point that it really leaves a mark on our lives and shapes our thinking?

Closing prayer

God of love and mercy, You call us to be Your people; You gift us with Your abundant grace. Make us a holy people, radiating the fullness of Your love. Form us into a community, a people who care, expressing Your compassion. Remind us day after day of our baptismal call to serve, with joy and courage. Teach us how to grow in wisdom and grace and joy in Your presence. Through Jesus in Your Spirit, we make this prayer. Amen.

— Called and Gifted for the Third Millennium, "A Prayer," page v, © 1995, United States Catholic Conference, Inc., Washington, D.C.

ICC

CONTINUED FROM PAGE 8

addressed on the federal level," Tebbe said. "Senate Bill 213 would have created more fear and hardship for those of immigrant community, most of whom are doing all they can to obtain citizenship."

Senate Bill 71, the involuntary manslaughter and pregnancy bill, also known as "Drew's Bill," provides that a drunk driver who kills a viable fetus commits the crime of involuntary manslaughter. Sen. Allen E. Paul, R-Richmond, authored the bill following an incident involving one of his constituents who suffered the loss of her unborn son, Drew, when her car was struck by a drunk driver.

The bill passed both the Senate and the House. It awaits the signature of Gov. Mitch Daniels to become law.

"The legislation is not a traditional pro-life bill in the sense that it directly limits or abolishes abortion, which the Church is always working toward. However, giving the unborn rights under the law by recognizing them as a persons is a

step in the right direction," Tebbe said.

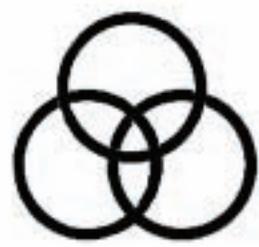
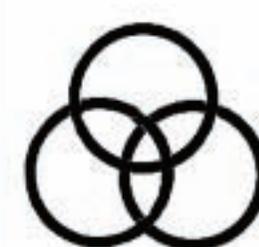
While the Indiana Catholic Conference had legislative successes this year, there is more work to be done to protect the institution of marriage. The marriage amendment, Senate Joint Resolution 13 authored by Sen. Carlin Yoder (R-Middlebury), which would have amended Indiana's Constitution to define marriage between one man and one woman, was discussed during the General Assembly.

The Senate passed the measure, but it failed to gain a hearing in the House and died there.

The Indiana Court of Appeals upheld the legislative intent of marriage when the law was challenged in 2007. However, future challenges to Indiana's marriage law could result in it being overturned.

"There is not an immediate threat to the current law, but the sooner (the amendment) passes the better," Tebbe said. "The marriage amendment is expected to be offered again next session."

While the Indiana General Assembly must adjourn by midnight on March 14, there are many federal issues that the Church will be involved in which Catholics are encouraged to participate.

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What spirit do you project?



THE CUTTING EDGE

SISTER MARGIE LAVONIS, CSC

A hymn we sing at Mass has a refrain that goes something like this, "You are the light of the world. Let your light shine before all, that they may see the good that you do and give glory to God." It is a good exercise to periodically reflect on if and how our life does or does not bring light to our little corner of the world.

A light bearer tries to be positive most of the time. Those whose light is usually dim seem to find fault with just about everything. They tend to put stumbling blocks in front of new ideas. Make a suggestion and they will find reasons why your idea probably won't work or it was tried before and wasn't effective.

Another way one can contribute to the darkness of the world is by gossip and destructive criticism of others and by habitual complaining about people and situations. If you say it's a beautiful day, they will let you know that the forecast calls for snow or rain; or if you congratulate him or her for some accomplishment, the person will give you all the reasons why it really wasn't that great and point out all the mistakes.

A spirit of negativity and pessimism drags others down. Those who know people who tend to be this way often dread seeing them come into the room or may avoid speaking to them. I know people in my own community that I try not to sit with at meals. All they seem to talk about is all that is wrong with the world.

On the other hand, those who bear light tend to look for the good in others and in the events of life. They strive to be hope-filled, rather than hopeless. Their positive spirit lifts others up. Their presence brightens up the atmosphere. They are positive and it is a blessing to be around them. Their behavior speaks of God's love.

To be a bearer of Christ's light and hope

does not mean denying the reality of our broken and troubled world. It is the deep conviction that, despite the darkness we see all around the world, God is somewhere in it all. It is believing that God can and does bring good out of suffering and hope out of despair.

A light-bearer is confident in God's faithful love. He or she knows that God loves all that he created and cares about each and every one of us. Those with a positive spirit look at a glass of water and see it half full, while the negative person views it as half empty.

I believe people can learn to be positive and cultivate a spirit of light. One way to develop this attitude is to try to look for the good in each person and situation, even when it might be difficult. Refraining from judging others and learning to give people the benefit of the doubt are other ways.

Another exercise all of us can do each evening is write down up to 10 positive things that happened to us personally or to someone else that day. This might be difficult at first, but eventually we will see more and more good in others and in the events of our daily lives.



YOUNG ADULT PERSPECTIVES

As Christians we are called to be the light of the world, to be bearers of God's love; and true love builds up.

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

Eventual motherhood: Waiting on God's perfect timing

This month brings a milestone for my social circle: For the first time, a childhood friend will become a mother.

As Sara's belly swells, the rest of us are helping prepare for the baby who will catapult us into our next stage. It will provide the surest sign we have reached adulthood, which, up to this point, has felt far less established than it once appeared.

At 15, 25 looked like an elixir to every adolescent woe, the perfect mix of freedom and purpose, objectives that now feel farther apart.

We have enjoyed a certain latitude, slipping in and out of majors and dates and jobs. This baby will be the most real and non-refundable commitment we have seen, heartwarming when he sleeps, head-splitting when he shrieks at 1 a.m. and again at 4 a.m.

We decided to help Sara paint the nursery. A trip to Lowe's forced one of those imperative pre-labor decisions, which our heroine made with ease. That Saturday we cracked open a gallon of sky blue paint named after the first time a baby sleeps through the night: Cloud Nine.

As we turned our blank canvas from beige to blue, we reminisced about the dramas of high school, how impossible it seemed to manage a formal dance: Whom

to ask, what to wear, where to eat, whom to eat with.

Then talk jumped to good grade schools, and Libby pointed out, "Ten years ago we never would've been having this discussion."

Indeed, we are largely transformed from our high-school selves, and now, eventual mothers — one, much sooner than the others.

That is the jarring part: Though our friendships are deeper today, growing up does involve some growing apart, and the milestones that once arrived

in sync splinter into different tempos.

It is a wonder that adult-hoods charted in the same sandbox can diverge so widely. Children's names determined in the same tree house are privately amended, and the one you gave half of

your heart-shaped "best friends" pendant is now shipping a wedding gift from China.

Ten-year-old girlfriends imagine double weddings, betrothed children and joint summer vacations — a neat correspondence of life events. Yet soon the kids who shared a baseball diamond face a million choices that lead to vastly different fields.

It's hard to not feel behind when you are standing behind an old friend, a bride at the altar. It's hard not to do your own baby



TWENTY SOMETHING

CHRISTINA CAPECCHI

math when next year she calls with her good news. It's hard to shake the timeline you once set even when it no longer fits. There is that creeping sense of urgency and absolutes: a timeline, a bottom line, a deadline, a finish line.

But there is no such thing as behind or ahead; we are each on track with our separate paths. God's timing is perfect because it is custom-designed.

The Scripture writers had an abiding respect for the proper season and time. The prophet Habakkuk describes God's plan with patience and perspective, two hallmarks of the Lenten journey. "For the vision still has its time, presses on to fulfillment and will not disappoint; if it delays, wait for it, it will surely come, it will not be late."

The blessings that come later are not late; they are right on time and they are sweeter.

Meanwhile, God gives us special synchronicities: husbands who become good friends, college roommates who become godparents, moments when it all circles back, and we see His infinite wisdom a little more clearly.

Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at christina@readchristina.com.

Stations of the Cross on iPhone, iPod touch

NOTRE DAME — Ave Maria Press has announced the launch of Stations of the Cross, its very first application for iPhone™ and iPod touch®. This prayer companion is free for download and is based on the popular "John Paul II's Biblical Way of the Cross" by Amy Welborn and Michael Dubruel.

With gorgeous station paintings by artist Michael O'Brien, this app transports users anytime, anywhere to a prayerful journey of solidarity with Christ from the Garden of Gethsemane, to his betrayal and arrest, and on his agonizing way to the cross. The Stations of the Cross iPhone app has been created with busy people in mind and is the perfect pocket devotional, especially during this Lenten season.

This announcement follows on the heels of the World Communications Day address by Pope Benedict XVI, in which he urged priests "to proclaim the Gospel by employing the latest generation of audiovisual resources (images, videos, animated features, blogs, Web sites) which, alongside traditional means, can open up broad new vistas for dialogue, evangelization and catechesis."

Ave Maria Press publisher Tom Grady said, "We are delighted to explore creative digital ways of keeping our readers connected to God through prayer. It's our hope that many will take advantage of this free prayer resource."



The Stations of the Cross application is available in the iTunes App Store, and will be debuted at the Los Angeles Religious Education Congress March 19-21 where Ave Maria Press hosted a drawing for a free iPod touch®.

For more information, please visit Ave Maria Press online or contact Amanda Williams, publicist, at awilli21@nd.edu or (800) 282-1865 Ext. 206.

Ave Maria Press is a ministry of the Indiana Province of Holy Cross.

An excerpt on Christian marriage from Marriage: Love and Life in the Divine Plan

A Pastoral Letter of the United States Conference of Catholic Bishops

Christian Marriage as a Sacrament

Marriage is one of the Church's "mysteries," or sacraments. The Catechism of the Catholic Church puts it this way: "Christian marriage ... becomes an efficacious sign, the sacrament of the covenant of Christ and the Church." An "efficacious sign" is one that does not merely symbolize or signify something, but actually makes present what it signifies. Marriage signifies and makes present to baptized spouses the love of Christ by which He formed the Church as His spouse: "just as of old God encountered His people in a covenant of love and fidelity, so our Savior, the Spouse of the Church, now encounters Christian spouses through the Sacrament of Marriage."

By using the image of the relationship between bridegroom and bride to explain the relationship between Christ and the Church, the Scriptures are appealing to a natural human relationship that is already well known. All of us know something about the depth, the intimacy and the beauty of the gift of self that occurs in the marriage of husband and wife. The Scriptures also show us, however, that Christ's love for the Church surpasses natural human love. Christ's love for the Church is a love of complete self-giving. This love is most completely expressed by His death on the Cross. Christian marriage aspires not only to natural human love, but to Christ's love for the Church:

"Husbands, love your wives, even as Christ loved the Church and handed Himself over for her to sanctify her, cleansing her by the bath of water with the word, that He might present to Himself the Church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish." — Eph. 5:25-27.

Christian spouses are called to this imitation of Christ, an imitation that is possible only because, in the Sacrament of Matrimony, the couple receives a participation in His love. As a sacrament, Marriage signifies and makes present in the couple Christ's total self-gift of love. Their mutual gift of self, conferred in their promises of fidelity and love to the end, becomes a participation in the love to the end by which Christ gave Himself to the Church as to a spouse (see Jn 13:1).

The baptized spouses are the ministers of the Sacrament of Matrimony. In addition, for marriages that are celebrated within the Latin Catholic Church, canonical form requires, among other things, that an authorized bishop, priest or deacon ask for and receive the spouses' consent as the Church's official witness of the marriage celebration. For marriages of members of the Eastern Catholic Churches, the assistance and blessing of an authorized bishop or priest is required. The Holy Spirit binds the spouses together through their exchange of promises in a bond of love and fidelity unto death. Their marriage covenant becomes a participation in the unbreakable covenant between Christ the Bridegroom and his Bride, the Church. The same love that defines the Church now defines the communion between the two spouses: "authentic married love is caught up into divine love and is directed and enriched by the redemptive power of Christ and the salvific action of the Church."

When Christian couples receive the grace of the Sacrament of Matrimony, Christ dwells with them, gives them the strength to take up their crosses and so follow Him, to rise again after they have fallen, to forgive one another, to bear one another's burdens, to "be subject to one another out of reverence for Christ," and to love one another with supernatural, tender and fruitful love.

