

TODAY'S CATHOLIC

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Bishop Kevin C. Rhoades opens the Marriage and Family Conference at the University of Notre Dame on March 20, which was sponsored by the diocesan Office of Family Life.

Bishop Kevin C. Rhoades opens diocesan marriage conference

BY DIANE FREEBY

NOTRE DAME — Marriage is a vocation, a specific call from God, that provides a path to holiness.

According to Bishop Kevin C. Rhoades, who opened the Diocesan Marriage and Family Conference March 20 at the University of Notre Dame, we need look no further than Christ's presence at the wedding feast of Cana. He says that's when God elevated marriage to a sacrament.

"Our Lord was teaching us by His presence there," said Bishop Rhoades. "Perhaps the most fundamental message of the wedding banquet at Cana is Our Lord's presence, His active presence. And this was at the very beginning of His messianic activity, a significant point to ponder."

Reflecting on a talk he recently gave to married couples while on pilgrimage in the Holy Land, Bishop Rhoades spoke about the great dignity of marriage and the countless graces that correspond to the vocation of marriage. He pointed to the transformation of water into wine as Christ's visible sign that He was raising the natural institution of marriage to the dignity of a sacrament.

"Water, our most common drink, acquires a new character through Christ's action," explained Bishop Rhoades. "It becomes wine, a more valuable and richer drink!"

"So marriage as a sacrament becomes the way for a baptized man and a baptized woman to participate

MARRIAGE, PAGE 20

House passes health reform; effort to insert abortion language fails

BY NANCY FRAZIER O'BRIEN

WASHINGTON (CNS) — The House of Representatives passed historic health reform legislation late March 21 but rejected a last-ditch effort to send a package of legislative fixes back to committee in order to insert language on abortion supported by the U.S. bishops.

The votes were 219-212 in favor of the Senate-passed health reform bill, and 232-199 against a motion by Rep. Dave Camp, R-Mich., to recommit the reconciliation package to committee with instructions to substitute language that would codify the Hyde amendment, which forbids federal funding of most abortions.

The vote on the reconciliation package, which concluded shortly before midnight, was

220-211. Twenty-three Democrats joined all 178 House Republicans in opposing the measure.

At press time there was no immediate comment on the votes from the U.S. Conference of Catholic Bishops, which said in a March 20 letter to the House the Hyde amendment must be included in the final health reform measure. The bishops also had urged enhanced conscience protections.

Sister Carol Keehan, a Daughter of Charity who is president and CEO of the Catholic Health Association, praised the legislation, saying it "represents great progress in the long effort to make health care available and affordable to everyone in the United States." She urged the Senate to take quick action to pass the reconciliation package.

The House votes came only after Rep. Bart

Stupak, D-Mich., obtained a promise from the White House that President Barack Obama would sign an executive order stipulating that the Hyde amendment would apply to the health reform legislation.

The White House has not indicated when Obama will sign the health reform bill or issue the executive order. Unconfirmed news reports said Obama would sign the bill March 23.

Stupak, a Catholic, had led a group of pro-life House Democrats in opposing the Senate health reform bill unless it was amended to include abortion language passed by the House last year. The U.S. bishops had backed those efforts, saying the Senate-passed bill's abortion language was morally unacceptable because it contained

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Pilgrimage was spiritually renewing and refreshing



IN TRUTH
AND
CHARITY

BY BISHOP KEVIN C. RHOADES

Holy Land pilgrimage

I returned on March 16 from my pilgrimage to the Holy Land with the Knights and Ladies of the Holy Sepulchre and the Knights of Malta. It was a spiritually renewing and refreshing experience to visit and pray at the many holy biblical sites, especially those associated with the life, death and resurrection of our Lord. At each place, I remembered in prayer the faithful of our diocese.

The pilgrimage began in Galilee, the region where Jesus lived a "hidden life" in Nazareth and where much of His public ministry took place. We stayed three nights in a pilgrim center on the top of the Mount of the Beatitudes. It was really wonderful to rise early in the morning and walk around that hill where Jesus delivered the Sermon on the Mount. I celebrated Sunday Mass for the people of our diocese on that mount.

While in Galilee, we visited Nazareth where I offered Mass at the Grotto of the Annunciation, where Mary pronounced her "yes" to the message of the angel and "the Word became flesh and dwelt among us." We will be celebrating the feast of the Annunciation this Thursday, March 25. We visited Mount Tabor (the site of the Transfiguration), the ruins of the town of Capernaum (where Jesus often preached in the synagogue), Caesarea Philippi (where Jesus gave Simon the name "Peter" or "Rock," the rock on which He would build His Church), and Cana (the site of the wedding feast and Jesus' first miracle). The couples on the pilgrimage renewed their marriage vows at the church in Cana.

My favorite site in Galilee was the Sea of Galilee. We went out on a boat on that lake where Jesus called the Apostles to be "fishers of men" and where He calmed the storm and walked on water. We read many passages of the Scriptures associated with the Sea of Galilee while we enjoyed the boat ride. In fact, at all of the holy sites, we read the Scriptures, sang hymns and prayed. Before leaving Galilee, we had Mass at the church of St. Peter's primacy along the Sea of Galilee, at the spot associated with Jesus' post-Resurrection appearance to Peter where he asked him three times "Do you love me?" and then charged him to feed and tend His sheep.

We left Galilee after three days and entered the kingdom of Jordan. We had a wonderful Arab Catholic guide during our three days in Jordan. Besides visiting the famous archeological sites of Jerash and Petra, we visited the site of our Lord's Baptism (in Bethany beyond the Jordan) and Mount Nebo, where Moses looked out over the promised land and where he died. We celebrated Mass on Mount Nebo. We also celebrated Mass in the Cathedral of Amman, the capital city of Jordan. It was edifying to witness the strong faith of the small Christian community in that Arab nation and to learn about the history of Christianity there. We also visited Madaba, where the first Catholic univer-



PROVIDED BY BISHOP KEVIN C. RHOADES

Bishop Kevin C. Rhoades receives the symbolic shell representing a pilgrimage and a decree from the Latin Patriarch of Jerusalem, Archbishop Fouad Twal. The Patriarch met with the group for 45 minutes and spoke about the difficult situation of the Church there, the emigration of many of the Christians from the Holy Land, and the daily hardships of the Arab Christian and Muslim population. Bishop Rhoades accompanied a pilgrimage group to the Holy Land consisting of the Knights and Ladies of the Holy Sepulchre and the Knights of Malta.

sity in Jordan is presently being constructed.

When we returned to Israel, we entered the West Bank, under the Palestinian Authority. In that territory, we visited the towns of Jericho and Bethany. We had Mass in Bethany where Martha, Mary and Lazarus lived, and where Jesus raised Lazarus from the dead.

We stayed the next five nights in the holy city of Jerusalem, at the Notre Dame of Jerusalem Center. I thoroughly enjoyed wandering around the old city of Jerusalem, visiting chapels and churches. We got up very early on Friday morning and walked the Via Dolorosa, praying the Stations of the Cross. The highlight of the trip was, of course, celebrating Mass in the Church of the Holy Sepulchre, the site of Mount Calvary and of the tomb of Jesus. Entering and praying in the tomb chapel where our Lord was buried and rose from the dead is an unforgettable experience!

In Jerusalem, one of the most intense experiences was visiting the cell in the basement of Caiphas' house, below the present day church of St. Peter in Gallicantu (thus named in memory of Peter's denial in the courtyard there). It is likely that Jesus was kept imprisoned there on Holy Thursday night, after his arrest in Gethsemane. It is hard to describe the feelings one experiences in that dark place where our Lord suffered just hours before His crucifixion. We, like many other pilgrims, prayed Psalm 88 in that dungeon.

From Jerusalem, we also visited Bethlehem. I think the most memorable Mass for me from the whole pilgrimage was the one celebrated at St. Catherine's Church, the Catholic church located right next to the Orthodox Church of the Nativity. I think it was most memorable for me because we had a lot of time there to pray and reflect. We were also able to join the Franciscan friars in their midday procession and prayers in the Grotto of the Nativity, where our Savior was born. While in Bethlehem, we visited Holy Family Hospital, a maternity hospital supported by the Knights of Malta. It is a state-of-the-art hospital where thousands of

Palestinian mothers and their children are cared for.

Going to Bethlehem from Jerusalem was a sad experience as we saw up close the infamous wall that has been built separating Israel from the Palestinian territories. The check point delays every time we entered or left Palestinian territory was a reminder of the lack of peace and harmony in the Holy Land. We were also in Jerusalem the day that Vice-President Biden was there and the Israeli government announced the building of new settlements in East Jerusalem. The tensions in the holy city were high and thousands of police and army personnel with machine guns were stationed all over the old city. It was clear that violence was expected. When we prayed at the Western Wall, the holiest site of Judaism, the tensions in the air were palpable.

We were blessed to have an audience with the Latin Patriarch of Jerusalem, Archbishop Fouad Twal. The Patriarch met with our group for 45 minutes and spoke to us about the difficult situation of the Church there, the emigration of many of the Christians from the Holy Land, and the daily hardships of the Arab Christian and Muslim population. What is needed, he said, is trust between the Israelis and Palestinians, a trust that is not yet present. He asked for our prayers and material help and also for our advocacy for justice with our elected government representatives, especially on behalf of the Palestinian people.

While in Jerusalem, we also visited the Yad Vashem Memorial and Museum of the Holocaust, as well as the Israeli Museum with the Dead Sea Scrolls. Speaking of which, we visited the Dead Sea, where I enjoyed swimming (really floating because of the water's density of salt and minerals). As you may have guessed, the weather was quite hot during our days in the Holy Land, especially in the arid areas in southern Israel and Jordan.

On the last night before returning home, we

BISHOP, PAGE 5

Poet to receive the University of Notre Dame's 2010 Laetare Medal

NOTRE DAME (CNS) — Dana Gioia, poet and former chairman of the National Endowment for the Arts, will receive the University of Notre Dame's 2010 Laetare Medal during the university's May 16 commencement ceremony.

"In his vocation as poet and avocation as arts administrator, Dana Gioia has given vivid witness to the mutual flourishing of faith and culture," said Holy Cross Father John Jenkins, president of Notre Dame. "By awarding him our university's highest honor we hope both to celebrate and participate in that witness."

Gioia — the first poet to receive this honor — has published three full collections of poetry, including "Interrogations at Noon," which won the 2002 American Book Award. He also has published eight smaller collections of poems, two opera libretti and numerous translations of Latin, Italian and German poetry.

He writes essays and reviews for the *New Yorker* and *Atlantic* magazines, *The Washington Post* Book World, *The New York Times* Book Review and *Slate*. His 1992 book — titled "Can Poetry Matter?" — is often credited for helping revitalize the place of poetry in American public life.

From 2003 to 2009, Gioia served two terms as chairman of the National Endowment for the Arts, where he worked to strengthen support for public funding of arts and arts education, champion jazz as a uniquely American art form, promote Shakespeare readings and performances nationwide, and distribute NEA grants more widely.

In a lecture in 2000, Gioia



CNS PHOTO/COURTESY NOTRE DAME

Dana Gioia, poet and former chairman of the National Endowment for the Arts, will receive the University of Notre Dame's 2010 Laetare Medal May 16. The medal has been awarded annually to a Catholic "whose genius has ennobled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity." Gioia is pictured in an undated photo.

argued that art and Catholicism mutually flourish because "the Catholic, literally from birth, when he or she is baptized, is raised in a culture that understands symbols and signs. And it also trains you in understanding the relationship between the visible and the invisible. Consequently, allegory finds its greatest realization in Catholic artists like Dante."

"Laetare" is the Latin word for "rejoice" and the Laetare Medal gets its name because the winner each year is named on the fourth Sunday of Lent, called Laetare Sunday because "laetare" is the first word of the entrance antiphon of the Mass on that day.

The medal, established in 1883, is awarded to an American Catholic for outstanding service to the Catholic Church and society. Previous recipients include

President John F. Kennedy (1961), Supreme Court Justice William J. Brennan Jr. (1969), actress Helen Hayes (1979), novelist Walker Percy (1989), and Cardinal Joseph L. Bernardin of Chicago (1995).

Last year the university announced that it would not award the medal after Mary Ann Glendon, former U.S. ambassador to the Vatican, turned down the honor as the debate grew over President Barack Obama's presence as speaker and honorary degree recipient at the 2009 commencement ceremony.

Glendon cited concerns about Notre Dame honoring the president despite his views on "fundamental principles of justice" that are contrary to Catholic teaching. She was referring to Obama's support for legal abortion and embryonic stem-cell research.

order, can begin to address this very serious problem in the legislation."

In introducing his motion to send the bill back to committee, Camp referred to the proposal to codify Hyde in the measure as the "Stupak-Pitts amendment," but Stupak spoke against it, saying it "purports to be a right-to-life amendment" but was actually an attempt to "politicize life."

"This is nothing more than an opportunity to continue to deny 32 million Americans health insurance," Stupak said. "It does not promote life. The executive order ensures that the sanctity of life will be protected."

The text of the draft executive order released by the White House said its goal was to "establish an adequate enforcement mechanism to ensure that federal funds are not used for abortion services (except in cases of rape or incest, or when the life of the woman would be endangered), consistent with a long-standing federal statutory restriction that is commonly known as the Hyde amendment.

"The purpose of this executive

order is to establish a comprehensive, governmentwide set of policies and procedures to achieve this goal and to make certain that all relevant actors — federal officials, state officials and health care providers — are aware of their responsibilities, new and old."

White House communications director Dan Pfeiffer said Obama had "said from the start that this health insurance reform should not be the forum to upset long-standing precedent.

"The health care legislation and this executive order are consistent with this principle," Pfeiffer added.

"After a year of divisive political combat, members of the House are told that they can advance health care reform only by adopting the Senate legislation as is, including these fundamental flaws," the U.S. bishops March 20 letter said. "The House leadership is ignoring the pleas of pro-life members for essential changes in the legislation. Apparently they will not even try to address the serious problems on abortion funding, conscience protection and fair treatment of immigrants."



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

Sunday, March 28: 11:30 a.m. — Palm Sunday Mass at Cathedral of the Immaculate Conception, Fort Wayne
Monday, March 29: 7:30 p.m. — Chrism Mass at St. Matthew Cathedral, South Bend
Tuesday, March 30: 7:30 p.m. — Chrism Mass at Cathedral of the Immaculate Conception, Fort Wayne
Wednesday, March 31: 11:30 a.m. — Mass at Holy Cross House, South Bend
Thursday, April 1: 7:30 p.m. — Holy Thursday Mass of the Lord's Supper, St. Matthew Cathedral, South Bend
Friday, April 2: 1 p.m. — Good Friday celebration of the Lord's Passion, Cathedral of the Immaculate Conception, Fort Wayne
Saturday, April 3: 9 p.m. — Easter Vigil Mass, Cathedral of the Immaculate Conception, Fort Wayne

BISHOP RHOADES DEDICATES ST. ANNE CHAPEL



DIANE FREEBY

Celebrating Mass Sunday afternoon, his first time in a women's dorm at the University of Notre Dame, Bishop Kevin C. Rhoades incenses the altar at St. Anne Chapel in the recently constructed Ryan Hall. "This chapel is a reminder to all," said Bishop Rhoades, who invited everyone to visit with Christ not only in times of worry, but also in joy and thanksgiving, "that the Lord Jesus Himself is the center of life at this residence hall."

REFORM

CONTINUED FROM PAGE 1

"no relevant provision to prevent the direct use of federal funds for elective abortions."

Rep. Joseph R. Pitts, R-Pa., said the House language was needed in the Senate measure despite the promised executive order because "an executive order does not trump a statute.

"The courts will look to the legislative statute to interpret the law," he said.

In a March 21 memo to congressional staffers, Richard Doerflinger, associate director of the U.S. bishops' Secretariat for Pro-Life Activities, said that "the statutory mandate construed by the courts would override any executive order or regulation."

"This is the unanimous view of our legal advisers and of the experts we have consulted on abortion jurisprudence," he said. "Only a change in the law enacted by Congress, not an executive

Pope apologizes to Irish abuse victims, orders investigation

BY JOHN THAVIS

VATICAN CITY (CNS) — In a letter to Irish Catholics, Pope Benedict XVI personally apologized to victims of priestly sexual abuse and announced new steps to heal the wounds of the scandal, including a Vatican investigation and a year of penitential reparation.

"You have suffered grievously and I am truly sorry. I know that nothing can undo the wrong you have endured. Your trust has been betrayed and your dignity has been violated," he told victims in his letter, released March 20 at the Vatican.

The pope told priest abusers that they would answer to God for their sins. He said bishops had made serious mistakes in responding to allegations of sexual abuse, and he encouraged them to implement new Church norms against abuse and cooperate with civil authorities in such cases.

"Only decisive action carried out with complete honesty and transparency will restore the respect and good will of the Irish people toward the Church," he said.

