Bishop Dwenger’s Fred Tone to retire

BY TIM JOHNSON

FORT WAYNE — A Bishop Dwenger icon, Principal Fred Tone, has announced his retirement at the end of this school year. Although the decision did not come easily, Tone and his wife Sandy, who also recently retired, plan to spend time with their five grandchildren — three live in Virginia — “and get more involved in their lives.”

Tone says his wife has been very involved in Bishop Dwenger with him — that means 42 years and over 4,000 events by his estimates. “She’s been awesome,” he says.

Tone makes it a point to get to know the names of each of the Bishop Dwenger students. With 1,050 students, making it one of the largest Catholic high schools in the state of Indiana, that is a lot of names to learn.

During eighth-grade registration in January and February, as Tone was helping, it hit him: “There is never going to be a good time to retire.”

“I love my job. I love these kids,” he told Today’s Catholic. His own sons, John and Jason, are Bishop Dwenger graduates. But the job requires nights and weekends. “I can’t do this job part-time,” he said.

Forty-two years ago, the young Indiana

Matthew Coonan and Terrence Coonan, Jr., are shown at the Fort Wayne Chrism Mass on March 30. The Fort Wayne brothers will be ordained by Bishop John M. D’Arcy to the transitional diaconate on Sunday, April 25, at St. Turibius Chapel, Pontifical College Josephinum, in Columbus, Ohio.

COONAN, PAGE 14

BY KAY COZAD

COLUMBUS, Ohio — The two young men who will be ordained into the transitional diaconate this month at the Pontifical College Josephinum are not only brothers in Christ but blood brothers as well. Seminarians Matthew Coonan and Terrence Coonan Jr. are the middle brothers of Terry and Terri Coonan’s family of eight children.

The brothers are natives of Fort Wayne and along with their entire family have been lifelong parishioners of St. Vincent de Paul Parish, where they attended elementary school. Both men are graduates of Bishop Dwenger High School. And just as they recall a close-knit childhood relationship, they have also found a common calling to the priesthood.

But the callings came to each man in very different ways. As youngsters the boys participated in sports with the neighborhood kids as well as in school — basketball, soccer and cross country.

Their faith formation began in the home, they say, with their parents’ devotion to their life of faith and involvement in parish community life. “The biggest thing they gave us kids is their witness of true Christian love. They teach us what love is with everyone they encounter. They are caring, kind people,” says Matt.

The strong Catholic education they received had a positive impact on the brothers as well as their involvement in their parish. Both boys were altar servers and were involved in the parish youth group. Matt says his participation in the Antioch and Life Teen programs helped develop a deeper understanding of the importance of the sacraments as well as the faith community as support. “My faith flourished during those years,” he says.

Terrence Jr., or “Tink” as he is better known, adds

YEAR OF OUR PRIESTS

BY MARK WEBER

FATHER DANIEL R. LEEUW

In the official Diocesan Directory, Father Daniel Leeuw has that contradictory term, “retired priest” behind his name. Far from it; with 53 years of priesthood on the record and 81 years on the planet, he has tens between appointments.

YEAR OF, PAGE 5
Confirmands offer opportunity for new bishop to visit parishes

BY BISHOP KEVIN C. RHODES

Confirmands

The busy Confirmation season is now in full swing for both me and Bishop D’Arcy. This past week, I enjoyed celebrating Confirmation Masses at three parishes of the diocese that I had not previously visited: Most Precious Blood and St. Jude parishes in Fort Wayne and St. Pius X parish in Granger. Actually, I celebrated two Confirmation Masses at St. Pius because of the large number of young people to be confirmed, over 160 candidates. The Confirmations are a wonderful opportunity for me as your new bishop to visit many, if not most, of the parishes of our diocese.

After the Confirmation Mass at St. Jude’s, one of the adults present said to me that he was very struck by the ceremony and said it got him thinking about his own need to reflect on the graces he received when he was confirmed many years ago. That is something important for all of us in our Christian lives: To recognize the gifts of the Holy Spirit that we have received and to open our hearts each day to those gifts. One of the questions I usually ask the Confirmation candidates is “What are the seven gifts of the Holy Spirit?” I also talk to them briefly about those gifts. Actually, a homily could be given on each of the seven gifts! The Spirit’s gifts of wisdom, knowledge, understanding, counsel, fortitude, piety, and fear of the Lord sustain our moral lives.

Another important effect of the sacrament of Confirmation is the special strength of the Holy Spirit to spread and defend the faith by word and action as faithful witnesses of the Lord Jesus. This is what I usually focus on in my Confirmation homilies. This effect reminds all of us of our responsibility as agents of evangelization. God’s love inspires us to live our faith and to share it with others. At times, it also requires us to defend our faith when it is attacked. During the 50 days of the Easter season, the first reading at Mass is from the Acts of the Apostles. It is good to reflect on the missionary dynamism of the first Christians. The active presence of the Holy Spirit, who is the protagonist of the Church’s mission, is evident in the vitality of the early Church. That same Spirit is with the Church today, inspiring us to confess Christ’s name boldly and never to be ashamed of the Cross of Christ!

During this season of Confirmations, may we all be renewed in our life in Christ by the power of the Holy Spirit, in our mission to live our faith to the full, and in our communion with Christ and His Church!

Catholic Charities

This past week, I met for several hours with the Board of Catholic Charities of our diocese at Villa of the Woods, next to Bishop Luers High School, in Fort Wayne. The purpose of the meeting was strategic planning for the future. It was an excellent opportunity to reflect deeply on the mission of Catholic Charities within the mission of the Church in our diocese. The Church’s charitable activity is an essential part of her mission. I encourage everyone’s support of Catholic Charities and I ask our Diocesan Council for advice and counsel on behalf of “the least of our brothers and sisters.”

Though there are some challenges and struggles, especially due to cutbacks in state funding, we are committed to moving forward in our endeavors to serve the poor and needy in our communities. Sadly, it will be necessary to close Children’s Cottage in Fort Wayne due to insufficient financial resources. But we must not be deterred in our charitable efforts; rather, using our limited resources wisely and working diligently to secure needed funding, we must move forward with new resolve. We must also be attentive to new circumstances and changing needs in the communities of our diocese where the services of Catholic Charities are most needed.

Many thanks to the dedicated members of the Board of Directors of Catholic Charities for their generous and devoted service.

Campus Ministry at the University of Saint Francis

I enjoyed breakfast with the campus ministry team at the University of Saint Francis this past Thursday. I was happy to listen to several students active in campus ministry about their experience of faith through campus ministry. I learned about their retreats, service trips, liturgical life, social activities and spiritual and theological formation. At the University of Saint Francis and throughout our diocese, I continue to be edified by the enthusiasm and commitment of our young people to their Catholic faith. They show me that the Church is indeed alive and that there is much hope for the future! I thank Janet Patterson, the director of campus ministry at the University of Saint Francis, and all who serve with her in this important apostolate.

Knights of Columbus at Notre Dame

This is an historic week for the Knights of Columbus council at the University of Notre Dame. One hundred years ago, on April 22, 1910, the first college council of the Knights of Columbus in the world began at Notre Dame. I was privileged to celebrate the centennial Mass at the Basilica of the Sacred Heart this past Saturday with the young Knights of the Notre Dame Council, along with several alumni members, as well as officials of the Supreme and State Councils. After the Mass, we gathered for a dinner celebration, during which there were various distinguished speakers, including Father Theodore Hesburgh, president emeritus of the University of Notre Dame, and Mr. Virgil Dechant, past Supreme Knight.

The Knights of Columbus are a great blessing to the Church throughout the world, in our own nation, and here in our diocese. I thank all our Knights for their dedicated service to the Church and encourage young men to consider joining this excellent order. The dedication of the Knights of Columbus to charitable service, to the promotion of priestly and religious vocations, to the pro-life cause, and to the building up of our parishes, schools and other institutions is indeed praiseworthy. Thank you, Brother Knights, and congratulations to our young Knights at Notre Dame! Happy 100th Anniversary!

Well, it is getting late and I must go to reflect on the readings for Mass tomorrow at Bishop Dwenger High School. May God bless you!

St. Peter’s Basilica offers absolution in Chinese, 13 other languages

BY CAROL GIAIZ

VATICAN CITY (CNS) — Confessors in St. Peter’s Basilica can offer absolution in 14 languages, including Chinese.

There are 14 ConvertFault convertFaults from 10 different nations who live in the Vatican and hear confessions full time in the basilica, said the Vatican newspaper, L’Osservatore Romano.

Each ConvertFault hears confession for up to five hours a day, but for no longer than three hours at a time, for a total of 24 hours a week, it said.

The members of the college of confessors at St. Peter’s come from Italy, Malta, Poland, Germany, Spain, Romania, Croatia, Brazil, the United States and Taiwan. Father Nevin Hammond, a native of Syracuse, N.Y., and a member of the U.S. ConvertFaults’ Immaculate Heart Province, has been a confessor at St. Peter’s since 1998.

The priests can offer confession in Italian, English, French, Spanish, Portuguese, German, Romanian, Polish, Croatian, Slovenian, Ukrainian, Hungarian, Chinese and Russian.

Under the direction of ConvertFault Francis Gianafranco Greco, a former staff member of L’Osservatore Romano, a new quarterly magazine was launched in April that talks about the college of confessors at St. Peter’s and its activities, said the paper.

The sacrament of Reconciliation is available to visitors every day during the basilica’s normal opening hours.

Thirteen of the confessors are from the 17th century and are carved and sculpted from wood; a modern confessor was added in 2008, the paper said.

In an interview with the Vatican newspaper last year, Italian ConvertFault Father Rocco Rizzo, rector of the college of confessors at St. Peter’s, said each convertFault hears confessions from about 8,500 to 9,000 faithful a year, with the majority of penitents coming from Italy, then from English-speaking countries and Spanish- and Portuguese-speaking countries.

Pope Clement XIV, who had been a member of the ConvertFaults, entrusted the ministry of Reconciliation in St. Peter’s Basilica to the order in 1774.
Pope urges Malta to hold fast to its Christian roots, values

BY CAROL GIAZZ

VALLETTA, Malta (CNS) — On a 27-hour visit to Malta, Pope Benedict XVI met with sex abuse victims, encouraged Maltese Catholics to keep the faith and walked in the footsteps of St. Paul.

In the midst of a worldwide storm over how the Church has handled clerical sex abuse, the pope privately met with 12 sex abuse victims April 18, assuring them the Church was doing everything in its power to bring perpetrators to justice and prevent further abuse of young people.

The victims said they were pleased with the encounter and one said he felt “freed of a great weight” and was reconsecrated with his faith.

The shadow of sex abuse cases doesn’t dampen the congregation’s outpouring of enthusiasm nor did it obscure what the pope said was his main mission on the Mediterranean island: to reconfirm the faith of one of the most Catholic countries in the world and encourage the Maltese to fully live out their Christian identity and values.

Vans filled with youths waving giant Vatican flags cours ed through the streets, huge home signs hung banners and pictures of the pope from their balconies, and tens of thousands of faithful and the curious lined city streets and squares to cheer and get a glimpse of the pope.

Celebrating the 1,950th anniversary of St. Paul’s landing in Malta, the pope arrived April 17 to sing the pope a belated anniversary of St. Paul’s arrival in the apostle’s hometown for each of the last 10 years.

One challenge facing Malta is its status as a terrorist haven for refugees from North Africa. Pope Benedict’s shipwreck on Malta’s waters is just another reminder of the sea tragedy common in the Mediterranean Sea of refugees escaping dangerous and unseaworthy conditions.

The world needs credible, reasonable, ethical and genuine progress, he said.

Just as St. Paul’s shipwreck on the island became the seed that planted Christianity in Malta, so too “life’s shipwrecks can be part of God’s plan for us and they may become an opportunity to do good. Just as St. Paul’s shipwreck on the island became the seed that planted Christianity in Malta, so too “life’s shipwrecks can be part of God’s plan for us and they may become an opportunity to do good.”

In his homily during Mass in the fortressed waterfront, the pope used the example and teachings of St. Paul to respond to young people’s questions about faith.

The pope said, “God rejects no one. And the Church rejects no one.”

God knows people intimately — all their weaknesses and strengths — and yet he loves his children so much that he challenges people to purify themselves of their sins and faults, he said.

“When he challenges us because something in our lives is displeasing to him, he is not rejecting us, but he is asking us to change and become more perfect,” he said.

One challenge facing Malta is the influx of illegal immigrants who end up on its shores on their way to other European countries. The country has been criticized by human rights advocates for its forced detention policies and the sometimes abysmal conditions of its detention centers.

The pope told young people that it is their duty as Christians to care for the vulnerable and “be attentive to the needs of immigrants and asylum seekers.”

But in a number of talks, the pope said the problem could not be solved by Malta alone.

In his farewell speech at the Luqa airport, the pope told President George Abela and other government leaders to strive to continue to welcome the world’s “strangers” as the ancient Maltese apostle welcomed St. Paul. With the help of other European states and international organizations, Malta will act to aid “those who arrive here and to ensure that their rights be respected.”

The pope praised the way Malta has been able to build a nation founded on Christian values and praised the country’s defense of the unborn and of the traditional family based on marriage between a man and a woman.