By the power of the Holy Spirit, spouses become willing to do the acts and courtesies of love toward each other, regardless of the feelings of the moment. They are formed by the self-giving love of Christ for His Church as His Bride, and so they are enabled to perform acts of self-giving love to the benefit of themselves, their families and the whole Church. The Sacrament of Matrimony, like the Sacrament of Holy Orders, is a sacrament "directed toward the salvation of others; if (these sacraments) contribute as well to personal salvation, it is through service to others that they do so." Those who receive these sacraments are given a special consecration in Christ's name to

MIRACLE AT CANA



CNS PHOTO FROM CROSIERS

A church window depicts Jesus performing the miracle at Cana. Christ's self-revelation at the marriage in Cana is the second theme of the five new "mysteries of light" for praying the rosary. Pope John Paul II announced the new mysteries Oct. 16, 2002, in his apostolic letter "Rosarium Virginis Mariae," or "The Rosary of the Virgin Mary."

carry out the duties of their particular state in life.

The imitation of the love of Christ for the Church also calls for a healing of the relationship between man and woman. This should not be a one-sided subjection of the wife to the husband, but rather a mutual subjection of husband and wife. St. Paul did indeed speak in a way that, according to Pope John Paul II, was "profoundly rooted in the customs and religious tradition of the time": "wives should be subordinate to their husbands as to the Lord." — Eph 5:22. The Holy Father explains, however, that this saying must "be understood and carried out in a new way," that is, in light of what St. Paul said immediately before: "be subordinate to one another out of reverence for Christ." — Eph 5:21. He emphasizes that this is something new, "an innovation of the Gospel," that has challenged and will continue to challenge the succeeding generations after St. Paul.

Marriage as a reflection of the life of the Trinity

Throughout history God has shown us His selfless love. In espousing Himself to the Church in sacrificial, life-giving love, Christ reveals the Father's love in the power of the Holy Spirit. He shows us the inner life of the Holy Trinity, a communion of persons, Father, Son and Holy Spirit. The Church herself is a communion of persons that shares in God's Trinitarian life and love.

The mystery of the Most Holy Trinity is the central

mystery of Christian faith and life. It is the mystery of God in Himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith."

Through the Sacrament of Matrimony, married love not only is modeled on Trinitarian love but also participates in it. Like all sacraments, Matrimony draws believers more deeply into the Trinitarian life of God. It was not until the Father sent His Son into the world as man, and the subsequent outpouring of the Holy Spirit, that the full identity of God as a Trinity of Persons was revealed. This Revelation not only allowed humankind to come to a definitive knowledge of God — since the mystery of the Trinity is the source of all the other mysteries, the revelation of this mystery sheds light on all the rest. This includes both the mystery that human beings are created in the image and likeness of God and the mystery that is marriage and family life.

As we learn from the mystery of the Trinity, to be in the image and likeness of God is not simply to have intelligence and free will, but also to live in a communion of love. From all eternity the Father begets His Son in the love of the Spirit. In the begetting of the Son, the Father gives Himself entirely over to the Son in the love of the Holy Spirit. The Son, having been begotten of the Father, perfectly returns that love by giving Himself entirely over to the Father in the same Spirit of love. It is because He is begotten of the Father, and loves the Father in the same Spirit, that He is called Son. The Holy Spirit is then acknowledged as the mutual love of the Father for His Son and of the Son for His Father. This is why the Spirit is known as the gift of love.

Here one can see that the Father, the Son and the Holy Spirit give themselves entirely to one another in a life-giving exchange of love. Thus, the Trinity is a loving and life-giving communion of equal Persons. The one God is the loving inter-relationship of the Father, the Son and the Holy Spirit.

To be created in the image and likeness of God means, therefore, that human beings reflect not the life of a solitary deity, but the communal life of the Trinity. Human beings were created not to live solitary lives, but to live in communion with God and with one another, a communion that is both life-giving and loving. "The divine image is present in every man. It shines forth in the communion of persons, in the likeness of the unity of the divine persons among themselves."

On a basic level this is witnessed in the social nature of human beings. We live in societies for the mutual benefit of all. "All men are called to the same end: God Himself. There is a certain resemblance between the unity of the Divine Persons and the fraternity that men are to establish among themselves in truth and love. Love of neighbor is inseparable from love of God." In the smaller community of the married couple and their family, the image of the Trinity can be seen even more clearly. Here are two ways to see the Trinitarian image in marriage and family life.

First, like the Persons of the Trinity, marriage is a communion of love between co-equal persons, beginning with that between husband and wife and then extending to all the members of the family. Pope John Paul II teaches, "The family, which is founded and given life by love, is a community of persons: of husband and wife, of parents and children, of relatives."

This communion of life-giving love is witnessed within the life of the family, where parents and children, brothers and sisters, grandparents and relatives are called to live in loving harmony with one another and to provide mutual support to one another. The Catechism of the Catholic Church teaches that "the Christian family is a communion of persons, a sign and image of the communion of the Father and the Son in the Holy Spirit."

These relations among the persons in communion simultaneously distinguish them from one another and unite them to one another. For example, the Father is only the Father in relation to the Son and the Holy Spirit. Therefore, just as the Father, the Son and the Holy Spirit



CNS PHOTO/KAREN CALLAWAY

Parents and children react as Rob Evans, “The Donut Man,” performs a skit with his puppet Duncan during a live concert at an EWTN family conference.

are distinctly who they are only in relation to one another, so a man and a woman are distinctly who they are as husband and wife only in relation to one another. At the same time, in a way analogous to the relations among Father, Son and Holy Spirit, which unites the three persons as one God, the inter-relationship of the husband and wife make them one as a married couple.

The Trinitarian image in marriage in family life can be seen in a second way. Just as the Trinity of persons is a life-giving communion of love both in relationship to one another and to the whole of creation, so a married couple shares in this life-giving communion of love by together procreating children in the conjugal act of love. For St. Thomas Aquinas, while angels are, strictly speaking, higher than human beings by nature, the ability to procreate in love makes human beings, at least in one way, more in the image and likeness of God than the angels, who are unable to procreate. In human beings one finds — a certain imitation of God, consisting in the fact that man proceeds from man, as God proceeds from God.

The family as domestic church

The Christian family is a communion of persons, a sign and image of the communion of the Father and the Son in the Holy Spirit. In the procreation and education of children it reflects the Father’s work of creation. It is called to partake of the prayer and sacrifice of Christ. Daily prayer and the reading of the Word of God strengthen it in charity. The Christian family has an evangelizing and mission-

ary task.

Although the Son of God was conceived in the womb of the Virgin Mary, becoming man by the power of the Holy Spirit, He was nonetheless born into a genuine human family. While Mary was His true mother, Joseph, as her husband, was the father of Jesus in the eyes of the law. It would be in living with Mary and Joseph that Jesus would learn to pray to his heavenly Father, to read and study the Scriptures, and in general to live as a devout Jewish man. With his family Jesus would attend the local synagogue and make the annual pilgrimage to Jerusalem for Passover. By being obedient to Mary and Joseph, “Jesus advanced (in) wisdom and age and favor before God and man.” — Lk 2:52. It is within the context of His family that Jesus would come to know as man the will of His heavenly Father, who had sent Him into the world to be its Savior and Redeemer. In contemplating the Jewish family of Joseph, Mary and Jesus, people today can understand how this Holy Family is indeed the model and source of inspiration for all Christian families.

From the earliest days of the Church, entire families and households found salvation in Jesus. Cornelius, the first Gentile Christian, was told by an angel to send for Peter so that “all your household will be saved.” — Acts 11:14. Paul and Silas preached the Gospel to their former jailer and his household. “Then he and all his family were baptized at once.” — Acts 16:33. In Corinth, “Crispus, the synagogue official, came to believe in the Lord along with his entire household.” — Acts 18:8. The Catechism of the Catholic Church states, “These families who became believers were islands of Christian life in an unbelieving

world.” As the first Christian families were islands of faith in their time, so Catholic families today are called to be beacons of faith, “centers of living, radiant faith.”

Through the Sacrament of Matrimony, Christian couples are configured to Christ’s love for the Church. Because of this participation in the love of Christ, the communion of persons formed by the married couple and their family is a kind of microcosm of the Church. For this reason, the Second Vatican Council employs the ancient expression “domestic church,” (“*ecclesia domestica*”), to describe the nature of the Christian family. The family is called a “domestic church” because it is a small communion of persons that both draws its sustenance from the larger communion that is the whole Body of Christ, the Church, and also reflects the life of the Church so as to provide a kind of summary of it.

Pope John Paul II states, “The Christian family constitutes a specific revelation and realization of ecclesial communion, and for this reason ... it can and should be called a domestic church.” As the Church is a community of faith, hope and love, so the Christian family, as the domestic church, is called to be a community of faith, hope and love. Through this faith, hope and love, Jesus, by the power of His Holy Spirit, abides within each Christian family, as He does within the whole Church, and pours out the love of His Father within it. Every marriage between Christians gives rise to a domestic church, though marriages between two Catholics most fully reflect the life of the Church, because ordinarily only Catholic couples can fully participate in the sacraments of the Church, including the Eucharist.

While all members of the family are called to live out the foundational Christian virtues, fathers and mothers have a special responsibility for fostering these virtues within their children. They are the first to proclaim the faith to their children. They are responsible for nurturing the vocation of each child, showing by example how to live the married life, and taking special care if a child might be called to priesthood or consecrated life.

Not only do parents present their children for Baptism, but, having done so, they become the first evangelizers and teachers of the faith. They evangelize by teaching their children to pray and by praying with them. They bring their children to Mass and teach them biblical stories. They show them how to obey God’s commandments and to live a Christian life of holiness. Catholic schools, religious education programs and Catholic homeschooling resources can help parents fulfill these responsibilities.

Cooperating together, with the help of the Holy Spirit, parents nurture the virtues within each of their children and within their family as a whole — charity, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control (see Gal 5:22-23). The Catechism of the Catholic Church, quoting the Second Vatican Council, emphasizes that the family, as a domestic church, receives its strength and life by participating in the life and worship of the larger Church of which it is a part:

“It is here (within the domestic church) that the father of the family, the mother, children and all members of the family exercise the priesthood of the baptized in a privileged way ‘by the reception of the sacraments, prayer and thanksgiving, the witness of a holy life, and self-denial and active charity’ (LG, no. 10). Thus the home is the first school of Christian life and ‘a school for human enrichment’ (GS, no. 52). Here one learns endurance and the joy of work, fraternal love, generous — even repeated — forgiveness, and above all divine worship in prayer and the offering of one’s life.”

A family matures as a domestic church as it ever more deeply immerses itself within the life of the Church. This especially means that fathers and mothers, by their example and teaching, help their children come to an appreciation of the need for continual conversion and repentance from sin, encouraging a love for and participation in the Sacrament of Reconciliation.

Moreover, since it is Christ’s presence within the family that truly makes it a domestic church, their participation in the Eucharist, especially the Sunday Eucharist, is particularly important. In the Eucharist, the family joins itself to Jesus’ sacrifice to the Father for the forgiveness of sins. Furthermore, it is in receiving Holy Communion that the members of the family are most fully united to the living and glorious Christ and so to one another and to their brothers and sisters throughout the world. It is here, in the risen and Eucharistic Christ, that spouses, parents and children express and nurture most fully the love of the Father and the bond of the Spirit.

Although Christian spouses in a mixed marriage (that is, between a Catholic and a baptized person who is not Catholic) do not ordinarily share the Eucharist, they are

called to “give witness to the universality of God’s love which overcomes all division.”

These families may experience the wounds of Christian division, yet they can also contribute to healing those wounds. When the two spouses live together in peace, they provide a reminder to all Christians that progress toward the unity for which Christ prayed is possible. Mixed marriages can, therefore, make an important contribution towards Christian unity. This is especially true “when spouses are faithful to their religious duties. Their common baptism and the dynamism of grace provide the spouses in these marriages with the basis and motivation for expressing their unity in the sphere of moral and spiritual values.”

Catholics sometimes enter into valid marriages with persons of other religions that do not profess faith in Christ. Because such marriages may make more difficult a Catholic’s perseverance in the faith, the Catholic party is required, after much discernment with his or her intended spouse as to the wisdom of their marrying, to obtain a dispensation to be married in the Church. Such a marriage to a non-baptized person is not a sacrament — although parties do commit to fidelity, permanence and openness to children.

It is important to recognize the religious and cultural pressures that sometimes make it difficult for the Catholic party to share his or her faith with the children. The Catholic party needs to take seriously the obligations imposed by faith, especially in regard to the religious upbringing of children. The Church requires the Catholic party to be faithful to his or her faith and to “promise to do all in his or her power” to have the children baptized and raised in the Catholic faith. The non-Catholic spouse is “to be informed at an appropriate time about the promises which the Catholic party is to make, in such a way that it is certain that he or she is truly aware of the promise and obligation of the Catholic party.”