The 4,600-word letter was to be distributed at Masses across Ireland March 20-21, and priests there were preparing homilies on the text. The letter came in response to the disclosure last fall that Irish Church leaders had often protected abusive priests over the last 35 years. Similar allegations have since come to light in Germany, the Netherlands, Austria and Switzerland.

Pope Benedict, who met with Irish bishops to discuss the problem in February, began his letter by saying he shared in the sense of betrayal Irish Catholics felt when they learned of these "sinful and criminal acts" and the "often inadequate response" by Church authorities in Ireland.

He said he was convinced that the Church, having adopted strict new measures against sexual abuse, was now on the right path. But the healing process for Irish Catholics will take time and requires a deeper spiritual renewal, he said.

"No one imagines that this painful situation will be resolved swiftly," he wrote.



CNS PHOTO/PAUL HARING

Jesuit Father Federico Lombardi answers a reporter's question as another reporter, left, prepares to ask a question during a press briefing on Pope Benedict XVI's letter to Ireland's Catholics at the Vatican March 20. Father Lombardi said in the letter the pope apologized on behalf of the Church and wanted to promote healing.

The pope pointed out that he had met with sex abuse victims before and said he was ready to do so again. Many in Ireland have called for a papal meeting with those who suffered abuse at the hands of priests.

To the victims of abuse and their families, the pope offered sympathy and understanding.

He noted that many victims found that, when they had the courage to denounce the abuse, "no one would listen." Those abused in Catholic residential institutions must have felt that there was no escape from their sufferings, he said.

"It is understandable that you find it hard to forgive or be reconciled with the Church. In her name, I openly express the shame and remorse that we all feel. At the same time, I ask you not to lose hope," he said.

Addressing priests and religious who have abused children, the pope declared: "You betrayed the trust that was placed in you by innocent young people and their parents, and you must answer for it before almighty God and before properly constituted tribunals."

Priest abusers, he said, have "violated the sanctity of the sacrament of Holy Orders in which Christ makes himself present in us and in our actions." He said those who have abused should openly acknowledge their guilt, try to atone personally for what they

have done and "do not despair of God's mercy."

The pope urged bishops to fully implement the Church's new policies against abuse and to "continue to cooperate with the civil authorities in their area of competence."

"It cannot be denied that some of you and your predecessors failed, at times grievously, to apply the long-established norms of canon law to the crime of child abuse. Serious mistakes were made in responding to allegations," he said.

The pope said he had ordered an apostolic visitation, or internal Church investigation, of certain dioceses in Ireland, as well as seminaries and religious congregations. He said details would be announced later.

The step was an apparent effort to find out more precisely how and why mistakes were made in the handling of abuse cases.

The pope identified several contributing factors to clerical sex abuse, among them a "misplaced concern for the reputation of the Church" that led to a failure to apply existing penalties against abuse. He also pointed to inadequate selection of priesthood candidates, poor formation programs and a tendency in society to favor the clergy and other authority figures.

At the same time, he said priestly sexual abuse was linked to more general developments, including the secularization of

Irish society and of Irish clergy and religious themselves, and misinterpretation of the Second Vatican Council.

In addition to the apostolic visitation, the pope announced two other "concrete initiatives" to help Irish bishops repair the damage in the Church:

- A yearlong period, from Easter 2010 to Easter 2011, of penitential and devotional practices with the intention of strengthening holiness and strength in the church in Ireland.

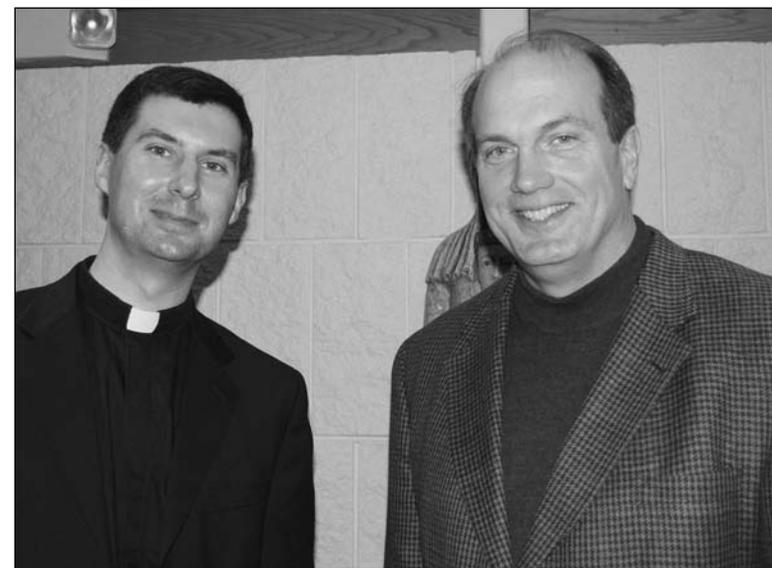
In particular, he said, Eucharistic adoration should be set up in every diocese, so that "through intense prayer before the

real presence of the Lord, you can make reparation for the sins of abuse that have done so much harm," he said.

- A nationwide "mission" to be held for all bishops, priests and religious, to promote a better understanding of their vocations by drawing on the expertise of preachers and retreat-givers, and by studying Vatican II documents and more recent teachings.

The full text of the papal letter is available on the Vatican Web site at www.vatican.va/holy_father/benedict_xvi/letters/2010/documents

QUEEN OF PEACE MISSION TEACHES LIVING LIVES OF VIRTUE



KAREN CLIFFORD

Queen of Peace pastor Father Daniel Scheidt talks with former New York Giant Chris Godfrey. Godfrey spoke to Queen of Peace parishioners during the church's mission "Falling in Love Again" series about living lives of virtue, abstinence (chastity) and respect for life. He is the founder and president of Life Athletes, Inc., and speaks to groups about living these values.



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BISHOP

CONTINUED FROM PAGE 2

gathered for a Holy Hour of Eucharistic adoration in the Church of the Agony, at the Garden of Gethsemane on the Mount of Olives. It was a fitting climax to our grace-filled pilgrimage.

As we approach Holy Week, let us remember our brothers and sisters in the Holy Land and let us pray for the peace of Jerusalem, the city of Jesus' Passion, Death and Resurrection. And let us be generous in our material support of the struggling Christian community there through the annual Good Friday collection for the Holy Land.

Upon returning home, I went to the University of Notre Dame for a wonderful St. Patrick's Day luncheon. The administration, deans, department chairs and other leaders of the university gathered to welcome me as the new bishop. I am really beginning to feel part of the Notre Dame community! During the luncheon, the Glee Club sang some Irish songs and other music, creating quite a festive atmosphere.

While I was in the Holy Land, Bishop D'Arcy celebrated several closing liturgies of parish missions. I am truly grateful for Bishop D'Arcy's help and I am sure that the parishioners of those parishes were very happy to have Bishop D'Arcy with them to conclude their missions. I celebrated the closing Mass of the mission at Sacred Heart Parish in Warsaw on my return. I reflected in my homily on the Eucharist as the sacrament of charity and shared with the congregation a bit about my

visit to the Holy Land, particularly the visit to the Upper Room in Jerusalem, the site of the Last Supper. I thank Msgr. James Wolf, the devoted pastor of Sacred Heart, and all who participated in that beautiful Lenten liturgy.

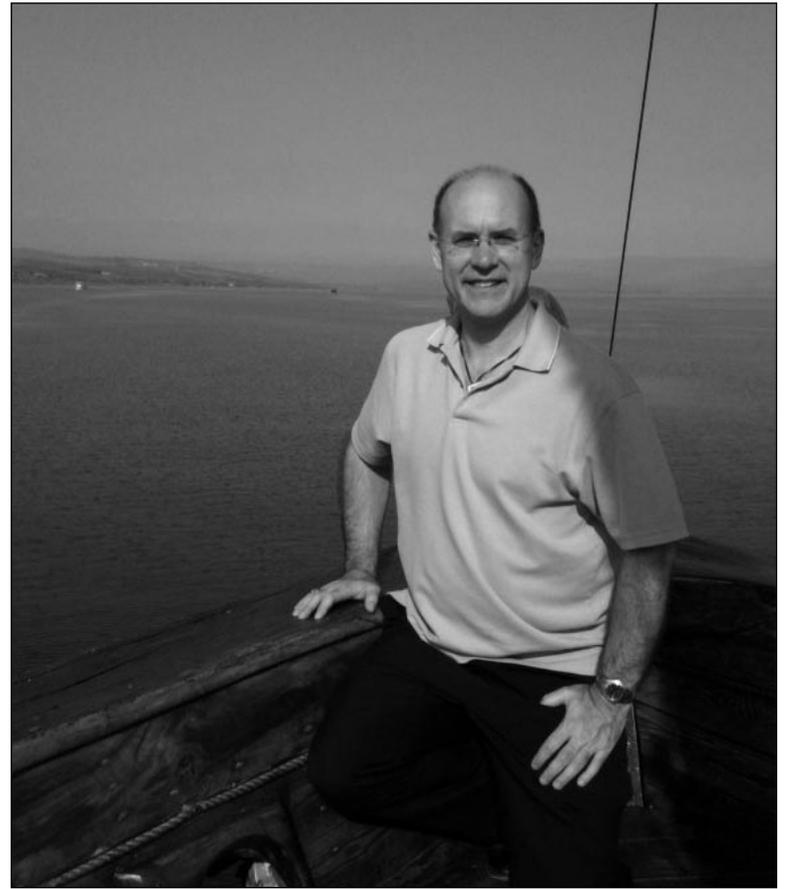
I celebrated Holy Mass and made my first pastoral visit to Saint Joseph's High School in South Bend on Friday. What a great place to celebrate the feast of St. Joseph! As in our other Catholic high schools, I was edified by the joy and reverence of the students and by their evident school spirit. While visiting some of the classrooms and having lunch with the student council leaders, I saw firsthand the good fruits of our Catholic schools: students who were intelligent, articulate, friendly and filled with faith. Visiting Saint Joe's on St. Joseph Day was a special blessing. I wish to thank the principal, Mrs. Susan Richter, and all the faculty and staff for their devoted service.

On Saturday, it was my pleasure to deliver the keynote address at our Diocesan Marriage and Family Conference. I thank Fred and Lisa Everett, the directors of our Family Life Office, for planning this important conference. I am also grateful to all the presenters and participants. You can read more about the conference in this issue of *Today's Catholic*. That evening, I was back to Marian High School for the celebration of Mass and to attend the annual fundraising dinner and auction. That too was an enjoyable event. Many thanks to all who so generously supported Marian by their donations at that event!

Finally, it was back to Notre Dame on Sunday! I was there to bless the new Ryan Hall Chapel and to dedicate its altar during the celebration of Sunday Mass. This new chapel has a noble beauty. It

is called St. Anne's Chapel, named for the mother of the Blessed Virgin Mary. The young women of Ryan Hall participated wholeheartedly in the beautiful liturgy. They told me how much they enjoy attending Mass in their new chapel and also making visits to the Blessed Sacrament there at any time of the day or night.

We will soon be celebrating Palm Sunday and the beginning of Holy Week. I encourage all to observe Holy Week, especially the liturgies of the Easter Triduum. Perhaps some who are reading this column have never attended the Mass of the Lord's Supper on Holy Thursday or the Celebration of the Lord's Passion on Good Friday or the Easter Vigil on Holy Saturday night. I invite you to attend these liturgies in your parish churches or to join me at our cathedral liturgies. And let us all pray for those who will become Catholic and receive the sacraments of initiation at the Easter Vigil. May God bless all of you with a grace-filled Holy Week!



PROVIDED BY BISHOP KEVIN C. RHOADES

Bishop Kevin C. Rhoades is shown on the Sea of Galilee.



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Immigration reform advocates flock to Washington

WASHINGTON (CNS) — By bus from across the country and on foot from across town, an estimated 200,000 people flocked to the National Mall March 21 to press Congress and the president — with signs, banners, T-shirts, chants and prayers — to make good on promises to fix the immigration system. U.S. citizens, legal immigrants and some who admitted they are in the country illegally covered a six-block stretch of the Mall to make their case for reforming a system that keeps families apart, limits students' education prospects and causes millions of people to exist "in the shadows," because they lack legal papers. Before marching three miles past the Capitol to RFK Stadium, where their buses waited, the exuberant, hopeful crowd waved flags and signs as dozens of speakers took to the stage to tell their personal immigration stories. Other speakers pledged the support of their churches, unions and human rights groups. A videotaped message of support from President Barack Obama brought a hush to the crowd, turning to cheers as he pledged "to do everything in my power to forge a bipartisan consensus this year on this important issue. You know as well as I do that this won't be easy, and it won't happen overnight. But if we work together — across ethnic, state and party lines — we can build a future worthy of our history as a nation of immigrants and a nation of laws." A few blocks from the Capitol at St. Aloysius Church shortly before the rally, Los Angeles Cardinal Roger M. Mahony spent 30 minutes greeting people arriving for a special Mass. In a homily that invoked the late labor leader Cesar Chavez, with whom the cardinal worked for many years for farmworkers' rights, he noted that after the events at the Capitol that day it would be time for immigration reform to take the political stage.

Holy Thursday collection for rebuilding Haiti's seminary

VATICAN CITY (CNS) — Pope Benedict XVI has decided the collection taken up at his Holy Thursday evening Mass will be used to help rebuild Haiti's major seminary in Port-au-Prince. The seminary was reduced to rubble by the magnitude 7 quake that struck Jan. 12. Each year the pope chooses where to send the collection taken up during the Mass of the Lord's Supper at the Basilica of St. John Lateran, the cathedral of the Diocese of Rome. Pope Benedict's decision to use the collection from the Mass April 1 to support the rebuilding effort of the Catholic Church in Haiti was announced by the Vatican March 22. Jim Cavnar, president of Cross International Catholic Outreach, which has been supporting Church

YOUNG PEOPLE RALLY FOR IMMIGRATION REFORM



CNS PHOTO/NANCY WIECHEC

Young people rally for comprehensive immigration reform March 21 on the National Mall in Washington. Tens of thousands of immigrants and immigrant advocates from around the nation gathered for the "March for America" led by a mix of faith groups.

programs in Haiti for years and is responding to the post-quake needs of Haiti, was meeting with Vatican officials when the announcement was made. "The Haitians have always been very religious, even though they are very poor, and their faith has remained remarkably strong in the face of such tragedy," Cavnar said after meeting with Cardinal Paul Cordes, president of the Pontifical Council Cor Unum. Cavnar, who visited Haiti in February, said, "The Church in Haiti was hit very hard" by the earthquake, which killed dozens of Church workers and severely damaged churches, schools, hospitals and seminaries. Still, he said, even the day after the quake, walking through the streets of the city, one would come across groups of people praying and singing hymns.

Vatican sets up commission to study alleged apparitions at Medjugorje

VATICAN CITY (CNS) — At the request of the bishops of Bosnia-Herzegovina, the Vatican has established an international commission to study the alleged Marian apparitions at Medjugorje, a small Bosnian town. The commission will be led by Cardinal Camillo Ruini, retired archbishop of Rome, and will operate under the direction of the Congregation for the Doctrine of the Faith, the Vatican announced March 17.

Commission members will include cardinals, bishops, theologians and other experts, said Jesuit Father Federico Lombardi, Vatican spokesman. He said the commission would have about 20 members, but he did not say if or when their names would be published. However, Father Lombardi said the commission is unlikely to make any statements. Their work and recommendations, if any, will be turned over to the doctrinal congregation.

Pope will beatify Cardinal Newman during September visit

LONDON (CNS) — Pope Benedict XVI will preside at the beatification ceremony of Cardinal John Henry Newman in Coventry, England, during a four-day visit to the United Kingdom Sept. 16-19, British Catholic leaders said. The step is an unusual one because under Pope Benedict's own rules, a beatification is to be performed by a cardinal in the diocese where the candidate for sainthood died. Archbishop Vincent Nichols of Westminster, president of the Bishops' Conference of England and Wales, told a March 16 press conference in London that to see Cardinal Newman "declared 'blessed' — a step toward sainthood — will be a very, very important moment." "Cardinal John Henry Newman is a figure of great literary culture, a poet and a pastor," he said. "He is a towering fig-

ure in English history over the last 200 years. Pope Benedict has a particular attentiveness to the writings of Cardinal Newman," the archbishop added. "He is making an exception to his own rules to do this. ... This will be the first beatification he has carried out as pope." Cardinal Newman was an Anglican cleric who founded the Oxford Movement to bring the Anglican Church back to its Catholic roots. He became Catholic at the age of 44 after a succession of clashes with Anglican bishops and was made a cardinal by Pope Leo XIII. He died in Birmingham in 1890 at age 89.