Abortion and divorce are illegal in Malta, but President Abela in his welcoming address that the nation “continue to stand up for the indisputability of marriage” and the “true nature of the family.”

As part of his spiritual journey commemorating St. Paul, Pope Benedict prayed in Rabat at the grotto where tradition holds the apostle lived for the three months he was stranded in Malta. The pope greeted some 250 Maltese missionaries in St. Paul’s Church and called on his audience to “live out your faith ever more fully” at home, work and in society.

The world needs credible Christian witness especially given the many threats facing human life, traditional marriage and the “moral truths which remain the foundation of authentic freedom and genuine progress,” he said.

Thousands of children packed into St. George’s Square in Valletta April 17 to sing the pope a belated “Happy Birthday” in English, German, Italian and Maltese. The pope smiled, waved and blessed the children when he appeared on the balcony of the presidential palace. The pope turned 83 April 16.

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Archdiocese to create two new charter schools

INDIANAPOLIS — The Archdiocese of Indianapolis recently received approval to create two charter schools in Indianapolis — a move that will make it the first Catholic diocese in the United States that has committed to overseeing a school involved in this educational approach.

The approval on April 5 by the City-County Council of Indianapolis and Marion County also ensures that the archdiocese will continue its wide-ranging commitment to educating children in economically challenged, urban areas of Indianapolis, according to The Criterion, newspaper of the Archdiocese of Indianapolis.

When the 2010-11 school year opens in August, St. Anthony Catholic School and St. Andrew and St. Rita Catholic Academy will become charter schools. While they will still be managed by the archdiocese, they will have to change their names and they will no longer be able to promote the Catholic faith during school hours.

The two schools are currently part of the six schools that form the Mother Theodore Catholic Academies — a consortium of schools created by the archdiocese to focus on educating students in urban areas of Indianapolis.

The other four schools in the consortium — Central Catholic School, Holy Angels School, Holy Cross Central School and St. Philip Neri School — will continue as Catholic schools. “Many urban Catholic schools are closing across the nation, and we did not want to leave the students or communities we currently serve,” said Msgr. Joseph F. Schaede, vicar general of the archdiocese. “Through this transformation, an urgent and unmet need within urban Indianapolis will be filled.”

Economic realities forced the archdiocese to consider the charter school approach. On one level, the Mother Theodore Catholic Academies have been operating in a deficit every year, according to archdiocesan officials. On a second level, Church officials say, recent difficult economic times have made it hard for families at these schools to pay the tuition.

In the charter school arrangement, the archdiocese will receive about $7,500 per student from the State of Indiana. In August, the archdiocese hopes to have 185 students from kindergarten to grade seven at the site of the St. Andrew and St. Rita Catholic Academy. At the St. Anthony Catholic School location, there will be room for 141 students from kindergarten to grade six. The two charter schools will be free to attend.

Fundraising dollars that were previously used at those two schools will be shifted to the other four Mother Theodore Catholic Academies schools.

Holy Cross Priest Father Kevin Russo carries the Blessed Sacrament to the second of four altars on the campus of Notre Dame April 18. About 200 people enjoyed the brilliant sunshine and prayerfully participated in the 6th Annual Notre Dame Eucharistic Procession, which began after Mass, outside the Basilica of the Sacred Heart. Student groups from Holy Cross College, Saint Mary’s College and the University of Notre Dame prepared the altars and provided liturgical music and reflections. At each stop, the faithful paused to adore Jesus in the Blessed Sacrament with Scripture and prayer before moving on to the next altar. Father Peter Rocca, also a Holy Cross priest and rector of the basilica, concluded the Procession with Benediction on the steps of the administration building. The Knights of Columbus provided a free lunch afterward, serving up their famed steak sandwiches and cool drinks to the crowd. For more photos visit www.diocesefwsb.org
U.S. foundation members deliver birthday cake to pope

BY CINDY WOODEN

VATICAN CITY (CNS) — Pope Benedict XVI received a cake on his 83rd birthday from the U.S.-based Papal Foundation, which also presented him with a list of the projects they have funded in his name this year.

The 120-member group — including Cardinals Justin Rigali of Philadelphia and Theodore E. McCarrick, retired archbishop of Washington — sang “Happy Birthday” to the pope as they presented him with the fresh strawberry and kiwi custard cake.

Written on top was the message, “Happy Birthday, Holy Father.”

There were no candles to blow out, so the pope responded to the song by giving the group his blessing.

‘Daring to Love’ to be presented to diocesan youth by Jason Evert

BY JOHN SIKORSKI

JASON EVERT will be returning to the Diocese of Fort Wayne-Monroe for the first time in four years, to present to several thousand teens in all four diocesan high schools, as well as to public audiences in both Fort Wayne and South Bend. The Offices of Family Life and Youth Ministry, and the Catholic high schools are honored to cosponsor the events, with the hope of reaching as many teenagers as possible.

“Daring to love” can be tough — but the message of true self-giving and joyful love has been brought successfully to hundreds of thousands of teens throughout the world by Evert, who has made it his life work to promote true and authentic love. Evert possesses undergraduate degrees in theology and counseling, and a master’s degree in theology from the Franciscan University of Steubenville.

After working for three years as a chastity speaker on his own, he teamed up with Crystalina Padilla, herself a chastity speaker trained by the Charis Team Force on Chastity. Soon, the couple fell in love, and continued to speak together, first as an engaged couple for a year, and then as a married couple after their wedding in June of 2003.

Jason and Crystalina continue their work as staff speakers for California-based Catholic Answers, and are frequent guests on both radio and television programs. Jason has authored or co-authored several books, including “Pure Love,” “Pure Manhood,” “If You Really Loved Me” and “Theology of the Body for Teens.” He and Crystalina have recently hosted “The Pure Life,” and “Theology of the Body for Teens,” a pair of popular series on EWTN. In an engaging seminar, “Imagining a Parish without Regret,” the Everts challenge teens to truly love through stories, humor and hard science to convince teens that it is possible to experience the joys of true love and romance, while valuing the gift of human sexuality and respecting the dignity of the person.

Two diocesan events will be free and open to any diocesan teenagers and youth. On May 4, Evert will speak at 7 p.m. at the Pfeil Center at Holy Cross College in South Bend. He will offer the same public seminar on May 5 at 7 p.m. in the North Campus Auditorium at the University of Saint Francis in Fort Wayne.

All teenagers (and their parents) are invited to attend Evert’s down-to-earth, convincing and honest presentation of God’s plan for a happy and holy life, filled with true human love. As Pope Benedict has pointed out, “Everybody feels the longing to love and to be loved.”

Youth understand this truth, and are always searching for the answer to the question of authentic love.

For more information on Jason Evert’s upcoming seminars, please contact the Office of Youth Ministry (260) 422-4611 or the Office of Family Life (574) 234-0687; or to view and print a promotional poster, go to www.dioce- seoffw.org/diocesan-offices/youth-ministry-office.

The members also gave the pope a copy of the book, “Peter’s Partners,” which marks the 20th anniversary of the Papal Foundation.

The “practical witness of holiness and charity” by Catholics around the world allows the church to continue to proclaim the message of hope, he said:

“The Papal Foundation has advanced this mission in a particular way by supporting a broad spectrum of charities close to the heart of the successor of Peter,” the pope said.

Pope Benedict asked the foundation members and staff “to pray for the needs of the universal church and to implore a renewed dedication members and staff ‘to pray for the needs of the universal church and to implore a renewed dedication of the whole people of God.’”

In his formal speech to foundation members, the pope spoke about the joy of the Easter season, which is built on knowing that “evil never has the last word, that love is stronger than death, and that our future and the future of all humanity lies in the hands of a faithful and provident God.”

The Papal Foundation was established in 1990 and, in the name of the pope, has given about $60 million in grants for the building of churches, seminaries, schools, hospitals and other projects for the care of the poor around the world.

James V. Coffey, foundation vice president, said this year the foundation distributed 95 grants and 60 scholarships worth a total of $6.2 million. The scholarships help priests and nuns studying at the pontifical universities in Rome.

The year’s projects include $60 million in grants for the building of churches, seminaries, schools, hospitals and other projects for the care of the poor around the world.

The desire for priesthood began at Most Precious Blood Parish in Fort Wayne at a time when the school had 500 students, 22 sisters and three priests.

Daniel Leeuw was the assigned altar server of associate pastor Father Marcellus Foltz, whose devotion and holiness impressed young Daniel to the point where he said, “I want to be a priest like him.”

After graduation from Central Catholic High School in Fort Wayne and the University of Dayton, he spent four years at Saint Meinrad, where he studied theology and also taught American history in the minor seminary and religion in the Village School of Saint Meinrad, and acquired his state teacher’s license and principal’s license.

Father Leeuw was ordained in 1957 by Bishop Leo Pursley and was assigned to St. Matthew Cathedral Parish, South Bend, as an associate pastor and as a teacher and guidance director at Saint Joseph’s High School.

Bishop Pursley then sent Father Daniel to Notre Dame where he received his master’s degree in counseling and secondary education, another principalship, and began a teaching career which would last for 28 years.

He was principal at Huntington Catholic High School, followed by a 13-year period at St. Joseph School of Nursing and also was on the faculties of Ancilla College and Saint Francis College.

During one of his years as associate pastor at St. John the Baptist Parish, New Haven, he taught at three different places; St. John’s Grade School, St. Joseph School of Nursing and Saint Francis College.

“Saying Mass makes my day,” says Father Leeuw. In 53 years of priesthood, he has not missed saying Mass except when he had heart surgery.

For the past 19 years, he has been chaplain at the Veterans Administration Hospital in Fort Wayne. He says Mass there on Mondays at noon and on Saturday evenings. He visits patients in the hospital and is also the third member of a HBPC (Home Bound Primary Care) team that includes a nurse and a social worker. In this position he visits very sick in their homes, regardless of whether they have a religion or not. On these visits he encounters depression, poverty, and psychological disorders and various personal problems. Through these visits over the years, Father has brought three veterans into the Church.

Father Leeuw has led four pilgrimages to Europe, three to them to the Vatican and for the past 38 years he has pilgrimage and one week retreat at the Trappist monastery at Gethsemani in Kentucky. His weekly schedule includes a Saturday evening Mass at Canterbury Green, which has a large following, and every other week, he says the Latin Mass at Sacred Heart Church in Fort Wayne.

Looking back, he can recall pouring the waters of Baptism on one’s head. He also remembers the name of Jason (Freiburger) and the other David (Ruppert). Father Dan Leeuw now, on occasion, has the opportunity to conduct Mass in the Cathedral of the Immaculate Conception with them as well.

Father Leeuw retired? He’s just getting started!

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Pope names new Miami archbishop, new bishop for Springfield

WASHINGTON (CNS) — Pope Benedict XVI has named Bishop Thomas G. Wenski of Orlando, Fla., 59, as archbishop of Miami and accepted the resignation of Archbishop John C. Noonan, 74, who has headed the archdiocese since 1994. The pope also named Chicago Auxiliary Bishop Thomas J. Paprocki, 57, as bishop of Springfield, Ill. The changes were announced April 20 in Washington by Archbishop Pietro Sambi, papal nuncio to the United States.

Jesuit’s words to troubled disciples can guide us today, archbishop says

HOUSTON (CNS) — Jesuit’s words to his “very troubled and confused disciples” before his passion and death offer guidance today at “a perilous and critical point in the life of the Church.”

Archbishop John R. Quinn told participants in the National Federation of Priests’ Councils convention April 13. The retired archbishop of San Francisco spoke about “Christ present in the darkness” during the annual NFCP meeting April 12-15 in Houston. Saying that “the great works of God have been accomplished in darkness,” Archbishop Quinn cited chapters 14-17 of the Gospel of John as containing the words that should guide priests and the Church today. Jesus “begins by giving them a forthright commandment: ‘You are not to let your hearts be troubled,’” the archbishop said. “This is not an exhortation. It is a command.”

Jesus tells his disciples that “in the trouble and the crisis they confront, where disaster seems inevitable and there is no solution, with the Father and the Spirit he will be with them,” Archbishop Quinn said. “This is how the Bible teaches us to persevere in darkness and in trial.”

Nuclear disarmament talk gets serious in international arena

WASHINGTON (CNS) — On the nuclear disarmament front, it sounds like the 1980s all over again. Widespread discussion about nuclear disarmament has been in the news since April 2009, nearly 30 years after the U.S. bishops first adopted their pastoral letter “Peace in the大纲 of the Church,” which proposed a ban on nuclear weapons.

“Challenge of Peace: God’s Promise and Our Response.” The bishops and the Vatican have reiterated their calls to the world to end the dependence on nuclear weapons in war strategy and time again since the 1983 pastoral, but with little notice because the apparent threats seemed to diminish with the fall of the Soviet Union and growing partnerships with China. As Maryann Cusimano Love, associate professor of international relations at The Catholic University of America, told Catholic News Service, “most people have the mistaken idea that these (weapons) went away with the Cold War.”

Recognizing that nuclear weapons still pose a significant global threat, the United States has embarked on a new effort to reduce strategic nuclear arsenals in the hope of making the world safer from mass destruction. The most recent effort is being fueled by President Barack Obama, who, in an April 5, 2009, speech in Prague, Czech Republic, offered his vision of a world free of nuclear weapons and subsequently set a course toward that goal.