In the United States, religiously mixed marriages have become increasingly common. While recognizing that other faith communities hold marriage as a sacred institution that contributes to the building of civilization, the Catholic Church also cautions that these unions face particular challenges that must be met with realism and reliance on the grace of God.

Growth in Christian Marriage

On their wedding day, the couple says a definitive “yes” to their vocation of marriage. Then the real work of marriage begins. For the remainder of their married lives, the couple is challenged to grow, through grace, into what they already are: that is, an image of Christ’s love for His Church. “Become what you are!” might be a great exhortation to newly married couples, especially given the strong tendency nowadays to reduce the love of the marriage bond to only a feeling, perhaps the romantic love of courtship and honeymoon. When that feeling dries up, it may seem to them that they have nothing left and that they have failed.

It is at these very times, however, that their vocation as spouses calls them to go further, to “become what they are,” members of a marital communion defined by the unbreakable spousal love of Christ for His Church. While husbands and wives can cling to the unconditional promise that they made at their wedding as a source of grace, this will require persistent effort. Maintaining the common courtesies — persevering in fidelity, kindness, communication and mutual assistance — can become a deep expression of conjugal charity. It means growing in a love that is far deeper than a romantic feeling.

That growth will be the occasion of admiration and gratitude for the good Christian example of the other spouse and for the always undeserved gift of love. In this admiration and gratitude for the enduring and faithful love of one’s spouse, one can see Christ, who loved to the end. One can also recognize Christ at work in oneself as a spouse.

What about the physical expression of married love? Married couples tell us that at certain times in life marital intercourse does not seem as satisfying as it once seemed to be, and couples in this situation can come to think of themselves as having failed in the one thing that our secular culture tells us is essential. It may seem foolish or dreary to persist in a marriage that has come to seem unfulfilling. It is the consumerist-oriented version of sex, however, that is empty and inevitably unfulfilling, and that ultimately deadens sexual life.

Human beings attain their deepest fulfillment only by participation in the divine life of the Trinity, which comes

through participation in the self-giving love pouring out of the pierced heart of Christ on the Cross. This fulfillment is exactly what the Sacrament of Matrimony offers.

The clarity of a promise of love to the end makes it possible for the spouses, in Christ, to achieve an intimacy where there is trust instead of shame. Leaving behind the lustful, self-centered pleasures of our culture, one can journey, in Christ, towards the discovery of an intimacy that is deeply satisfying because it is a participation in the intimate self-giving of Christ.

Growth in the virtues

There is another way to look at growth in marriage: namely, as growth in virtue. As a couple grows in virtue, they grow in holiness. In other words, the couple acquires, by prayer and discipline, those interior qualities that open them to God’s love and allow them to share in his love more deeply. Couples instinctively understand this when they speak about their marriage being a means of leading each other to heaven.

The vocation of marriage, like other vocations, is the living out of the theological virtues of faith, hope and charity — those foundational virtues that each person receives from the Holy Spirit at Baptism and through which we all become holy. This means that a husband and wife are called to live their marriage in faith — faith in Jesus as their Lord and Savior and in accordance with the Church’s teaching. They are to foster this Gospel faith among themselves and within their children through their teaching and example.

Likewise, they live in hope of God’s kindness, mercy and generosity. In the midst of the inevitable trials and hardships, they trust that God is graciously watching over them and their family. They trust that the Father’s love will never abandon them, but that, in union with Jesus, they will always remain in His presence.

Faith and hope find their fullest expression in love — love of God and love of neighbor. The call to love reaches beyond the home to the extended family, the neighborhood and the larger community. This marital and familial love finds its complete expression, following the example of Jesus Himself, in a willingness to sacrifice oneself in everyday situations for one’s spouse and children. There is no greater love within a marriage and a family than for the spouses and children to lay down their lives for one another. This is the heart of the vocation of marriage, the heart of the call to become holy.

Love in the Sacrament of Matrimony includes all the virtues, and each specific virtue is a manifestation of love. A holy marriage, one that is a communion of persons and

a sign of God’s love, is made up of many virtues that are acquired by human effort.

Rooted in the theological virtues, a couple must also grow in the principal moral virtues. These include prudence, justice, fortitude and temperance. All the other virtues are grouped around these four. Practicing the moral virtues draws us ever more deeply into God’s love through the Holy Spirit, with the result that we habitually manifest His love in our daily lives.

Chastity and gratitude are two virtues that are sometimes overlooked in relation to married life. These should be practiced in both natural and sacramental marriages.

Chastity

Everyone is called to chastity, whether married or not. The virtue of chastity is traditionally considered an expression of the virtue of temperance, which enables one to enjoy various kinds of pleasures when it is good and appropriate to do so, and to reject certain pleasures when it is not. Chastity is specifically concerned with the proper disposition of sexual desire. It refers to the peaceful integration of sexual thoughts, feelings and desires.

Learning to live chastely is part of learning how to use one’s freedom well. The Catechism of the Catholic Church teaches, “Chastity includes an apprenticeship in self-mastery which is a training in human freedom. The alternative is clear: either man governs his passions and finds peace, or he lets himself become dominated by them and becomes unhappy.”

Chastity will be lived somewhat differently depending on the circumstances of one’s life. Single people, consecrated religious and priests experience chastity differently from married persons. In fact, some people are surprised that married persons are called to chastity. They confuse chastity with celibacy or sexual abstinence, but marital chastity has a distinct meaning.

Married people are called to love with conjugal chastity. That is, their love is to be total, faithful, exclusive and open to life. Conjugal love merges “the human and the divine,” leading the “partners to a free and mutual self-giving.” The practice of marital chastity ensures that both husband and wife will strive to live as a gift of self, one to the other, generously. In other words, marital chastity protects a great good: the communion of persons and the procreative purposes of marriage.

In this pastoral letter, we have already discussed how contraception threatens marital chastity. Other threats to marital chastity abound. In the workplace, men and women deal with boundary issues as they form professional relationships and personal friendships. Military deploy-



CNS PHOTO/KAREN CALLAWAY, CATHOLIC NEW WORLD

Dorry and Earl Dahl, members of St. John the Evangelist Church in Streamwood, Ill., kiss after renewing their vows at the annual golden wedding anniversary Mass at Holy Name Cathedral in Chicago.

ments can strain marriages as they separate spouses for long periods of time.

Pornography, particularly Internet pornography, is a serious threat to marital chastity and is gravely immoral. The Internet has made pornography readily accessible within the privacy of one's home. Using pornography can quickly become an addiction that erodes trust and intimacy between husband and wife and, in some cases, leads to the breakup of the common life of the spouses.

A truly serious violation of marital chastity is adultery. It violates the marriage covenant and erodes the basic trust needed for a persevering total gift of self, one to the other. It is important that this be acknowledged as seriously sinful behavior, undermining the promised exclusive fidelity, sowing the seeds of marital breakdowns and causing incredible harm to children.

A strong defense against these temptations is a marriage that is continually growing in physical, emotional and spiritual intimacy. Communication and relationship skills are crucial to building such intimacy. As spouses learn to improve their communication, they can better respond to each other's need for love, acceptance and appreciation. They deepen marital intimacy and strengthen their practice of chastity.

Gratitude

Adam's exclamation upon seeing Eve — "this one at last is bone of my bones and flesh of my flesh!" — Gn 2:23 — is one of joy. He expresses joy in receiving from God someone who is truly as human as he is, but who is different in a matching or complementary way. His joy is an expression of gratitude at receiving the gift of Eve. Eve, too, must have rejoiced upon seeing Adam, for she also saw someone who complemented her and was truly human like herself. This virtue of joyous gratitude is critical for marital and family love. Each married couple is called to foster this joyous gratitude — thankfulness that each is a gift to the other and that this gift of the other ultimately comes from God's bounteous love for them.

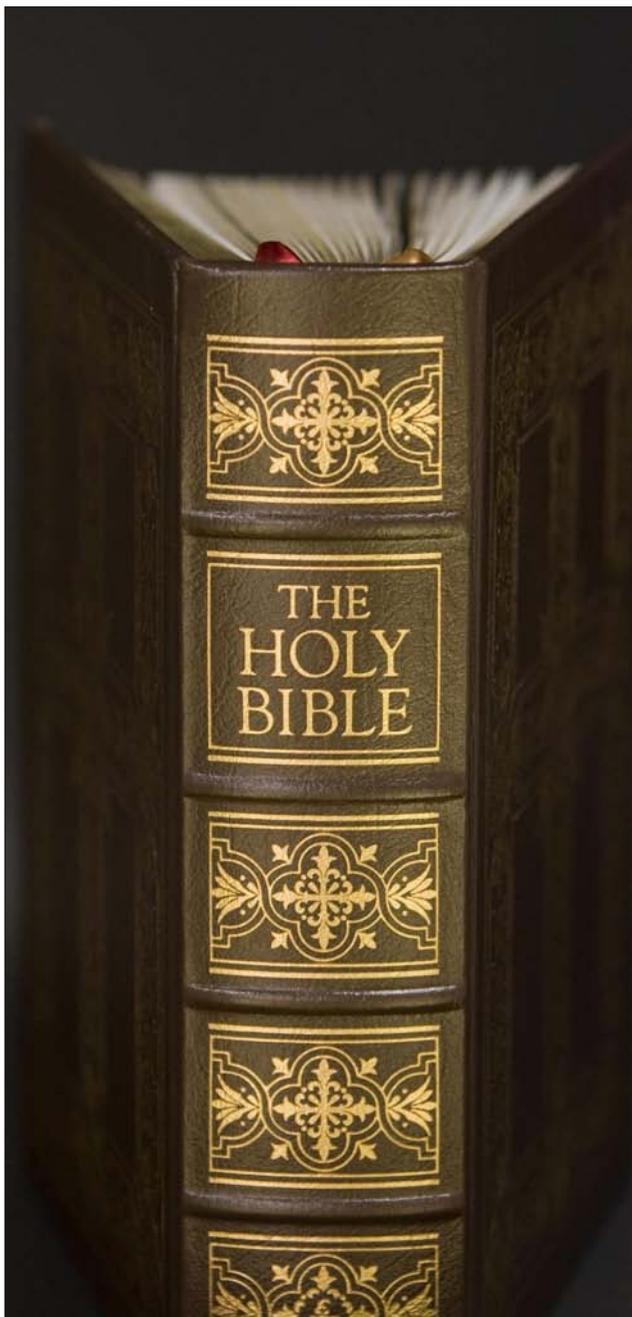
Within marriage the joyous gratitude is expressed, as it was for Adam and Eve, in the giving of one's whole self to the other. In joyful gratitude for his wife, a husband gives himself completely to his wife; and in gratitude for her husband, a wife gives herself completely to her husband. This joyful self-giving is specifically expressed and exemplified in sexual intercourse. As the Second Vatican Council teaches, "The acts in marriage by which the intimate and chaste union of the spouses takes place are noble and honorable; the truly human performance of these acts fosters the self-giving they signify and enriches the spouses in joy and gratitude."

There is a second element to this gratitude that is related to the first. As a husband and wife are thankful for one another and express this gratitude in the giving of themselves completely to one another, so this gratitude is open to the further gifts that this self-giving literally embodies: that is, a gratitude for the possible further gift of children. Inherent within a husband's gratitude for his wife is that together with her he can beget children. Inherent within a wife's gratitude for her husband is that together with him she can conceive children. Together a husband and wife are gratefully open to the gift of children.

Marriage, then, is to be a school for nurturing gratitude for the gifts of God and for openness to the gifts of God that are proper to marriage. In practicing the virtue of gratitude and openness, spouses cooperate fully in the procreative task of married life: conceiving and educating children. Because the children are received in gratitude and in a spirit of openness to each of them as God's gifts, they are themselves formed in that very openness and in appreciation for all of those gifts. These gifts include life itself, the dignity of human beings created in the image and likeness of God, and the wondrous gift of the whole of the earth where all of life is nurtured and supported.

Moreover, the virtue of gratitude overflows from the marriage and family to embrace the Church and the world. With gratitude for their vocation to serve, married couples and their children are motivated to participate actively, in keeping with their individual talents and charisms, in the building-up of Christ's Body, the Church.

Lastly, living a married life in joyful gratitude and openness fosters hospitality. When the spouses become one flesh, their openness makes them a home to each other. Their communion with each other becomes a home



sharing in Jesus' self-gift, sharing in His body and blood."