Invest capital in businesses, not get-rich-quick schemes, says pope

VATICAN CITY (CNS) — Pope Benedict XVI said capital investments should be dedicated to offering credit to small and medium-sized businesses rather than funneled into get-rich-quick schemes in the financial markets. Businesses can thrive and produce "social wealth if businessmen and managers are guided by a far-sighted vision, which prefers long-term investments rather than speculative profits, and which promotes innovation rather than focuses on amassing wealth just for oneself," he told a group of Italian industry owners and businessmen at the Vatican March 18. Many businesses, especially smaller enterprises, struggle to stay afloat in today's

competitive, globalized market, the pope said. "Small and medium-sized business are in even greater need of financing, while credit appears less accessible," he said. He said that it is difficult for businesses to compete on a global scale, especially against businesses in countries that offer little or no rights and protections for workers, because higher labor costs make products and services more expensive. Many businesses have had to make large sacrifices in an effort to avoid layoffs and stay competitive, he added. "In this context, it's important to overcome that individualistic and materialistic mentality that prompts investments to be diverted away from the real economy in order to favor investments in financial markets, aiming for easier and faster returns," he said.

Study finds Latinos who leave their churches are choosing no faith

WASHINGTON (CNS) — A new analysis of religious identification data finds that contrary to popular belief, U.S. Latinos are not leaving behind Catholicism for Protestant churches, but instead are becoming more secularized, affiliating themselves with no faith at all. A study released March 16 by the Institute for the Study of Secularism in Society and Culture at Trinity College, a secular liberal arts school in Hartford, Conn., reported that although Latinos remain predominantly Catholic, those who have left the Church since 1990 have shifted more than expected toward secularism as they become more Americanized. It also reported on shifts of the Latino population away from the Northeast and to Southern states, and from urban to suburban communities, among other information. The study compared changes in the Latino population's responses to questions about faith between 1990 and 2008. The analysis of the American Religious Identification Survey of 2008 echoes many of the findings of previous studies of Latinos and their faith, such as that the influx of Latino immigrants continues to be a factor in maintaining the size of the Catholic population in the United States. "Over the 18-year period, the influx of 9 million Latino Catholics accounted for most of the 11 million additions to the U.S. Catholic population and, as a result, Latinos comprised 32 percent of all U.S. Catholics in 2008 compared to 20 percent in 1990," it said. Among Latinos, 66 percent in 1990 said they were Catholic, compared to 60 percent in 2008. The study by Juhem Navarro-Rivera, a research fellow, and professors Barry Kosmin and Ariela Keysar noted that just as in the general U.S. population, Latinos became less identified with Christianity between 1990 and 2008, down from 91 percent to 82 percent. Those who said they identify with no faith grew from 6 percent in 1990 to 12 percent in 2008, they found.

Jazz and Guitar ensembles to perform free spring concert

FORT WAYNE — The Jazz and Guitar ensembles of the University of Saint Francis (USF) will perform a spring concert on Friday, April 9, at 7 p.m. at the North Campus Auditorium, 2702 Spring St. The Jazz ensemble is under the direction of Bob Mayer, USF director of bands. The Guitar ensemble is under the direction of Dr. Dan Quinn.

The concert is free and open to the public. For more information, call (260) 399-7700, ext. 8023.

USF School of Creative Arts' students showcased

FORT WAYNE — The School of Creative Arts will host the opening of the 34th Annual Student Art Exhibit and School of Creative Arts (SOCA) Student Awards Ceremony on Saturday, April 10, from 6-9 p.m. in the Mimi and Ian Rolland Center at the University of Saint Francis.

This exhibition will display artwork and feature musical performances by students studying in the School of Creative Arts. Nearly 500 pieces will be exhibited throughout the university galleries, specifically the Weatherhead, Goldfish and Lupke Galleries. Performances by the University Jazz Ensemble will take place in the North Campus Auditorium at 2702 Spring St.

During the opening, a ceremony will honor the best student artists represented in the exhibition as well as award scholarships to specific students for high achievement in the arts. The award presentation will begin at 7:30 p.m. in the North Campus Auditorium.

The exhibition will run through April 30. Gallery hours are Monday through Friday, 9 a.m. to 5 p.m.; Saturday, 10 a.m. to 5 p.m.; and Sunday, 1-5 p.m.

For more information call (260) 399-7700, ext. 8001. The School of Creative Arts (SOCA) is an accredited school by the National Association of Schools of Art and Design (NASAD).

St. Jude hosts homeless panel

FORT WAYNE — St. Jude Social Action Committee will host a panel discussion on the current state of homelessness in the city on April 29, at 7 p.m. at St. Jude Catholic Church, located at State and Randallia. Wheelchair access is available through the tunnel entrance.

Noted panelists will include Phyllis Agness, IPFW and Charis House volunteer; Terry Anderson, director of Interfaith Hospitality Network; Dottie Carpenter, founder of Ave Maria House; Mollie Cripe, director of Fort Wayne Homeless Task Force; and Ann Helmke, director of Vincent Village

AROUND THE DIOCESE

MASS CELEBRATED NEAR ABORTION BUSINESS



TOM UEBBING

Holy Cross Father Kevin Rousseau celebrates a Mass every Saturday at 8 a.m. under the gazebo in the garden immediately to the right of the Women's Pavillion, South Bend's abortion clinic. The garden is located on the west end of Ironwood Circle, a cul-de-sac off Ironwood between Edison and State Road 23 on the west side of the street. Father Rousseau responded to 40 Days for Life Campaign Director Mary Akre's hope that Mass could be celebrated there. About 25 persons have attended each Mass. Remaining date is March 27.

Student selected to attend the National Student Leadership Conference

MISHAWAKA — Caitlin Cataldo, Marian High School class of 2012 and parishioner of Queen of Peace Parish, has been selected to participate in the National Student Leadership Conference (NSLC), on Intelligence and National Security this summer at American University.

During the conference, Cataldo will attend specialized workshops and classes designed to develop the skills and traits that define a leader. Leading professionals and professors from top colleges facilitate the programs and engage the students in hands-on activities that provide students with a day-in-the-life understanding of a prospective career. Trips and tours also enhance the student's experience, by tailoring them to their specific conference.

Cataldo will also have the opportunity to meet with and learn from recognized leaders. Past special guest speakers have included: Secretary of Education Rod Paige;

U.S. Surgeon General Richard Carmona and Secretary of Defense Robert Gates, as well as U.S. Senators, U.S. Representatives, governors, ambassadors and leaders in the fields of medicine, business, engineering, diplomacy, law, politics, journalism and the arts.

The National Student Leadership Conference, established in 1969, is entering its 21st summer continuing with its mission to identify and recognize outstanding young leaders from around the world, and provide them with a unique learning environment that encourages not only academic achievement, but also diversity, cooperation and social responsibility.

Edwina Gateley brings her message to Victory Noll Center

HUNTINGTON — Internationally-known speaker, writer, advocate, poet and mother Edwina Gateley will bring her message to Victory Noll Center with a pair of events in April.

On Friday, April 23, Gateley will be on hand for an informal gathering and book-signing of her

new book, "In God's Womb: A Spiritual Memoir," from 7-9 p.m. There will be a suggested donation of \$5, and dessert and coffee will be available.

On Saturday, April 24, she will lead a day-long retreat, "In God's Womb: Your Soul Journey With God," from 9 a.m. to 4 p.m. It will be a contemplative day thinking into God through poetry, music, visuals, reflections and contemplative prayer. The cost is \$40 and registration is required by April 1. Space is limited.

Born in Lancaster, England, Gateley's educational experiences include a teaching degree from her home country, a master's in theology from the Catholic Theological Union in Chicago and certification as an HIV Counselor in the state of Illinois.

Through 1981-82, Gateley lived for nine months in prayer and solitude in a hermitage in Illinois. In 1983, she spent more than a year on the streets of Chicago walking with the homeless and women involved in prostitution. Also in 1983, Gateley founded Genesis House — a house of hospitality and nurturing for women involved in prostitution. She has also been featured on CBS's "60 Minutes" and "48 Hours." She is the author of 13

books and recipient of 13 national and international literary awards.

Victory Noll Center is located at 1900 W. Park Dr. in Huntington.

To register for the program, or for more information about the program or Victory Noll Center, contact director Sue Wilhelm at (260) 356-0628, ext. 128, or by e-mail at suewilhelm@olvm.org. More information is also available at www.olvm.org/vncenter.html.

Craig Horvath promoted to major gifts officer at Holy Cross College

NOTRE DAME — As the new major gifts officer, Craig Horvath will work closely with the president of the college and the vice president of mission advancement to identify, cultivate and solicit individuals, foundations and corporations for gifts, grants and pledges of support for Holy Cross College and its scholarship funds.

A charter member of the Holy Cross College Alumni Association more than a decade ago, Horvath has been instrumental in helping the college grow and organize its fundraising function. He began working fulltime as associate development director for the college three years ago.

"As I looked back on my education, I realized that the time I spent at Holy Cross was one of the most important and formative times of my life. The professors, religious and lay alike, were some of the wisest and most caring individuals I had ever met. They made a powerful difference in my life and so I made it my mission to give something back to this college," said Horvath.

A long time South Bend resident, Horvath has been a successful teacher, soccer coach and business executive. He is an '84 graduate of Saint Joseph's High School, an '85 alumnus of Holy Cross College, and an '88 graduate of the University of Notre Dame.

In his spare time, he coaches in the Junior Irish Travel Soccer program, is a board member of the Downtown South Bend Rotary Club, is an active member of CASE (Council for Advancement and Support of Education), is a board member of AFP (Association of Fundraising Professionals), is on the Leadership South Bend/Mishawaka class of 36, is a Dream Team mentor for the SBCSC (South Bend Community School Corporation), is on the Crime Stoppers ad-hoc Committee and is a member of the Notre Dame St. Joseph Valley Alumni Club.

Horvath lives in South Bend with his wife Lisa, an accountant with Kruggel Lawton and Company. They have two young sons and are parishioners at Little Flower Catholic Church.

BROTHERS OF CONGREGATION OF HOLY CROSS CELEBRATE FEAST DAY



BROTHER CHARLES MCBRIDE, CSC

Brothers of the Congregation of Holy Cross celebrated their patronal feast day on March 19, the feast day of St. Joseph, at Sacred Heart Basilica, Notre Dame. The Brothers of Holy Cross from Notre Dame and Holy Cross Village were hosted by the Holy Cross priests at Notre Dame and South Bend with a dinner following at Moreau seminary. Also celebrated was the devotion to St. Joseph by Holy Cross Father Blessed Brother Andre, the first member of the Congregation of Holy Cross to be canonized. The canonization event will take place in Rome on Oct. 17. Pictured are the brothers as they receive a blessing from those celebrating the Mass.

Bishop Rhoades makes pastoral visit to Saint Joseph's High School

BY LISA KOCHANOWSKI

SOUTH BEND — “We are one body, one body in Christ and we do not stand alone. We are one body, one body in Christ and he came that we might have life. We are one body, one body in Christ and we do not stand alone. We are one body, one body in Christ so welcome to Saint Joe.”

These are the words that greeted Bishop Kevin C. Rhoades as he entered the Alumni Gym Lobby at Saint Joseph's High School for his recent pastoral visit on the feast of St. Joseph. A group of students held a banner that read “One School, One Bishop, One Body” that was signed by members of Saint Joe and presented to him along with other gifts at Mass.

Bishop Rhoades began his visit to the school by celebrating Mass with the Saint Joe community.



PHOTOS BY LISA KOCHANOWSKI

Assembled is a group of students who gathered to welcome Bishop Kevin C. Rhoades with a sign autographed by the student body and a special song.

“The Church honors St. Joseph a lot. We have many churches and schools named after St. Joseph,” stated Bishop Rhoades who noted that in the 19th century Pope Pius IX declared St. Joseph the universal patron saint of the Catholic Church. “The Church has given so many honors to St. Joseph. But God gave him an even better honor to be the leader of the Holy Family and stepfather of Jesus.”

Bishop Rhoades noted that no words of St. Joseph were ever written in the Bible which makes us think he was a deeply spiritual man.

“After the dream, he did exactly what God told him to do and took Mary as his wife,” said Bishop Rhoades.

“This is why he is such a great patron to the school. What a good and spiritual person. He is such a great example to us, to all teenagers.”

Bishop Rhoades advised the student body to try hard to do God's will every day, make good decisions that go with the commandments and to follow the Beatitudes.

“We ask St. Joseph to help us be obedient to God's will just like he was his whole life,” prayed Bishop Rhoades in his final prayers.

At the end of the Mass, Bishop Rhoades was presented with gifts from students Caleb Cobbin and Mary Catherine McDonald. The bishop received a blessed St. Joseph medal, a prayer blanket and an official Saint Joe polo shirt and windbreaker jacket.

Following Mass, Bishop Rhoades had the opportunity to visit four different classrooms. In one of the theology rooms he had the chance to speak more in-depth with the students about his trip to

Israel. In the Spanish classroom, Bishop Rhoades had the chance to share his Spanish-speaking abilities with the students and talked to them about his life before coming to South Bend. He educated the students on his background as the head of a seminary and teaching at Mount St. Mary's for over nine years before being called to be a bishop in Pennsylvania. He talked about his moments of being homesick, his transition to a new diocese and how welcoming the community has been to him over these past few weeks.

Student Council Vice President Maggie Coleman had the chance to not only listen to Bishop Rhoades speak but to be one of the students that greeted him as he entered the school before Mass.

“He is really cool; he's very relatable,” said Coleman. “He had lots of stories to tell about high school. He was very easy to talk to; very easy going.”

Campus ministers Tami Goy and Lauren Walatka spent several weeks preparing for the bishop's visit.

“Having the bishop celebrate the feast of our patron with us truly highlights our Catholic identity and how important liturgical celebrations are to the Saint Joseph's High School community,” said Goy about the visit.

According to Walatka, “The liturgy planning was all done through Tami in conjunction with the Office of Worship.” She felt the visit had a positive impact on the students.

“There is such great school spirit at Saint Joe. I think the students will remember this moment when they were able to welcome Bishop Rhoades with the enthusiasm they showed,” she said.



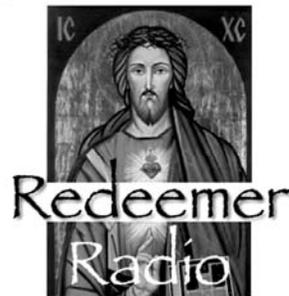
Bishop Kevin C. Rhoades enjoyed spending time with the advanced Spanish class, testing the student's knowledge of the language by holding a portion of his visit in only Spanish. He had the chance to talk with the students about his life before coming to our diocese and invited them to join the special Feast of Corpus Christi Mass at St. Matthew Cathedral with a procession to Our Lady of Hungary Church.

Accompanied by Fathers John DeRiso, Bob Lengerich and Walter Bly, Bishop Rhoades began his homily talking about his trip to Israel.

“It was really great,” said Bishop Rhoades. “I came back spiritually refreshed.” He talked about the various places he visited, the heightened security, and the amazing experience he had visiting all the places that Jesus himself had visited.

He joked with teachers telling them he was going to take more of their class time with a little longer homily because he not only wanted to talk about his travels to Israel but he also wanted to have a discussion on St. Joseph and his feast day.

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Hope and suffering

BY FATHER WILLIAM KUMMER
AND JENNIFER KOHRMAN

Opening/Closing song:

"You Are Mine" — "Gather Comprehensive" No. 649

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:

I also think, therefore, of the countless situations of suffering endured by many priests, either because they themselves share in the manifold human experience of pain or because they encounter misunderstanding from the very persons to whom they minister.

Commentary from Father Bill Kummer, pastor, St. Michael, Plymouth:

I live out the words of Pope Benedict by taking comfort in knowing the Holy Father keeps in his mind and heart the sufferings of Father Kummer and all priests. This fact surely brings comfort not only to the priests, but also to all the faithful; Benedict's caring heart and mind bear comfort to all. Sharing humanity, the priest's life receives no exemption from the rigors which befall all; we, too, are imperfect and must minister to the imperfect. Imperfection causes pain. Three categories of suffering are readily apparent and common for priests. One, (this we share with everyone), is physical weakness: for example, our blood pressure climbs, and the vigor of youth passes to stiffness in the morning, and our heads ache. Two, (this one is unique to priests), our failure to always understand that priestly heartaches lead us to a mystic communion with Christ. Rather than learning the lesson, I run away; I hide. The third, (the real pain), is the knowledge that even the best effort cannot ease the pain of those to whom we minister.

All men like to fix things; we cannot "fix" everything. So we

hurt in our bodies and souls. Reading the pope's words, living the faith and experiencing hurt reinforces, in an odd way, our vocation. Did not Christ Jesus follow His vocation? He suffered that we should live. Perhaps we priests should expect nothing less. The pope does have compassion for priests, but he carefully reminds us of the unity we share with each other and with the Lord in our suffering.

Suffering

Suffering ... the very word can make most of us cringe. Sooner or later, all of us experience suffering whether it manifests physically, emotionally or perhaps even spiritually. When I was growing up, I often heard the phrase "offer it up," especially if I was suffering from injury or if I was performing a chore I did not particularly like.

We live in a world full of suffering. The world just witnessed the suffering of those in Haiti following the earthquake. As Christians living in a suffering world, we must respond with compassion: "The laity of our Church are moved to act on behalf of those in need because they have come to know Christ in the depths of their own suffering." — "Called and Gifted for the Third Millennium," page 5, USCCB, Washington, D.C.