Pope tells Brazilian bishops Eucharist proves God intervenes in world

VATICAN CITY (CNS) — When the focus of the liturgy is on the people gathered in the Church and not the Lord, it plays into the modern temptation to believe God is incapable of intervening in the world, Pope Benedict XVI told bishops from Brazil. An exclusive focus on community reflects “a mindset unable to accept the possibility of a real divine intervention in this world to help mankind,” the pope said April 15 as he met with bishops from Brazil’s Amazon region.

Pope Benedict focused his remarks on the Eucharist and on the Mass as Brazilian Catholics prepare to celebrate a national Eucharistic congress in late April. The bishops, who were making their “ad limina” visits to Rome to report on the status of their dioceses, told the pope they were blessed by abundant vocations to the priesthood and religious life, but the people in Brazil are suffering because of unbridled exploitation of the Amazon’s forests, minerals and water resources. Bishop Jesus Cesarre Berdoncines of Cameta, president of the regional bishops’ conference, told the Vatican newspaper that the bishops support “a sustainable development that takes into account human and social promotion and respect for the environment.” In the Amazon, nature is rich and our people who live in the forest seldom suffer from hunger,” he told the newspaper, “L’Osservatore Romano,” April 15. But when the government and multinational companies come in they are destroying family agriculture and the forests, people are forced to move to the cities where unemployment, poverty and drug abuse are common, he said.

CARDINAL Dziwisz walks in funeral procession

Polish Cardinal Stanislaw Dziwisz, right, walks with other clergymen in front of the gun carriage carrying the coffins containing the bodies of Polish President Lech Kaczynski and his wife, Maria, during a funeral procession in Krakow, Poland, April 18. Poland’s president, his wife and other government officials were among the 96 people killed in a plane crash near Smolensk, Russia, April 10.

Crosier priest, parish worker stabbed at Phoenix church

PHOENIX (CNS) — Crosier Father Tim Conlon, pastor of Sacred Heart Parish, and a parish worker named Annie Conway were stabbed the morning of April 15 outside the south Phoenix church.

Both were taken to Maricopa County Medical Center, where they were listed in stable condition. Later that day police arrested Carlos Miguel Manriquez, 50, on suspicion of stabbing the priest and Conway. He was being held on $50,000 bond and news reports said he could face charges of aggravated assault with a deadly weapon.

“Our deep concern and prayers are with the parish worker and our confrere,” said Crosier Father Tom Calkhuff, prior provincial of the order’s U.S. province. “This is a sad news when these people or anyone becomes a victim of any violence. Be assured that we also pray for the person who attacked the parish worker and Father Conlon.”

Prior to his appointment as pastor, Father Conlon was vicar for the Phoenix diocese and was assigned to the parishes in the Phoenix area. He was assigned to Mercy Ridge Retirement Community in the Baltimore suburb of Timonium. He was 96 and had been battling colon cancer. He was the fourth-oldest living Catholic bishop in the United States at the time of his death. Renowned for his commitment to collegiality, social justice and a pastoral approach to leadership, Archbishop Borders led the archdiocese from 1974 to 1989. He continued to reside in Baltimore throughout his retirement, maintaining an active priestly ministry well into the last year of his life.

Bishops take actions against nuns, CHA over stand on health reform

WASHINGTON (CNS) — At least two U.S. bishops have taken actions to indicate their disapproval of the support some religious communities and the Catholic Health Association gave to the final version of health care reform legislation.

Bishop Lawrence E. Brandt of Greensburg, Pa., has directed diocesan offices, parishes and the diocesan newspaper not to promote the “vocation awareness program of any religious community” that was a signatory to a letter urging members of the House of Representatives to pass the health reform bill. In Providence, R.I., Bishop Thomas J. Tobin asked the Catholic Health Association to remove the diocesan-sponsored St. Joseph Health Services of Rhode Island from its membership rolls, saying that CHA leadership had “misled the public and caused serious scandal” by supporting health reform legislation that the bishops opposed. The U.S. Conference of Catholic Bishops was against the measure because its provisions on abortion funding and conscience protections were morally unacceptable.

When the bill passed, the bishops reiterated their decades-long support for providing access to health care for all but expressed regret that healthcare reform came with the possibility of expanded abortion funding and urged vigilance that an executive order by President Barack Obama would, as promised, not fund abortion. It will be seen if these funds will be spent on abortion. Some Catholic groups reacted with enthusiasm to the passage of health care reform, which, Obama’s assurance that it would not affect funding for the “vocation awareness program of any religious community” or “misled the public and caused serious scandal” by supporting health reform legislation that the bishops opposed. The U.S. Conference of Catholic Bishops was against the measure because its provisions on abortion funding and conscience protections were morally unacceptable.

Archbishop Borders, retired archbishop of Baltimore, dies at 96

BALTIMORE (CNS) — Archbishop William D. Borders, who retired in 1989 as the 13th archbishop of Baltimore, died April 19 at Mercy Ridge Retirement Community in the Baltimore suburb of Timonium. He was 96 and had been battling colon cancer. He was the fourth-oldest living Catholic bishop in the United States at the time of his death. Renowned for his commitment to collegiality, social justice and a pastoral approach to leadership, Archbishop Borders led the archdiocese from 1974 to 1989. He continued to reside in Baltimore throughout his retirement, maintaining an active priestly ministry well into the last year of his life.
Catholic high school students inducted into Home School Honor Society

FORT WAYNE — Five Catholic homeschooled high school students were formally inducted into the Rho Epsilon Chapter of Eta Sigma Alpha, the National Home School Honor Society, on April 10 in Fort Wayne. Along with nine other area homeschoolers, they were honored with a certificate from the national office, and the 2010 graduates were presented with gold honor cords.

To be eligible for induction, these home schooled students earned at least a 3.5/4.0 grade point average; scored in the 90th percentile of a nationally standardized test administered by testers other than the parents; and completed at least 25 hours of community service, including 10 hours of exceptional family service.

The students are Leah R. Mailand, St. Joseph, Hessen-Cassel, senior; John A. Morman, Cathedral of the Immaculate Conception, Fort Wayne, senior; Katlyn R. Stein, St. Therese, Fort Wayne, senior; Ellen D. Shannon, Sacred Heart, Fort Wayne, junior; and Joseph K. Morman, Cathedral of the Immaculate Conception, Fort Wayne, freshman.

John Morman, son of James and Jeri Morman, will continue his education this fall at Purdue University’s College of Science, studying computer science. He is the recipient of Purdue University’s President’s Scholarship.

Leah Mailand, daughter of Mitch and Sherri Mailand, has been accepted into Indiana University’s Hutton Honors College, where she has been awarded the Indiana University Excellence Scholarship. A National Merit Finalist, Mailand will major in elementary education.

Katlyn Stein, daughter of Timothy and Sarah Stein, has been accepted by the University of St. Francis and has been offered their Presidential Scholarship.

A graduation Mass for Catholic homeschoolers will be held at the Cathedral of the Immaculate Conception, Fort Wayne, on Friday, June 5, at 1:30 p.m. A graduation ceremony will follow at 3:30 p.m. at the University of St. Francis’s North Auditorium, where Father George Gabet will address the graduates.

The adult sponsors of the Rho Epsilon Chapter of Eta Sigma Alpha are Ronald and Marilyn Shannon of Fort Wayne (ronshannon@verizon.net; (260) 489-1855), and James and Jeri Morman of Monroeville.

John Tippmann, Sr. honored as humanitarian

FORT WAYNE — The American Red Cross of Northeast Indiana will honor John Tippmann, Sr. at its third annual Humanitarian of the Year luncheon at the Grand Wayne Center in Fort Wayne on Thursday, April 29, at 12 p.m. The event recognizes a local person whose efforts and accomplishments have made the community a better place to live and work.

Tippmann is a local Catholic who has been instrumental in helping with efforts not only in the diocese, but other organizations such as Redeemer Radio, Matthew 25, Vincent House, St. Joseph Community Foundation, and many more.

For information or reservations, please visit www.red-crossind.org or contact Lynda Houk at (260) 484-9336 ext. 226.

Bishop Luers announces 2010 Lilly Scholarship recipient

FORT WAYNE — Bishop Luers High School’s 30th annual dinner and auction will be held Friday, April 23 in the gymnasium. This year’s theme is “A Moonlit Knight in Paris.”

The evening begins at 5:30 p.m. with cocktails and hors d’oeuvres. Entertainment will be provided by the Jazz Band and the Bishop Luers Minstrels. Dinner will be served at 6:30 p.m., and the Bishop’s Scholarship Auction will follow.

Cost is $140 per person. Cocktail attire is encouraged, but the black tie is optional. Tickets are still available. For additional information, contact Kathy Skelly at (260) 456-1261.

This event is Bishop Luers’ largest fundraiser. The cost to educate one child at Bishop Luers is $5,683 including fees. A Catholic student’s tuition is $5,050 including fees. A portion of the money raised at LuersKnight helps make up this $633 difference, which equates to a total of $338,000 per year. The other percentage is utilized for technology, student desks, needs-based tuition assistance, Smart Boards and teacher retreats.

The 2010 LuersKnight Preview Knight will be held Thursday, April 22, 7 to 9 p.m. in the Bishop Luers gymnasium. Hors d’oeuvres, wine, beer and soft drinks will be served. Entrance will be through the gym doors facing the football field. Cost is $5 per person.

There will be an auction booth exclusively for Preview Knight, displaying specially selected items to be auctioned off and taken home Thursday evening. Persons desiring to bid will be assigned a bid number and will write their bid number on the bid card.

LuersKnight raffle tickets are available for $100. The drawing will be on April 26 for prizes totaling $10,000.

There will be a live raffle throughout the evening for the outdoor fire pit with Luers

Most Precious Blood joins with USF on balloon launch

APRIL 25, 2010 TODAY’S CATHOLIC

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“Spirits” (assorted beers). Tickets may be purchased for $10.

Catholic Charities to close Children’s Cottage

FORT WAYNE — Catholic Charities, of the Diocese of Fort Wayne-South Bend, Inc., announced April 16 it will close its Children’s Cottage Day Care Center in Fort Wayne as of May 14, 2010.

“We made the very difficult decision to close Children’s Cottage only after a thorough study of the many factors involved, including monetary program support for the center and the realities of necessary financial improvements,” said Catholic Charities Executive Director Debbie Schmidt. “In the end, the board of directors determined that our organization does not have the necessary financial resources needed to continue to provide the high level of care we’ve been offering at the center. We deeply regret having to make this announcement; Children’s Cottage has a long history going back more than 20 years,” Schmidt added.

Catholic Charities notified parents last Friday of the closing and is referring them to the Child Care Resource and Referral at Early Childhood Alliance. “We’re notifying parents so they’ll have ample time to find new sources of quality day care for their children,” Schmidt said. “We also hope members of the Cottage staff will be successful in locating new employment at other facilities in the area.”

Located at 2820 Reed St., Children’s Cottage has provided quality day care for children ages 6 months through 12 years from families with low or moderate income. Fees have been determined on a case-by-case basis, taking into account a family’s income and the number of family members. The center also has utilized nutritious breakfast, lunch and snack programs offered by the federal government for childcare facilities.

In recent years, Children’s Cottage has employed the progressive HighScope curriculum designed for age-appropriate development and active learning.

Saint Mary’s College hosts Encuentro Camp

NOTRE DAME — Saint Mary’s College invites future first-generation college students to a week-long residential camp, July 11-16. Students will live in the residence halls and take classes taught by college professors. This camp is for female high school students who will be sophomores, juniors or seniors in fall 2010, who have a GPA of 2.5 or higher. Application must be submitted by May 1. For more information or to apply, visit www.saintmarys.edu/camps.

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Bishop Rhoades celebrates Little Flower Holy Hour

FORT WAYNE — Bishop Kevin C. Rhoades welcomed the crowd of approximately 100 at the St. Mother Theodore Guerin Chapel (formerly MacDougal Chapel) for the St. Therese of the Little Flower Holy Hour on Tuesday, April 6. The Holy Hour of Eucharistic adoration was started 15 years ago by a group that had returned from a Marian pilgrimage.

Bishop Rhoades began the hour asking those present to pray for Tom Eckrich, who was seriously ill.

Eckrich was not only instrumental in starting the Holy Hour to pray for priests and vocations, but also in bringing many others to pray for vocations, especially to the priesthood, as well as asking others to begin Eucharistic Holy Hours in parishes throughout the diocese.

After the Holy Hour Bishop Rhoades asked the congregation to “meet the face of Jesus through the school of Mary.” Catholics have wonderful means of prayer — the rosary (including the luminous mysteries … or the mysteries of light) and the holy sacrifice of the Mass, with Christ’s true presence in the Holy Eucharist. These are treasures of the Catholic faith, which convey God’s infinite love.

Bishop Rhoades went on to explain why there was success in vocations to the priesthood in his previous diocese of Harrisburg, Pa. It was the prayer offered by the lay faithful in front of the Blessed Sacrament. Priesthood is a gift in which they give their lives.