Moreover, Pope Benedict points out that the sacramental mysticism he mentions is "social in character." The Eucharist "makes the Church" because "those who receive the Eucharist are united more closely to Christ. Through it Christ unites them to all the faithful in one body — the Church." In the Eucharist, spouses encounter the love that animates and sustains their marriage, the love of Christ for His Church. This encounter enables them to perceive that their marriage and family are not isolated units, but rather that they are to reach out in love to the broader Church and world of which they are a living part.

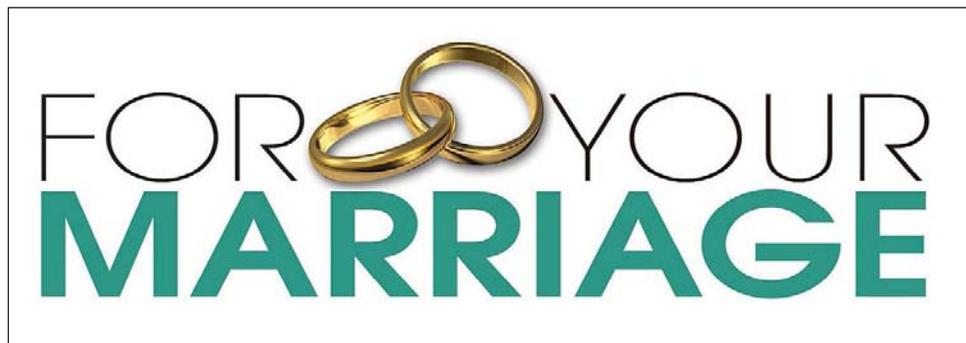
Marriage continually sends the believing Catholic back again to the Eucharist. Here is where the gratitude that has become a life-giving habit in a marriage can be fully and completely expressed. "Eucharist," after all, means "thanksgiving." In the Eucharist one thanks God the Father for his supreme gift, the gift of His risen Son, who, in turn, bestows most fully the divine life and love of the Holy Spirit.

Marriage is a school for gratitude. By celebrating the Sacrament of Marriage, "Christian spouses profess their gratitude to God for the sublime gift bestowed on them of being able to live in their married and family lives the very love of God for people and that of the Lord Jesus for the Church."

Procreation and education, the basic and irreplaceable service of the family to society, are part of a formation in love and a formation for love that is a participation in building up the Kingdom of God. Just as the Church is a "sacrament ... of communion with God and of the unity of the entire human race," Christian marriage and the family contribute to the unity of humanity and to humanity's communion with God.

For example, since the Eucharist "commits us to the poor," so the hospitality of Christian marriage becomes enlarged as a commitment to the "preferential option for the poor" by training each family member to recognize the image of God in each other, even the least. Thus, the natural virtue of marital hospitality is nourished and formed even more widely by the spouses' Eucharistic life.

Their hospitality, in turn, will build up the Church, making the Church a more hospitable or homelike place and thereby an even stronger witness to Christ's love in the world. Thus, "the Christian family (that) springs from marriage ... is an image and a sharing in the partnership of love between Christ and the Church; it will show to all people Christ's living presence in the world and the authentic nature of the Church."



Marriage fulfilled in the Kingdom of God

A marriage that is truly in Christ, a marriage upon which His school of gratitude and openness has left its mark of joy and warmth, is a sign of the Kingdom that is coming. It is a blessing to the couple, to their children and to everyone who knows them. It offers a sign of hope and a loving witness to human dignity in a world where

hope often seems absent and human dignity is often degraded. It is a sign of the Kingdom because the love of Christ moves the married couple to ever greater heights of love.

Christian married love is a preparation for eternal life. At the end of time, the love to which spouses have been called will find its completion when the entire Church is assumed into the glory of the risen Christ. Then the Church will truly be herself, for she will experience fully the self-giving love of her spouse — the Lord Jesus Christ.

This is the glorious wedding supper of the Lamb, to which the Spirit and the Bride say "Come!" — Rev 19:9, 22:17. Just as Christ once proclaimed the greatness of marriage by His presence at the wedding feast in Cana, so now, at the heavenly wedding banquet, marriage and all the blessings of the Holy Spirit, given to us by the Father through Christ, His Son, will find their ultimate consummation because we will be in perfect union with God.

for children, including adopted and foster children. Their family, with its heightened awareness of human dignity, reaches out in hospitality to the poor and to anyone in need, in keeping with the words of the final blessing from the ritual of weddings:

"May you always bear witness to the love of God in this world / so that the afflicted and needy / will find in you generous friends, / and welcome you into the joys of heaven."

Marriage and the Eucharist

(The Eucharist is) the memorial of the love with which He (Christ) loved us "to the end," even to the giving of His life. In His Eucharistic presence He remains mysteriously in our midst as the one who loved us and gave Himself up for us.

In the Eucharist, Catholic married couples meet the one who is the source of their marriage. "In this sacrifice of the new and eternal covenant, Christian spouses encounter the source from which their own marriage covenant flows, is interiorly structured and continuously renewed." Pope Benedict XVI explains how, in the Eucharist, the very meaning of marriage is transfigured: "the imagery of marriage between God and Israel is now realized in a way previously inconceivable: it had meant standing in God's presence, but now it becomes union with God through

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A HOLY COMMUNION REFRESHER

BY TERRY BROBERG-SWANGIN AND BRIAN MACMICHAEL

The Office of Worship has prepared this Holy Communion refresher to ensure a deeper understanding of the reception of the Eucharist and to assist the faithful in receiving it more worthily.

How do I prepare to receive the Eucharist? What about the hour-long fast prior to receiving?

“To respond to this invitation to the Eucharist we must prepare ourselves for so great and so holy a moment. St. Paul urges us to examine our conscience (1 Cor 11:27-29). Anyone conscious of a grave sin must receive the Sacrament of Reconciliation before coming to Communion.” — CCC, 1385. “A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before Holy Communion from any food and drink, except for only water and medicine.” — Canon 919.

During the Eucharistic Prayer, is it proper to bow after the priest raises the host, chalice? Please explain.

Kneeling is the appropriate sign of great reverence during the consecration and the Eucharistic Prayer, but if kneeling is not possible, then a bow is appropriate. “In the dioceses of the United States ... those who do not kneel ought to make a profound bow when the priest genuflects after the consecration (during the Eucharistic Prayer)” — GIRM 43. A profound bow is a bow that is done from the waist, not merely a bow of the head.

When receiving Communion, what is the proper stance?

“When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister. The consecrated Host may be received either on the tongue or in the hand at the discretion of each communicant. When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood.” — GIRM 160.

Is there a preference to receiving Communion by the tongue or in the hand? Please explain the history of receiving Communion in the hand?

Reception on the tongue is the universal norm in the Catholic Church, but both receiving on the tongue or in the hand are legitimate options. 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 whatever you lose, is evidently a loss to you as it were from one of your own members. 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?”

There is no imposed preference for how to receive, but as we can see from St. Cyril, we should always be certain to show the utmost respect to the Blessed Sacrament in our personal reception.

If I do not receive the Precious Blood, should I still bow when I pass?

Although a sign of reverence would be appropriate immediately prior to receiving from the Precious Blood, no bow or other special sign is necessary if you have received the Host and are walking past the chalice without intending to receive the Precious Blood. Nonetheless, we should return to our seats in dignified fashion, since others around us are still processing to receive the Body and Blood of Christ, and also out of respect for the sacramental Presence of Christ that we have just consumed.

Can I genuflect before I receive Communion?

The norm in the United States is to stand, and a bow of the head is an appropriate sign of reverence immediately before receiving Holy Communion. While Holy Communion is not denied to those who genuflect, the USCCB has determined that it is a practice that could be disruptive to the flow of a processional line.

If I choose to receive only the Host, am I receiving the fullness of the Eucharist?

Yes. “Since Christ is sacramentally present under each of the species, Communion under the species of bread alone

makes it possible to receive all the fruit of Eucharistic grace” — CCC, 1390.

What is the protocol (reflection/prayer) directly after receiving the Eucharist when you return to the pew?

The faithful “may sit or kneel while the period of sacred silence after Communion is observed.” — GIRM 43. Returning to a kneeling posture after receiving Holy Communion may be the most common in our country. One thing to keep in mind is that there is no obligation to stop kneeling once the priest sits after Holy Communion. This is a very common practice, but it is unnecessary and can give the impression that we all need to hurry up and finish, rather than spend a few extra moments in silent prayer together with the priest. So, while an individual may sit anytime after Communion, it should not be frowned upon to remain kneeling and to continue praying in this manner until it is time for the whole assembly to stand for the Prayer after Communion or a hymn of praise.

Why do some people approach the Communion minister with their arms crossed over their chest and only receive a blessing?

These are people who are not able to receive Communion but have been invited up to receive a blessing. It is permissible for a priest or deacon to impart a blessing, but it is not appropriate for a member of the laity to bless someone in the same manner. The extraordinary minister could say, “May God bless you” or “Receive Jesus spiritually.” The USCCB recommends: “All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another” — Guidelines for the Reception of Holy Communion, USCCB. As such, the need for a good spiritual communion is the most important thing at this time.

Why can't my non-Catholic friend receive Communion?

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. — Guidelines for the Reception of Holy Communion, USCCB.

Only under specific, special circumstances may members of other ecclesial communities, such as the Orthodox Churches, receive Holy Communion in a Catholic Church, due to their apostolic lineage and shared belief in the sacramental Body and Blood of Christ.

CCC = Catechism of the Catholic Church
GIRM = General Instruction of the Roman Missal
USCCB = United States Conference of Catholic Bishops
Canon = Code of Canon Law

Schlatterbeck humbly guides RCIA process at St. Pius X

BY KAREN CLIFFORD

*"Be not afraid
I go before you always
Come follow me
And I will give you rest."
— Refrain from "Be Not Afraid,"
by Bob Dufford*

As Diane Schlatterbeck, the director of Christian Initiation at St. Pius X, carries the Lectionary for Mass, the congregation sings the refrain from "Be Not Afraid." It is currently Lent, and the Elect and Candidates for full communion follow Schlatterbeck to break open the Word with a sense of joyful anticipation as the Easter triduum approaches.

Schlatterbeck has helped lead over 200 people on their spiritual journey in the Rite of Christian Initiation (RCIA) since she became director in July of 2003. Among Schlatterbeck's numerous responsibilities are interviewing those interested in becoming Catholic, recruiting and training sponsors, coordinating rites with Jeremy Hoy, director of liturgy and music, planning retreats, interfacing with the diocesan Office of Worship, and developing a yearly budget for the Christian initiation group at the parish level.

Msgr. William Schooler, pastor of St. Pius X Parish, reflects that all of these tasks are completed with the professionalism and compassion Schlatterbeck is known for.

"Diane understands the Rite of

Christian Initiation of Adults and sees her role as facilitating the conversion process which Christ initiates and continues to call people. She is very organized and sensitive to where people are coming from, without sacrificing the vision of the Church or our fundamental truths. She is not afraid to confront, in a very gentle and loving way, those who are not faithful to the process and challenges them to be honest about the depth of their commitment to the Church."

He adds, "She has an incredible knack for matching catechumens or candidates for full communion with good sponsors. Diane acts as a humble servant in her role."

People come to learn about Catholicism from different walks in life, Schlatterbeck notes. It may be a person who is married to a Catholic, someone with a friend who is Catholic, or from another Christian tradition seeking to find the fullness of the faith through the Catholic Church.

"People come to learn about Catholicism from different walks in life."

