



TODAY'S CATHOLIC

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Bishop's Appeal pledges exceed all previous campaigns

BY VINCE LABARBERA

With a few individual and parish pledges still forthcoming, the 24th Annual Bishop's Appeal (ABA) has exceeded all previous campaigns, totaling more than \$6.2 million to date.

Commenting on these results, Bishop Kevin C. Rhoades said, "I am deeply grateful to the people of our diocese for their great generosity to the Annual Bishop's Appeal this year. This new record of giving is a testament to the faith of our people and to the spiritual health and vitality of our diocese. I thank all the donors to the appeal for their sacrifices in support of the Church's mission."

"It is clear to me that this is not an accomplishment we celebrate with pride, but it is the work of God," added Harry Verhiley, director of the Development Office since 2000. "To see this expression of generosity is an expression of love ... love for God and

neighbor. It is a statement that we are really trying to be what God wants us to be."

The 24th ABA so far has exceeded previous campaigns in nearly all categories. The table on page 4 compares 2011 results with last year's fund drive, which at the time represented the highest amount ever pledged at more than \$5.7 million.

The ABA is successful because it begins in the parish and is oriented toward the parish. Each parish is assigned a goal according to an objective calculation based on parish offertory totals. All overage from the ABA is returned to the parish. A successful parish appeal means not only success for diocesan ministries and services, but also success for the parish. Strong parishes mean a strong diocese. Ultimately, all ministries and services funded by the ABA promote the fullness of pastoral and spiritual renewal of all parishes.

ABA, PAGE 4



DIocese OF
FORT WAYNE-SOUTH BEND

Lent is time to renounce selfishness

BY CINDY WOODEN

VATICAN CITY (CNS) — Lent is a time for self-examination and to let go of all traces of selfishness, which is the root of violence, Pope Benedict XVI said.

"The greed of possession leads to violence, exploitation and death," which is why during Lent the Church encourages almsgiving, "which is the capacity to share," the pope said in his annual message for Lent.

The text of the pope's message for Lent 2011, which begins March 9 for Latin-rite Catholics, was released at a Vatican news conference Feb. 22.

Guinean Cardinal Robert Sarah, president of the Pontifical Council Cor Unum, which promotes Catholic charitable giving, told reporters, "Intense misery leads to economic and political instability, creating a vacuum for conflict and unrest that produce a vicious circle of deepening hardship, especially for the most vulnerable."

The cardinal said the pope's message underscores the fact that "the encounter with Christ in his word and the sacraments manifests itself in concrete works of mercy."

The theme of the pope's message was taken from the Letter to the Colossians: "You were buried with him in Baptism, in which you were also raised with him."

LENT, PAGE 3



CNS PHOTO / PAUL HARING

Cardinal Jozef Tomko marks a cross of ashes on the head of Pope Benedict XVI during Ash Wednesday Mass at the Basilica of Santa Sabina in Rome Feb. 17, 2010. The pope joined Catholics around the world in marking the start of the penitential season of Lent.