Bishop Rhoades referred to the media attacks on Pope Benedict XVI in response to the European sexual abuse scandal. The devil wants us to be discouraged, he said, but we must respond with ever more fervent prayer that young men will embrace the priesthood as a gift to which they give their lives in pursuit of holiness and service to the Church. One such prayer was said at the Holy Hour: “God Our Father, please send us holy priests, all for the Sacred and Eucharistic Heart of Jesus, all for the Sorrowful and Immaculate Heart of Mary, in union with St. Joseph.”

Bishop Rhoades reminded those present that John Paul II spoke of the new springtime of the Church, but just as we go with the intention that your pain will be lessened and that you will be able to cope with it better.”

Lourdes Dinner Dance set for May 1

BY LISA EVERETT

SOUTH BEND — The Santa Maria Council of the Knights of Columbus in downtown South Bend will host its 45th Annual Lourdes Charity Dinner Dance on Saturday, May 1. The purpose of this annual event is to raise money to send an individual suffering from illness or injury on an all-expense paid pilgrimage to Lourdes, the world-renowned French shrine where the Blessed Mother appeared to St. Bernadette over a century and a half ago. Ranging in age from small children to the elderly, these pilgrims have experienced not only the healing power of the Lourdes baths but also the spiritual fruits of this holy place, which attracts over five millions visitors annually.

Last year’s beneficiary was Michael Dworecki, a special education teacher at Riley High School who has taught with the South Bend School Corporation for 35 years. He had wanted to go to Lourdes for some time, but when he was diagnosed with colon cancer, which had spread to his liver and lungs, he submitted an application to the Lourdes selection committee and was chosen to receive the council’s sponsorship. So last October, Dworecki made the pilgrimage, accompanied by his two adult daughters, Annie, a photo journalist, and Julie, an aerobics instructor, both of whom are experienced travelers.

After spending a few days in Paris taking in the sights, the trio journeyed to Lourdes, and Dworecki says that the healing he experienced while there was both spiritual and emotional, including a stronger sense of God’s presence.

“A lot of people there had a lot of fervor, and just seeing the candlelight procession in the evenings was wonderful, as was going to the grotto itself,” he said.

Dworecki has undergone chemotherapy since last June, and doctors say that the cancer in his lungs is gone and the cancer in his colon has all but disappeared, although he still has some spots on his liver.

His advice to those suffering from illness or injury who are considering making a pilgrimage to Lourdes: “Don’t expect a cure, but go with the intention that your pain will be lessened and that you will be able to cope with it better.”

Michael Dworecki

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Lourdes Dinner Dance set for May 1

“Don’t expect a cure, but go with the intention that your pain will be lessened and that you will be able to cope with it better.”

Michael Dworecki

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Margaret Peterson, a homeschooled Catholic girl from St. Pius X Parish in Granger, won the South Bend Tribune Regional Spelling Bee and will move on to the National Spelling Bee in Washington, D.C., June 4-6.

BY KAREN CLIFFORD

“You can win this, Margaret!” were the thoughts of Jonathan Isaac as Margaret Peterson spelled the word “cribbage” during the last minutes of the South Bend Tribune Regional Spelling Bee. Jonathan, a homeschool student who won last year’s regional spelling bee, snapped several pictures of fellow homeschool student and St. Pius parishioner as she, the youngest regional winner, advanced to the National Spelling Bee in Washington D.C.

Ten-year-old Margaret began spelling words like cat, pat, and mat at the age of two. She and her sister Caroline participated in spelling competitions at a young age. “When I was in kindergarten and Caroline was in second grade, we competed in a library spelling bee. I was really excited about it and a couple of years later I participated in a local spelling bee,” says Margaret.

To prepare for the upcoming National Spelling Bee, fourth-grader Margaret is studying suffixes, prefixes and combined word forms. Since first grade she has copied Greek and Latin root words and their derivatives onto note cards as part of her regular school work, and their definitions help her in spelling competitions.

Kate Peterson, Margaret’s mother, notes studying root words came in handy during the regional spelling bee. “Even in the final round she knew the root for bird — ‘ornithos.’ The second place speller got the word ‘ornithoscopy,’ which means bird watching, and Margaret knew immediately that the girl had misspelled it because she knew the root for bird. Margaret had missed the word she was asked to spell before, so she knew she would have another chance to go for the championship.”

In addition to her normal spelling word studies, Margaret found Internet spelling Web sites and the pamphlet and consolidated word lists that the National Spelling Bee recommends to be useful. Between the regional and national spelling bee she practices on average from a half hour to an hour daily.

At the beginning of the regional spelling bee, Margaret was apprehensive. “When I got to the microphone I was worried I would get a word I wouldn’t know and miss the first one. I looked at Mommy for confidence and smiled when I knew a word.”

As it was getting closer to the end of the competition she became a little more excited and less nervous. “I did have a goal to be in the top five. When I was in the top two, I thought I want to win this thing!”

The most difficult words for Margaret were those she couldn’t decipher because of their pronunciation. “I was unsure of what vowel to put in when the host said the word ‘parapet.’ I didn’t know whether to put an i, e or a. So I asked for another pronunciation and he said ‘par-a-pet’ and I knew it was an e.”

Kate recalls the day of the regional spelling bee (the competition took place that evening). “I made her favorite meal for dinner, and she could hardly eat any of it because she was nervous. My only advice to her was before you go up to spell each time, just say a little prayer that you will do your best and the Holy Spirit will be with you and you will be calm. Don’t pray that you will win but just pray that you will be calm. And she said okay.”

Her mother’s counsel paid dividends when Margaret was asked to spell the words “monstrance” and “plenary.”

“When ‘monstrance’ and ‘plenary’ came up, I thought either she threw in some extra prayers or somebody up above heard her prayers. When she was asked to spell the word ‘monstrance,’ Waylon (Margaret’s father) got tears in his eyes because he knew she knew that word,” Kate remembers.

The word “plenary” was more challenging Margaret recalls. “I didn’t know whether to put two ‘e’s’ or one so I asked for an alternate pronunciation and he said ‘ple-nary’ so I knew it was with one.”

The competition process at the National Spelling Bee is very complex. Kate explains, “At the National Spelling Bee there are about 250 kids who go, and they all take a written test. It is 50 words and they count 25 of them. You don’t know which one counts and which one doesn’t. For every one of the 25 words that they actually score, you get one point. And then they have two different rounds where they spell on stage, but in each of those rounds they only spell one word. So the written test is one day, and the next day she goes on the stage with her group of about 135 spellers.”

She continues, “If Margaret spells her word right it is worth three points and she goes back in the afternoon and spells one word. If she spells that word right she gets another three points. There is a total possible of 31 points. They find out who the top scorers are and they only take 50 kids to the next level.

Margaret is excited about the challenge of the competition whether or not she advances to the finals. “I’m looking forward to the experience at the National Spelling Bee. It is a whole week there, and there is a lot of free time to see the city.”

The National Spelling Bee will be held June 4-6 in Washington D.C.
How are you being called?

THE CUTTING EDGE
SISTER MARGIE LAVONIS, CSC

Many years ago, the Sisters of Mercy used the question “Do you have a call waiting?” as a theme for a marketing campaign to recruit members for their religious congregation. I think it is a good title for this column during January when the Church in the United States celebrates vocation awareness.

The fact of the matter is that each of us has a “call waiting” that only we can answer. One of the major tasks of young adulthood is to discover God’s call in our lives. It is not as easy as answering a phone call from God. (He doesn’t use a cell phone). It takes hard work. We must make time for prayer, reflection and serious discernment.

In my campus and young adult ministry and also when I did vocation ministry for my community, the Sisters of the Holy Cross, I was often asked how a person discovers God’s will and plan for his or her life.

First and foremost, it is important to remember that God calls everyone. Each of us received the most important call of all when we were Baptized. In that primary sacrament of our faith, we became members of Christ’s body, the Church. Every baptized person is called to help build the reign of God in this world. It is not just the role of religious brothers and sisters or those who are ordained. Through the Sacrament of Baptism we all share in the priesthood of Jesus Christ and are given the mission to reveal God’s love to the whole world. Our challenge is to discern how God wants us to do this.

The majority of the Baptized live their Christian call as married people, but some are called by God to live the single, ordained or consecrated life as a religious brother, sister or priest. Most people Discernment of God’s will is not easy because we are usually choosing between two or more good options. It would be much easier if one were good and the other bad. For instance, valuing marriage and loving children doesn’t automatically eliminate the possibility of religious life or priesthood. The ministers of God’s Church must be warm and loving as was Jesus.

A good way to start is, after praying about the pros and cons of each option, to listen to the way you are drawn. Tune in to what feels right and give you a feeling of peace. I remember one of my professors, a wonderful priest I had in graduate school at Boston College. He taught that the deepest desire of our hearts is usually God’s will for our lives.

Recently I watched a DVD about community life and the presenter said it another way. She said the key to discovering one’s vocation in life is to discern which lifestyle would be the best for me to become happy, healthy and holy. To be happy really means having inner joy and loving my life (most of the time). A healthy life is one that enables me to use my gifts and grow into the person God wants me to be. A holy life is one that gives God central place in my life. I have a desire to grow in relationship with Him.

Let us pray that we will strive to be holy, happy and healthy witnesses of God’s unquenchable love as we renew or strive to discover God’s particular call for our lives.

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

Toss or save? A Catholic take on spring cleaning

Whether spring cleaners decide to toss it or save it may be determined by whether they tune into “American Pickers” or “Hoarders,” two reality TV shows that issue opposite edicts on excess accumulation.

I started with the History Channel’s “American Pickers,” a likable Iowa duo who cruise backroads in search of antiques buried in barns and basements. “What most people see as junk,” the host explains, “we see as dollar signs.”

When he scored a dusty old bike for $1,000, he squealed, “My pickin’ prayers have been answered.”

I got sucked right in. When the pickers discovered a Remington typewriter, I blurted out, “I’d like one of those!” It’s not as if I’m nostalgic; I’ve never used one. And what would I do with it? Set it beside my laptop? Display it in a turn-back-the-clock, just-for-show office?

Soon after I flipped to A&E’s “Hoarders,” which films packrats whose lives and piles of stuff are on the brink of collapse. There’s Shirley the cat collector who protests to the police, and Patty and Bill, who lost their kids to the unmanageable mess.

That sent me straight to my closet, armed with a 39-gallon garbage bag.

I knew it was time.

I removed my jewelry, pulled up my hair, and turned to the “What Women Want” soundtrack. It began with a trumpet blast and Sammy Davis Jr.’s warning, “When an irresistible force such as you meets an immovable object like me you can bet just as sure as you live somethin’s gotta give.”

In my case many things gave: pleather belts, corduroy blazers, tweed skirts. Horizontal stripes, diagonal stripes and vertical stripes. Tops that were juvenile and tops that were matronly. Pants that were too small and pants that were too big.

I was tickled by the empty hangers and sense of order that emerged.

That’s not to say I didn’t save a few sentimental items. The letter jacket I’ll never again wear in public. The black shirt I wore the day I got engaged. And the sparkly silver sweater I planned to press all the flowers that have blossomed from those seeds.

In Easter we celebrate history and novelty, responsibility and possibility. Our closets may be full, but so are our hearts.

Christina Capocchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christina.capocchi@gmail.com.

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Bishop Rhoades speaks at Chrism Mass

PROVIDED BY JOE ROMIE

The following is Bishop Kevin C. Rhoades’ homily at celebrating the priesthood and vocations from the Chrism Masses in South Bend on March 29 and in Fort Wayne on March 30:

What a joy and blessing it is for me to celebrate this first Chrism Mass as your bishop, to experience the wonderful communion of my brothers in the same priesthood and ministry of Christ, and also to gather with our deacons, religious and lay faithful of our diocese here present in prayerful support of our priests at this Mass as our commitment to priestly service.

We are truly blessed by the presence of our beloved Bishop Emeritus who is celebrating this Chrism Mass. Thank you so much, Bishop D’Arcy, for your presence and for your continuing devoted ministry here in our diocese. (In South Bend: I wish also to thank Father David Tyson, the provincial superior of the Holy Cross Fathers, and Father Joseph P. Looney, the Holy Cross Fathers and Holy Cross Brothers, and all the religious sisters here present).

Last week, during a Holy Hour of Eucharistic Adoration, I addressed our priests on the mystery of the Holy Eucharist in the life and ministry of the priest, and we concelebrated at this Chrism Mass a beautiful manifestation of our fraternal unity and deep communion as priests of Jesus Christ as we celebrate together the Eucharistic sacrifice.

Bishop Rhoades speaks of priesthood, vocations at Chrism Mass

At the Mass of Chrism at the Cathedral of the Immaculate Conception in Fort Wayne, Bishop Kevin C. Rhoades leads the priests in renewing their priestly promises. He asked priests, deacons, religious sisters and brothers, and lay faithful to have a renewed appreciation for the priesthood as a gift to the Church, which needs to be safeguarded and loved. “This is necessary if we hope to have an increase in priestly vocations,” Bishop Rhoades said in his homily.

In a few minutes, our priests will pray for priestly vocations. As we do so, I invite our priests to be mindful that our faithful living of these promises, our witness of prayer, self-giving love and service, and joyful communion of life indeed awakens vocations. We are reflecting a lot this year on the Holy Year of the Presence of Our Lady, St. John Vianney. How did he teach his parishioners? Primarily by the witness of his life! We can only imagine the number of priestly vocations he inspired by his example!