DIANE SCHLATTERBECK

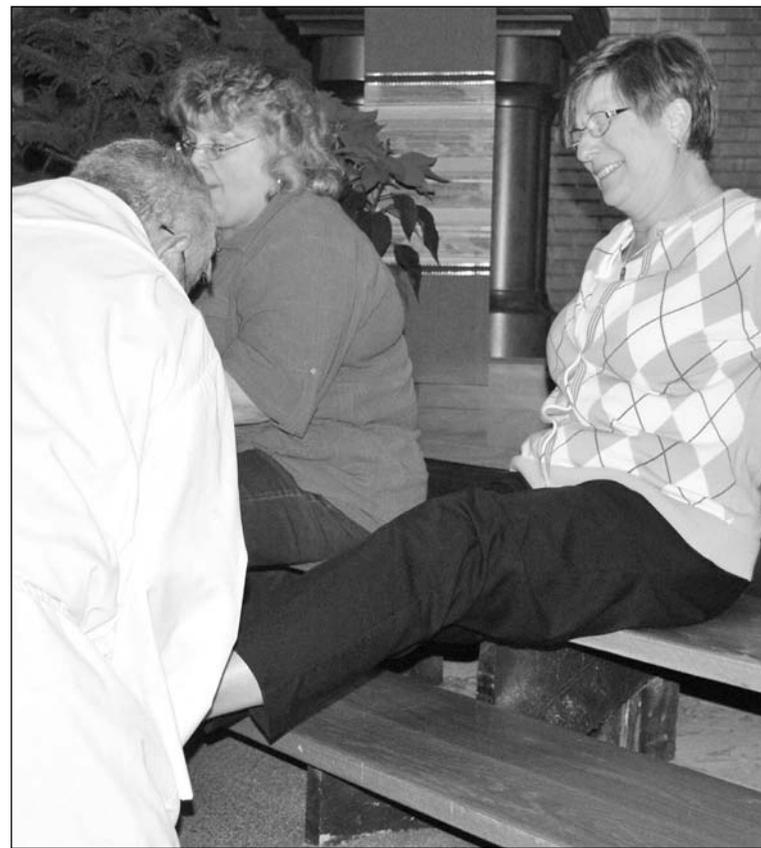
Schlatterbeck's ability to ease the fears of those going through the process is testified to by Tonya O'Dell, who was baptized and confirmed at the 2008 Easter Vigil.

"I remember a conversation I had with her about feeling very uneasy about the whole church knowing that I had never been baptized. I felt ashamed of this and embarrassed that I had not been given any formal religion to follow as a child. Diane was very supportive and explained to me how special it would be to be bap-



PHOTOS BY KAREN CLIFFORD

Diane Schlatterbeck, director of Christian Initiation at St. Pius X in Granger, carries the Lectionary for Mass, as the elect and candidates for full communion follow her to break open the Liturgy of the Word.



Msgr. William Schooler washes the feet of Diane Schlatterbeck, director of Christian Initiation at St. Pius X in Granger, during a foot washing rite at the RCIA retreat in February.

tized as an adult. She made me see that as an adult I was making a conscious decision for Baptism and become Catholic and that was a very courageous step," says O'Dell.

Misconceptions about the RCIA process often appear. John Kampars, another St. Pius X parishioner who went through RCIA, recalls being surprised by the content of the material presented.

"I began the RCIA process thinking it was going to be an academic experience. I'm not sure where this impression came from but it turned out to be the furthest thing from reality. Although our weekly gatherings were filled with readings, doctrine and history, it was the caring, faith sharing and love shown by the team members and pastors that I think created the strong spiritual atmosphere that strengthened my own personal faith journey."

Schlatterbeck smiles when asked about misconceptions of RCIA. "RCIA is not a program but a process. People will come in at various levels of spiritual maturity. It's not like joining a club; you have to journey through the process until you feel and understand what you are getting involved with. The hope is to get them involved through inquiry, get them familiar with our community and get them started on this process of learning what the faith community is about and learning about who Jesus is in their life."

For the sponsors and RCIA team, seeing the catechumens/elect and candidates through the different rites throughout the year provides a powerful spiritual connection. The RCIA day-long retreat before Lent cements this connection. "Once we have retreat, it is a powerful way to help them connect with each other, the team and the community. As they come into Holy Week they really have a true sense of what the Easter triduum is about," Schlatterbeck says.

The Easter Vigil is a very powerful experience for all in attendance. "For the elect, there is an understanding that the Easter Vigil is really geared for those being baptized. For the candidates for full communion, it is renewing their baptismal promises and their profession of faith in the midst of the whole community," she emphasizes.

The time following the Easter Vigil is crucial for the continuation of the faith. The period known as mystagogia, helps those who have completed the sacraments of initiation understand what they received at the Easter Vigil and stay connected with the church. Additionally, Schlatterbeck charges sponsors with the task of encouraging them to join parish ministries and stay active in the Catholic Church.

"We tell them it's not finished at Easter, it's just the beginning!"

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COME TO THE LORD'S TABLE

True Presence felt in Eucharistic adoration

BY KAY COZAD

FORT WAYNE — "No where on earth are you more welcomed, no where on earth are you more loved, than by Jesus, living and truly present in the Most Blessed Sacrament. ... He is really there in person waiting just for you."
— Mother Teresa of Calcutta

The worship of the Eucharist outside of Mass has been an act of reverence for centuries in the Catholic faith and grew out of the teachings of the early Apostles. The reservation and adoration of the Blessed Sacrament during early Church history led Pope Clement VIII to issue a document establishing a devotion of 40-hours of prayer in 1592. The practice spread throughout the Catholic population and soon included perpetual adoration, or continuous adoration before the Eucharist.

Currently in the Diocese of Fort Wayne-South Bend many parishes offer opportunities to spend quiet time in the True Presence of Jesus Christ in the Blessed Sacrament.

One parish, St. Jude, Fort Wayne, offers a perpetual adoration chapel that has been open for continuous prayer for a quarter of a century and clocked over a million prayer hours. Ed Dahm, lifelong parishioner there, says adoration began as a Lenten observance in the parish in 1983. "We had adoration during Lent and invited several parishes to participate. It was a success," he says.

He and several of the adorers spoke of instituting perpetual adoration at their parish and began to research the possibility. "Father (John) Pfister was for it," he says. And by October of 1985 St. Jude became one of the few parishes in northern Indiana to offer perpetual adoration. Initially adorers were recruited from pulpit talks given by the priest. "People were asked to fill the time slots," says Dahm, adding that "572 people signed up!"

The adorers, from St. Jude and other parishes, fill four time slots from midnight to 6 a.m., 6 a.m. to noon, noon to 6 p.m. and 6 p.m. to midnight and pray two by two as per then Bishop John M. D'Arcy's instructions. Currently 600 people participate in scheduled Eucharistic adoration while visitors stop in anytime. "It's still going strong," says Dahm.

A group of 24 coordinators, one for every hour of adoration, meets four times each year to evaluate the program, review problems with time slot sign-up and develop ideas to invite the Catholic youth in. "We try to get the youth involved in high school and St. Jude. We'd love to have adoration just during school hours too," says Dahm.

The soon-to-be 80-year-old Dahm has participated in weekly adoration for 24 years and says, "It's the greatest time of the week



PROVIDED BY ED DAHM

Adorers pray during perpetual adoration at St. Jude's Adoration Chapel in Fort Wayne. The chapel is open 24 hours each day all year long.

for me. I'm just there looking at Jesus truly present in the Body and Blood and He's looking at me. I tell Him everything in my life and He can put everything in priority where it should be."

And once each year he invites the eighth graders of St. Jude School to make Jesus their best friend by visiting the adoration chapel. "In this age when people are doing something all the time, the chapel is quiet. You can go and just talk to Jesus. You can get more from the Blessed Sacrament than you can from any books," he says.

Ed Dahm and the St. Jude adorers extend an ongoing invitation to the area faithful to visit the adoration chapel located in the St. Jude Parish Center just south of the church where a green awning identifies this sacred space. "We have to make ourselves available to God. That's what you do when you go to the chapel," he says.

Terri Ryland, longtime parishioner of St. Elizabeth Ann Seton Parish in Fort Wayne, agrees with Dahm. "It's a great way to start the day," she says, adding, "I wish everyone would experience it. Then they would love it."

Eucharistic adoration at St. Elizabeth, which was instituted in 2000 during the jubilee celebration, is scheduled on Fridays from 7 a.m. to 6:45 p.m. Each hour requires two adorers and Ryland, who schedules the participants, says they don't have any trouble filling the slots.

"St. Elizabeth's is really good at putting advertisements in the bulletin. I ask people and also if they know of anyone to invite to adoration. People come — and they love it and tell their friends."

Ryland first began Eucharistic adoration as a drop in. "I felt drawn to it when it was mentioned in the bulletin. I'd stop

before or after work, sometimes for five minutes," she says. Eventually her visits became longer until she felt ready to commit to an hour each week. "Now it's almost like meeting a friend. I put it on my calendar and look forward to it every week," she says.

The scheduled adorers at St. Elizabeth's Daily Mass Chapel, where the new monstrance, which contains the Eucharist, are joined by visitors periodically. Each visitor is asked to sign in for record



KAY COZAD

The True Presence of Jesus is displayed in St. Elizabeth's new monstrance during Eucharistic adoration scheduled Fridays from 7 a.m. to 6:45 p.m. in the Daily Mass Chapel.

keeping. Individuals use the time at their own discretion. Some, says Ryland, pray the rosary, others read books on the saints or Scripture using the special adoration Bibles available in the chapel, and others sit in the quiet. But, reflects Ryland, there is no right or only way to pray. "There's no formula," she says. "Everyone does it their own way."

Sitting in the silence before the Lord for an hour sometimes takes practice reports Ryland.

"Things come to mind and you wander. But then you just refocus. It takes practice. But the more you do it the better you get and you enjoy the silence and communion you have. ... It's like resting in Jesus' arms."

As for the belief that the Eucharist is the True Presence of Jesus, Ryland says, "Until you actually experience it you can't explain it. You feel it in the heart."

For Eucharistic adoration times contact your local parish.

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EDITORIAL

Social justice as the Church defines it

With the Internet, Facebook, Twitter and other social networking sites, as well as the traditional news outlets — newspapers, television networks, radio and cable TV — it doesn't take long for a message to travel the world.

But sometimes in this age of instant communications, it is necessary to know the truth and beauty of our Catholic faith. Last week, radio and TV personality Glenn Beck encouraged Christians and Catholics to leave churches or parishes that preach "social justice" or "economic justice."

He noted, "As long as that church is telling you and helping you be a better person, be more honorable, be more honest, be more giving. But once that church starts to preach social and economic justice, especially through the structure of a giant government, well, now that's something totally different. Now, now you are talking about a church that is getting involved in government itself. We don't do that. We don't do that."

The TV-radio personality held up cards, one with a hammer and sickle — symbolizing communism; the other a swastika, symbolizing the Nazis. Beck noted, "Communists are on the left, and the Nazis are on the right. That's what people say. But they both subscribe to one philosophy, and they flew one banner. ... But on each banner, read the words, here in America: 'social justice.' They talked about economic justice, rights of the workers, redistribution of wealth, and surprisingly, democracy."

The Catechism of the Catholic Church calls social justice "the respect for the human person and the rights which flow from human dignity and guarantee it. Society must provide the conditions that allow people to obtain what is their due, according to their nature and vocation."

The truth is neither communism or Nazism represent social justice as we see it in the Catholic Church. Neither came anywhere near the "respect for the human person and the rights which flow from human dignity and guarantee it" as the Church defines social justice.

Beck, who no longer practices the Catholic faith and claims the Mormon Church as his religion, might mean well and perhaps has not explained himself well, but his words may cause some confusion about Catholic social justice teaching, which is at the heart of practicing our faith.

Pope Benedict XVI's latest encyclical, "Caritas In Veritate" ("Charity in Truth") says, "Caritas in Veritate" is the principle around which the Church's social doctrine turns, a principle that takes on practical form in the criteria that govern moral action."

When, for example, we see suffering from a massive earthquake in Haiti, the most impoverished nation in the Western Hemisphere, we are called to action. We take up a collection — the second highest in the Diocese of Fort Wayne-South Bend with funds reaching \$561,000 — to assist Catholic Relief Services in their efforts to feed the hungry, shelter the homeless — to answer their present needs.

In any given week in *Today's Catholic*, we see stories about our diocese, people of our faith, taking a role in social justice — assisting and taking up collections for the Women's Care Centers; taking a stand through prayers or promoting the dignity of every life, including the unborn; coming to the aid of fellow parishioners who face tragedy; feeding the hungry at the food pantries that many of our parishes or our communities sponsor. These are examples of the Church's role in social justice.

In James we read, "If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, Go in peace, keep warm, and eat well, but you do not give them the necessities of the body, what good is it? So also faith of itself, if it does not have works, is dead."

Could you imagine if Jesus would have turned his back on the hungry thousands of people who gathered to hear His words. He would have never said, "Fend for yourself." Rather, the opportunity of fives loaves and two fishes was multiplied with baskets left over. God in His glory fed the masses of the hungry — those who hungered for our Lord's words and hungered physically.

It is important for Catholics to know their Church and her teachings. It is important to know the truths of our faith and to incorporate our faith into our daily lives, not just a Sunday obligation, but an everyday obligation. Living the Church's definition of social justice is living as Jesus taught each of us to live.