TODAY'S CATHOLIC

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Annual Bishop's Appeal



IN TRUTH
AND
CHARITY

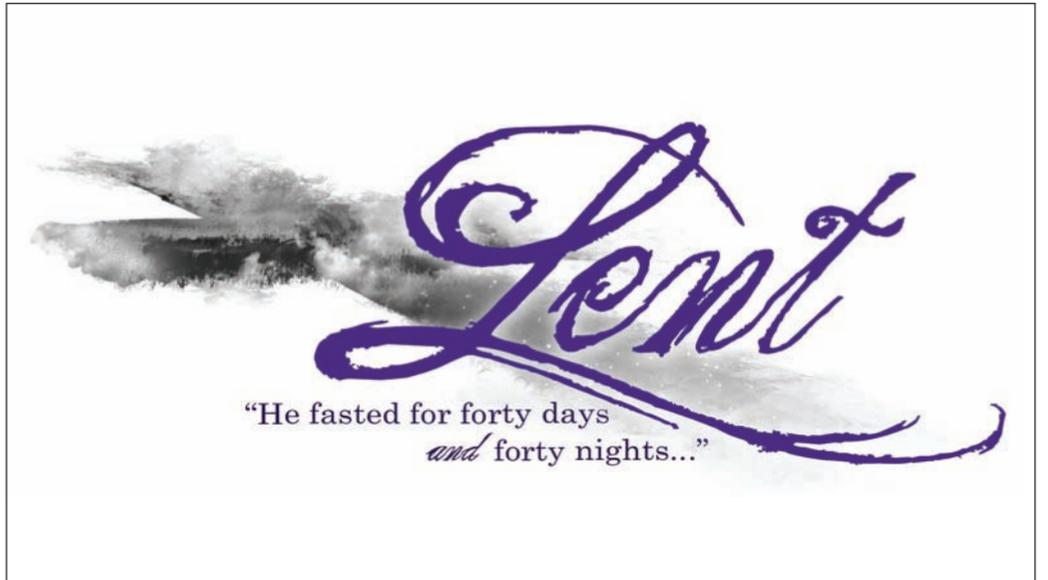
BY BISHOP KEVIN C. RHOADES

My deep and sincere thanks to all who donated so generously to the 24th Annual Bishop's Appeal! I am truly amazed at your generosity. We rejoice that this year's pledges of over \$6.2 million are a new all-time high for our diocese. These outstanding results are a testament to your strong faith and to your love for Christ and His Church.

As you know, the funds raised in the Appeal support the ministries of the diocese and of our parishes. Seventy-five out of 82 of our parishes exceeded their goals, which means that any money surpassing the goal goes to the parish. This is an important help to our parishes and schools in these challenging economic times.

The Annual Bishop's Appeal is an opportunity to practice our faith through stewardship. It is a way to support the Church's evangelizing mission and helps us to proclaim and live the truth of the Gospel in charity.

Thank you for sharing the material blessings you have received from God. I know that your generosity to the Church flows from your gratitude to God for His generosity in your lives.



The season of Lent

The holy season of Lent begins on March 9th, Ash Wednesday. We begin the forty days of Lent with a day of fasting and abstinence. It is good to attend Mass on Ash Wednesday. We receive ashes on our foreheads which remind us of our mortality and also as a sign of our intention to do penance during these forty days in imitation of Jesus' forty days of fasting in the desert.

Lent is a time to accept the call of Jesus: "Repent and believe in the Gospel" (Mark 1:15). This call is addressed to each and every one of us. It is a call to conversion and faith.

Lent provides us various means that serve our conversion, particularly prayer, fasting, and almsgiving. As we approach Lent, it is good to take some time to consider what penance we intend to practice

this Lenten season. Of course, this is a very personal decision. We should be prepared when Ash Wednesday comes with a resolution concerning our Lenten discipline of penance.

I hope that all of us will make an effort to pray more during Lent, whether at home, in the car, out for a walk, or stopping in a church to pray before the Blessed Sacrament. Daily Mass during Lent is a great means of spiritual growth and sanctification. I also recommend praying with the Scriptures, using perhaps the Lenten daily Mass readings. Sacramental confession is also vitally important so that we will be ready to celebrate the Resurrection of Jesus not only in the liturgy but also in our souls.

Lent is a time to contemplate the cross of Christ. It is the primary symbol of our Christian faith. On Good Friday, we will venerate that cross. Before the crucifix, we better understand the gravity of our sins and also the power of the Blood of our Redeemer which washes and purifies us. Praying the Stations of the Cross is a beautiful traditional Lenten devotion that helps us through meditation and prayer to enter more deeply into the mystery of our redemption. Praying the sorrowful mysteries of the rosary is also a fruitful means to enter into the mystery of Christ's passion.

On Palm Sunday, I intend to lead a pilgrimage walk to six churches in downtown South Bend. I invite you to join me on that first day of Holy Week in praying the Stations of the Cross and other devotions while visiting the churches and walking through the streets of South Bend. More information about this pilgrimage walk will be published in *Today's Catholic* and in parish bulletins in the coming weeks.

Lent itself is a pilgrimage, a pilgrimage to Easter. It is a pilgrimage of faith and penance. Pope Benedict has said that "being a Christian can only take the form of becoming a Christian ever anew; that it is not an event now over and done with, but a process requiring constant practice." Is this not what Lent is all about — becoming a Christian ever anew? This happens by God's grace through conversion.