Being followers of Christ does not mean that life will be easy, pain-free or conflict-free. It is in Baptism that Christians are united to Christ's Death and Resurrection. In Mark's Gospel, Christ said, "If any want to become my followers, let them deny themselves and take up their cross and follow me." Jesus freely and completely entered into our human condition ... enduring excruciating suffering in His Passion and Death.

In Romans 5, we learn: "Suffering produces endurance, and endurance produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us." The Good News is that Jesus has not abandoned us — He is with us today helping us to endure our burdens.

In his encyclical "Spe Salvi," Pope Benedict XVI wrote, "Hence in all human suffering we are joined by One who experiences and carries that suffering with us; hence con-solatio is present in all suffering, the consolation of God's compassionate love — and so the star of hope rises. Hope is trusting that God will fulfill His promises even during difficult struggles. Certainly, in our many sufferings and trials we always need the lesser and greater hopes too — a kind visit, the healing of internal and external wounds, a favorable resolution of



Sharing Faith

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

a crisis, and so on."

Pope Benedict encourages each of us "to know that I can always continue to hope, even if in my own life, or the historical period in which I am living, there seems to be nothing left to hope for. Only the great certitude of hope that my own life and history in general, despite all failures, are held firm by the indestructible power of Love, and that this gives them their meaning and importance, only this kind of hope can then give the courage to act and to persevere." — "Spe Salvi," 35.

Reflection Questions:

- In what ways are you called to care for some segment of human need?
- How does your life experience, including suffering, equip you to carry on Christ's healing ministry?
- Father Kummer states, "We cannot fix everything." How do you personally cope with situations that cannot be fixed?
- For what do you most hope? What kind of hope gives you "the courage to act and to persevere?"

Closing prayer

Lord, our God, help us to walk with You on the pathway of the beatitudes and to live out Your mission in today's world. Bind us to all men and women so that together we may bring the Good News to the ends of the earth. Open our hearts and our communities to the needy, the afflicted and the oppressed. May we radiate the Living Christ and transform our lives in the hope of the Resurrection. This prayer we make to You, our living God, now and forever. Amen.

— "Prayer for Mission" No. 2: adapted from the Web site: www.catholic.org/prayers

Spiritual pilgrimage with the Stations

BY KAY COZAD

Today's Catholic concludes its Lenten reflection by offering the 12th, 13th and 14th Stations of the Cross as we approach the holy Triduum. (Note: A 15th station has recently been offered to depict Our Lord'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."

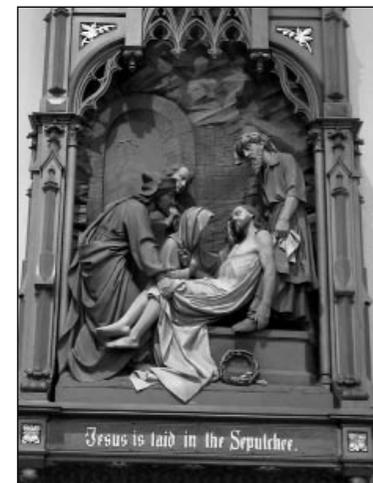
After reading a meditation explaining each step of Christ's passion the following traditional prayers are recited:

Our Father, Hail Mary and the Glory Be

doing, He suffered and died that humanity might live! How can you die to your ego and self importance and live more fully in Him?

Prayer: Jesus, You paid the ultimate price for my eternal good. Teach me daily, Lord, how to die to self and be filled with Your spirit of goodness, so that I might serve you better. Thank you for Your sacrifice. Amen.

grace as I draw hope from Your sacrifice. Amen.



Fourteenth station: Jesus is laid in the tomb

Prepared for burial Jesus was laid in a borrowed tomb, having none to call His own. But His burial was only temporary as the grave could not contain Him. His glorious resurrection from the dead will raise us all from the tombs of our despair. What in your life has you buried in sin? How can you arise and be reconciled with Jesus?

Prayer: Though I live in this world now with all its temptations, Lord, my hope is in Your promise of eternal life. By Your death and Resurrection, make me worthy to live with You in Your Kingdom forever. Amen.



Thirteenth station: Jesus is taken down from the cross

Following the cruelty of His crucifixion, Jesus' battered, lifeless body was removed from the cross to lie gently, as He had as an infant, in the arms of His mother. Joseph of Arimathea and the women then anointed Him with oils and wrapped Him in a shroud. When all seems lost, how can you find hope in the Lord?

Prayer: My Savior, You laid down Your life for my sins and I am redeemed by Your death. Allow me now to rest in Your



Twelfth station: Jesus dies on the cross

As the the earth trembled and the sky turned dark, Jesus, both God and man, gave up His spirit for our redemption. Though pure in spirit and innocent of wrong-

FOUR STUDENTS RECEIVE LIGHT OF GOD AWARD



PROVIDED BY RICHARD DORNBOS

Four students from Marian and Saint Joseph's high schools received the Lumen Dei (Light of God) distinguished award from the Knights of Columbus Council 4263 in Granger. This exemplary award is based on the students' expression of faith, courage, love, inspiration, leadership and community service. Winners were selected by their teachers. Shown are, from left, Grand Knight Robert Andrews; Matthew Mackey, Saint Joseph's; Angela Watkins, Saint Joseph's; Katie Garcia, Marian; Joseph Gettinger, Marian; and Vincent Feck, district deputy of the Knights of Columbus.

KNIGHTS OF COLUMBUS PRESENT HONORS AWARDS



PROVIDED BY RICHARD DORNBOS

The Knights of Columbus Council 4263 recently held an honors awards ceremony where Joseph and Julia Ciszczon, longtime parishioners of St. Pius X Parish, Granger, were honored for their tireless volunteer efforts at the church. Pictured at the award ceremony are from left Joseph Ciszczon, Jr., the couple's son, Grand Knight Bob Andrews, Joseph Ciszczon, Sr., District Deputy Vincent Feck and Julia Ciszczon.

ST. JUDE THIRD GRADERS CREATE CROSSES AS REMINDER



PROVIDED BY ST. JUDE SCHOOL

Students in Barb Didier and Judy Colliver's third-grade classes at St. Jude, Fort Wayne, created Lenten crosses from tree limbs and wood as a reminder that they each have life crosses to bear. The crosses were placed before the altar for Mass there. Following the display the students retrieved their crosses to take home and display as a reminder of their Lenten practices.

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St. Vincent de Paul Girl Scouts earn religious medals

FORT WAYNE — A day-long Lenten retreat was held on March 6 for the St. Vincent de Paul Girl Scouts. This year's theme was "Christ's Love Shines Through All." The girls made puppets as their service project for the Christ Child Society. Following Mass, Father Jason Freiburger, associate pastor of St. Vincent, presented 61 girls with their religious medals.

The Family of God medal was earned by 20 second graders including Megan Brady, Amanda Burton, Jessica Clark, Samantha Flores, Catherine Hamrick, Kendal Kitchen, Allison Komrska, Samantha O'Brien, Sophia Patterson, Jenna Ray, Clare Roher, Courtney Scholes, Samantha Schultz, Rachel Seila, Erin Strezelecki, Sydney Thompson, Leah Till, Amanda Weber and Laura Wright.

I Live My Faith medal was earned by 17 fourth graders including Emily Anglin, Morgan Bair, Amber Curry, Aspen Curry, Jasmine Kalonji, Ava Kennedy, Kennedy O'Boyle, Winnie O'Brien, Madeline Parent, Isabella Parrish, Kendra Parrish, Shelby Parrish, Josie Ray, Allie Strezelecki, Julia Till and Grace Wagner.

The Marian medal was earned



PROVIDED BY CHERYL HEISE

St. Vincent de Paul Girl Scouts pose with Father Jason Freiburger, associate pastor of St. Vincent, Fort Wayne, who presented 61 girls with their religious medals this year following a day-long Lenten retreat held March 6.

by 19 sixth graders including Alexis Burrige, Harper DeMay, Moriah Heath, Chelsea Heise, Gabby Holly, Tess Houlihan, Rachel Key, Cassandra Lombardo, Audrey Lukemire, Kristi McDonald, Elizabeth Parent, Samantha Sliger, Isabelle Stanley, Rebekah Stump, Lindsey Sutter, Maria Till, Christina

Wilder, Emma Winkeljohn and Claire Zurbuch.

The Spirit Alive medal was earned by one ninth grader and four 12th graders including Jessica Heise, Kathryn Manalo, Trina Manalo, Keighlea Martin and Mary Ann Oskey.



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Understanding the liturgies of Holy Week, Easter

BY BRIAN MACMICHAEL

Palm Sunday

Palm Sunday is observed on the sixth Sunday in Lent, and marks the official beginning of Holy Week. Palm Sunday is meant to commemorate the triumphant entry of Jesus into Jerusalem, when, as the Gospels tell us, the people of the city hailed Jesus as their king.

During this year's entrance processional with palms from outdoors, Luke 19:28-40 will be read. This is the account of the people of Jerusalem spreading palms before Christ while singing, "Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest." Of course, this is basis for the "Sanctus" acclamation we sing at every Mass at the beginning of the Eucharistic Prayer.

During the Mass itself, the first reading is from Isaiah, while the second reading will be from Philippians chapter 2 — the famous Christological hymn that begins: "Christ Jesus, though He was in the form of God, did not regard equality with God something to be grasped. Rather, He emptied himself, taking the form of a slave. ..." This is a very powerful text that has been the basis for much of the Church's theological affirmations that Christ was truly God and truly suffered as man. The Eastern Churches see this as the beautiful hymn of the Son of God's "kenosis," or voluntary "self-emptying" out of love for sinful man.

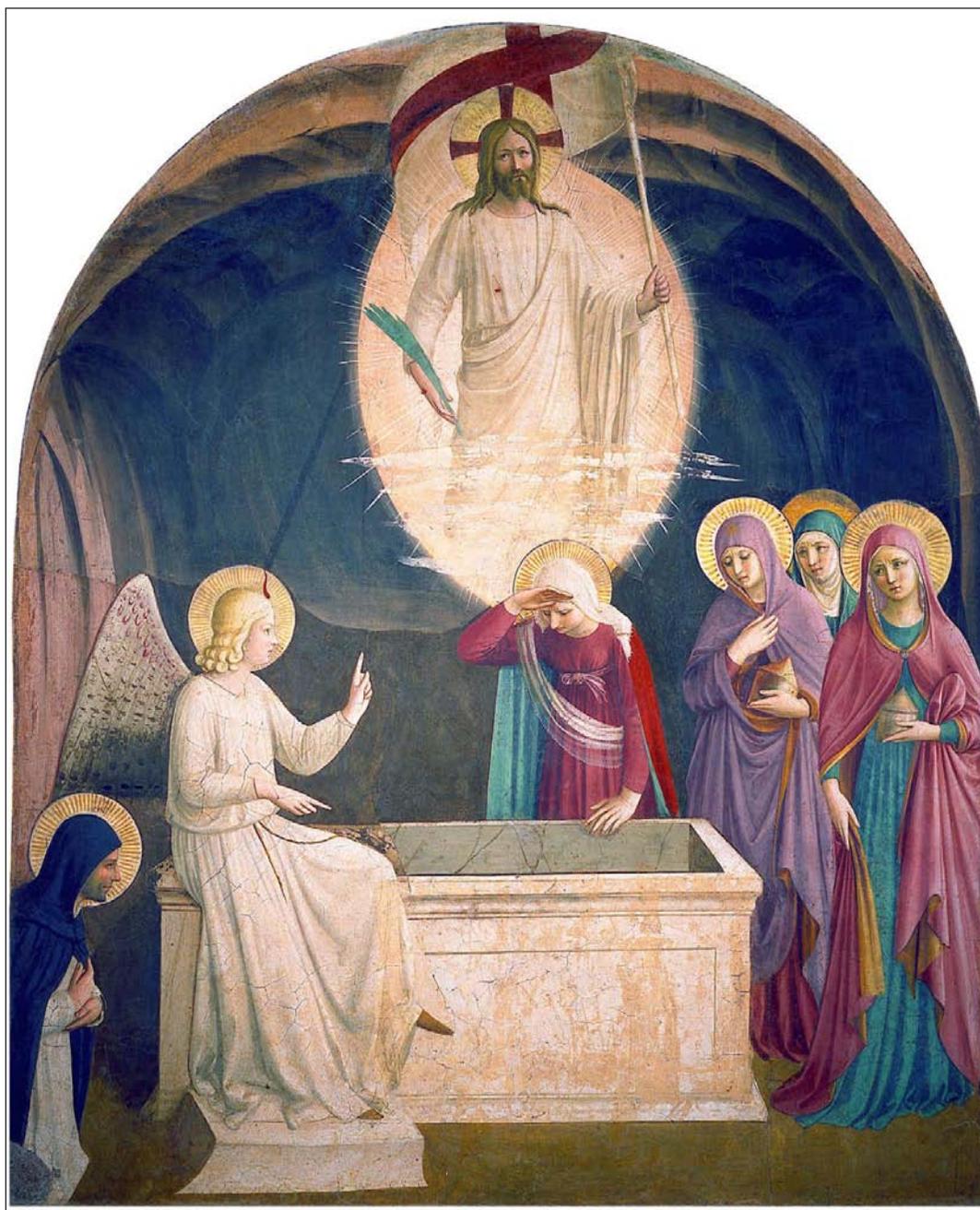
Finally, the Gospel this year will be from Luke, with the traditional practice of the priest and others assuming the roles of Christ and the various figures. The narrative spans the time from the Last Supper to the death of Christ.

One might be curious as to why we read the entire Passion narrative on Palm Sunday. In addition to ensuring that those who won't be attending the Good Friday liturgy may still hear the Passion, a possible Scriptural foundation may be found in the Gospel of Luke, a few chapters before the entry into Jerusalem. In Luke 13:33-35, Jesus says:

"Yet I must continue on my way today, tomorrow and the following day, for it is impossible that a prophet should die outside of Jerusalem. 'Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how many times I yearned to gather your children together as a hen gathers her brood under her wings, but you were unwilling! Behold, your house will be abandoned. (But) I tell you, you will not see me until (the time comes when) you say, 'Blessed is he who comes in the name of the Lord.'"

Although this passage is somewhat enigmatic, Jesus utters a prophecy that is reminiscent of the plight of the Old Testament prophets, while also pointing to the fact that he must enter the city to accomplish his mission. This mission, to die as an innocent and sacrificial victim, is the true focus and fulfillment of the triumphant entry into Jerusalem.

In terms of historical development, this feast was known as Passion Sunday in Rome during the days of the early Church, with the focus being on the cross that awaited



CNS PHOTO FROM ART RESOURCE

Women visit the tomb of Christ and find it empty in this depiction of the Resurrection. The fresco was painted around 1440 by Fra Angelico on a wall of the Convent of San Marco in Florence, Italy.

Christ in Jerusalem. However, in Jerusalem itself, the focus was on a reenactment of the hailing with palms branches. Thanks to the written testimony of such pilgrims as Egeria, who was most likely a fourth-century Spanish nun who kept a journal of the Holy Week liturgies during her visit to Jerusalem, the palm tradition of Jerusalem was brought west, and eventually was blended with the Passion focus, giving us the combination we have today.

It is interesting to note that palms branches used on Palm Sunday are often burned to create the ashes for Ash Wednesday of the following year. There is surely much symbolism in this connection. One might say that the palms are burned to remind us of our mortality and profound need for God's mercy. After all, the palms are used to hail Christ, but the same people ended up assenting to his crucifixion — and are we not all sinners as well, who also nail Christ to the cross? To use the palm ashes at Ash Wednesday prepares us to enter Lent as a very important season of penitence and preparation to truly welcome Christ into our hearts forever.

Spy Wednesday

Wednesday of Holy Week used to be called Spy Wednesday. The rationale is clear from the day's Gospel reading from Matthew, in which Judas Iscariot approaches the chief priests and offers to betray Jesus for 30 pieces of silver.

Mass of the Sacred Chrism

Traditionally, on Holy Thursday or an earlier time during Holy Week, the holy oils — the Oil of the Sick, the Oil of Catechumens, and the Sacred Chrism — are blessed by the bishop at a special Mass, and then distributed to churches through the diocese. In our diocese, we celebrate a Chrism Mass on Monday of Holy Week at St. Matthew Co-Cathedral in South Bend, and on Tuesday of Holy Week at the Cathedral of the Immaculate Conception in Fort Wayne. The Sacred Chrism will be used to confirm the elect at the Easter Vigil. The Chrism will also be used in the coming months for priestly ordinations, and it is employed for certain sacramental blessings and consecrations, such as the dedication of churches and altars. The Oil of the Catechumens is employed throughout the year for Baptisms, while the Oil of the Sick will be used for Anointings of the Sick.

The Chrism Mass also has a special focus on the priesthood, as the presbyterate comes together to concelebrate with the bishop and manifest their communion with him. During the Mass, the priests renew their commitment to priestly service, dedicating themselves anew to Christ and to service of the local Church, particularly through the sacred liturgy. In this Year for Priests, we should pray for our presbyterate in a special way during Holy Week.