Today's Catholic editorial board is Kay Cozad, Fred and Lisa Everett, Father Mark Gurtner, Msgr. 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. Word length may not exceed 250 words. Address letters to: Today's Catholic • P.O. Box 11169 • Fort Wayne, IN • 46856-1169 or e-mail to: editor@fw.diocesefwsb.org

Look at the platform

My son attended a Catholic Engagement Encounter in another state this past weekend. The deacon/leader informed the group that (1) the Church does not require children from the marriage to be raised in the Catholic faith; (2) the Church will only wink at your cohabitation; and (3) Jesus did not start the Catholic Church. Obviously this deacon's teachings are severely erroneous, yet his actions do not change what the Church actually believes.

The same is true when it comes to being pro-life and voting that way. Someone who erroneously represents a party's platform, doesn't make the platform any less valid. Using 2008 platforms as a standard of belief, the RNC's pro-life plank endorses a human life amendment, calls for extending 14th Amendment rights to unborn children, and makes no mention of any exceptions that would allow an unborn child to be aborted.

The DNC's 2008 pro-choice plank is so strongly pro-abortion that NARAL Pro-Choice America, said: "The language in this platform reaffirms, in the strongest of terms, the Democratic Party's solid commitment to a woman's right to choose as defined by Roe v. Wade. We are pleased that the party adopted language that is consistent with NARAL Pro-Choice America's work ... We are also pleased that, during the full platform, no debates, changes or amendments were raised related to a woman's right to choose."

First we need to look at the world-view held by the party we affiliate with and then diligently work to hold them accountable to it, just as the Church does its people.

Gary Bachman
South Bend

A bad apple is a bad apple

I recently read in the letters to the editor that "you don't throw out a five pound bag of apples because of one bad apple in the bunch," referring to a politician who is supportive of a person's position of killing a child in the womb but still has many other good qualities. If the bad apple politician supported rape as a right to choose, would we still support him/her? If they supported spousal abuse as a right to choose, would we say "well he/she has a lot of other good qualities." A politician, in any party, who supports the killing of the unborn, is a type of rottenness that tells me that he/she should be thrown out — never to be elected.

Father Dave Voors
Decatur

Vote out pro-choice individuals in both parties

Just a comment on the letters in the "Commentary" of March 7 issue. I find it really disturbing to endorse the Republican or Democratic party as if any one party can be the answer to pro-life.

Parties are made up of individuals. I think it would be better to vote out progressive politicians in both parties.

By progressive, I mean the individuals who are pro-choice or anything that furthers this mindset of the culture of death.

In one letter, Carl Weber's is comparing pro-life to people wanting to save babies in the womb as a five-pound bag of apples.

This liberal thinking is strictly about money and goes along with the progressive interest who are about control of lives in every aspect from birth till death.

This being a Catholic publication you would expect fellow Catholics to make their judgment on something as important as abortion to be solidly in line with what is morally right with God's laws.

Can you really justify anything that isn't in line with what God intended? You may justify it to yourself but actions speak louder than words. By supporting pro-choice candidates in any way helps support the culture of death.

I didn't need the diocesan officials passing out brochures at church telling me as a Catholic who to vote for.

Sue Powell
Bristol

Still appalled

I am appalled at the arrogance of Father John Jenkins still taking the position that honoring the most pro-abortion president, Barack Obama, with a doctor of law degree was the right thing to do. In his first week as president, Obama overturned Mexico City legislation that President George W. Bush had in place so that the United States could now pay for abortions globally, this the day after the Right to Life March on Washington. Shortly after, he lifted restrictions on embryonic destructive research that President Bush passed. Now he, and self proclaimed "devout Catholic" Nancy Pelosi are trying to ram the health care bill through, which will achieve most of his promises to Planned Parenthood before his election that FOCA would be passed in his first year in addition to having tax payers fund abortions.

Father Jenkins indicated that he's met the new bishop of the diocese, Bishop Kevin C. Rhoades, but failed to mention that Bishop

Rhoades was among the over 80 bishops who signed in protest to honoring President Obama at the Notre Dame commencement. Most surprising is that a Catholic priest, with a Ph.D. in philosophy, would defy pure logic and decency and proceed with the honor after being aware of the sentiments of our former Bishop John M. D'Arcy and many fine priests, alums and people of decency throughout America and beyond. In addition, he still holds 88 people hostage in the courts, those arrested at Notre Dame for prayerful peaceful protest against the honor as they walked praying the rosary, armed with the banner of Our Lady of Guadalupe, patroness of the unborn.

The beautiful madonna above the gold dome should be removed and the name of the university changed to "Notre Shame" until Father Jenkins proves himself as true leader of one of the most acclaimed Catholic universities by acting properly as the priest, philosopher and president by lifting the ordeal from those who were arrested and by acknowledging his shameful error.

Fran Holmes
Granger

Shelby Gruss and family offers thanks

I have been so inspired and overwhelmed by all the support I have received. I want to thank everyone for the cards, donations, calls, visits, gifts and prayers. All this concern has helped me keep a positive attitude through this difficult time.

My school, Bishop Luers High School, has been wonderful. My principal, Mrs. Mary Keefer, visited me in the hospital and brought many cards and banners from student and families. These with many others adorned my hospital room and brightened my days. My basketball team made and sold bracelets for me, and most of all they kept me part of the team. Through the efforts of the Pritchards and Zarembas, McDonald's donated proceeds to my trust and many of the Luers' teachers worked the event.

I have received much support from many other schools in town. I have been put on many prayer chains. I have received many cards and letters from family, friends and strangers concerned and praying for my recovery.

I would like to especially thank the Pritchards for their support and hard work towards my cause. Thank you everyone so much for all of your support. I believe I am going to walk again and with all of your prayers it will happen.

Shelby Gruss
Ossian

'Dark night of the soul'

As a young girl I joined my eighth-grade class in attending the funeral of a fellow classmate's mother. It was a sad and confusing time, as none of us had ever considered the death of a parent before. But what I remember most of that time was my classmate's response to his loss. "I'm so sad that your mom died," I offered. "My dad says we shouldn't be sad because she's in a better place. If I cry that's because I'm selfish," he said.

Even then that perception of faith and grief left me feeling cold and confused. But as I matured in my understanding of death and grief, I came to see the unique journey we each take after our loss.

Some Christians believe that if their faith is strong enough they should not feel the sorrow naturally associated with a loss. The belief in the glorious eternal life awaiting all of us should dispel any sadness, anger or loneliness. Unfortunately, in an attempt to

play that out grief is avoided, repressed or denied and may become distorted.

Others hold fast to their faith and believe that all will be well. Jerald says of his faith walk following the death of his wife of 43 years, "I instinctively kept on going to church instead of turning away. Perhaps more a gut reaction than a conscious choice although it was a choice I continued to make."

Though he never felt abandoned by God he says, "I think that when you are grieving you feel isolated from everyone and everything at times ... including God. I think that is when the faith part kicks in and helps you cope, if only a minute at a time. Slowly the feeling of isolation lessens and perhaps that is when or why people return to God."

Then he adds, "Or does the feeling of isolation cease because of God?"

An interesting question! I have come to believe that God is always present in our need. It is perhaps



KAY COZAD

HOPE IN THE MOURNING

the weight of our grief that cuts us off from the very connection to our Redeemer that would ease our heavy burden.

Some of us who have experienced a life-altering loss have found ourselves in what 16th century Catholic mystic St. John of the Cross described as "the dark night of the soul." It's a time that is marked by a sense of loneliness, introspection and desolation. What better way to describe the grief journey.

Facing the soul work of grief requires courage. It involves expe-

HOPE, PAGE 20

Jesus is the source of life and peace



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

5th Sunday of Lent Jn 8:1-11

The first reading for this weekend in Lent is from the second part of Isaiah. When it was written, God's people were facing many trials and tribulations.

It was a bittersweet moment. After several generations of living in exile in Babylon, the people were free to return to their homeland, thanks to a turn of power in the region. It was a time for which these people, and their parents or grandparents, had yearned to see.

However, their historic homeland was sterile and desolate, hardly the land overflowing with milk and honey as promised Moses by God. Lifeless and without yield, it was far from being a place of security and plenty.

It is easy to imagine the cynicism with which this prophet had to contend. It is easy almost to hear the angry remarks by many of the people that indeed God at long last had provided them with the freedom to go back home, but look at the home that God had prepared for them!

With its customary eloquence and directness, this section of Isaiah insists that in the end God will make all things right. He will never forsake the people, no matter how bad the circumstances may seem to be.

For the second reading, the

Church presents a passage from the Epistle to the Philippians. The Christians of Philippi were few in number, by comparison. Their devotion to Christ set them utterly opposite, not just apart from, their neighbors.

Paul encouraged and challenged these Christians. Strong in its message, the epistle employs the imagery of racing. Paul says that he has not yet finished the race, but he has his eyes on one sight alone, namely the finish line. When he crosses this line, in other words when he dies an earthly death, he will have won because he will have entered life everlasting.

For its third reading this weekend, the Church offers a section of St. John's magnificent Gospel. The fourth Gospel is a literary gem, presenting the life and teaching of Jesus with remarkable brilliance and appeal, clarity and pathos.

Certainly such is the case in this reading. By way of explanation, Jewish law and custom were very hard on adulterers, not to victimize women, but rather to secure the racial integrity of the people who were chosen to be God's special people. (If an adulterous woman conceived outside her marriage gave birth to the child, concealing the child's true paternity, then the family's identity would be compromised, and more broadly, the identity of the Chosen People might be in jeopardy.)

This mob, fervent and angry, was defying Roman supremacy by applying Jewish religious law, a great risk in itself. Only the Romans could execute a criminal, and the criminal had to be judged according to Roman law. Yet, fearlessly, Jesus rescued the woman by forgiving her, admonishing her not to sin again, and reminding all of their own sinfulness.

Reflection

Only two weeks of Lent remain, but there is time to take advantage of Lent. Lent calls us, first, to repentance and then to devotion to God.

Essential to the process is the mere, but difficult, task of admitting that we have sinned. If we face the fact of our sins, at times we then may think that for us there is no hope. We can never reform.

The Lord's admonition to the woman guilty of such an awful offense shows the trust that even she can change her life. Everyone can change, with God's help, and God's help awaits our request just as Jesus extended it to her.

Holy Week nears. The Church in these readings contrasts life and death that so dramatically will be put before us during Holy Week. Jesus is the only source of life and peace.

READINGS

Sunday: Is 43:16-21 Ps 126:1-6
Phil 3:8-14 Jn 8:1-11

Monday: Dn 13:1-9, 15-17, 19-30, 33-62 Ps 23:1-6 Jn 8:12-20

Tuesday: Nm 21:4-9 Ps 102:2-3, 16-21 Jn 8:21-30

Wednesday: Dn 3:14-20, 91-92, 95 (Ps) Dn 3:52-56 Jn 8:31-42

Thursday: Is 7:10-14; 8:10
Ps 40:7-11 Heb 10:4-10 Lk 1:26-38

Friday: Jer 20:10-13 Ps 18:2-7
Jn 10:31-42

Saturday: Ez 37:21-28
(Ps) Jer 31:10-13 Jn 11:45-56

CATEQUIZ'EM

By Dominic Camplison

In March, we celebrate St. Patrick's Day. This quiz ignores him, but every question does at least have a pat answer.

1. This term is applied to several Old Testament tribal leaders, who were instrumental in creating the Jewish people and faith.

- a. Pater familias b. Patriarchs c. Patricians

2. The same term (answer to No. 1) applied historically to the bishops of the five greatest centers of the ancient Church. Which of these was not one of the five:

- a. Antioch b. Constantinople c. Athens

3. The Lord's Prayer is also known as the "Pater Noster." Why?

- a. Pater Noster Damus was the first cleric to translate it from Jesus's native Aramaic.
b. It's from the opening words of the prayer in Latin.
c. It's from the development in the Priory (Ptery) of Notre Dame of the use of this devotion.

4. A saint associated especially with a particular place, occupation or group, is generally known as a

- a. sanctus patocrator b. patrician omni c. patron saint

5. St. John was exiled to this island where he continued to write works such as the Apocalypse

- a. Patagonia b. Patykak c. Patmos

6. The name "Patarenes," first applied to Church reformers, later became synonymous with this negative term, and was used by the Cathars and Bogomils.

- a. heretics b. acolytes c. pilgrims

7. The patroness of the USA is

- a. Queen Elizabeth II, head of the Church of England (hence U.S. Episcopalian Church)
b. The Blessed Virgin Mary
c. St. Elizabeth Seton, first U.S. saint.