All of us, priests, deacons, religious sisters and brothers, and lay faithful need to have a renewed appreciation for the priesthood as a gift to the Church which needs to be safeguarded and loved. “This is necessary if we hope to have an increase in priestly vocations,” Bishop Rhoades said in his homily.

In the synagogue at Nazareth, our Lord Jesus announced that the Spirit of the Lord was upon Him, anointed Him, and sent Him forth to announce the Gospel. My brothers and sisters, when we are ordained, the Spirit of the Lord came upon us, anointed us, consecrated us, and sent us forth to announce the Gospel, to sanctify through the sacraments, and to shepherd God’s people in love. My brothers and sisters, when you were ordained, you were anointed, the Spirit of the Lord is upon you all, upon the entire people of God, through our Baptism and Confirmation, calling all of us to the works of the new evangelization, and calling all of us to holiness. My brothers and sisters in consecrated life, the Spirit of the Lord is upon you, a beautiful gift to the Church, an example for all of us, priests and laity, of greater fidelity to the Gospel.

In this Year for Priests, on behalf of all the people of our diocese, I wish to thank our priests for their devoted ministry, for their pastoral charity, and for their uniring service of God’s people throughout our diocese. Let us together lift up our hands in prayer for the new vocation to the priesthood here in the Dioceses of Fort Wayne-South Bend. Please join me in the pressing the pastoral task of the new evangelization which requires more priests, new evangelizers, who will cooperate with the cooperation of our deacons, religious sisters and brothers, and lay faith, will help to invigorate the Church and extend Christ’s kingdom. The Spirit of the Lord is upon us. Let us open our hearts to His grace. And may the Blessed Virgin Mary, with her example and intercession, watch over us and the growth of priestly holiness and priestly vocations in the Church.

Most Reverend Kevin C. Rhoades
Franciscan Apostolate settles in for service

BY KAY COZAD

FORT WAYNE — The Franciscan Brothers Minor are settling in nicely in a Fort Wayne neighborhood that once supported St. Andrew’s Parish, before its closing in June of 2003. The group of eight men, led by Franciscan Father David Engo, now resides in the old rectory of St. Andrew Parish — now known as Our Lady of Angels Friary — and intends to renovate the church building, currently in disrepair, for future chapel services, public Mass and meetings.

The Franciscan community was newly founded in November of 2009 in Mount Carmel, Pa., by Bishop Kevin C. Rhoades, then bishop of the Diocese of Harrisburg, where they served the community in several areas. Because the community has promised to remain under Bishop Rhoades’ guidance and care, it followed him to Fort Wayne in late March.

Of the community Bishop Rhoades says, “I was happy to approve the request of Father David Engo to begin a religious community, called the Franciscan Brothers Minor, under my auspices. I believe that the Franciscan way of life is a great gift to the Church and a witness to all of us of the following of Christ and the living of His Gospel. I pray that the brothers’ life of prayer and mission of evangelization will bear much good fruit in our diocese.”

Father Dave says after narrowing down several locations in Fort Wayne, he received a call from Bishop Rhoades announcing that the site of St. Andrew Parish would be their new home. “The transition has been great,” says Father Dave, adding that the people of the area have welcomed the group with open arms.

A New York native, Father Dave joined the Franciscan Brothers at age 19, after having what he considers a “reversion of faith,” and was ordained in 1997. After several years of ministry to the youth and elderly of his area, he says, “I had a deep desire to live a good life according to the original rule of St. Francis.” Following his proposal to Bishop Rhoades, he was given full permission to establish the flourishing community.

The eight men who form the community are postulants in their first year of discerning the Franciscan life. They each follow the rules of prayer, penitence, poverty and service. “We live the principles of St. Francis and apply it to present day,” says Father Dave.

As postulants the traditional coarse brown wool tunic is worn throughout the year. The Franciscan Brothers generally walk barefoot, unless their work demands sandals or boots.

The second year the men enter the novitiate when they prepare to profess their vows. During this year they wear a hooded woolen habit with an unknotted cord, symbolizing the cross and their bond to Christ. It is here that they are given new religious names. Following profession of temporary vows and three years of study and prayer, the brothers will profess final vows and become professed friars.

The austere life style chosen by these men consists of handcrafted tables and benches constructed by one of the postulants who used donated unfinished wood and food donated by the community. The rooms of the friary are sparsely decorated with only crucifixes, pictures of the Blessed Mother and statues of saints. “We live a life of penance for sins and conversion of souls,” Father Dave says.

Because the members of the apostolate do not work traditional jobs or fund raise, they earn no money as they serve the community. They rely, says Father Dave, on God’s Providence and the generosity of the community. It is not unusual for a neighbor to appear at the friary door with three dozen eggs for the brothers. Father Dave says they trust that God will provide and any food donations that are in excess of their weekly needs goes to the hungry of the community.

“We are a witness of the life of poverty and show the poor they can trust in God,” says Father Dave.

The brothers, who range in age from 19 to 45-ish, all have a role to play in the community. Father Dave considers himself the guardian, general minister and servant, equal to the brothers when he is not celebrating the sacraments. Brother Gregory,
Franciscan apostolate’s new friary at the former St. Andrew Parish rectory.

Franciscan Father Dave Engo stands near a Mary Grotto outside the confraternity group. “We want to bring neighborhood to this unique evangelization and recreation and of meditations and readings, confraternity meals with Gospel brothers’ day. There is time for the Franciscan Brothers ministry in all this. Prayer, he says, “This is a life of prayer,” says Father Dave, adding, “Our driving force for these men is the community. Brother Anthony has vocational school skills and is acclimating to social work and is acculturating to the faith is the talent who sews the wooden tunics. Brother Eric, former punk rocker and convert to the faith is the guitarist and  Brian Patrick, the music man for the community. Brother Daniel is a gardener and guitarist and Brian Patrick, the newest postulant, has a degree in social work and is acclimating to the community.

Amidst the spartan life, the brothers serve at these places. It’s healing parishes, soup kitchens — but we normally pass by (in cars).” We walk everywhere, says Father Dave, “It is open and mounting by word of mouth. Members and vocations visits are regularly made. The community is open to new members and for vocations. Bible study at the St. Andrew Center, a two-year rehabilitation program for men, door-to-door evangelization, parish missions, Confirmation and youth retreats. The brothers are open to any request for service in the area and Father Dave offers his assistance to any parish in need of a Mass celebration or help with confessions.

“This community is a fraternity of brothers living together in brotherhood, serving each other with great humility, according to the Spirit,” explains Father Dave. The community is open to new members and vocations visits are mounting by word of mouth. Of the Fort Wayne area Father Dave confirms, “It is open and wonderful. We have welcoming neighbors. We walk everywhere, so we can witness to people you normally pass by (in cars).”

The community is called the Franciscan Brothers Minor to depict their lesser stature, says Father Dave. “We do humble work. We don’t run hospitals, parishes, soup kitchens — but we serve at these places. It’s healing with people one-on-one — we are the servant of servants.”

For more information on the Franciscan Brothers Minor visit www.franciscanbrothersminor.com

Bishop-emeritus looks back, reflects on ‘retirement’

**BY BISHOP-EMERITUS JOHN M. D’ARCY**

Tim Johnson, our editor, kindly asked if I would share a few words in order to observe May 1, 25 years to the day of my installation as the eighth bishop of this diocese. My thoughts are of thanksgiving to God for the gift of presiding over this beloved See for a quarter of a century. Everything that has been accomplished is the fruit of the grace, won for us at great cost by Christ Our Savior. I give thanks to all those with whom it was my privilege to serve. Demanding years, surely, involving serious decisions. Decisions not always understood, but guided by the Holy Spirit. Overall, my reflections are ones of joy and gratitude. What a joy and privilege to have served as pastor of this historic See.

People ask, “How are you doing?” I always say I am “adjusting,” and that is true. During Lent, I gave several parish missions and heard many confessions. In a few weeks I will preach a retreat to the bishops of Michigan and Ohio. I will give a retreat for sisters in June and two retreats are set for priests in the months ahead. So it is somewhat like the life I had as an auxiliary bishop with emphasis on things at the heart of the priesthood vocation: Hearing Confessions, preaching, retreats and Days of Prayer, and taking part in parish missions. A busy life, and very beautiful, and close to the reasons we became priests. Spiritual formation. The area in which I was trained. So, still busy but a less frenzied pace and a chance to walk more than in the past.

**Do you miss it?**

This is another question that comes. Of course, I miss it. Does a man miss his wife when she is no longer with him? The ancient idea of a bishop is that he is married to his diocese. You carry it in your heart for all these years, sharing the ministry with the priests, consulting parish laity and religious. You are giving up a relationship which is a service of love. But the love continues and you serve the Church and the diocese by prayer, and the ministry of preaching and teaching, and the sacramental ministry of giving Confirmation and celebrating the Eucharist. (I have 19 Confirmations this spring.) I feel this new life growing. I can attend to my number one goal after retirement: More prayer in the presence of the Blessed Sacrament and good spiritual reading. All of which helps one’s holiness and helps one also in the confessional. The more attuned any priest or bishop is to Christ in prayer and reading, the more effective he will be.

**Other goals**

I have made a little progress on the computer. The effort to learn Spanish is not fully launched, but plans are being made. I am very encouraged, as we all are, by our hard working, very able, and pastorally devoted Bishop Rhoades, who is surely giving his whole heart and soul to this diocese.

Now, wouldn’t you be disappointed if I did not speak of a certain baseball team. Alas, it seems like it will be the “summer of our discontent” for the Red Sox. So far they have not contacted me to pitch batting practice. I am ready if they call.

I remember May 1, 25 years ago with joy and gratitude. My dear mother was present with my three sisters and their families. I give thanks to God for His grace, which helped us face the decisions and challenges that awaited. I pray for you all every day and extend to you my gratitude and love.
that the brothers were blessed to have good priests at the parish as well. “Our parents had the priests to dinner,” says Tink. “They were happy and seemed fulfilled. ... I saw joyful priests serve with their own unique gifts.”

Following graduation from high school Matt began his college career at Indiana University-Purdue University (IUPUI) culminating in a bachelor’s degree in marketing in 2003. He continued to volunteer as an adult youth leader in his parish’s active youth ministry even though he had no discernment for the priesthood.

“I knew I wanted to serve the Church. But I thought it would be in youth ministry and that I would be married. I didn’t consider the priesthood,” says Matt.

Following graduation from college while he worked in sales at a printing company, Matt finally heard the call.

During a youth retreat he became cognizant of the role of the priest in the success of the youth retreat. “I saw the importance of the role of the priest in preaching, catechizing and administrating the sacraments,” he says, adding that he was in awe of the role. And though he confesses that he didn’t spend much time prior to this in prayer for his vocation, during the Easter season that year, he “realized the priesthood was a real option.”

“On Holy Thursday, I knew it! It just clicked — game over!” Matt says of his calling.

The calling was so clear and certain Matt quit his job, began the interviewing process of entering the seminary and worked for a year at Our Lady of Good Hope establishing a youth group there. Tink recalls the time his faith formation began in earnest.

“I started taking my faith seriously in eighth grade,” he says. Attending retreats, joining friends in the faith community and receiving the sacrament of Confirmation with his brother Matt as sponsor were powerful events for him.

“I had a strong community of peers to pray and grow in faith with. That was extremely important,” he says.

Tink attended University of Dayton for two years following his graduation from Bishop Dwenger, where he also was involved in several peer ministry venues. The opportunity to be more involved in leadership roles where he “brought peers to the faith,” led him to discernment and prayer for his vocation.

“I was unsettled in my major of computer engineering. I devoted all my free time to the ministry. Computers didn’t fit,” Tink says. But prayer and quiet discernment gave Tink the grace to be open to God’s will for him. So at 20 years of age, the young man met with the diocesan vocations director.

And as Divine Providence would have it both brothers were accepted to enter the seminary in 2005.

For Tink being in the seminary is “awesome.” It is a time, he says, of being away with Jesus before being sent out. Matt agrees saying it is a “time of immense growth spiritually, intellectually and relationally, especially with the Lord.” He speaks of the fraternity at the seminary and the “amazing quality of men” there as well as the support they both have been given in their acceptance of their vocation call.

Both brothers have studied and will earn degrees in philosophy and theology in the six year seminary program. They each are finishing their fifth year. Tink was able to transfer credits from University of Dayton and feels it was important that he not have to start over with his studies.

Currently each has opportunities to serve in parishes, schools, prisons and hospitals in the Ohio area. And as the brothers grow stronger in prayer, formation and service, they also find time to recreate with their fellow seminarians, enjoying activities they love — playing basketball, cards, football and attending movies. Tink continues to play his guitar, while Matt uses his culinary talents and even roasts his own coffee.

When asked for a response to an inquiry on vocations, Tink says, “Talk to a priest about it. He’s someone they can trust.”

Matt adds, “I would put prayer first. And don’t be afraid to talk to seminarians about it.”