Holy Thursday

The Holy Thursday Mass of the Lord's Supper is meant to commemorate Christ's institution of the Eucharist at the Last Supper, and it also marks the institution of the priesthood. Holy Thursday is the beginning of the Easter Triduum, which encompasses Holy Thursday, Good Friday and Easter Sunday ("triduum" is Latin for "three days"). The Sacred Triduum is the highest feast in the liturgical life of the Church.

The feast of the Lord's Supper is also known as "Maundy Thursday." Some have suggested that the word "maundy" derives from the beginning of a phrase towards the end of the Last Supper account in John's Gospel: "Mandatum novum do vobis, ut diligatis invicem, sicut dilexi vos ..." ("A new commandment I give unto you, that you love one another as I have loved you."). — Jn 13:24. In many ways, this phrase is a recapitulation of the entire Gospel, and of Jesus' fulfillment of the Mosaic Law. At the same time, it is a verbal expression of the powerful message found in Holy Thursday's Gospel reading, in

EASTER

CONTINUED FROM PAGE 11

which Christ washes the Apostles' feet.

The washing of feet, or the "pedilavium," is perhaps the most distinctive rite that can be used during the Holy Thursday liturgy. St. John's Gospel is the only one not to include a Eucharistic institution during the Last Supper account. Instead, it records the foot washing as an instruction for the entire life of community, charity and humility that should govern the Church: "If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet." — Jn 13:14. The liturgical reenactment of the footwashing, in which the priest washes and dries several pairs of feet, also has a very deep symbolic meaning associated with cleansing; and its proximity to the Baptism of the elect — those catechumens to be received into the Church at the Easter Vigil — is very appropriate. St. Ambrose, who was bishop of Milan during the fourth century and whose "mystagogical catecheses" are among the Patristic sources that inform our Rites of Christian Initiation today, included the "pedilavium" as part of the Milanese baptismal rite. Moreover, the footwashing rite has come to emphasize the ministerial role of the priesthood instituted by Jesus Christ on Holy Thursday, calling to mind the manner in which He acted as servant to the Apostles, who would become the first priests.

The Holy Thursday liturgy concludes with the solemn transfer of the reserved Blessed Sacrament to an altar of repose, separate from the main altar and tabernacle. The "Pange Lingua," a beautiful Eucharistic hymn by St. Thomas Aquinas, is chanted as the priest brings the Body of Christ to the altar, where Christians will keep vigil throughout much of the evening and night. This practice recalls the Agony in the Garden, when Christ implores Peter, "So you could not keep watch with me for one hour?" Some keep the pious tradition of visiting up to seven altars of repose in different churches throughout a city on Holy Thursday night. A plenary indulgence used to be attached to this act of devotion and adoration.

There is no formal conclusion to Mass on Holy Thursday. In a sense, the entire Triduum is a single liturgy, commemorating the entirety of the salvific Paschal Mystery — Christ's Passion, Death and Resurrection.

Office of Tenebrae

A tradition that has been revived in many Catholic churches is the ancient Office of Tenebrae. "Tenebrae" means "darkness" or "shadows," and is derived from the phrase in the Gospels: "tenebrae factae sunt super universam terram" — "darkness came over the whole land." — Mt 27:45. It commemorates the withdrawal of the light as Christ died on the cross. Some have described Tenebrae as a sort of funeral for Christ.

The Tenebrae service was originally the combined offices

of Matins and Lauds (the first two hours of the daily Divine Office) on Holy Thursday, Good Friday and Holy Saturday — often prayed the night before or around midnight. Today, when used as part of public devotion, it is sometimes conflated into a single service at night. Psalms, hymns and readings are used, including several passages from the Book of Lamentations. The place of worship is gradually stripped throughout the service, often symbolized by the extinguishing, one by one, of candles and lights, until the church is left in total darkness. This is accompanied by a "strepitus," or "loud noise," sometimes made by the assembly slamming their books shut or banging on the pews for a few moments, to recall the earthquake that struck the land at the hour of Christ's death. A single candle may then be reintroduced and left to burn as a promise that the victory of the prince of darkness is only temporary, and that Christ will ultimately and definitively triumph over death.

There is an interesting musical story associated with Tenebrae. During Tenebrae at the Sistine Chapel in the 17th and 18th centuries, the choir would sing an ethereal version of a piece called "Miserere mei, Deus" ("Have mercy on me, O God"), a setting of Psalm 51 attributed to several composers, but primarily to Gregorio Allegri. This piece of Renaissance polyphony was renowned across Europe not only for its beauty, but also for the fact that the music was not permitted to be transcribed or performed anywhere outside the Vatican. The ban was finally lifted after a young Wolfgang Amadeus Mozart — then only 14 — attended Tenebrae at the Sistine Chapel and wrote out the entire piece from memory afterwards. If you have heard the "Miserere" performed before, especially in a liturgical context, you are privileged indeed!

Good Friday

Good Friday is the anniversary of Christ's crucifixion and death. The Gospel of John emphasized this day as the day of preparation for the Passover, with the lambs being slaughtered at noon, the hour in which Pilate presented Jesus to be crucified (Jn 19:14). The strong connection between Jesus and the spotless lamb would have been unmistakable to St. John's Jewish and early Christian audience.

The Good Friday service usually begins at 3 p.m., the time of Christ's death. The Gospel is the Lord's Passion as recorded by St. John. It is important to note that the Good Friday liturgy is not a Mass. Nonetheless, Holy Communion is distributed from the reserved Sacrament of Holy Thursday. Good Friday has several other unique elements, including the solemn intercessions, which include prayers for the unity of all Christians and that the Jewish people and all other non-Christians may come to embrace the fullness of Christ's truth. One might also recall the manner in which Jesus interceded on our behalf while on the Cross.

This is followed by the Reproaches, in which God addresses His people, asking why we have betrayed Him and remained faithless, despite all His works on our behalf. The Reproaches are sung, and are drawn from both Old and New Testament texts. The response to the Reproaches is a "Trisagion" (Greek for "thrice-holy"): "Holy is God! Holy and strong! Holy immortal One, have mercy on us!"

The Reproaches are sung during the veneration of a cru-

cifix, whose image of Christ's crucified body makes it a particularly fitting icon on this day. Churches that are privileged to have a sliver of the True Cross display it and allow the assembly to come forward and venerate it according to personal piety. This tradition is very ancient — in fact, there is a story from the early Church of someone coming forward to kiss a sizable portion of the True Cross, but instead biting a large chunk out in an attempt to steal a piece of this incomparable relic.

It is a fairly universal practice to observe the Stations of the Cross in the evening on Good Friday. The stations are also prayed on Fridays throughout Lent, and can actually be done on any Friday during the year. But the Good Friday Stations have a certain primacy for obvious reasons. In Jerusalem, Christ's Way of the Cross is followed along its original path, called the "Via Dolorosa" ("Way of Suffering") or the "Via Crucis" ("Way of the Cross"). In Rome, where pilgrimage to the historical sites was not possible, there are traditional "stational churches" that are meant to be visited — one on each day of Lent. In addition, many landmarks and relics were actually moved from Jerusalem to Rome, to facilitate devotion. An example is the "Scala Sancta" ("the Holy Stairs"), which are recognized as the steps Jesus stood on while at trial before Pilate, and which were brought to Rome from Jerusalem by St. Helena in the fourth century. Now found at the Lateran Palace, it is a common devotional practice for pilgrims even today to ascend the stairs on their knees and in prayer.

Our practice of placing 14 Stations of the Cross in our churches is a sort of combination of how devotion developed in Jerusalem and Rome. We walk from station to station as a type of pilgrimage, engaging in a deep and personal reflection on the sufferings of Christ.

When contemplating Good Friday, it is true that Christ's death is an event of unparalleled tragedy and sorrow. However, the Son's death on the cross is also His exaltation on the cross. In a very real sense, the cross is Christ's throne, from which God has triumphed over sin. The remainder of the Triduum unveils the full reason for our joy.

Holy Saturday

Holy Saturday is a relatively "quiet" liturgical day until the start of the vigil, but it does carry profound theological meaning. It is easy to neglect the fact that, while Christ's body lay in the tomb, His soul descended into hell. We profess this in the Apostles' Creed, one of the earliest doctrinal statements of the Church. Father Hans Urs von Balthasar, a great Catholic theologian of the 20th century, interestingly proposed that Christ's descent into hell was absolutely fundamental to fulfilling the redemption of the totality of human existence — including death itself. Death, as an effect of original sin, is not a part of created human nature; but even humans justified by grace must still die as a consequence of that sin. According to von Balthasar, Christ had to take on the complete experience of death, despite the fact that it was completely alien to Himself as the Son of God. As such, His undergoing of a real death and true lifelessness was much deeper than that of any mere human being. And in the same paradoxical sense in which Christ's hanging upon the Cross on Good Friday is actually an exaltation,

Christ the King Church 52473 State Road 933 South Bend, IN

Holy Week Schedule

Holy Thursday, April 1

Morning Prayer	8:30 AM
Mass of the Lord's Supper	7:00 PM
Eucharistic Adoration (North Chapel)	8:30-10:00 PM
Night Prayer (North Chapel)	10:00 PM

Good Friday, April 2

Morning Prayer	8:30 AM
Celebration of the Lord's Passion	1:00 PM
Soup Supper	6:00 PM
Stations of the Cross	7:00 PM

Holy Saturday, April 3

Morning Prayer	8:30 AM
Food Blessing	1:00 PM
Easter Vigil Mass	9:00 PM

Easter Sunday, April 4

Masses	- 7:00 AM, 8:45 AM, 10:30 AM & 12:15 PM
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Cathedral of the Immaculate Conception

1100 South Calhoun Street - Fort Wayne - 424-1485

Holy Week and Easter Schedule

Holy Thursday, April 1: Noon Day Prayer, 12:05 pm

Mass of the Lord's Supper, 6:00 pm

Good Friday, April 2:

Celebration of the Lord's Passion, 1:00 pm*

Way of the Cross, 7:00 pm

Holy Saturday, April 3: Easter Vigil, 9:00 pm*

Easter Sunday Masses, April 4:

7:30, 9:00 and 11:30 am** (No 5:00 pm Mass)

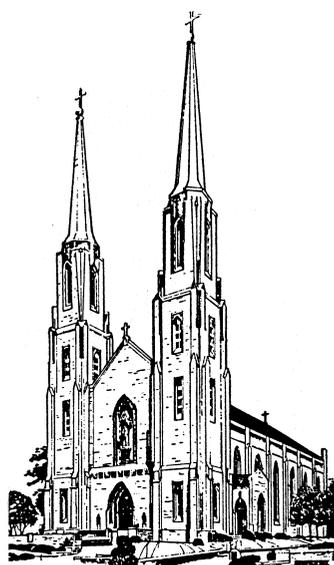
*Bishop Kevin C. Rhoades presiding

**Bishop John D'Arcy presiding

SACRAMENT OF PENANCE/RECONCILIATION OFFERED:

Holy Thursday, 4:00 to 5:00 pm and Good Friday, after 1:00 pm service

Holy Saturday, 2:30 to 4:30 pm



Christ's descent into the darkest reaches of death on Holy Saturday is actually the triumph of life-giving love over death. By entering into radical solidarity with the dead out of self-emptying love for the Father and for sinful man, Christ removes death's finality and enables the dead to have communion with God.

Time-honored Christian iconography depicts the victorious Christ in Hades liberating the righteous souls of those who had died before Christ's time, and who were awaiting His coming before entering into Heaven. Adam and Eve are typically depicted as the first to accept Christ's outstretched hand. With the Resurrection of Christ's body (and with Mary's bodily assumption), Christians also have the promise that their bodies will be resurrected and glorified at the end of time, when Christ will come again at the Last Judgment to establish the new heavens and new earth.

Fasting is a very important part of the time between Holy Thursday and Easter. Some traditions — especially in the Eastern Churches — allow for almost no eating at all until we have ushered in Easter. However, this period of fasting may be described as more anticipatory than penitential. Some have described it as akin to the fasting that comes naturally before great events in one's life. For example, many are not hungry on the morning of their wedding day. We, then, are fasting in joyful anticipation of the Resurrection.

Easter Vigil

Commencing at nightfall on Holy Saturday, the Easter Vigil — or the "Great Vigil" — is the high point of the Easter Triduum and of the entire liturgical year. It is at this time that the Church keeps vigil and rejoices as Christ rises from His tomb with the arrival of Easter.

The Easter Vigil was at the forefront of Christian initiation in the early Church, since it was the time in which the elect were baptized, given their white garments, and welcomed to the Eucharist. But the practice became lost, such that there actually was no true Easter Vigil until Venerable Pope Pius XII began instituting a number of liturgical reforms in the 1950s. In fact, Holy Thursday, Good Friday and the Vigil were all celebrated on the mornings of Thursday, Friday and Saturday. A main reason was the Tridentine fasting regulation, which strictly forbade that any food be eaten between midnight and the reception of Holy Communion at Mass that day. As such, it was impractical to have evening Masses. When Pius XII loosened these regulations, it allowed for the Holy Week liturgies to be situated at much more appropriate times, lending a greater authenticity to the celebrations. Moreover, reforms after the Second Vatican Council restored the character of the Vigil as one of Christian initiation.

The Easter Vigil today consists of four parts: 1) The Service of Light, 2) The Liturgy of the Word, 3) The Liturgy of Baptism, with Christian Initiation (including Confirmation) and the Renewal of Baptismal Promises, 4) The Liturgy of the Eucharist.

The Service of Light begins with "Lucernarium" (from the Latin word for "light"), when the Paschal Candle, lit from the Easter fire outside the church, is brought into the darkened church building. The candle is dipped into the font that will be used to baptize the elect, symbolizing Christ sanctifying the waters. The "Light of Christ" dispels the darkness, and the flame is spread to the candles of the individual Christians gathered in the Church. The Paschal Candle itself will be used throughout the season of Easter, and especially for baptisms and funerals during the coming year. When light has been restored, the magnificent and ancient text of the "Exsultet" is chanted. The English translation begins: "Rejoice, heavenly powers! Sing, choirs of angels! Exsult, all creation around God's throne! Jesus Christ, our King, is risen! Sound the trumpet of salvation!"

The Liturgy of the Word includes seven Old Testament readings, although that number can be shortened for time constraint reasons. Prior to Pope Pius XII's reforms, there were 12 Old Testament readings. The current readings include selections drawn from Genesis, Exodus and prophetic texts — all alluding to creation and redemption. Then the church bells are rung and the Gloria is sung, marking the end of the expectant vigilant period and a rousing elevation of our Easter joy. Following a reading from Romans, the Alleluia returns from its Lenten absence to herald the Resurrection Gospel: "Why do you seek the living one among the dead?"

The subsequent Rites of Initiation begin with a Litany of the Saints, followed by the public Baptism of those who have completed their catechumenal journey and are now undergoing death and rebirth in Christ by the power of the Holy Spirit working through the water. Afterwards, the newly baptized and those previously baptized who are now being brought into full communion with the Catholic Church receive the Sacrament of Confirmation, using the Chrism oil consecrated earlier in the week. All those in the congregation then renew their baptismal promises to reject Satan and remain faithful to God, and the assembly is sprinkled with baptismal water.

The first Mass of Easter then continues with the Liturgy of the Eucharist, and the newly baptized are permitted to join their brothers and sisters in Christ as they receive the Body and Blood of our Resurrected Lord for the first time.

Easter Sunday

Masses during daylight on Easter Sunday typically don't contain as much splendor as the Vigil, but they are extraordinary celebrations nonetheless. The Gospel is always taken from John chapter 20, in which Mary Magdalene finds the stone removed from Christ's tomb and runs to tell Peter and the other disciple, who return to find the tomb empty. A wonderful liturgical practice that is always done on Easter Sunday is the use of the Easter Sequence, "Victimae Paschali Laudes" (the title is from the first line, which translates as "Christians, to the Paschal Victim offer your thankful praises") immediately before the proclamation of the Gospel. The sequence is a very ancient tradition, and is exceptionally beautiful when sung — especially in the original Latin chant form, which is not very difficult.

The Easter Triduum officially ends with Vespers (Evening Prayer) on Easter Sunday, but the solemn feast of Easter is celebrated for eight days, called the Easter Octave. The eighth day, the Second Sunday of Easter, has recently also become known as Divine Mercy Sunday. The concept of the "Eighth Day" is very important in Christian theology and liturgy. Six was considered a number of imperfection by Jews and Christians, while seven was the perfect number — for instance, God rested on the seventh day of Creation, which became the Sabbath. The "Eighth Day," as a day beyond even the seventh, is known as the "eschatological" day (derived from "eschaton," the Greek word for "last") — it is the day of Christ that points to the end of time and the fulfillment of God's Kingdom. Sunday was often referred to as the "Eighth Day" in the early Church, and the eschatological character of the day and of the number represents the Christian anticipation of Christ's "Parousia," or Second Coming. Baptisteries and baptismal fonts were and still are constructed to be octag-

onal, indicating the eschatological reality of sacramental death and new life — eternal life — in Christ.