I pray that you may be renewed this Lenten season by your encounter with Christ in the sacrament of Penance and by God's grace at work in your Lenten penitential practices. May the heart of Christ pierced for our offenses reveal to us anew the abyss of God's mercy!

Fasting and abstinence during Lent

Abstinence from eating meat is obligatory for all Catholics 14 years of age and older on Ash Wednesday, Good Friday, and all Fridays during Lent.

Fasting is obligatory for all Catholics from ages 18 to 59 on Ash Wednesday and Good Friday.

The law of the fast means that only one full meal may be eaten. Two smaller meals are permitted, but they should not equal one full meal.

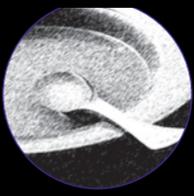
The fourth precept of the Church states: "You shall observe the days of fasting and abstinence established by the Church." According to the Catechism of the Catholic Church, this precept "ensures the times of asceticism and penance which prepare us for the liturgical feasts and help us acquire mastery over our instincts and freedom of heart."

Lenten Sacrifice



ABSTINENCE

No meat can be taken by those 14 and older on Ash Wednesday and all Fridays.



FASTING

A limit of one full meatless meal by those 18-59 on Ash Wednesday and Good Friday.



SELF-DENIAL

Voluntary acts of self-denial are recommended on weekdays during Lent.



PRAYER AND CHARITY

Can include daily Mass, Scripture study, Stations of the Cross, almsgiving and showing mercy and kindness to others.

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U.S. bishops criticize decision on marriage law by Obama administration

WASHINGTON (CNS) — The U.S. bishops' Office of General Counsel said the Obama administration's decision to no longer support the Defense of Marriage Act in legal challenges ahead "represents an abdication" of its "constitutional obligation to ensure that laws of the United States are faithfully executed."

"Marriage has been understood for millennia and across cultures as the union of one man and one woman," the office said in a statement issued Feb. 23 after President Barack Obama instructed the Justice Department to stop defending the federal law passed by Congress and signed into law in 1996 by President Bill Clinton.

The Defense of Marriage Act says the federal government defines marriage as a union between one man and one woman and that no state must recognize a same-sex marriage from another state.

"The principal basis for today's decision is that the president considers the law a form of impermissible sexual orientation discrimination," the Office of General Counsel said.

In a Feb. 23 statement, Attorney General Eric Holder said that although the administration has defended the 1996 law in some federal courts, it will not continue to do so in cases pending in the 2nd U.S. Circuit Court of Appeals. Unlike in the previous cases, said Holder, the 2nd Circuit "has no established or binding standard for how laws concerning sexual orientation should be treated."

In response to the announcement, the National Organization for Marriage, which opposes same-sex marriage, called on Congress to "get lawyers in the courtroom who actually want to defend the law, and not please their powerful political special interests."

"We have only begun to fight," said Brian Brown, president of the

organization. He also said that with Holder's announcement, Obama "unilaterally" declared homosexuals "a protected class" under the Constitution and would effectively make a federal court decision on the law "unreviewable by higher courts."

While Obama favors repealing the law, Holder said the president has supported defending it as constitutional if a state or local law meets the legal standard of having "a rational basis" for singling out people for different treatment based on sexual orientation.

But in the pending cases, Holder said, the administration "faces for the first time the question of whether laws regarding sexual orientation are subject to the more permissive standard of review or whether a more rigorous standard, under which laws targeting minority groups with a history of discrimination are viewed with suspicion by the courts, should apply."

Obama "has concluded that given a number of factors, including a documented history of discrimination, classifications based on sexual orientation should be subject to a more heightened standard of scrutiny," Holder's statement said.

He added that Obama has concluded that the law "as applied to legally married same-sex couples, fails to meet that standard and is therefore unconstitutional. Given that conclusion, the president has instructed the department not to defend the statute in such cases. I fully concur with the president's determination."

The U.S. bishops' Office of General Counsel said refusal to support the law was "a grave affront to the millions of Americans who both reject unjust discrimination and affirm the unique and inestimable value of marriage as between one man and one woman."

It also stressed that support for traditional marriage "is not big-

otry," but is a "reasonable, common judgment affirming the foundational institution of civil society." The office said that "any suggestion by the government that such a judgment represents discrimination is a serious threat to the religious liberty of marriage supporters nationwide."