As for their shared ordination to the diaconate this month and subsequent ordination into the priesthood in 2011, they say it is a humbling experience and being brothers makes the ordination more exciting. But they both stress that a call to a vocation is a uniquely individual experience. As they credit their family faith life and service experience, Catholic education, parish involvement and good priestly role models, they also know that God calls each individual to share his or her own unique gifts and talents in extraordinary ways.

The two seminarian brothers will be ordained into the diaconate by Bishop John M. D’Arcy in St. Turibius Chapel at Pontifical College Josephinum on Sunday, April 25.

STATEMENT FROM BISHOP-EMERITUS JOHN M. D’ARCY

Concerning the Coonan brothers to be ordained to the diaconate this week

I t is a joy and privilege to ordain Matt and Terry (Tink) Coonan to the diaconate. It can be said that their vocation was nourished and stirred up under God’s grace in the family and in the parish, with help also from Bishop Dwenger High School.

Their grandparents, so well known in the Fort Wayne area, Dolly and Terry (the coach), prayed that a son from their large family might become a priest. God answered in His own time and in his own way. Two grandsons ordained deacons on the same day. Their own blessed home under Terri and Terry was a place of faith.

One also must ponder the influence of St. Vincent’s Parish. Three devoted priests and one devoted youth leader. I refer to Fathers John Kuzmich, Mark Gurtner and Joseph Gaughan. Their effectiveness with young people and the joy in which they have live out their priestly vocation has been instrumental in bringing the Coonans and others to the seminary. Currently, five of our seminarians are from St. Vincent’s.

The leadership of many in the youth program at St. Vincent’s was also of great influence. I think especially of Cindy Black, currently director of our diocesan Office of Youth Ministry. The emphasis placed by her on a full and cohesive youth ministry with a strong priestly presence and emphasis on prayer and catechesis has been fruitful.

I think also of Bishop Dwenger High School and its strong department of catechetics.

God always wishes and seeks our collaboration in the great works of faith and the Church depends on families and parishes for the great work of fostering vocations to the priesthood. In the ordination of these two brothers, there is an example for families and parishes.

April 25, 2010
The following talk was delivered by Professor John Cavadini on Jan. 3 at a Mass that honored Bishop John M. D'Arcy for his nearly 25 years as bishop at the Diocese of Fort Wayne-South Bend.

Dear Bishop D'Arcy,

I write this letter as a letter of thanks and gratitude formally on behalf of the parishioners of St. Matthew Cathedral Parish but also, I am sure, representing the Catholic faithful in our diocese.

They say, and it is true, that the office of bishop is a teaching office, and that the bishop is by charism of the office, a teacher. As anyone knows, a mark of the greatness of a teacher's success he has had in teaching, and the more difficult the subject, the more it requires conversion of heart in order to learn, the greater the success of the one who has imparted truth under these circumstances.

I, for one, before I came to this diocese 20 years ago, did not know that the Boston Red Sox were the greatest and most beloved baseball teams in North America. I had all these years thought it was the Yankees. How is that for the depths of unconverted ignorance? Luckily I was able to read Bishop D'Arcy's column in today's Catholic for the last 20 years and now, if I'm not yet fully converted — for that is reserved for the last judgment — I can now at least bear hearing the Red Sox mentioned, and at least I know, intellectually speaking, the truth about the relatively innate excellence about baseball teams.

It's funny, though — I actually now do really care about how the Red Sox are doing, because I know you care. Though I have no natural love for the Red Sox, I have actually learned to love them and to hope they win. I do not know that you love them and hope they win. So I now have a "supernatural" love for the Red Sox, that is, one infused from outside of me by a higher power and one that I am not capable of attaining to on my own powers.

But it is actually true — and I bet I speak for everyone here — that I now find myself keeping track of whether the Red Sox are winning or not because I have learned to see them through your eyes, and through your hopes and love, and now, for the life of me, I absolutely cannot hope that they would ever lose, despite the natural propensities as a Connecticut Yankee.

Isn't it interesting how we can learn to love something when we see that thing through the eyes of someone we admire and love? That is the power of the true teacher, the one who truly "hierarches" who cares only about his wages or his image or his career, but who is "the good shepherd," the one who teaches us in love, by love and at the service of love. And so he is able to teach the one thing that is all but impossible to teach, because it requires conversion, and that is love itself.

So I ask myself, "What have you learned, John?" Besides the Red Sox, what have you learned to love better than you had before? (And remember, I think I am speaking not only on my own behalf, but for the "many" of the Gospel.) I have to answer, the Church. They say, and again truly, that the bishop is "married" to the Church, and how could he not be, since his office comes directly from Christ, the Bridegroom, the Spouse of his Beloved, the Church, and that is why the office of bishop is an "officium amoris," an office of Love.

But if the bishop is married to the Church, it is not to an abstract idea, a concept suitable for the extended pontifications of theologians with too much time on their hands, but to the local Church, not the prestigious Church of the imagination, but the Church here, in good old South Bend, the Church of 10,000 Confirmations and Confirmation homilies, not to mention pictures afterwards; the Church of that silent, somewhat dreary and often dark highway 30 from South Bend to Fort Wayne, unfortunately with a speed limit; the Church where funds must be raised and where the living presence of the Holy Spirit does not mean that He obviates by direct inspiration of knowledge the job of providing for good education in schools and in parish catechetical programs, or where His promptings to the priestly life can be expected to bear fruit without our own hands-on cooperation in recruitment and good example. For that would be to despise the gifts of the Spirit, not to welcome them.

This is the Church that we meet in bishop's weekly column. The Church of hospital dedications, the Church of difficult decisions over such things as parish closings, the Church of countless marriage preparation classes, of meetings with everyone from the Holy Father to the individual penitent, the Church of school homilies and of innumerable suppers in parish halls and cafeterias, the Church of the apostolic zeal of so many priests, religious and lay folk and the Church equally of our less than apostolic lukewarmness, "neither hot nor cold," as the Book of Revelation says. This is the Church of so many wonderful public works of mercy, soup kitchens, Catholic Worker houses, services to the homeless and to those who are just plain discouraged; the Church too of scandal, of seeming disillusionment and of so many disappointments and missed opportunities. Sometimes I ask myself, did Christ die on that Cross so that the members of parish councils could argue heatedly about whether to have coffee and doughnuts after the early morning Mass or only after the late morning Mass? Is this the Church Christ espoused as his Beloved on the Cross?

It can be hard to answer, "Yes!" sometimes. But then, didn't we read about all of this in Bishop D'Arcy's columns, and hear about it in his preaching? And didn't we read about these things, not just in the abstract, but because Bishop D'Arcy was involved, directly, in all of them?

How many thousands of us, literally thousands of us, have pictures of Bishop D'Arcy and one or other of our kids after Confirmation? How many of us have met him at those soup kitchens he mentions in the column, at the parish dedications, at the consultations he set up for various important decisions, at the press conferences, at the continuing education events?

Bishop, you led us through all of these events, some joyful, some sad, and some just boring and routine. You led us through a period of serious scandal in the Church. We could have turned away. But we saw more, because we saw the Church through your eyes and your actions, we saw the Church through your love, we strained to see farther into the mystery of the Church as a mystery, born of the total self-gift of Christ on the Cross, and so, parish councils and all, the object of his foolish love — but the foolishness of God is wiser than men. Through your loving and faithful witness, we looked farther and saw more, because it was not just the abstract idea of the Church that was the beneficiary of your loving attention, it was us, the real Church of flesh and blood, of saint and sinner, of speed tickets accepted and sometimes forgiven "joy and hope," and of bitterness and even worse, boredom.

We learned to see farther into this Church because we were the beneficiaries of your love for us, the members of Christ's Body, in all the moments of our lives, and so you gave us the greatest gift — you gave us ourselves, as loved, to ourselves, and we became aware, more deeply, of the mystery of our own lives as members of Christ's Body.

You made us feel that Christ really did die, in love and out of love, for us, here in South Bend, on the banks of the St. Joseph River, far from Washington, Rome and Fenway Park. It is an amazing thing to feel loved and cherished, as anyone who is married can tell you. You can feel a lot that way. For one thing, one can learn to love back, one can learn to love, without contempt or self-righteousness, all the members of suffering and troubled humanity in this fallen, but still beautiful, world of ours — including even the Yankees, as your column has itself sometimes conceded, as part, of course, of the Officium Amoris extended even to enemies (or at least opponents). We can agree with St. Paul's Letter to the Ephesians, just read, that we have indeed "heard of the stewardship of God's grace," in and through your ministry.

For these great gifts of loving and of teaching through loving, freely given and extended without reserve, we say, Thank you, and, we love you too.

With love and gratitude, on behalf of the lay faithful of the diocese,

John C. Cavadini

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Bishop John M. D'Arcy is shown with Professor John Cavadini at a presentation of the certificate that announced the Notre Dame Department of Theology chair was named a Knight of St. Gregory. Bishop D'Arcy celebrates his 25th anniversary of installation as bishop of the Diocese of Fort Wayne-South Bend on May 1.
From law to theology to a late vocation

BY BROTHER ROBERT SYLVESTER, CSC

NOTRE DAME — For the majority of my adult life I was an attorney in Washington, D.C. As a lawyer I had three incarnations: a counsel on foreign policy in the U.S. Congress, a lawyer in a mid-sized private firm and a solo practitioner representing the poor, including abused and neglected children, in family, health and personal matters. I spent most of my professional life in the latter area.

Like most lawyers I had good work — work serving others. The problems people presented were interesting and posed engaging intellectual challenges. I had the privilege, as lawyers do, of being invited into the private lives of other people. I was reasonably well rewarded for my work. Having come from poverty and public housing, my work allowed me to live in a comfortable home in an affluent area. I had no significant debt, good friends and colleagues. I enjoyed professional success and favorable notoriety with a profile in the New York Times, positive stories of my work in local newspapers and books, and television appearances. However after 20-plus years, I left this work and comfort to study theology at the University of Notre Dame. Why? The answer is simple: The problems I saw in my practice, among my neighbors and colleagues, in the professions and the culture at-large were fundamentally spiritual. I was particularly taken by this: The affluent and prosperous were often unhappy and their lives showed it in a multitude of aberrant behaviors. When not chained to work or indulged in self-distracting activities, they looked for meaning and purpose and suffered its absence.

It was hard to deny the cause of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture had separated itself from faith, of the discontent: Our culture has separated itself from faith.

It was hard to deny the cause of the discontent: Our culture had separated itself from faith.

Puzzled by this phenomenon, my theological studies focused on the separation of faith from culture in contemporary secular society and the problems this separation imposes on highly-educated Catholics and others, including those in the professions. When not chained to work or indulged in self-distracting activities, they looked for meaning and purpose and suffered its absence.

My studies made clear that we had become ensnared by secular culture. We were captured by the external, neglected our interior life and ignored our emotional well being. We were fearful and self-absorbed. We sought to control all outcomes, and eliminate all risk inherent in life. We were foolishly self-reliant. In a service economy, we failed to experience the joy of servanthood. We were unable to locate the Divine much less place God at the center of our life. Unexpectedly in the course of my studies, I began to be asked if I had thought of becoming a priest. The repeated inquiry made me think. It became clear that I was being called to offer my skills and experience to God in religious life, and I entered my training in my late 50s.

I am often asked why I am not a priest. I always take that as a compliment and my response is always the same: Some are called to be sacramental ministers and others are called to a ministry of social transformation working on problems in the world, where those who hunger and thirst reside.

As Providence would have it, I am presently working on a problem not adequately addressed. I am the director of the Initiative on Spirituality in the Professions at the Institute for Church Life at Notre Dame. This is a new and innovative ministry that grew out of my transition from law to theology. In it we offer spiritual care presence to the Washington legal community. One can envision this as a chaplaincy to lawyers. It is an ecumenical ministry designed to offer spiritual companionship and direction, education and palliative care, aid to managers of legal enterprises and access to the local religious and pastoral counseling community for those who seek it. In beginning a new ministry, I am much like a missionary in a new land. My work is part care, part education and part evangelization. Like the Christ and the disciples, I am building anew, while benefiting from those who have come before me. Your prayers and support are welcome.

I’m calling.

Are you coming? (God)

Take a weekend away to listen a little closer to how God is calling you.

Men’s Vocation Retreat for Recent College Graduates

With Holy Cross at the University of Notre Dame

June 18 - 20

Registration and more information are available at: holycrossvocations.org
A choice for love

BY SISTER MARGIE LAVONIS, CSC
NOTRE DAME — Sister of the Holy Cross Sharlet Ann Wagner never dreamed what would happen if she said yes to God’s call to religious life. She compares her life to the words of a song by popular country-western singer Garth Brooks called “The Dance.” Brooks sings, “I’m glad I didn’t know the way it all would go. Our lives are better left to chance. I could have missed the pain, but I’d have had to miss the dance.”

Sister Sharlet says, “I’m sure Garth Brooks wasn’t thinking about a bunch of nuns when he wrote that song, but when I first heard it, it spoke strongly to me of religious life and my life in Holy Cross. While I wouldn’t agree with the singer that our lives are the product of chance, I resonate with the sentiment of ‘The Dance.’”

This dance of her religious life has consisted of both difficult and beautiful, joyous times but she says, “I would not trade the ‘dance’ that religious life is for me in order to avoid the difficulties.”