During the Easter Octave, there is a long-standing tradition of Christians exchanging a variety of Easter greetings. One might say, "Christus resurrexit!" ("Christ is risen!"), and another would respond with either "Vere resurrexit!" ("He is risen indeed!") or "Resurrexit sicut dixit!" ("Risen just as He said!") or "Deo gratias!" ("Thanks be to God!").

Easter Sunday in the West falls on the first Sunday after the first full moon after the vernal equinox. In terms of date, this can be anywhere from March 22 to April 25. In his superb book, "The Spirit of the Liturgy," written while he was still a cardinal, Pope Benedict XVI discusses the timing of Easter. The date of Easter not only historically had a relationship with the date of the Jewish Passover, but has come to express the cosmic significance of the Lord's Resurrection. By celebrating Easter on a Sunday (the "Eighth Day") after the first full moon (the fully "risen" moon) of spring (a season of renewal), Christians express the power and universality of sacred time, uniting the rich symbolism of the solar and lunar calendars.

The Easter season lasts 50 days, up until Ascension Thursday (observed on Sunday in much of the United States), is followed 10 days later by Pentecost Sunday.

As we can see, there is much more to the commemoration of Christ's Passion, Death and Resurrection than just Easter Sunday, or even Holy Thursday and Good Friday. The Easter Triduum and all of Holy Week are a very integrated expression of and participation in the Paschal Mystery that we celebrate every Sunday. By immersing ourselves in the Church's liturgical life, we spiritually bind ourselves more fully to Christ our Head. We can then better serve as joyful witnesses while we accompany tens of thousands of people — in the United States alone — who will enter into the sacramental life of the Catholic Church during Easter this year.

Brian MacMichael directs the diocesan Office of Worship.

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



Holy Thursday, April 1 - 7:00 PM
Evening Mass of the Lord's Supper

Good Friday, April 2 - 12:30 PM
Celebration of the Lord's Passion

Holy Saturday, April 3 - 8:45 PM
Easter Vigil

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

St. Monica Church

MISHAWAKA
Holy Week Schedule

April 1, Holy Thursday	7:00 pm
April 2, Good Friday	12:00 pm
April 3, Holy Saturday	8:45 pm
April 4, Easter Sunday	7:30 am
Children's Liturgy	9:30 am
Easter Sunday	11:00 am



222 West Mishawaka Avenue

Most Precious Blood Church



EASTER TRIDUUM

THURSDAY 7:00 PM MASS OF THE LORD'S SUPPER
(ADORATION AFTER MASS UNTIL 10:00 PM)

FRIDAY - 1:30 PM GOOD FRIDAY LITURGY & COMMUNION

SATURDAY - 8:45 PM EASTER VIGIL MASS

EASTER SUNDAY - 8:00 & 10:15 AM MASSES
(REGULAR SUNDAY SCHEDULE)

1515 BARTHOLD STREET • FORT WAYNE

EDITORIAL

The Catholic voice to hear

Anyone who watched television news or read the newspapers last week is probably wondering, "Which Catholic voice represents the Church on the healthcare reform bills?" Is it the U.S. bishops, women religious orders, the Catholic Health Association (CHA)?

The confusion arose when the CHA and signers of a Catholic social justice lobby called Network, which is comprised of nuns whose congregations are part of Leadership Conference of Women Religious (LCWR), urged passage of the Senate health reform bill. The LCWR represents about 90 percent of the nation's nuns.

Noted later in the week, however, through a clarification from the U.S. Conference of Catholic Bishops' office, "Network's letter, about healthcare reform, was signed by a few dozen people, and despite what Network said, they do not come anywhere near representing 59,000 American sisters."

Added to the press release was, "The letter had 55 signatories, some individuals, some groups of three to five persons. One endorser signed twice. There are 793 religious communities in the United States. The math is clear. Network is far off the mark."

Another group of sisters, the Council of Major Superiors of Women Religious, joined with the U.S. bishops and urged members to oppose the Senate version of healthcare legislation. Mother Mary Quentin, president of the Council of Major Superiors of Women Religious, cited the reason for this opposition was "because of (the Senate version's) expansion of abortion funding and its lack of adequate provision for conscience protection."

Another group of Catholic doctors, the Catholic Medical Association, has opposed the bill.

The secular press, of course, made the American Catholic Church sound as if it is at odds with itself. So who do American Catholics look to as the voice in such matters? In this matter, the USCCB trumps the other voices.

Senate bill passes the House

Throughout Sunday, it became clear that the Senate healthcare reform bill could not pass the House without the support of pro-life Democrats.

Rep. Bart Stupak, a pro-life Democrat and Catholic from Michigan, received a promise from President Barack Obama that he would issue an executive order banning funding for abortions. Stupak led a group of pro-life House Democrats in opposing the Senate health reform bill unless it were amended to include the abortion language passed by the House last year.

The promise of the executive order was enough to bring Stupak and several other pro-life Democrats into the "yes" camp favoring the healthcare reform bill. Critics say an executive order can be changed by President Obama or any president.

"An executive order does not trump a statute," said Rep. Joseph R. Pitts, R-Pa.

Stupak has received much criticism from pro-life organizations for accepting the executive order rather than an amendment, which would have been written into the law.

On Monday, after the Senate bill passed the House, 219-212, late Sunday night, Richard Doerflinger, associate director of the U.S. bishops' Secretariat for Pro-Life Activities, reported to Catholic News Service that "the statutory mandate construed by the courts would override any executive order or regulation." Doerflinger added, "This is the unanimous view of our legal advisers and of the experts we have consulted on abortion jurisprudence. Only a change in the law enacted by Congress, not an executive order, can begin to address this very serious problem in the legislation."

So the protection of an executive order seems weak. As the bill heads back to the Senate, let us pray that an amendment be included with stronger protection for the unborn.

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

Less importance given to Eucharist since Vatican II

Since Vatican II, all the changes in the Church have resulted in less importance given to Jesus in the

Eucharist. In grade school, we were taught that only the priest could touch the Host. We knelt in adoration to receive Jesus on the tongue. There was no talking in church out of reverence for our Savior. Now we have only 20 percent of Catholics attending Mass. Then, 40 years ago, there was 70 percent

attending Mass.

Pope Benedict XVI gives Holy Communion only on the tongue and to a kneeling Catholic. I hope and pray our priests will do as the pope does.

Sharon Hullinger
Wolcottville

Facing death in solidarity and hope

When I make presentations on end-of-life decision making, I sometimes have audience members approach me afterwards with comments like, "You know, Father, when my mom died six years ago, and I look back on it, I'm not sure my brothers and I made the right decisions about her care." Remarks like these serve to remind us how the circumstances surrounding death are important not only for the person who passes on but also for those who remain behind.

A "good death" generally involves the confluence of many elements and events: Dying surrounded by our loved ones, preferably in surroundings like a home or hospice setting; receiving proper pain management; making use of reasonable medical treatments (and avoiding unduly burdensome treatments); making peace with family and friends; making peace with God (and receiving the Last Sacraments); and uniting ourselves with Christ in his hour of suffering.

As we take care of those who are sick and suffering, we face the dual challenge of making ethical treatment decisions for them and ensuring a supportive and humanly enriching environment as they approach their last days and hours.

By providing a supportive and nurturing environment for those who are dying, we aid them in powerful ways to overcome their sense of isolation. Sister Diana Bader, OP, has perceptively described this modern healthcare challenge:

"In the past, death was a community event. Those closest to the patient ministered in a variety of ways: watching and praying with the patient, listening and talking, laughing and weeping. In solidarity, a close community bore the painful experience together. Today, because of the medicalization of the healthcare setting, death is more often regarded as a failure of medical science. The dying find them-

selves isolated from human warmth and compassion in institutions, cut off from access to human presence by technology which dominates the institutional setting in which most details occur."

Fostering a humanly enriching environment for those facing death often means giving explicit attention to human presence and human contact, even in the midst of a plethora of technology that may surround a patient.

For example, thanks to the remarkable development of feeding tubes, it has become a relatively simple matter to nourish and hydrate someone who is having trouble swallowing. Such a tube, particularly when inserted directly into the stomach, is a highly effective means of providing nutrition and hydration in various institutional settings. But the ease of injecting food and liquids through a so-called PEG tube into the stomach means that medical staff can quickly and efficiently move on to the next patient after a feeding, perhaps neglecting to meet the very real human need for companionship. Staff members may prefer the efficiency that such a tube affords, but human contact may be diminished in the process.

If a patient is still able to take small amounts of food orally, it may be preferable to feed him or her by hand, rather than relying on a feeding tube. The rich human contact that occurs whenever one person devotes time, energy and love to hand-feed another should not become a casualty to our efforts to streamline medicine or to save money. This focused effort on our part to be present to those who are dying maintains human solidarity with them, it affirms their dignity as persons, it manifests benevolence towards them, and it maintains the bond of human communication with them. It also goes a long way towards helping to overcome their sense of loneliness and their fear of abandonment.

When we show compassion



MAKING
SENSE OF
BIOETHICS

FATHER TAD PACHOLCZYK

towards others in their suffering, we do far more than express a detached pity towards them. Rather, we manifest a willingness to enter into their situation. The word compassion (from Latin and French roots: com — "with" + pati — "to suffer") means, "to suffer with," to suffer alongside, to participate in suffering. Pope Benedict XVI perhaps stated the importance of compassion most directly in 2007 when he wrote, "A society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through 'com-compassion' is a cruel and inhuman society. ... Indeed, to accept the 'other' who suffers, means that I take up his suffering in such a way that it becomes mine also. ... The Latin word con-solatio, 'consolation,' expresses this beautifully. It suggests being with the other in his solitude, so that it ceases to be solitude."

We suffer alongside our loved ones, aware of the abiding inner truth that a part of ourselves suffers and dies whenever another who is near to us suffers and dies. Our communion with them in our shared humanity, and our dedicated solidarity in suffering invariably leads us, and those who pass on ahead of us, to share in the mysterious and enduring graces of a good death.

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

Priesthood: Children's book presents it as vocation for 'normal guys'

VATICAN CITY (CNS) — At the Vatican, the Year for Priests is being marked with serious academic conferences and solemn liturgies, leading up to a huge gathering of priests from around the world in June.

Father Jeffrey F. Kirby, 34, a priest of the Diocese of Charleston, S.C., has participated in some of the big Vatican events, but he really marked the Year for Priests by co-authoring a children's book.

"Becoming Father Bob" was written by Father Kirby and Marguerite B. Wirtz, principal of St. Mary Help of Christians Catholic School in Aiken, S.C. The book is illustrated by Alice Judd, a member of the parish, and was released Feb. 1.

Because the book is aimed at children in grades 4-7, the tone obviously is not as ponderous as the Year for Priests' conferences

on the theology of the priesthood and on the history, theology and spirituality of celibacy held in Rome in early March.

The fictional Father Bob's vocation story also does not include lightning bolts, strange voices or miraculous signs.

As a boy and as a teen, the character has a puppy and is involved in Boy Scouts. His palms sweat the first time he asks a girl out. He goes to school dances, to university, to parties and to Mass. He gets a job and continues questioning what his life is meant to be.

"Bobby is just living a normal life," Father Kirby said in an interview in Rome. The boy in the story is following basic advice for Christian children: "Just try to be a good kid, don't lie, treat your mom and dad well, don't harass your brothers and sisters, pray, take care of your

THE VATICAN LETTER

CINDY WOODEN

dog."

"All he was doing was trying to be a good kid and through that he hears God's call," Father Kirby said.

The point, Father Kirby said, is that "normal people are called to the priesthood.

"Most of us, I think, just live day in and day out and most conversions happen slowly and quietly," he said.

LETTER, PAGE 16

God loves us with perfect love



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Palm Sunday Lk 22:14-23:56

We are beginning Holy Week with the Palm Sunday liturgies, coming to the fulfillment of the Lenten season and drawing us face to face to the ultimate reality of salvation, that Jesus, the Son of God, died to reconcile us with the Father and then forever opened for us the gates to heaven by the Resurrection.

Palm Sunday of course recalls the triumphant entry of Jesus into Jerusalem, for the Evangelist Luke, the utter apex of the entire ministry of the Lord.

In general, Luke's Gospel sees Jesus as the embodiment of God's mercy, literally God in human flesh, the Son of Mary, a woman, not an angel or a goddess. Jesus seeks out the wayward and the despondent. Everything leads to the fulfillment of reconciling sinners with God. Thus, everything occurs on the way to Jerusalem, which Jesus visits once, and on this one visit Jesus is sacrificed on Calvary and then rises again.

For Catholics, the depth of meaning of this event is brilliantly conveyed in the majesty and drama of the liturgy.

As the palms are blessed, and then ideally all in the congregation process, the Church offers us a reading from Luke. This read-

ing recalls the plans for the arrival of Jesus as well as the arrival itself.

An element of inevitability, of Providence, surrounds the event. Jesus tells Pharisees who object to it all that even if the disciples were silent, the very stones would shout the good news of salvation in Christ.

Later, in the first reading, the Church presents the third of the four "Songs of the Suffering Servant" from the third section of Isaiah. Scholars debate the identity of this servant. Was he a prophet? The author? A collective symbol for the people of Israel? In any case, Christians have always seen in these songs the image of the innocent, constantly loyal servant of God, the Lord Jesus.

The Epistle to the Philippians. Scholars think that the reading is an ancient Christian hymn, used in early liturgies. Its eloquence magnificently reveals intense faith.

As the last reading, the Church dramatically offers a reading of Luke's Passion narrative. To enhance the occasion, the congregation most often becomes involved.

Each Gospel contains a highly detailed and lengthy account of the trial and execution of Jesus. Each has its own perspective, as each evangelist was an individual person who had his own insights into what happened on the first Good Friday.

By contrast, people usually are obtuse and often devious, even vicious. Still, the love of God will not be thwarted. Salvation will come, because it is God's will that salvation will come.

Reflection

No biblical reading is as powerful and overwhelming as are the four Passion narratives in the successive Gospels. Luke's Passion narrative is no exception.

At the blessing of the palms, the Church prepares us, again employing Luke's Gospel, for this proclamation.

Recalling the entry into Jerusalem by Jesus, the Church presents the Lord as resolute. Salvation was God's will, the product of God's love for us. Some people cooperated. Some did not, burdened by ignorance or pride.

The readings from the third chapter of Isaiah and Philippians focus our minds upon Jesus. He is Lord!

Finally, magnificently, the Passion narrative tells us of the depth of the Lord's giving of self. God loves us with a perfect, uncompromising, unending love. Sin flaws us. It can doom us. We need God. God responds by satisfying our need for true life. The key, hopefully refined in Lent, is for us to love God in return.

READINGS

Sunday: Is 50:4-7 Ps 22:8-9, 17-18, 19-20, 23-24 Phil 2:6-11 Lk 22:14-23:56

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

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

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

Thursday: Is 61:1-3a, 6a, 8b-9 Ps 89:21-22, 25, 27 Rv 1:5-8 Lk 4:16-21

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

CATEQUIZ'EM

By Dominic Camplison

In March, the Church remembers St. Casimir, and we look at his homeland Poland.

1. Although Poland is very much identified as Christian, Christianity got there relatively late. The region began to be evangelized Christian around

- a. 566 b. 766 c. 966

2. Even though Poland is in Eastern Europe it lent towards this version of Christianity

- a. Byzantine Orthodoxy
b. German Lutheranism
c. Latin Catholicism

3. Polish nationalism at times fused with their religious identity. Indeed being Catholic became an important distinction between the Catholic Poles and the

- a. Muslim Estonians b. Orthodox Russians c. Cathar Germans

4. After the reformation this identity was also a contrast with the mostly

- a. Lutheran Germans b. Atheist Swedes c. Baptist Ukrainians

5. The Reformation made some inroads in Poland but Catholicism remained strongest amongst these people

- a. the urban elite
b. the rural areas and peasants
c. priests and monks

6. Catholicism was also identified with nationalism when Catholic Poland defended its territory against this Scandinavian Protestant nation

- a. Sweden b. Greenland c. Lithuania

7. However the Church suffered from tensions with the Orthodox who were favored by this power which often controlled Poland

- a. Ruthenia b. Russia c. Crimea

8. Caught in the middle were Eastern Rite Catholics, often despised by both Latin Catholics and Orthodox. Who are these folks?