8. A paten is

- a. an Episcopal guarantee that a book contains no error
b. a liturgical dish used at Mass
c. recognition, by the paten office that an ordination was valid

9. Patripassianism was a heresy which held that

- a. God the Father (in the guise of the Son) actually died on the Cross
b. the patrimony of Peter, actually belonged to the poor
c. the Passion of Christ was an unintended consequence of the Apostles' weakness

10. The patrimony of St. Peter refers particularly to the remnant of these

- a. the dioceses overrun by the Moslems in Turkey, Malta and Cyprus
b. the Papal States (now the Vatican and some ex territorial areas of Rome)
c. the collections made in the West for the support of the papacy (Peter's Pounds)

11. "Spiritual patrimony" in relation to a religious order, is

- a. the number of converts or baptisms performed (used to judge their worth)
b. the monies each order must submit to Rome in order to be reauthorize
c. the intention of their founders ... as ratified by ecclesiastical authority

12. The covert poet C.K.D. Patmore, who was married three times, often compared the relationship of the soul to Christ as

- a. that of a wife to her husband
b. that of a soul to a place
c. that of a wife to her sister wives in plural marriages

13. The study of the Fathers of the Church (end of the 1st century until the eighth) is known as

- a. patriamori b. patristics c. patronization of the historical texts

ANSWERS

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

Age of communication starts with personal contact

I'm old enough to remember party lines when a handful of people in the neighborhood had to share one common phone line.

Baby boomers remember rotary dials, which are too much of an inconvenience and time drag in today's punch-a-button world. Long distance calls no longer cost a fortune, which goes a long way toward explaining why one out of every three people you see walking down the street has a cell phone growing out of his ear.

Is there a medical procedure to correct this malady?

We've come a long way in the manner in which we communicate. In fact, with all the cell phone calls, e-mails and text messages sent, it would appear that our human interaction is at an all-time high.

Is it really?

We can say sending an e-mail or text message saves time, and that is true if the intended message is clearly understood. But it also depersonalizes the way we communicate. We end up having to send an additional e-mail or text because the interpretation of our message is lost in translation. Was he being serious or sarcastic, literal or facetious? I couldn't tell because I didn't actually hear the person speak or see the facial expressions. Voice intonation counts for a lot when it comes to communication.

I spent two of the last four weeks in two of the most populated cities in the world — New York and Athens, Greece — and let me tell you, cell phones sprouting from the ears is growing in epidemic proportions in such places.

Many people can be heard speaking on their cell phones, but I saw more people either listening to messages or reading text messages as they wandered out into the flow of traffic. The more advanced the BlackBerry or

iPhone, the less words are actually spoken.

We used to think someone speaking while walking alone down the street was a crazy person talking to himself. Then you see the Bluetooth headset and realize he/she is talking on the phone.

I saw one man take a seat in a comfortable chair with the look of someone who was about to curl up to a good book. He then pulled out his iPhone, never said a single word, and stared intently at it for the next half hour with his fingers flying around the touch pad at a breakneck pace.

We're not speaking with one another; we're speaking at one another.

I guess it's better than text messaging while driving, which I have to admit I have done on occasion. But I'm trying to cut back, just like I am on my caffeine intake. Both are a detriment to one's health. It is better to see someone "talking to himself" in a car than it is texting. At least that person's eyes are on the road, although his mind certainly isn't on yielding the right of way.

Isn't technology wonderful? We can communicate anytime, anywhere with anyone for an incredibly affordable price. What once was a luxury has become a necessity. Do you know anyone without some type of cell phone? How did we live without the ability to communicate in an instant with our loved ones? How would I know that we needed a gallon of milk on my way home? I really don't remember.

We can pay bills from our cell phone, retrieve e-mails, set our DVRs and take pictures/video of the celebrity walking down the street.

We are connected in ways we never could have imagined back in the party-line days. We can even look at and talk to the people we love 5,000 miles away. Remember when people used to



TIM PRISTER

FROM THE SIDELINES

say that it's a small world? Well, it still isn't small in size, but we're an outstretched arm from one another technologically.

That's a good thing, right? The advancement of technology brings us closer together. It makes life more manageable, and weaves a common thread from Shanghai to Sherman Oaks, from Istanbul to Ithaca.

But if there's one thing I've learned, particularly as my only offspring spends five months more than 5,000 miles away, nothing can or ever will replace talking face to face. Unless you're face-to-face with a loved one, you can't look him or her in the eye and really make eye contact. You can't reach out and put your hand on your son's shoulder, or give your wife a heartfelt hug.

No matter how advanced our ability to communicate, there will never be any substitute for actually being with a person you love. Technology is awesome, and it keeps us closer to the people who matter the most. But reaching out and touching someone you love really can only be accomplished in person.

So put down your iPhones, stop texting and hug somebody for crying out loud. It beats talking to yourself and walking into the flow of traffic.

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

a deeper, sturdier faith." I have found that to be true for myself and others I've encountered in grief.

Another wise man, R. Scott Sullender, offers "Faith is hope in a new tomorrow in spite of one's present sorrow." Faith in the redeeming power of God does bring us hope for the future, but it doesn't mean we can avoid the soul work of grief. It's natural to doubt and question the meaning of life and our faith, and encounter all the pain and sorrow that comes after the loss of a loved one. We must allow ourselves to ask those hard questions and trust the process.

Kay Cozad is a certified grief educator and news editor of *Today's Catholic*. She can be reached at kcozad@todayscatholicnews.org.

out him?" swirled long after not only in my head but in my conversation with others. And I felt isolated and abandoned by God.

At times I felt a burning anger at God for leaving me stranded in a life I didn't choose. And as I railed at Him for taking my husband too soon I recognized that my anger was justified. God and I became much closer as He held my tender heart in His healing hands and embraced me as I tantrumed.

The very act of communicating with God, though at times excruciatingly painful, gave me hope that a future did exist. And as I searched for my future, a deeper, richer faith rose up from the ashes of my loss. It was my husband's final gift.

David Wolpe suggests that we "have faith in the searching. Loss is the platform on which we build

HOPE

CONTINUED FROM PAGE 19

riencing deeply felt emotions including anger, sorrow and confusion. The search for meaning becomes the very catalyst for change. When we allow ourselves to ask the hard questions and reevaluate our lives and our world view, over time we have the opportunity to deepen our understanding of how we fit in the universe as well as our faith in its Creator.

Following the death of my husband, I found myself searching for a constructive reason why he had to die so young. Questions like "Why did this happen to my family?" and "How will we live with-

SCRIPTURE SEARCH

Gospel for March 21, 2010

John 8:1-11

Following is a word search based on the Gospel reading for the Fifth Sunday of Lent, Cycle C: the story about adultery and sinners. The words can be found in all directions in the puzzle.

MOUNT PEOPLE WOMAN MOSES AGAINST HIM FINGER CONDEMNED	OF OLIVES TAUGHT CAUGHT STONE BENT DOWN ONE BY ONE NEITHER DO I	MORNING PHARISEES ADULTERY CHARGE WROTE NO ONE DO NOT SIN
---	---	---

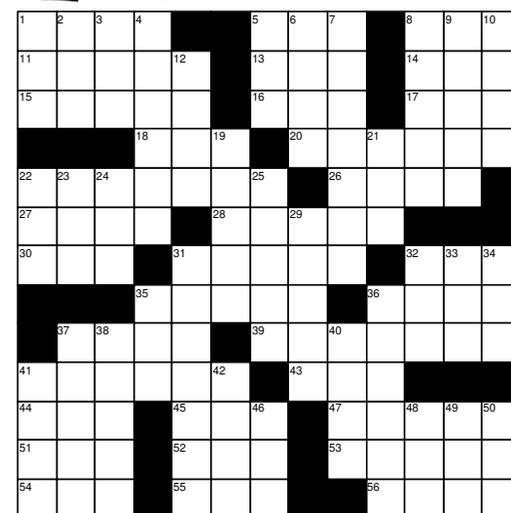
TESTING

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

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The CrossWord

Palm Sunday
March 28, 2010



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Based on these Scripture Readings: Phil 2: 6-11; Lk 19: 28-40 and 22: 14-23:5 (The Passion)

ACROSS

- 1 Judas' embrace
- 5 Caress
- 8 Marry
- 11 Edition
- 13 Good grief!
- 14 Hatchet
- 15 ___ Matisse, painter
- 16 Luau dish
- 17 Peter did to the tomb
- 18 Epoch
- 20 Fitting
- 22 Pronoun
- 26 Sleeveless coat
- 27 Peter did after the cock crowed

- 28 Biblical tower
- 30 Airport abbr.
- 31 Betrayed Jesus
- 32 Nosh
- 35 Not lemony
- 36 Heroic tale
- 37 Ghetto
- 39 Slow easy pace
- 41 Mark of disgrace
- 43 Spanish "one"
- 44 Term of affection
- 45 No room here
- 47 Negative battery terminal
- 51 "We believe in ___ God"
- 52 Compass point

- 53 Speak a word to the ___
- 54 ___ of thieves
- 55 Morning moisture
- 56 Eye infection

DOWN

- 1 Rate
- 2 Wrath
- 3 Jesus is God's
- 4 Most tender
- 5 Baby dog
- 6 Freudian selves
- 7 Crucified beside Jesus
- 8 Heats food
- 9 Worship
- 10 Peter did to Jesus
- 12 Peter was warming himself by
- 19 Collection
- 21 Snake like fish
- 22 To be in debt
- 23 Fishermen use
- 24 Government agency
- 25 Bleached
- 29 Swamp
- 31 Pried
- 32 High priest's servant lost
- 33 Gone by
- 34 Make lace
- 35 Tote
- 36 The very ___ would cry out
- 37 Covered Jesus tomb
- 38 Jesus' burial shroud
- 40 Chew
- 41 Booted
- 42 Mary's mother
- 46 Second Testament
- 48 Cereal
- 49 Parch
- 50 Symbol for God the Father

Answer Key can be found on page 23

Sports

Holy Family Trojans cap regular season with wins

BY CHUCK FREEBY

SOUTH BEND — If Holy Family's Inter-City Catholic League varsity girls basketball team were an aircraft, it would be a stealth bomber.

Ron Vantornhout's team rarely puts up big numbers, but they quietly did some damage, putting together an 8-3 record this season. The Trojans capped the regular season with wins last week-end over Christ the King (Colors) and St. Bavo.

"Our eighth graders pull us together," smiles Vantornhout. "They're an aggressive bunch. All they want to do is press and trap all game long."

That was the formula that led to Holy Family's success last Friday against the Kings. The Trojans jumped to a 19-7 lead, only to see it whittled down to two. Then Holy Family went back to the press and wound up with a 25-21 victory.

"We got everybody in and wanted to get ready for the tournament," admitted Vantornhout. "Our starting point guard, Becca Matthys, was glaring at me on the bench, telling me we'd better

not lose."

Indeed, the diminutive but competitive Matthys is one of the huge keys to the Trojans' success. "She's like another coach on the floor," says Vantornhout. "She runs the show and gets everyone in place. Then, others like Natalie Szalajko and Jalyn Fites are able to make big contributions as well."

In fact, Szalajko turned in the top scoring performance of the season so far, tallying 32 points in Holy Family's double-overtime win over Corpus Christi last month.

While the 9-3 record is third-best overall in the ICCL, the Trojans' losses all came in divisional play. That cost them some in tournament seeding, as

Holy Family opens against 8-3 St. Pius when the postseason opens March 19 at Holy Cross gym.

Corpus Christi, 7-4, facing Christ the King (Colors), 6-5, on March 20 at St. Thomas is the only other first-round contest between teams with winning records.

For complete tournament pairings, visit the girls basketball section at ICCLsports.org



BDHS HALL OF FAME DINNER HELD This year's honorees include Michael Scudder '89 (Alumnus of the Year), Chris Reitzug '84 (Athletics), Laura Szczpanski Scudder '96 (Athletics), Jeanne Baker Dick '75 (Visual and Performing Arts), and Bob and Sally Weigand (Citizens of Two Worlds Award). The event will be held at Ceruti's Summit Park II on Friday, April 23, at 6 p.m. Tickets are \$40 each and include dinner. Reservations may be made by contacting Dennis Fech at (260) 496-4706. Checks should be made payable to Bishop Dwenger High School and sent to the Office of Development, 1300 E. Washington Center Rd., Fort Wayne, IN 46825. Reservation deadline is April 19.

St. Pius and Holy Cross champs in ICCL fifth- and sixth-grade girls basketball

BY CHUCK FREEBY

MISHAWAKA — One team was a collection of skill and talent. The other had just one player who had ever played basketball before the season started. Sunday, both were crowned champions.