She finds it difficult to adequately put into words why she became a sister. It was a persistent attraction that began in her junior year at the University of Texas in Austin. She was a journalism major. Her life plan was to become a successful journalist and then settle down and raise a family. But her growing attraction to religious life threw her neat, thought-out plan into confusion. God had another idea.

She had never mentioned this before so she worried how her family and friends would react. Would they think she had lost her mind? Despite these fears, she says, “There was a pulling inside of me that I can only vaguely express.” She points out that one cannot put that feeling into words because the answer “has to come from the heart, and not from the head.”

“Her answer surprised me,” says Sister Sharlet, “She talked and listened, and finally said, ‘Sometimes you can’t know something is right for you until you have tried it. You just have to go ahead and do it.’”

She decided that evening that she wanted to do it. She chose the “dance” of religious life. This choice opened to her a variety of experiences she could never have imagined. She completed her college plans to have a successful career in journalism gave way to caring for crack and AIDS babies in inner-city Chicago, teaching high school English in Utah and working in a rural health clinic in Uganda, East Africa.

Following her return to the United States from Uganda, she began discerning the next steps in her life of ministry. As she reflected on her ministry experiences, she felt a pull towards justice issues and had a desire to address some that she had witnessed. Thus, her congregation gave her permission to study law. Three years later she graduated from law school and began a project providing legal services to immigrants imprisoned by the U.S. Immigration and Naturalization Service. As a sister, she hopes to bring “a sense of compassion and love” to those to whom she offers legal services.

Sister Sharlet practiced immigration law in Los Angeles, Calif., and Salt Lake City, Utah for several years. Last summer, she was elected to the leadership team of her congregation where she chooses love and continues the dance.

To learn more about Sister Sharlet Ann Wagner go to www.cscsisters.org/vocation/sister/Pages/dance.aspx

BY SISTER MARGIE LAVONIS, CSC

Sister Sharlet consults with one of her clients concerning her immigration status.

Sister Sharlet gives her input at a congregation meeting.

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Diocese of Fort Wayne-South Bend
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**EDITORIAL**

**World Day of Prayer for Consecrated Life**

This Sunday, the Church observes World Day of Prayer for Vocations. We honor those who dedicate their lives to the ministry of the Church through religious life — as priests, brothers and sisters. Throughout this paper, you will find encouraging stories that are fine examples of serving as a religious and the many dimensions to this life of service.

Let’s begin with our bishops. Bishop Kevin C. Rhoades in his homily at the Chrism Masses laid out his vision for vocations. The homily is reprinted on this issue page 11.

The Chrism Mass in which priests renew their priestly commitment carried an added dimension this Year for Priests, declared by Pope Benedict XVI last June. Bishop Rhoades reminded all at the Mass, “Without priests, the Church would not be able to fulfill her mission. Without priests, there would be no Eucharist, since the will of Christ the Eucharistic mystery cannot be celebrated in any community except by an ordained priest. This Year for Priests, it is particularly important for us to think about this and to consider that the promotion of priestly vocations is a duty of us all. For example, parents have a very special responsibility in this regard, especially by inculcating in their children an awareness of piety and prayer, and of love for the Church and the priesthood.”

Our seminarian numbers are increasing as more hear the call to discernment of the priesthood. “I am convinced in the bottom of my heart that God is calling many young men throughout our diocece to the ministry of priests. The ministers of this Church, the laity and religious of our Church, live the mystery of the Eucharist in the way they live their lives, and we are that invitation to many young men throughout this diocese,” Bishop Rhoades said in the Chrism homily.

He added, “I am very grateful for the presence here at this Chrism Mass of our seminarians. I want them to know that we support them, that we pray for them, and that we are proud of them. We thank them for answering the call of the Lord.”

Our thanks to Bishop-emeritus John M. D’Arcy, who celebrates May 1 the anniversary of his installation as bishop of Fort Wayne-South Bend 25 years ago. Professor John Cavadini, chair of the theology department at the University of Notre Dame, has written a most-fitting tribute to the bishop-emeritus. And Bishop D’Arcy, too, has graced us with a few words about the role of bishop-emeritus. This Sunday, Bishop D’Arcy will be the celebrant of the Mass of the diaconate ordination of the brothers, Matthew and Terrence Coombs Jr., who will be ordained to the transitional diaconate this weekend in the home parish, Ohio. Within the year, these brothers will be ordained to the priesthood.

This week’s issue, we read about Holy Cross Sister Sharlet, who once thought her future would be in journalism, but felt pulled to the religious life. Today, she is a “vocationist,” serving as a religious and the many dimensions to this life of service.

And Holy Cross Brother Robert Sylvester was an attorney in Washington, D.C. He was a lawyer in a mid-sized private firm and spent most of his time as a solo practitioner representing the poor, including those who were previously in a so-called “vegetable state” and had their feeding tubes withdrawn. Kate Adamson, who was in a vegetative state due to a stroke, and later came out of it, recounted her experience in an article she wrote:

> I was half listening to a talk radio broadcast about a 40-year-old woman in Florida, Terri Schiavo, who was going to be starved to death. This woman had been disconnected from her feeding tube. She was without food for eight days.

> Suddenly the broadcasters had my full attention and I knew what that felt like. Her husband, who was going to be starved to death, was without food for eight days.

> “I am sorry,” the husband would say. “I have nothing,” the wife would say. “I have nothing,” the husband would say. “I have nothing.”

> “I think what that feels like,” Kate Adamson would say. “I think what that feels like.”

Kate Adamson, who was in a vegetative state due to a stroke, and later came out of it, recounted her experience in an article she wrote:

> “I was half listening to a talk radio broadcast about a 40-year-old woman in Florida, Terri Schiavo, who was going to be starved to death. This woman had been disconnected from her feeding tube. She was without food for eight days.”

> “I knew what that felt like. Her husband, who was going to be starved to death, was without food for eight days.”

> “I think what that feels like,” Kate Adamson would say. “I think what that feels like.”

When Mrs. Adamson was interviewed on “The O’Reilly Factor,” she provided further details:

> “O’Reilly: Why, when they took the feeding tube out, what went through your mind?

> **Adamson:** When the feeding tube was turned off for eight days, I thought I was going insane. I was screaming out in my mind, “Don’t you know I need to eat?” I just wanted food. I think the fact that I had nothing, the hunger pains overrode every thought I had.

> **O’Reilly:** Were you so feeling pain when they removed your tube?

> **Adamson:** Yes. Absolutely. Absolutely. To say that — especially when Michael (Schiavo) on national TV mentioned last week that it’s a pretty painless thing to have the feeding tube removed — it is the exact opposite. It was sheer torture, Bill.

Elsewhere, she described the obcessive thirst she felt when her feeding tube was removed:

> “I craved anything to drink. Anything. I obsessively visualized drinking from a huge bottle of orange Gatorade. And I hate orange Gatorade.”

Patients in a vegetative state are a “voiceless” population of humans, unable to advocate for themselves. Another voiceless group includes patients facing dementia. Because individuals with dementia are apparently “out of it,” they may also be unable to communicate coherently regarding any discomfort or pain they may experience. The assumption may be too facilely made by healthcare professionals that because people are demented, they no longer can truly experience suffering, pain, hunger or thirst.

When patients with dementia are brought to the hospital because they can no longer swallow, some physicians will be aggressive in persuading the family not to give an IV or put in a G-tube. They may suggest that it will only prolong the person’s death, forcing him or her to live a “low quality of life.” In one such scenario that I am aware of, a physician indicated to the family that if an IV were given, the patient would likely perk back up and live for perhaps another year or two, but, he continued, what would be the point? In a different case, another physician stated that the cause of death would indeed be dehydration, of course, it is not always the case, another physician stated that the cause of death would indeed be dehydration, of course, it is not always the case, another physician stated that the cause of death would indeed be dehydration, of course, it is not always the case.

Recognizing that dehydration is a painful way to die serves as a helpful starting point to assist family members in addressing the nutrition and hydration needs of their loved ones who may find themselves in compromised states or approaching the end of life.

**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.catholicexchange.org

**EDITORIAL**
At Vatican, frustration and some optimism over abuse scandal

VATICAN CITY (CNS) — Fresh developments in the continuing storm over clerical sex abuse illustrate a chronic Vatican problem as well as some reasons for guarded optimism about the future.

The problem, acknowledged by many inside the Roman Curia, has been recent missteps in communication that have undercut the Vatican’s own patient efforts to provide accurate and detailed information about sex abuse policies.

The latest came when Cardinal Tarcisio Bertone, the Vatican secretary of state, told reporters in Chile April 12 that many psychologists believe there is a connection between homosexuality and pedophilia.

The groans could be heard throughout Vatican City the next day, as news media reported not only the cardinal’s remarks but also the intensely critical public reaction — including a condemnation from the French government.

The Vatican spokesman, Jesuit Father Federico Lombardi, came back with a statement that tried to reframe Cardinal Bertone’s remarks with an unusual disclaimer: “Church authorities do not believe they are competent to make general affirmations about specifically psychological or medical issues.”

The Vatican relies on specialists and experts for such information, Father Lombardi said. In fact, experts consulted by the Vatican several years ago argued against a cause-effect relationship between homosexuality and pedophilia.

The Vatican has been down this road before. A papal preacher recently surprised the pope and pedophilia.

He is with us still

THE SUNDAY GOSPEL

MSGR. OWEN E. CAMPION

4th Sunday of Easter
Jn 10:27-30

The Acts of the Apostles supplies the first reading. It gives a glimpse into the modus vivendi of St. Paul as he moved across Asia Minor proclaiming the Gospel of Jesus.

Evidently, he first went to synagogues — unsurprisingly. After all, he himself was Jewish, of Jewish descent and background, and he was well educated in the Jewish culture and religion of the time.

Quite likely, therefore, he would have been more comfortable, but also more likely to be heard, in such surroundings as synagogues.

It also is clear that he was not always met by universal acceptance, although it would not be accurate to say that he attracted no converts from among the Jews whom he met. He was driven by many of them into the ranks of Christians.

He also attracted Gentiles.

The Good Shepherd leads them. He rescues them from the heat of the day and the dryness of earthly life.

St. John’s Gospel provides the last reading. This Gospel reading, read immediately after the passage from Acts, also presents Jesus as the Good Shepherd. For an audience overwhelmingly agrarian, as was the audience to which Jesus preached, imagery built on sheep herding and shepherds was well understood.

This reading states that the sheep know the shepherd. In turn, the shepherd knows them. It implies a relationship of closeness and of trust. No one can snatch any sheep away from the shepherd.

In a great testament of self-identity, Jesus proclaims oneness with the Father. The sheep belong to the Shepherd because of the Father’s will, and love, to keep them near and protect them from peril.

Moving beyond symbolism, the readings say that the Shepherd gives eternal life. His sheep will never perish.

Reflection

This weekend, the Church once again calls us to celebrate the Resurrection, as it begins the fourth week of proclaiming the excited news that it first pronounced at Easter. He lives!

Alleluia!

Through the readings this weekend, and through those of the preceding weeks of Easter, the Church essentially makes two points.

The first point is that Jesus is alive, literally, and that in the sublime fact of Resurrection is evidence that Jesus is God, the Son of God, the eternal Father.

Resurrected, Jesus is totally unique among humans. As God, Jesus is the bearer of life, truth, peace and joy. There is no substitute for the Lord.

The second point, made this weekend and in past weeks, is that the word of Jesus, and salvation in Jesus, continue. They did not cease with the Ascension nor with the end of the first generation of Christianity. Jesus lived in the preaching and good works of the Apostles, such as Paul, and of their followers and successors, such as Barnabas.

Through them all, Jesus touched, and still touches, people. Emphasizing these points, the Church presents us with its basic belief, Jesus is God. In Jesus are truth and life. He is with us still.
The limits of the papacy

During the preparation of the Second Vatican Council’s Dogmatic Constitution on the Church, Pope Paul VI proposed that the constitution’s discussion of papal privacy include the information that the pope is “accountable to the Lord alone.” This suggestion was rejected by the council’s Theological Commission, which wrote that “the Roman pontiff is also bound to revelation itself, to the teachings of Vatican II, bishops and other obligations too numerous to mention.” Pope Paul quietly dropped his proposal.

Yet the image persists that the Catholic Church is a kind of global corporation, with the pope as CEO, the bishops as branch managers, and your parish priest as the local salesman. And according to that image, the pope not only knows what’s going on all the way down the line, he gives orders that are immediately obeyed all the way down the line. Or, to vary the misimpression, the Church, like the United States Marine Corps — there, at least according to legend, when the commandant issues an order, everyone from the highest-ranking four-star to the lowest Parris Island recruit staples a salute to his forehead and does what he’s told.

This distorted and distorted image of the pope as dictatorial CEO or Marine commandant is, admittedly, reinforced by the language of the Code of Canon Law. Thus Canon 331 states that the “Bishop of the Church of Rome... has supreme, full, immediate and universal power in the Church, and he can always freely exercise that power.” Yet, while both theology and law tell us that the pope enjoys the fullness of executive, legislative and judicial authority in the Church, his exercise of that power is circumscribed by any number of factors.