- a. Latin Rite Catholics who offered allegiance to and joined with the Orthodox Catholic Church, but retained Western liturgy
b. Orthodox Rite Catholics who offered allegiance to and joined with the Roman Catholic Church, and retained eastern liturgy
c. Orthodox Christians who joined with the Roman Catholic Church, retaining their Eastern liturgy

9. Poland emerged after the Great War with more independence and added territory which had been ceded by

- a. Germany b. Finland c. Kalinigrad

10. The next phase of disaster for Catholicism was this event in 1939

- a. the German invasion of Catholic Belgium
b. the German invasion of Poland
c. the German attack on Russia

11. Poland was

- a. almost brought into W.W.II
b. invaded and only after a long struggle liberated by her armies
c. invaded and rapidly defeated and occupied

12. After the war Poland was technically free but the Church suffered because

- a. the Poles were no longer interested in religion, seeing it had failed them
b. the new government was Stalinist in influence and anti-Catholic
c. the Jewish population has been devastated so the Catholics had no strong Church leaders

13. In 1978 this event, important to Poland, was to lead eventually to the fall of communism

- a. the Polish government rejected atheism as a credible path
b. a Pole was elected to be the pope
c. Polish nationalists freed the former Prussian territory

14. The pope gave clear backing to this movement which was nominally just a trade union, but represented much more

- a. Solidarity b. Chopin Lyst c. the United

ANSWERS

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

Advice for Europe — and for us

At an international symposium in honor of the late Cardinal Jean-Marie Lustiger, held in Paris on Feb. 11, I offered closing remarks on what the Church might do to combat aggressive secularism in Europe. As the same prescriptions apply in the United States, let me share them with an American audience:

1) Intolerance in the name of “tolerance” must be named for what it is and publicly condemned. To deny religiously-informed moral argument a place in the public square is intolerant and antidemocratic. To identify the truths of biblical morality with bigotry and intolerance is a distortion of moral truth and an intolerant, uncivil act, which must be named as such. To imagine that any state ... has the authority to redefine marriage, a human institution that (is prior to) the state ontologically as well as historically, is to open the door to what John Paul II called ... “thinly disguised totalitarianism” — and this, too, must be said, publicly. This will require (Western) Christians ... to overcome what (sometimes) seems to be a deeply-engrained and internalized sense of marginalization within contemporary society.

2) We must speak openly ... about the empirically demonstrable and deplorable effects of the sexual revolution on individuals and society, while calling our contemporaries to a new appreciation of the dignity and nobility of human love. In John Paul II’s theology of the body, believers and unbelievers alike have a more compelling account of our human embodiedness as male and female, and the reciprocity and fruitfulness “built into” that embodiedness and differentiation, than theories of human sexuality

that reduce sexual differentiation to a question of plumbing and human love to another sport. ... Young people, deeply wounded by a culture of promiscuity that tells them simultaneously that they must be sexually active and that sex could kill them, are yearning for the truth about love, as the remarkable impact of the theology of the body on ... university campuses and in marriage-preparation programs demonstrates. This weapon in the conversion of culture (must) be fully ... deployed: And if that requires making the public claim that the Catholic Church understands human sexuality better than the prophets of sexual liberation, then so be it.

3) The reduction of Christian history to the Crusades, the European wars of religion, Galileo’s trial, and the Inquisition must be publicly challenged, for these “black legends” ... put obstacles in the way of the conversion of culture. ... Contemporary scholarship has deepened our understanding of the Crusades as a legitimate, if often mismanaged and brutal, response to Islamic aggression, even as it has demonstrated that such horrors as the Thirty Years War were far more about politics than about the fine points of the theology of justification. As for the Inquisition, the Church has repented, publicly, of this and other unsavory alliances with state power; when will the (Western) Left apologize for communism, which killed more men and women in a slow week than the Inquisition did in centuries? As for science, absent Christianity and its convictions about a world imprinted with the divine reason ... it almost certainly would not have developed as it



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

did in Europe (or anywhere else). I raise these matters of historical record, not to score debating points, but to suggest that part of the challenge we face today is to recognize ... that the West is suffering from a false story about itself, and about the relationship of biblical religion to its formation and its history.

4) The Catholic Church, while enriching its interior life through a deepened encounter with the sources of its faith in the Bible, the fathers and the sacraments (ressourcement), and while developing ever more winsome ways to make the Church’s proposal to a post-Christian Europe (aggiornamento), must also join forces with men and women of conscience who may not be believers, in order to challenge publicly the (encroaching) dictatorship of relativism of which Cardinal Ratzinger warned (in April 2005). The Church’s engagement with ... culture and politics, in other words, must be less diffident, less defensive, and more assertive — not in the sense of aggression, but of truth-telling “in and out of season.” — 2 Tim 4:2.

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

Two books govern liturgical actions of bishops

What is the significance of a bishop removing his miter and “beanie” at certain points in a Mass. What is the name of the “beanie?” FK

There are two books which govern the liturgical actions of bishops. One is called the Ceremonial, the other is called the Pontifical. In simplest terms, when the bishop processes, sits during the Liturgy of the Word, preaches, receives the gifts, and gives the final blessing, he may wear his miter. When standing for the Gospel and the Profession of Faith (the Creed), he removes it. He also removes it when he reaches the altar for the Eucharistic Prayer (Canon) of the Mass.

The small fuschia “beanie” is called a zucchetto, and is worn whenever a bishop is in house (black with fuschia piping and

red buttons) cassock or choir (fushia) cassock (worn under the alb and chasuble, for example, during the celebration of Mass, or with a surplice and stole and cope during Vespers, etc.). It is removed before the Eucharistic Prayer begins and he puts it back on when he reaches the chair following Holy Communion.

Msgr. Michael Heintz, rector of St. Matthew Cathedral in South Bend, answered this question.

What are the latest statistics on new priests, seminarians? FH

The latest Vatican statistics show that the number of priests stood at 409,166, an increase of 1,142 from the end of 2007. Since the year 2000, the Vatican

said, the number of priests has increased by nearly 4,000, or about 1 percent.

Looking at the way priests are distributed around the world, it said: 47.1 percent were in Europe, 30 percent in the Americas, 13.2 percent in Asia, 8.7 percent in Africa and 1.2 percent in Oceania.

The number of seminarians around the world rose from 115,919 at the end of 2007 to 117,024 at the end of 2008, an increase of more than 1 percent, it said.

The increase in seminarians varied geographically: Africa showed an increase of 3.6 percent, Asia an increase of 4.4 percent, and Oceania an increase of 6.5 percent, while Europe had a decrease of 4.3 percent and the Americas remained about the same.

SCRIPTURE SEARCH

Gospel for March 28, 2010

Luke 19:28-40

Following is a word search based on the processional Gospel for Palm Sunday of the Lord’s Passion: the procession from the Mount of Olives. The words can be found in all directions in the puzzle.

JERUSALEM	BETHPAGE	COLT
UNTIE IT	HAS NEED OF IT	ROAD
MOUNT	WHOLE	MULTITUDE
PRAISE GOD	MIGHTY	THE KING
WHO COMES	LORD	PEACE
HEAVEN	GLORY	HIGHEST
TEACHER	SILENT	CRY OUT

ON THE ROAD

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

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LETTER

CONTINUED FROM PAGE 15

Standing in the sunny garden courtyard of the Casa Santa Maria, a residence for U.S. priests studying in Rome, Father Kirby insisted he’s one of those “normal people” and that studying in Rome and attending or serving at papal liturgies was a blessing, not a goal.

“That could almost be a sequel,” he said. “When we say ‘yes’ to God, we don’t know where he’s going to take us or what he’ll ask of us.”

“I would never have imagined this for my life and my formation for the priesthood. All I did was say, ‘yes,’ and here I am,” he said.

Father Kirby finished his seminary studies at the Pontifical North American College in Rome and was ordained in 2007. His first assignment was at St. Mary Help of Christians Parish and School.

But he was sent back to Rome in September to finish his graduate degree in moral theology at the Pontifical University of the Holy Cross, so he and Wirtz

wrote the book together using e-mails, faxes and phone calls.

Large swatches of Father Bob’s story come from the life of Charleston Bishop Robert E. Guglielmone, and the puppy in the book is totally based on the bishop’s dog, Mickey.

But Father Kirby said the character also includes bits and pieces of other priests’ stories, including his own. In fact, the book’s “Father Stan,” who is preparing seventh-graders for Confirmation and tells them God has “a plan for them, a vocation,” is illustrated with a drawing of Father Kirby teaching at St. Mary Help of Christians.

At that point, the book says, “Bobby hoped that God’s plan for him included baseball and girls.”

Wirtz came up with the idea of writing the book after the school received a grant to buy children’s books on vocations for the school library and couldn’t find much.

Father Kirby said they plan to write at least two more children’s vocations books: one on religious life for women, to be published in February 2011, and then one on “holy matrimony — I’d like to retrieve that term to underline that it is a sacrament.”

Sports

BDHS GOLF OUTING SCHEDULED This year's Bishop Dwenger Saints Open Golf Outing is scheduled for Friday, June 18, at Deer Track Golf Course. Registration begins at 12 p.m., with a shotgun start at 1 p.m. Cost is \$90 per person or \$360 per team. SuperTickets are also available for purchase at \$35 each and include entry into contests, one mulligan and five raffle tickets. Proceeds benefit the school's endowed scholarship fund. Visit www.bishopdwenger.com to download reservation forms. For more information, call the Development Office at (260) 496-4706.

ICCL girls' tournament

BY CHUCK FREEBY

SOUTH BEND — In sports, some people get tired of the phrase "everyone's a winner." In the case of the Inter-City Catholic League girls basketball tournament, it's true.

Eight teams — all of which have winning records — have reached the quarterfinals of the annual post-season tourney.

St. Joseph-South Bend entered as the top seed, and the Eagles advanced through the first round with a 31-19 win over St. Michael. Madeline Raster led the way with 16 points, while Monte Parker added eight as St. Joseph remained unbeaten. The Eagles now face Holy Family, which ousted an 8-3 St. Pius squad, 32-23.

Also on that side of the bracket, Holy Cross will meet St. Jude/St. Monica. Holy Cross advanced with a 36-28 win over St. Bavo. Point guard Paige Douglas led the Crusaders with 13 points, while teammate Delaney Durbin chipped in 10. St. Jude/St. Monica eliminated St. Thomas, 32-9. The Comets relied on the inside presence of Devon Smith, who tallied nine points to lead the attack.

In the other half of the bracket, Christ the King (Colors) avenged a regular-season loss, downing Corpus Christi, 26-16. Lucy Presnal connected on three three-pointers. Now the Colors players will have the awkward task of facing their varsity classmates. The Christ the King eighth-grade squad downed St. John/Our Lady, 25-8.



CHUCK FREEBY

St. Joseph-Mishawaka and St. Anthony tipped off the Inter-City Catholic League girls basketball tourney last weekend at the Holy Cross Gym in South Bend. St. Joseph won the game, 29-12.

The other quarterfinal will pit St. Joseph-Mishawaka against St. Matthew. The Princess City squad knocked out St. Anthony with a 29-12 triumph. Meanwhile, St. Matthew finished off Queen of Peace, 30-13. St. Matthew won a one-point decision over St. Joe-Mishawaka in the final game of the regular season.

The four quarterfinal games will be played Saturday, March 27, at St. Thomas School in Elkhart. The semifinals are Monday, March 29, with the championship game Wednesday, March 31, at 7:15 p.m. Both the semifinals and championship will be played at Marian High School.

CYO cheerleaders primed for high school competition

BY MICHELLE CASTLEMAN

FORT WAYNE — Like many other sports, cheerleaders begin preparing to compete at the high-school level at a young age.

Alumnist Amy Carston headed up the St. Therese dance team this season and listed nine young ladies from the fifth and sixth grade and six more on her seventh-and eighth-grade roster.

Carston, who owns the Fort Wayne School of Dance, choreographed all of the routines for her team to perform at the schools' Catholic Youth League (CYO) basketball games. Learning the basics of jazz, hip hop, cheering and sideline chants were the goals for Carston's program.

"Everyone can dance, regardless of their background," she explained. "We teach them how as fifth-and-sixth graders so that they are ready to join Cindy Figel's team at Bishop Luers after eighth grade," she added. Looking ahead, Carston plans to start a pom squad for football games in the fall of 2010.

At St. Charles, over 40 young ladies participated in cheerleading this past year with another 24 joining in an intramural squad, which met once a week for about eight weeks.

With 20 years of coaching experience under her belt, cheer coach Elsa Turner explained the goals of the introductory cheer group, "We teach the basics, what it is like to try out and hold an exhibition at Bishop Dwenger." The future-Saints typically compete in three different competitions in their annual season, which runs from August to March.



PROVIDED BY ST. CHARLES SCHOOL

St. Charles cheerleaders perform a routine.

A medical technologist for Parkview by day, Turner allows her cheerleaders to participate in a spring sport, but expects their exclusive participation during the fall and winter seasons when the girls cheer for the CYO football and basketball teams.

Named by the Indiana Cheer Association as the 2008 Coach of the Year, the coordinator's main goal for her squad is to prepare them for the skill levels and abilities required at Bishop Dwenger. "I try to make it fun and I always push 'team' and sportsmanship," added Turner. While gymnastics is not a requirement, Turner feels it is a great help, especially if the girls want to continue on at Bishop Dwenger where the basic requirements for a varsity cheerleader include: standing tuck, standing handspring tuck and a round-off back handspring tuck.

In their year-end competition held at Bishop Dwenger, Turner

was pleased with her team's results. Both the large varsity squad and fifth-grade groups took second place honors while the sixth-grade team scored first place. Complete results of the Bishop Dwenger-hosted event open to all CYO grade schools are listed below.

At the national level competition, Bishop Dwenger High School was recently named runner-up in the Contest of Champions. While performing in Orlando, Fla., the varsity cheerleaders received the second highest point totals of all teams in all levels of the extremely competitive field.

The 2010 reserve grand champs are moderated by Amy Gonzagowski and include Ashley Densberger, Audi DiDomenico, Katie Dillon, Jennifer Downey, Morgan Eifert, Kendra Giant, Sarah Gorman, Erin Grutsch, Grace Grutsch, Leah Helmer, Kelsey Lee, Nikki Martino, Victoria Myers, Jessie Paladino, Andrea Pelkington, Jordan Potosky, Alana Richardson, Claire Schenkel, Alyssa Sines, Molly Sturm and Amanda Tomlinson.

GRADE SCHOOL RESULTS

Fifth grade — 1) St. Vincent, 2) St. Charles, 3) Most Precious Blood

Sixth grade — 1) St. Charles, 2) St. Vincent, 3) St. Jude

Small varsity — 1) Queen of Angels, 2) Most Precious Blood
Large varsity — 1) St. Vincent, 2) St. Charles, 3) St. Jude

Grand champions overall — St. Vincent

The Catholic Schools Office is accepting applications for
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Completed application deadline: April 8, 2010



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PROVIDED BY ST. PIUS

The St. Pius girls basketball team won the Inter-City Catholic League sixth-grade championship March 14. Members of the team are Meg O'Brien, Brianna Hart, Hannah Mauch, Alissa Bubick, Natalie Schmid, Amelia Rodriguez and Sam Flesh. The head coach is Shawn Sullivan and assistant coach is Erich Mauch.

Visit

TODAYSCATHOLICNEWS.ORG

for more news and information.

Liturgical Music Coordinator Part-time

Holy Cross and Saint Stanislaus, a vibrant Catholic faith community of 1,000 families and two churches in South Bend, Indiana, seeks a part-time Music Coordinator to plan and prepare liturgical music and to serve as an accompanist at some liturgies. The position will average 15-20 hours weekly on a flexible schedule, including evenings and weekends. Familiarity with Roman Catholic liturgy and with the role of music in the liturgy is required, as is proficiency as a piano accompanist. A degree in music and/or theology and experience in a Catholic parish setting is preferred. Vocal training, experience as a choral director and proficiency as an organist are also desirable. Salary commensurate with education and experience. For a complete position description, please visit the parish website: www.hcssparish.org

Send cover letter and resume with references to:

Mark DeMott, CSC

Holy Cross and Saint Stanislaus

920 Wilber Street, South Bend, Indiana 46628

Resumes may also be sent via e-mail to

mdemott@hcssparish.org

Application deadline: Monday, April 5, 2010

Start date: May 3, 2010

USF claims first national NAIA title

BY BILL SCOTT

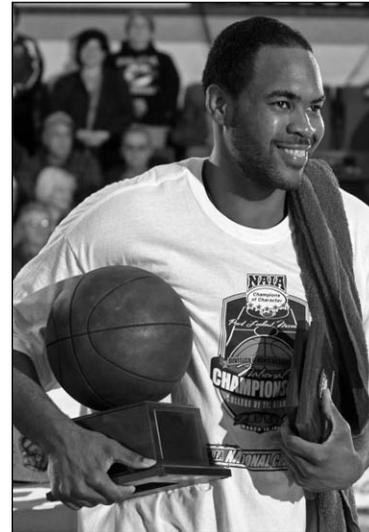
FORT WAYNE — Just five days after winning the national championship, life in the University of Saint Francis athletic offices was returning to normal with head coach Jeff Rekeweg searching frantically for a scoreboard controller.

He wasn't out playing golf, his sporting passion away from the basketball X's and O's. He wasn't plopped in front of the TV to watch the final day of the first round of NCAA Tournament games. It was around 10:30 on a Sunday morning and he needed the controller for a youth basketball tournament scheduled for Hutzell Athletic Center.