Powerful St. Pius and persistent Holy Cross claimed the sixth and fifth grade titles respectively in Sunday's championship round of the ICCL girls basketball tournament. St. Pius downed St. Joseph, Mishawaka, 38-7, while Holy Cross rallied to beat Holy Family, 17-14.

Sixth grade

What Connecticut is to women's college basketball this year is what St. Pius was in the sixth-grade league.

Coach Shawn Sullivan's Lions were a juggernaut throughout the season, rolling to an undefeated record and an easy triumph in the championship game.

"It's a perfect storm," admits Sullivan. "When you have great parents, great kids and a great school situation, it makes it real easy to coach."

Sullivan's team certainly made it look easy on the way to a 12-0 record. A 27-18 victory over Corpus Christi in the tourney quarterfinals was the closest challenge St. Pius faced all year.

"Last year we were undefeated too, but this was much more of an accomplishment," stated the St. Pius coach. "Midway through the year, Daly (Sullivan) went up to varsity and she was the glue

for us. So the players had to learn a different game and each had to step it up a notch."

Where Pius really stepped it up on opponents was on the defensive end, and that was evident in the championship game. The Lions smothered the passing lanes and were able to turn in a number of transition baskets.

"We spend a lot of time on the technical side of defense," says Sullivan. "We still believe defense is 80 percent desire, and our cheer is still 'intensity,' but we spend a lot of technical time to give them an edge."

In the championship game, Amelia Rodriguez led the charge with 16 points, while Brianna Hart added 11. The combo scored nine straight at the end of the first quarter to bust open the game.

The championship loss doesn't take away from a fine season by St. Joseph, Mishawaka, which ends the year at 9-3.

"Everyone on this team has improved," smiled Wildcats coach Rebecca Sheperd. "At this level it's not so much about winning or losing as it is improvement. I just want the girls to love the game and improve each day."

Fifth grade

With a coach quoting a Jedi master, it's little wonder the force was with Holy Cross.

"In the words of Yoda, 'Do or do not. There is no try,'" quoted Crusader coach Carrie Applegate. Her team found itself in a do-or-die situation in the championship game and got the job done.

Trailing Holy Family 10-3 at

half-time, the Crusaders relied on their one seasoned performer, Emma Applegate. The tall, lanky guard banked home a three-pointer to start the fourth before connecting on a jumper to give Holy Cross a 14-12 lead.

Samantha Jankowski responded for the Trojans, hitting a jumper to tie the game at 14 with 2:09 remaining. Seconds later, Applegate buried a free throw, before Abby Nolan's jumper gave the Crusaders the final points with 1:05 remaining.

Despite her daughter's 13-point effort, Coach Applegate spread the credit around.

"This team came a long way," she said. "Only one player had ever played a game of basketball before the season started. We overcame some tough losses at the start of the season and improved immensely."

Holy Family completed the year at 11-3 and coach Ken Plencner was philosophical after the loss.

"A missed shot here and there was the difference," shrugged the Trojan mentor. "We were incredible on defense all year. We finished the season with only six girls, but they loved coming to practice. They were very coachable and there was no quit in any of them."

Holy Family upset previously unbeaten St. Michael's in the tourney semifinals. St. Michael's bounced back with an 18-10 triumph over St. Thomas to win the third-place contest.

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K of C free-throw contest winners named

BY MICHELLE CASTLEMAN

FORT WAYNE — Sponsored by one of the oldest councils in Fort Wayne, the Knights of Columbus 451 based at 601 Reed Rd., held its annual free-throw contest on Sunday, March 7, at St. Vincent de Paul gymnasium. District Deputy Jim Brassell reported 10 winners from the northeast regional who will advance to the state-level competition to be held in Greenwood on March 21. Contestants, ages 10-14, were given 25 chances to swish baskets from the charity stripe. Making the most on the day was Nathan Stutzman from Clinton Christian School in Goshen who knocked down 23-25.



MICHELLE CASTLEMAN

Winners from the boys free-throw competition in the back row include Luke Mattern, Wabash, Christian Hall, Wabash, Jon Richardson, Northfield, and Stutzman and Taylor Burke from Most Precious Blood, Fort Wayne. Pictured in the front row are the girls advancing: Anna Thompson, Fremont, Sammy Voors from St. Louis Academy in New Haven and Jessica Dodane representing St. Joseph-Hessen Cassel. Tress Terry and Kristen McKown were not available for the photo.

ICCL SEVENTH- AND EIGHTH-GRADE BOYS' COLORS CHAMPIONS



PROVIDED BY CHRIST THE KING

Christ the King Kings (White) ICCL Colors basketball champions are: front, from left, Joey Bartus, CJ Hatfield, Ryan Mackey, Alex Mabry, Judd Emmendorfer and Maris Marazita; second row, Cole Nowicki, Patrick Swift, Adam Coyne, Anthony Rulli, Grant Goy and Jeremiah VanAuken; third row, Austin Fitzpatrick and Garret Guttermuth. Not pictured are Coach Jerry Fitzpatrick and Coach Duke Mabry.

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MISC. HAPPENINGS

Spring clothing sale

Bristol — The Friends of St. Katharine Drexel Junior High Group will have a spring clothing sale Friday, March 26, from 9:30 a.m. to 4 p.m. and on Saturday, March 27, from 9:30 a.m. to 2 p.m., in St. Mary's Annunciation Hall, 411 W. Vistula St. Clothing for the entire family from size newborn to 5X. All clothing is priced at \$1 or less.

Garage sale

Fort Wayne — St. Joseph-St. Elizabeth School's seventh-grade class will have a garage sale Saturday, March 20, from 8 a.m. to 1 p.m. at the St. Joseph campus, 2211 Brooklyn Ave. Donations are being accepted during the week of March 15-19 by appointment. Call Jill Forte at (260) 385-3540. Tax receipts are available for all donations. Proceeds will benefit the 2011 eighth-grade class camp and trip.

Garage sale planned

Avilla — St. Mary of the Assumption Parish will have a garage sale Saturday, March 27, from 9 a.m. to 6 p.m. in the school gym to raise funds for the youth group. It will include clothes, furniture, holiday, kitchen items, toys, baked goods

and more. For information or items to donate, call Mike Hudecek at (260) 410-0301 or Ginny Hatfield at (260) 693-9471.

Bake sale at St. Adalbert

South Bend — A bake sale by the St. Adalbert Sisters Auxiliary will be Saturday, March 27, in the Heritage Center, 519 S. Olive St. from 8 a.m. to 2 p.m. Lamb cakes can be pre-ordered up to March 19 to (574) 288-5708 for \$14 each.

Rummage sale

Mishawaka — The St. Monica Rosary Society's rummage sale will be Saturday, March 20, from 9 a.m. to 3 p.m. in the church basement, 222 W. Mishawaka Ave. No clothing items included. Household items, jewelry, books, toys, religious items, craft supplies, pictures, etc.

Soup and salad luncheon

South Bend — Ladies of the Knights of Columbus Council 553 will have a soup and salad luncheon Monday, March 29, from 11:30 a.m. to 1:30 p.m. at the council hall, 553 E. Washington St. Tickets are \$6.

Fatima movie to be shown

New Haven — The World Apostolate of Fatima will host a

showing of "The 13th Day," a movie based on Sister Lucia's memoirs and independent eye-witnesses, Sunday, March 21, at St. Louis Besancon. Doors open at 6:30 p.m., movie at 7 p.m. Register with Kathy Bacon (260) 623-3476.

Palanca Mass planned

South Bend — The Cursillo group will have a Palanca Mass on Thursday, March 25, at 6:30 p.m. at St. Patrick's Church. The regular bi-monthly Ultreya will be held in room 101 in St. Patrick's Parish Center after the Mass. For information call Melissa Murawski at (574) 232-3529.

Catholic women to meet

Fort Wayne — The Council of Catholic Women will meet Tuesday, March 23, at 10 a.m., lower level of St. Joseph Hospital. The speaker will be Bryan Brown from the Archangel Institute. All women of the diocese are welcome.

FISH FRIES

Holy Name Society fish fry

New Haven — The Holy Name Society of St. John the Baptist Parish will have a fish fry Friday, March 19, from 4-7 p.m. Adults \$ 7.50, children 5-12 \$4 and children under 5 free.

Knights plan fish fry

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish fry on Friday, March 26, from 5-7 p.m. Adults \$7.50, children (5-

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Ann M. Kintz, 49, St. Vincent de Paul

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Alice Mary Campati, 83, Our Lady of Good Hope

Lena Pelino, 77, Our Lady of Good Hope

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Matthew P. Strantz, 77, Chapel of Holy Cross

South Bend

Patricia M. Carlin, 86, Christ the King

Adele L. Royer, 89, Little Flower

Frances M. Andrews, 101, St. John the Baptist

Ernest P. Bognar, 90, St. Anthony de Padua

Emiel J. DeWitte, 85, Holy Family

Carolyn M. Kowalski, 64, St. Matthew Cathedral

Roger E. Smolka, 74, Holy Family

Emma Riley Stevens, infant, Holy Family

Albert C. Davis, 84, Christ the King

Wabash

Martin McNeil, 78, St. Bernard

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Warsaw

James C. Silveus, 88, Sacred Heart

12) \$3. Chicken strips for \$7.50 and shrimp for \$8.50 will be available.

Fish fry

Yoder — St. Aloysius Parish, 14607 Bluffton Rd. will have a fish fry Friday, March 19, from 4:30-7:30 p.m. Tickets are \$8.50 for adults, \$4.50 for children 6-11 and free for children 5 and under.

Fish fry

Fort Wayne — St. John the

Baptist Parish art and enrichment committee will have a fish fry Friday, March 19, from 4:30-7:30 p.m. in the Pursley Activity Center, 4500 Fairfield Ave. Tickets are \$8 for adults, \$5 for children 6-12 and \$1 for children 1-5. Carry-out or drive through available.

Jonah Fish Fry

South Bend — St. Matthew Cathedral, 1701 Miami St., will have a Jonah fish fry Friday, March 26, from 4-7 p.m. in the school gym. Tickets are \$7 for adults, \$6 for seniors and \$4 for children. Carry-out is available.

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HAITI

CONTINUED FROM PAGE 1

Hopital Sacre Coeur is the only hospital left standing, and the 70-bed facility was flooded with over 400 patients. Ann-Marie spent much of her time dressing wounds and tending to the emotional as well as the physical needs of the people.

"Some of them were obviously more emotional than others, because as soon as you'd walk in the screams would start because they knew you'd be taking off the dressing," recalls Ann-Marie. "Some of the dressings weren't bad, but some of them were terrible. And the little ones, they were just losing it because whenever we came towards them they thought they were going to get another limb removed. If they were being brought up to the (operating room), they thought another limb was getting cut off."

Ann-Marie says she holds a special place in her heart for the Haitian people, especially after

seeing how even total strangers looked out for one another. She recounts the night a little boy was brought in by helicopter. She compared it to the old days of (the television show) "M*A*S*H."

"We reckoned he was about 18-months," Ann-Marie describes the baby. "They're all very malnourished so he's probably two-and-a-half ... no name, no chart, no age. And he'd had his leg amputated. How do you deal with that? They ended up laying him on a mattress in the children's ward, next to a lady who was there with her daughter. 'Will you keep an eye on him? Because he's got no one. We don't know who he is.' And she goes, 'Okay.' And the next day when we went over and he wouldn't come to us ... she had named him Jean-Pierre ... and she said, 'I'll take care of him.' Another mouth to feed, and he's missing a limb."

Other times, Ann-Marie says a patient in one of the hospital tents would cry out in pain. As she scrambled to find an interpreter to reassure the patient, she says someone from the next cot would reach over to hold the patient's

hand.

"I tried to focus on the fact that people there do have each other," says Ann-Marie. "Every patient has a little pocket Bible by his bed. One morning we came in to the tents, I could hear this music ... this singing. It was this group of paraplegics, and a few other patients, singing hymns on a Sunday morning in the tent. It was one of the most moving things I've ever heard. It's just gripping, just lump-in-your-throat breathtaking."

Ann-Marie says the work in Haiti was exhausting and leaving was difficult. But she plans to go back.

Ann-Marie Thomas says she looked forward to visiting the children's tents at Hopital Sacre Coeur. "That was our medicine at the end of the day ... let's go see some bravery.

These children hop up on the one leg that they're left with, and have managed to scoot across the room because you're at the other end of the room. They want to touch your blond hair, take some pictures with your camera. I would give them my camera and they'd take pictures of each other and laugh!"



PROVIDED BY ANN-MARIE THOMAS

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