Holder said the legal landscape has changed since the law was passed, including with Supreme Court rulings overturning laws criminalizing homosexual conduct and the repeal by Congress of the military's "don't ask, don't tell" policy.

Unless Congress repeals the Defense of Marriage Act, or a final court ruling strikes it down, it will continue to remain in effect and the administration will continue to enforce it, Holder noted.

"But while both the wisdom and the legality of (the pertinent section of the law) will continue to be the subject of both extensive litigation and public debate, this administration will no longer assert its constitutionality in court," Holder said.

Bill Donohue, president of the Catholic League for Religious and Civil Rights, said the decision by the Obama administration reflects the president's views 15 years ago when he was running for the Illinois state Senate. At the time, he said he favored legalizing same-sex marriage and would fight efforts to prohibit such marriages.

Donohue said Obama endorsed civil unions in 2004, but that during his presidential campaign he spoke of marriage as a union between a man and a woman.

"Now Obama is officially on record as president opposing the defense of marriage," said Donohue's Feb. 23 statement. He said the president was not only going against the 1996 law but also was "in opposition to the over 30 state initiatives affirming marriage as a union between a man and a woman."

desert "is an invitation to become aware of our own fragility in order to accept the grace that frees from sin and infuses new strength," he said.

The story of Jesus meeting the woman at the well is a reminder that all people, like the woman, desire the "water" of eternal life, he said. Only the water offered by Jesus "can irrigate the deserts of our restless and unsatisfied soul until it 'finds rest in God,'" as St. Augustine said.

The Gospel account of Jesus healing the man born blind "is a sign that Christ wants not only to give us sight, but also to open our interior vision so that our faith may become ever deeper and we may recognize him as our only savior," the pope said.

The story of the raising of Lazarus, read on the fifth Sunday of Lent, reminds Christians that

their destiny is eternal life with God, who "created men and women for resurrection and life," he said.

The Lenten process of conversion, he said, is designed "to free our hearts every day from the burden of material things, from a self-centered relationship with the 'world' that impoverishes us and prevents us from being available and open to God and our neighbor," Pope Benedict wrote.

Through fasting, almsgiving and prayer, he said, "Lent teaches us how to live the love of Christ in an ever more radical way."

Fasting helps people overcome selfishness and self-centeredness; almsgiving is a reminder of the sharing that should mark each day of a Christian's life; and time dedicated to prayer is a reminder that time belongs to God and his desire is for people to spend eternity with him.



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

- Sunday, March 6, 1 p.m. — Mass for Scouts at Our Lady of Guadalupe Church, Warsaw
- Monday, March 7 — Meeting of Indiana Bishops and Major Religious Superiors, Fatima Retreat House, Indianapolis
- Tuesday, March 8, 2 p.m. — Meeting of Board of Directors of Catholic Charities, Fort Wayne
- Tuesday, March 8, 5:15 p.m. — Celebrity Wait Night, Christ Child Society, Fort Wayne
- Wednesday, March 9, Noon — Lunch at St. Mary's Soup Kitchen, Fort Wayne
- Wednesday, March 9, 7 p.m. — Ash Wednesday Mass, St. Charles Borromeo Church, Fort Wayne
- Thursday, March 10 — Meeting of Board of Directors of Our Sunday Visitor, Archbishop Noll Center
- Thursday, March 10, 5:30 p.m. — Annual Ministry Reception of Associated Churches, Burgstaff Reception Hall, Fort Wayne
- Friday, March 11, 8:45 a.m. — Keynote Speech and Mass at ICF Day, Bishop Dwenger High School, Fort Wayne
- Saturday, March 12, 9 a.m. — Mass at Diocesan Marriage Conference, University of Saint Francis, Fort Wayne

BISHOP RHOADES SPEAKS AT 2011 MAYOR'S PRAYER BREAKFAST



TIM JOHNSON

Bishop Kevin C. Rhoades was the guest speaker at the Mayor's Prayer Breakfast in Bluffton on Feb. 24. Calling it a gathering for people of faith, Bluffton Mayor Ted Ellis has hosted the breakfast for community, church and business leaders for 16 years. In his address, Bishop Rhoades said, "We all have not only the right, but also the duty, to seek the truth with sincerity and to promote and defend moral truths concerning society, justice, freedom, respect for human life, and the other rights of the human person. We must respect the truths that derive from natural knowledge regarding human life in society." He added, "By standing up for moral truths, the Church is not trying to exercise political power. Our proper function is to instruct and illuminate the consciences of people, particularly those involved in political life, so that their actions may always serve the integral promotion of the human person and the common good. Christians and other people of faith have an important contribution to make in building a society that is more just and more consistent with the dignity of the human person."