"In my wildest imagination, I felt that we could make some noise," Rekeweg said pausing for a moment before returning to his duties as facilitator for the youth tournament. "Maybe even get to the final four."

But what about winning the whole NAIA National Championship Tournament? What about becoming the first collegiate team in Fort Wayne to bring home a national championship? As the 15th-seeded/ranked team? Only one team seeded lower had ever won before and the path to the title included the No. 2 ranked and No. 1 ranked teams.

"I felt good about our chances to make some noise," Rekeweg said with emphasis. "We had played well to beat Goshen in the first game of the Mid-Central College Conference Tournament, 85-78. Even though we lost at Indiana Wesleyan, I felt we played well for much of that game. And we were the healthiest we had



PROVIDED BY THE UNIVERSITY OF SAINT FRANCIS

The Cougars' DeJovaun Sawyer-Davis holds the Most Valuable Player Award after scoring 114 points in five games. The University of Saint Francis Cougars took the NAIA National Championship by holding off top-ranked Walsh University, 67-66 at the College of the Ozarks, Point Lookout, Mo., campus.

been for quite some time."

And the Cougars did it, holding off top-ranked Walsh University, 67-66, to clinch USF's first national title on Tuesday, March 16, at Point Lookout, Mo., home of the College of the Ozarks.

"Unbelievable," is the word that Rekeweg, his assistant coaches Chad LaCross and Gay Martin have used often in the days since the Cougars did it. The Cougars persevered through injuries and aches and pains, soreness and travel to get to short shoot-arounds. They did it defeating teams who had just been in the tournament a year ago and were more experi-

enced than USF, who had taller posts or guards who could fire in 3's from the 25-30 foot range.

The celebration at Hutzell

What better day to celebrate the University of Saint Francis Cougars' NAIA Division II National Championship than on St. Patrick's Day?

The 2010 NAIA Champions returned home on Wednesday night to a loud and rowdy crowd of nearly 1,000 friends, fans, parents, grandparents, USF alumni, USF administrators and support staff, and friends of USF athletics. The Cougar's bus, which was decorated with the names of the players and coaching staff by members of head coach Jeff Rekeweg's family, was escorted from I-69 by three Allen County Sheriff patrol cars and a pumper truck from the fire station on the corner of Spring and Lindenwood.

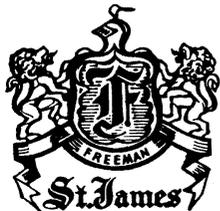
"I was completely in shock," USF junior guard Austin Leisure said with a grin. "Unreal."

After the team received words of praise from USF President Sister M. Elise Kriss and Director of Athletics Mark Pope, it was Rekeweg's turn at the mic.

"There are so many to thank from Sister Elise and the entire USF administration to my wife and children, to all of the support staff who work our home games, to the Fort Wayne community and the northeastern Indiana region, my assistant coaches and the Houligans (a group of student fans who cheer the Cougars at a fever pitch), we say thanks for your support and we share this with you," Rekeweg said. "This is unbelievable."

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WHAT'S HAPPENING?

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

MISC. HAPPENINGS

Creole/Cajun crawfish boil
 South Bend — A Cajun dinner sponsored by St. Augustine Parish will raise funds for the IUSB Civil Rights Heritage Center on West Washington. Dinner will be cooked by Burt Kemp, of Jambalaya and Co., Louisiana, on Friday, April 23, from 6-9 p.m. Tickets are \$20 and includes crawfish, gumbo, jambalaya, potatoes, corn, drink and dessert. To purchase tickets call (574) 232-4837 or email MichianaCrawfish@gmail.com.

Garage sale
 Fort Wayne — St. Vincent Home and School Association will have a garage sale Friday, April 9, from 8 a.m. to 2 p.m. and on Saturday, April 10, from 8 a.m. to noon. \$3 a bag on Saturday.

Run with the Knights
 Fort Wayne — Bishop Luers High School will have a 5K run/walk at Foster Park on Saturday, May 8, at 9 a.m. Registration begins at 8 a.m. Registration cost is \$15 per person. After May 2 cost is \$20 per person. Registration forms are available at www.bishopluers.org.

Masses in March
 South Bend — 40 Days for Life has an 8 a.m. Mass outdoors at the gazebo next to the abortion facility on Ironwood Circle each Saturday in March with Father Kevin Rousseau, CSC, officiating.

All family rosary
 Fort Wayne — The all-family rosary will be on Sunday March 28, from 3:30-4:15 p.m. at St Mother Theodore Guerin Chapel. The intention is for all families, especially those with difficulties.

Bake and rummage sale
 South Bend — The St. John Altar and Rosary Society will have a rummage and bake sale Saturday, March 27, from 8 a.m. to 6 p.m. and Sunday, March 28, from 8 a.m. to noon at St. John, 3616 St. John's Way.

Holy Week Prayer for the Martyrs
 Notre Dame — The Community of Sant'Egido will hold a prayer service on Monday, March 29, at 7 p.m. at St. Joseph Chapel of Holy Cross College. The Prayer for the Martyrs commemorates those Christian martyrs who have died for the Gospel during the past year as well as the martyrs of the 20th and 21st centuries.

Honkers fundraiser
 South Bend — Our Lady of Hungary School will have a weekend fundraiser at Honkers, 3939 S. Michigan St. All meals from dinner on Friday, March 26, through breakfast on Sunday, March 28, will return a portion of your meal cost to Our Lady of Hungary School. Present the coupon found at www.ourlady-ofhungary.com/honkers.htm at the time of purchase.

FISH FRIES
Knights plan fish fry
 South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish fry on Friday, April 2, from 5 to 7 p.m. Adults \$7.50, children (5-12) \$3. Chicken strips for \$7.50 and shrimp for \$8.50 will be available.

Fish fry helps senior students
 Clearlake — St. Paul Chapel, 8780 E. 700 N, will have a fish fry with macaroni and cheese for non-fish eaters sponsored by the St. Paul Boosters Friday, March 26, from 5-7:30 p.m. in the Chapel Community room. Tickets are \$7.50 for adults, \$4 for children 5-12 and free for children 5 and under.

REST IN PEACE

Fort Wayne Donald C. Feichter, 83, St. Charles Borromeo	Granger Florence A. Maenhout, 95, St. Pius X	Jacob J. Briggs, 23, Holy Family
Billie J. Finton, 54, St. Vincent de Paul	Huntington Sister Nargaret Gutierrez, OLVN, 95, Victory Noll	Loretta T. Hauguel, 77, Holy Family
Robert W. Plasterer, 87, St. Vincent de Paul	Mishawaka Adeline C. Piechocki, 79, Queen of Peace	Sharon A. Lynch, 64, St. Casimir
Donald L. Kumfer, 66, Most Precious Blood	Delores Dedapper, 80, St. Bavo	James F. Seaver, 67, Corpus Christi
Patricia J. Nahrwold, 86, St. Charles Borromeo	South Bend Rebecca Strzelecki-Fountain, 46, Little Flower	Sister Mary A. Wrobel, Holy Family
Robert Winkeljohn, St. Peter	John B. Nowinski, 83, Our Lady of Hungary	Yoder Marjorie R. Borne, 90, St. Aloysius
Jerome E. Recht, 81, Cathedral of the Immaculate Conception	Stephen P. Wincek, 92, St. Jude	Sister Ann Kathleen , 90 Church of the Immaculate Conception, St. Mary-of-the-Woods, Ind.
Ellen L. Hofrichter, 86, St. Vincent de Paul		

Benefit fish fry
 Arcola — A benefit fish fry for Evelyn Schaefer will be Friday, March 26, at St. Patrick Parish. All proceeds will support Evelyn's cancer treatments.

Fish fry
 Fort Wayne — The Father Solanus Council 11276 will have a fish fry Friday, March 26, from 5-8 p.m. in the cafeteria at St. Elizabeth Ann Seton School, 10700 Aboite Center Rd. Tickets

are \$8 for adults, \$5 for children 6-8 and free for children 5 and under. Carry out available.

Knights of Columbus host fish fry
 Plymouth — The Knights of Columbus Council 1975 will have a fish fry on Friday, March 26, at the Knights hall, 901 E. Jefferson, from 4-7 p.m. Tickets are \$7.50 for adults, \$3 for children 5-10 and children under 4 are free. Drive through service available.

TV MASS SCHEDULE FOR APRIL

2010	Feast Day	Fort Wayne 10:30 a.m. WISE-TV, Ch. 33	South Bend 10:30 a.m. WNDU-TV, Ch. 16
April 4	Easter Sunday	Most Rev. John M. D'Arcy Bishop Emeritus	Father Jim Kendzierski, OFM St. Francis Friary Mishawaka
April 11	Second Sunday of Easter	Father Tom Shoemaker St. Jude Fort Wayne	Father Steve Lacroix, CSC Christ the King South Bend
April 18	Third Sunday of Easter	Father Cyril Fernandes St. John the Baptist Fort Wayne	Father Kevin Bauman St. Vincent de Paul Elkhart
April 25	Fourth Sunday of Easter	Father John Stecher University of Saint Francis Fort Wayne	Msgr. Michael Heintz St. Matthew Cathedral South Bend

Visit www.diocesefwsb.org for a complete calendar of events in the diocese.

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Dr. Smith on life-giving love of marriage

BY SISTER MARGIE LAVONIS, CSC

NOTRE DAME — The second plenary session of the diocese's first Marriage and Family Life Conference held March 19 at the University of Notre Dame featured Dr. Janet E. Smith. Smith, who has written many books on sexuality and marriage, teaches theology and ethics at Sacred Heart Seminary in Detroit, Mich., spoke on the life-giving love of marriage.

She based her presentation on two Church documents, "Humanae Vitae," which is basically about the Church's teaching on contraception, marriage and love; and "Donum Vitae," which speaks about the issues of artificial reproductive methods.

She began her talk by referring to Pope Benedict XVI's encyclical on love. Pope Benedict points out that God is love and the nature of love is to want to give. Speaking of the Scriptures, she told of the many images of God that are portrayed, and that

the most important image is nuptial. The relationship of God to his people is like the love between a husband and wife. God made us out of love and calls us to be lovers. He sent his Son to be a spouse to us. She said no other literature portrays God as a husband.

Smith stressed the importance of marriage as an icon of God's faithful and unconditional love. Marriage is a sacramental sign of Christ's love for his people, the Church. "Married couples," she said, "share in God's creative work."

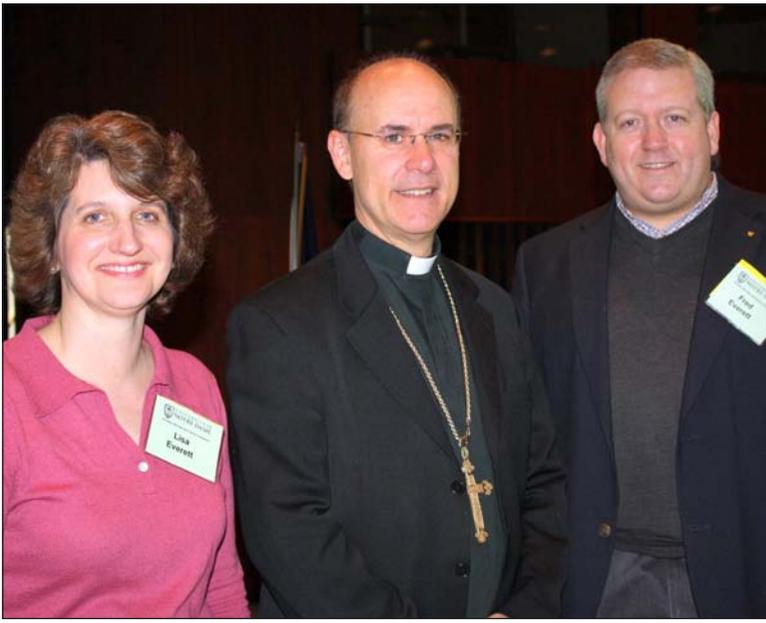
Marital love is the most powerful love and sex is an expression of love that leads to new life. "God enlarges his family day by day through married couples," she said, "and contraception thwarts God's life-giving power." Marriage is the complete self-giving of two people who are open to new life. The sexual act says, "I give myself to you in such a way that I give myself to no one else." It presupposes a close relationship with another. When a

couple has sex each person is saying, "I love you so much that I want you to be the father or mother of my children." Without this intention, the sexual act is empty and meaningless.

In the second half of her talk she spoke of the heartaches of those married couples that cannot have children. Infertility is a cross to many who want children but it must be remembered that having a child is not a right but a gift from God. It is not permissible to have children on our own terms.

"Children," she said, "have the right to be conceived, carried in the womb, be brought into the world and brought up within marriage." A child is a living sign of the love between parents. The Church does not sanction having children in most unnatural ways although adoption of embryos is still in the discussion stages.

She concluded by saying that the Church sees a very clear connection between love, marriage and children.



DIANE FREEBY

Bishop Kevin C. Rhoades, who opened the Diocesan Marriage and Family Conference at the University of Notre Dame on March 20, poses with Office of Family Life co-directors, Lisa and Fred Everett.

MARRIAGE

CONTINUED FROM PAGE 1

in God's life," continued Bishop Rhoades. "Christ has redeemed their marital union! He has changed the water into wine! Marriage bears the mark of holiness. We thus can speak of 'holy matrimony.' Thanks be to Christ, couples can be sanctified through marriage. It is a way of holiness."

Pope John Paul the Great echoed the Second Vatican Council, which taught that marriage goes beyond each individual couple.

"Pope John Paul II constantly reminded us that the future of humanity depends on marriage and the family," said Bishop Rhoades, also adding that the United States Council of Catholic Bishops recently placed strengthening and protecting marriage as one of its top five priorities. He pointed to the USCCB's publication of a pastoral letter entitled "Marriage: Love and Life in the Divine Plan." Part one addresses "Marriage in

the Order of Creation — the Natural Institution of Marriage. Part two treats "Marriage in the Order of New Creation — the Sacrament of Matrimony." (An excerpt from this letter appeared in last week's edition of *Today's Catholic*, and extra copies are available through the Office of Family Life.)

"Besides presenting the Church's rich teaching on marriage," explained Bishop Rhoades, "which we must communicate with charity and conviction in all our catechesis, the pastoral letter also looks at disturbing and troubling trends: high levels today of cohabitation and divorce, the denial or abandonment of a couple's responsibility to be open to children and a certain individualistic mentality that sees marriage as a mostly private matter and not so related to the common good."

Bishop Rhoades also addressed world views that seek to redefine marriage so that it would no longer be exclusively the union of a man and a woman as God established and blessed in the natural created order.

"One of the most important

things for us to recognize is that marriage is a divine call. It is a true vocation. To understand all authentic vocations, whether marriage or the priesthood or diaconate or consecrated religious, we must situate them within the primary vocation which is to love."

While marriage is a path to holiness, it's not an easy road. But, according to Bishop Rhoades, these challenges can be met with God's grace, which we receive through the Sacraments of Penance and the Holy Eucharist. Bishop Rhoades spoke about gratitude as an important virtue in marriage.

"The very word 'Eucharist' means 'thanksgiving.' We thank God at every Mass for the supreme gift of His Son. It is also a good time to thank God for one's vocation and, in the case of marriage, for one's spouse, and if applicable, for one's children."

Bishop Rhoades said one of his favorite parts of the bishop's pastoral letter is the part on growth in the virtues. They refer to both the theological virtues of faith, hope and charity and the moral virtues. The moral virtues are grouped

around the four cardinal virtues of prudence, justice, fortitude and temperance.

"A virtue is an habitual and firm disposition to do the good," said Bishop Rhoades, quoting the Catechism of the Catholic Church, No. 1803. "They play a pivotal role. They are acquired by good education, by deliberate acts and by perseverance. With God's help, they forge good character."

Megan Vera teaches a class on sacraments at Saint Joseph's High School. She said this was the first time she heard someone talk about virtues and how important they are for married life.

"I was excited at how Bishop Rhoades sees marriage as essential for furthering the Church and evangelizing. ... We need to focus on marriage and the family for the good of the whole Church, not just for married couples."

One of Vera's students, also in attendance at the conference, said he appreciated how Bishop Rhoades combined what he's learned in two classes at Saint Joseph's — morality and sacraments — into one talk.

Others, like Debby Blum of

South Bend, liked hearing in greater detail how other sacraments help strengthen the Sacrament of Marriage.

"There is something so nurturing about that," said Blum. "Confession offers such an important opportunity to take the time to examine our relationships, and then have Christ ... through the priest, persona Christi, show us how we need to adjust our thinking and actions. It was such a powerful talk, and so much was included in such a short time period."

According to Lisa Everett, co-director of the Office of Family Life, around 200 people registered for the day-long conference and dinner that followed. She said many more dropped by to hear individual talks given throughout the day.

"Father Bob Lengerich's workshop on 'The Theology of the Body: What the Pope couldn't say' was highly praised, and Suzy and Dave Younger's workshop, 'Dealing with Infertility in Marriage' was apparently very powerful, and had many participants moved to tears."



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