It is circumscribed by the authority and prerogatives of local bishops. According to the teaching of Vatican II, bishops are not simply branch-managers of Catholic Church, Inc.; rather, they are the heads of local churches with both the authority and the responsibility to govern them. Moreover, the pope, according to the council, is to govern the Church with the College of Bishops who, with him and under him, share in responsibility for the well-being of the entire people of God, not only for their own local churches.

The pope’s capacity for governance is also shaped by the quality of his closest associates, and by the accuracy and timeliness of the information he receives from the Roman Curia via the nuncios and apostolic delegates who represent the Holy See and the pope around the world. An example of how this fact of ecclesiastical life can impede a pope’s ability to respond promptly to situations comes from the American crisis of clerical sexual abuse and episcopal misgovernance in 2002. Because of grossly inadequate reporting from the apostolic nunciature in Washington between January and April 2002 — when the firestorm was at its hottest — John Paul II was about three months behind the news curve in mid-April 2002; what appeared (and was often presented by the press) as papal indifference to the U.S. crisis was in fact a significant time-lag in the information-flow. Papal governance can also be undermined by inept subordinates. Thus the image of an uninformed John Paul II was reinforced by the account of Cardinal Castrillon’s disastrous presentation of the pope’s annual Holy Thursday letter to priests that year, during which Castrillon blew off questions about the U.S. crisis by saying that John Paul had more important things to worry about, like peace in the Middle East.

These very real human limits on the exercise of papal power seem almost impossible for some editors and reporters — and indeed for some Catholics — to grasp. Yet the fact remains that the overwhelming responsibility for turning the crisis of clerical sexual abuse into a full-blown Church-wide crisis lays at the feet of irresponsible local bishops. And, unfortunately, bishops who bought the conventional wisdom about therapeutic “cures” for sexual predators. That underscores the imperative of getting clerical appointments right and of removing bishops whose failures destroy their capacity to govern: see “Ireland today, Catholic Church in.”

George Weigel is a senior fellow of the Ethics and Public Policy Center in Washington, D.C.
**BISHOP DWENGER SAINTS OPEN GOLF OUTING SET JUNE 18**

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 pm. 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 the Web site at www.bishopdwenger.com to download a reservation form. For more information, please call the Development Office at (260) 496-4706.

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**Superintendent of Catholic Schools Dr. Mark Myers challenged area schools to bring in food for the needy this past Lent, and students at Corpus Christi School in South Bend answered the call. They donated 807 canned items during Lent, and students at Corpus Christi School in South Bend answered the call. They donated 807 canned items during Lent, and students at Corpus Christi School in South Bend answered the call. They donated 807 canned items during Lent...**

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**Coach Jeff Rekeweg resigns from USF basketball**

Rekeweg will lead NCAA Division II program in Michigan; Chad LaCross to lead Cougar program as interim head coach

FORT WAYNE — Mark A. Pope, director of athletics at the University of Saint Francis (USF), announced April 19 that he has regretfully accepted the resignation of Jeff Rekeweg, USF men’s basketball coach, effective April 30. Pope also announced that he has selected Assistant Coach Chad LaCross as the interim head coach of the Cougars.

Rekeweg led the Cougars to the school’s first NAIA Division II National Basketball Championship in March, was named NAIA Coach of the Year, and to USF’s most vital part of USF basketball for more than seven years, and I have known Jeff for many years as a strong family man, dedicated, innovative, hard-working and loyal to his team and his employer. However, in the many talks that I’ve had with Jeff, I’ve also known that he has a strong desire to take his coaching skills to the next level. Given our team’s recent success, there will never be a better time for Jeff to realize his dreams of advancing his career.

“We will miss him a great deal, but we also understand that the best thing for Jeff, Rebecca and their family is to take this next step.”

“This was a very difficult decision for my family and me,” said Rekeweg. “I love Saint Francis, the NAIA, and all of the relationships that I have enjoyed over the years. I can’t tell you how much the last 14 years has meant to me, and the opportunity that Saint Francis gave me to coach at this wonderful institution.

Professionally, it is the right move. Emotionally, it was very hard to make the decision.”

Rekeweg leaves USF with the most wins of the five men who have been head coach of the USF men’s basketball program, which started play in the 1964-65 school year.

Assistant Coach Chad LaCross will serve as interim head coach of the men’s basketball team.

“Whenever a coaching change presents itself to me, the single most important question to be asked is, ‘Is the program heading in the right direction?'” said Pope. “In this situation, there is no doubt: this program is definitely heading in the right direction — both on and off the court. Chad has been a vital part of USF basketball for more than seven years, and I have complete faith in him to continue to lead our men’s team into the future.”

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Delivering Inspiration

Johnette Benkovic

Fr. Leo Patalinghug
‘The Perfect Game’ offers warmhearted, positive embodiment of the priesthood

By John Mulderig

NEW YORK (CNS) — As the universal Church’s Year for Priests nears its conclusion June 19, and as the overwhelming majority of dedicated Catholic clergy around the world once again find themselves smeared — in some quarters at least — for the grievously sinful misdeeds of a few, who would have guessed that an entirely warmhearted and positive embodiment of the priesthood would be portrayed onscreen by comedy veteran Cheech Marin?

Marin — a long way from his persona as a doped-up doo doo in the Cheech and Chong string of stoner comedies — plays Padre Esteban, the spiritual guide of a ragtag boys’ baseball team from northern Mexico whose unlikely bid for sports immortality is recounted in the faith-infused, fact-based drama “The Perfect Game” (IndustryWorks).

Set in 1957, this is the story of an enthusiastic but initially unskilled group of youngsters, led by their future star pitcher, Angel Macias (Jake T. Austin), who enlist the reluctant help of local factory worker and ex-major leaguer Cesar Fez (Clifton Collins Jr.) to form the Monterrey city’s first Little League team. Improving rapidly under coach Cesar’s hard-driving regime, the lads cross the border and embark on a series of David-versus-Goliath-like victories over their far more advanced opponents in the Little League championship tournament.

As directed by William Dear, W. William Winokur’s script unambiguously presents the young players’ Catholicism as the inspiration for their winning streak. Thus Marin’s devout but down-to-earth padre leads the team in prayer before each game, and uses the story of Blessed Juan Diego to encourage them to accomplish great things.

Their beliefs also prompt the boys’ persistent refusal to allow either their impoverished circumstances or the disdainful prejudice they frequently encounter during their time in the U.S. to deprive them of their dream. In a touching scene that reinforces the film’s message about racial and ethnic equality, they courageously defy the rules of a segregated dinner by joining, and befriending, a solitary black Little Leaguer who has been forced to eat at a table by himself, shunned by his own white teammates.

A brief scene of the otherwise estimable Padre Esteban celebrating a Tridentine Mass makes it clear that no one involved in the production had even a rudimentary knowledge of the Catholic liturgy of the time, and the result is an image of worship so sloppy and repetitive as to approach unintentional parody.

But this is a relatively small flaw in what is, overall, a rousing film, which defies the rules of a segregated society to do it just right.

The film contains racial ten-
**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, PO Box 11169, Fort Wayne, 46856; or e-mail: thogon@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.

Knights to hand out Tootsie Rolls

Ossian — The St. Aloysius Knights of Columbus will be supporting the Mentally Handicapped people of Adams and Wells county by handing out Tootsie Rolls on Friday, May 7, from 3-6 p.m. in Ossian and Saturday, May 8, from 8 a.m. to noon in Bluffton. The Knights ask only for a free-will donation.

Fish Fry

New Haven — St. John the Baptist Holy Name Society will have a fish fry Friday, April 23, from 4-7 p.m. Adults $7.50, children 5-12 $4 and children under 5 free.

Knights plan fish fry

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish fry on Friday, May 7, from 5-7 p.m. Adults $7.50, children 5-12 $3 and children under 5 free.

Council of Catholic Women holds potluck dinner

Fort Wayne — The Fort Wayne Deanery Council of Catholic Women will have their annual potlucky dinner Tuesday, April 27, at St. Louis Bescancon. Rosary at 3:45 p.m.; Mass at 4 p.m., followed by a potluck dinner with meat and drinks provided, and white elephant sale. Speaker will be Charlotte Flatt, director for the Province of the State of Indiana Council of Catholic Women, who will speak about the 90th Anniversary Convention. Changes to move forward; and Campaign for Human Dignity Project. Women from all parishes are invited.

Rummage and bake sale

Fort Wayne — A Rosary Society rummage and bake sale will be May 6 and 7, from 9 a.m. to 5 p.m. at Precious Blood Church, 1515 Barthold St., and Saturday, May 8, from 9 a.m. to 1 p.m.

Beach Bash with Biff and the Cruisers

New Haven — A Beach Bash will be held Saturday, May 22, at St. Louis Bescancon Parish. A $5 drive-through cheeseburger meal will be from 4-7 p.m. and then live music from Biff and the Cruisers will be from 8-11 p.m. Doors open at 7:30 p.m. Tickets are $10 per person.

Celebrating children

Fort Wayne — A celebration of children will be Friday, April 30, from 3-9 p.m., at St. Henry Community Center, 3029 E. Paulding Rd. Activities include face painting, games, food and vendor booths and a moon walk.

Women’s Day Away planned

Huntington — Victory Noll Center will host a Women’s Day Away program on Saturday, May 15, from 9 a.m. to noon, and will give women a chance to relax, breathe and celebrate old friends and make new friends. There will be music and prayer, presentations on wellness for the mind and body, and healing using art and poetry. Suggested donation for the program is $10 to $15. A continental breakfast will be provided. Registration is required by May 7.

All family rosary

Fort Wayne — The all-family rosary will be recited on the last Sunday of the month, April 25, from 3:30-4:15 p.m., at St. Mother Theodore Guérin Chapel. The intention is for the strengthening of families, especially those having difficulties.

Bach Collegium to perform

Fort Wayne — The Fort Wayne Bach Collegium will present an admission-free concert at the Cathedral of the Immaculate Conception Sunday, May 2, at 7 p.m. The concert will include a cantata by Bach, 50th Brandenburg Concerto and the Missa Brevis in A major. The music will be sung in the Baroque style and accompanied by expert period-instrument musicians.

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**TV MASS SCHEDULE FOR MAY**

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<td>Fifth Sunday of Easter</td>
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<td>Father Chris Cox, CSC</td>
<td>St. Adalbert, South Bend</td>
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**DIRECTOR OF STEWARDSHIP AND DEVELOPMENT**

Saint Joseph Parish, a vibrant, Catholic, faith community of over 800 families and a large, K-8 grade school in South Bend, Indiana, seeks a Director of Stewardship and Development. This position furthers the mission of the Parish by promoting the concept of Stewardship as a way of life in accordance with the U.S. Bishops’ pastoral letter, Stewardship: A Disciple’s Response. The position also oversees Parish Development efforts, including fostering relationships with parishioners, school alumni, and other friends of St. Joseph for the purpose of finding and cultivating partners to financially support St. Joseph Church and School in the living out of its mission.

Qualified applicants will be practicing Catholics and demonstrate a commitment to the concept of Stewardship as a way of life. Applicants must possess a bachelor’s degree and have at least two years of experience in a field requiring high organizational skills and computer skills. The successful candidate will also have strong communication skills and the ability to work well with others.

Qualifications

- Bachelor’s degree with two years of experience in a field requiring high organizational skills and computer skills.
- Proficiency in word processing, spreadsheets and other business software.
- Ability to work independently.

Send resume to

St. Joseph Parish
226 N. Hill Street
South Bend, IN 46617

Questions may be directed to Fr. John DeRosa, CSC, Pastor, at (574) 234-3134, ext. 20.

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**Chris & Marcia Wells**

503 West Third
Mishawaka
Phone (574) 235-1519

Families Personally Served by the Owners
University graduate, who had hopes of going to law school, got a job at Bishop Dwenger teaching history and taking on some coaching duties. Tone quips, as a south side Fort Wayne youth, a Sacred Heart parishioner and a 1963 Bishop Luers High School graduate, he didn’t travel much to the north side of town. His wife had to give him directions to the band room and instilled his positive attitude in the band.

Now, years later, Dwenger boasts two show choirs that have pulled some fifth and sixth places in state, and the school has built an arts wing, making tremendous strides.

Tone oversaw the addition of $13 million building campaigns and renovations that have included a new cafeteria, small gym, new library, new lighting in the building and landscaping.

He strives to keep the school looking good. The administration pitches in to clean up the cafeteria but also expects the students to do their part.

Tone says, “We’re all into this together” in helping every student achieve success and form their faith. And it’s a family environment where everyone takes ownership.

Tone says he is very proud of the teaching of the Catholic faith at Bishop Dwenger, but he credits the fine masters’ program in theology, instituted under Bishop John M. D’Arcy and the Office of Catechesis, that has brought well-educated religion teachers into all the Catholic high schools. “Bishop D’Arcy has a lot to do with that, and Sister Jane Carew, and Bishop D’Arcy’s commitment to Catholic schools never wavered.”

Tone notes that Catholic high school students often get back in scholarship money for college what they paid for their high school education. Last year, Bishop Dwenger students received $9 million in college scholarships.

Tone is very thankful for the help he received over the years from John Gaughan, former Bishop Dwenger principal, and the late Msgr. J. William Lester who Tone called “the most helpful and sincere person.”

So what advice does Tone have for the next principal? “Come in and be your own person,” he says, “and make sure you really do care.”