LENT

CONTINUED FROM PAGE 1

Pope Benedict said Lent is a special time for people either to prepare for Baptism or to strengthen the commitment to following Christ originally made at Baptism.

"The fact that in most cases Baptism is received in infancy highlights how it is a gift of God: No one earns eternal life through their own efforts," the pope said.

In his message, the pope took the year's Lenten Sunday Gospels and used them to draw lessons he said would be helpful in making the Lenten journey toward Christian conversion.

The Gospel account of Jesus' victory over temptation in the

Vatican studies alleged apparitions

BY CINDY WOODEN

MEDJUGORJE, Bosnia-Herzegovina (CNS) — A Vatican-appointed commission is studying the alleged Marian apparitions at Medjugorje, but pilgrims keep arriving in the small town.

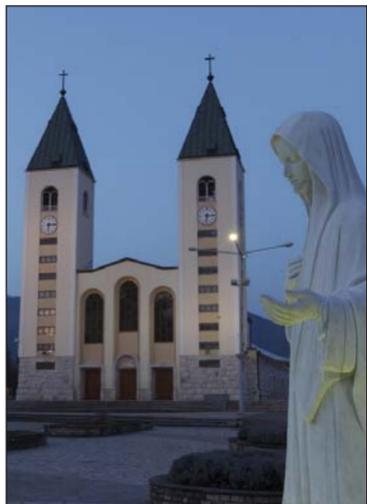
As the 30th anniversary of the alleged apparitions approaches, the town is experiencing a building boom with new hostels, restaurants and shops that cater to pilgrims.

The 11 Franciscan friars assigned to the town's convent and its sole parish — St. James — are assisted by visiting priests in ministering to the pilgrims and the town's 3,500 residents, who pack the church even in the winter when pilgrim buses are few and far between. A few hotels and dozens and dozens of family-run hostels offer more than 10,000 beds for pilgrims.

Individuals and members of organized groups climb the craggy Apparition Hill where six village children said they first saw Mary in June 1981. The pilgrims pray the rosary as they trudge up the hill, careful not to twist their ankles on the slices of rock jutting out of the hillside.

Most of the Medjugorje "seers" have said the apparitions have continued every day for years. Three say they still have visions each day, while the other three see Mary only once a year now. All six are now married and have children.

Ivanka Ivankovic-Elez, Mirjana Dragicevic-Soldo and Jakov Colo still live year round in Medjugorje or a nearby vil-



CNS PHOTO/PAUL HARING

A statue of Mary is seen outside St. James Church in Medjugorje, Bosnia-Herzegovina, in the early morning Feb. 27. A Vatican-appointed commission is studying the alleged Marian apparitions at Medjugorje, which began nearly 30 years ago.

lage; each of them was contacted in late February but declined to be interviewed.

On the second of each month, Dragicevic-Soldo says Mary shares with her a prayer for unbelievers and on the 25th of each month, Marija Pavlovic-Lunetti, who now lives with her husband and children in northern Italy, says she receives a public message from Mary.

For years the local bishop, Bishop Ratko Peric of Mostar-Duvno, has said he believes nothing supernatural is happening in Medjugorje. In an e-mail to Catholic News Service in late February, he said he would no

longer comment about what is happening in Medjugorje out of respect for the Vatican commission.

While the Vatican has said dioceses should not organize official pilgrimages to Medjugorje, it has said Catholics are free to visit the town and pray there, and that the Diocese of Mostar-Duvno and the Franciscans should organize pastoral care for them.

Franciscan Father Svetozar Kraljevic, who runs pilgrim-funded social projects on the edge of town, said, "We are all a commission" — the local Franciscans, the townspeople and the pilgrims, who by their presence continue to study the claims about Mary's appearance in Medjugorje and to judge the authenticity of the messages the young people say she gives them.

At least 1.5 million pilgrims came in the past year and their judgment is clear, he said, although the formal commission members "have been given a special responsibility" for discernment.

Offering an introductory session Feb. 25 for a pilgrim group from St. Louis, Franciscan Father Danko Perutina told them, "Everything Our Lady has been talking about here is already in our tradition — it's nothing new — pray, read the Bible, recite the rosary, go to Holy Mass, go to confession."

Father Perutina told the St. Louis group that official church bodies, particularly bishops' conferences, have been investigating the Medjugorje visionaries' claims for years and whatever the Vatican commission decides, "we must accept."

ABA

CONTINUED FROM PAGE 1

An example of how a successful ABA campaign at a parish can work for the overall betterment of the parish comes from St. Anthony de Padua in South Bend.

"There are a number of capital improvements that need to be done at the parish, and I thought that striving for a big coverage from Bishop's Appeal would be the best way to raise that money," said Father Mark Gurtner, pastor. "So I approached a group of major donors for their extra support, and I simply asked everyone in the parish to put in a little extra this year. Also, I asked those who had never pledged before to do so. My goal was to raise \$103,500 over our diocesan goal of about \$71,000.

"We ended up raising \$117,000 over goal if you also include some direct gifts that I received for this effort. It was a fantastic success, and with the extra money I will be able to do some much needed capital improvements for the parish," Father Gurtner concluded.

The ABA is a major source of funding for the ministries and services of the Diocese of Fort Wayne-South Bend, enabling the

diocese to do the work of Jesus Christ and reach across parish boundaries in the areas of evangelization; formation and education; family and pastoral life; and charity, leading to a deeper friendship with Christ and our neighbor.

Evangelization

At a glance, the ABA supports spiritual development programs and services, including campus ministry, young adult and youth ministries, weekly televised Masses and radio programs

Formation and Education

Training of candidates for the diocesan priesthood, Catholic schools, religious education, RCIA, endowment fund for Catholic high schools and funding to support Catholic school teachers' salaries

Family and Pastoral

Retirement assistance to diocesan priests and religious, diocesan ministries and services such as the Marriage Tribunal, liturgy and music, vocations and Hispanic ministry

Charity

Catholic Charities, which includes specialized programs for people in need, crisis pregnancies, agencies serving those with serious physical or psychological needs, and financial support for various charities doing the work of Christ throughout the diocese.

24th Annual Bishop's Appeal Update

	2010	2011
Advanced Gift Donors:	1,692	1,824
Donors in General Phase:	20,781	20,920
Number of Donors (to date):	22,473	22,744
Pledged (Advanced Campaign):	\$2,419,985	\$2,764,962
Pledged (General Campaign):	\$3,325,128	\$3,444,330
Amount Pledged Overall (to date):	\$5,745,113	\$6,209,292
Cash Received (Advanced):	\$2,256,967	\$2,158,623
Cash Received (General):	\$1,834,860	\$2,305,624
Total Cash Received Overall:	\$4,091,827	\$4,464,247

Parishes at 100 percent of goal or above:	82	75
Parishes at 90-99 percent:	0	4
Parishes at 80-89 percent:	0	2
Parishes at 70-79 percent:	0	0
Parishes under 70 percent:	0	1

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Indiana General Assembly reaches the halfway mark

INDIANAPOLIS — In spite of a walkout protest by House Democrats over labor and school choice legislation, the Senate passed a bill to improve Indiana's informed consent law for abortion. And legislation to protect the sanctity of marriage has advanced as the General Assembly reaches its halfway mark of the legislative session.

The Indiana Catholic Conference (ICC), the public policy arm of the six Indiana bishops and official representative of the Church, has worked this year to support both legislative efforts to curb abortion and to protect marriage.

The informed consent bill, Senate Bill 328, authored by Sen. Patricia Miller, R-Indianapolis, and Sen. Jim Banks, R-Columbia City, would expand the amount of required information prior to receiving an abortion. The additional information required would include: potential infertility and danger to a subsequent pregnancy; possible risks of infection, hemorrhage or breast cancer; physicians' 24-hour emergency contact information; availability of follow-up care; documentation showing human physical life begins at conception; and materials citing sources who say a fetus can feel pain at or before 20 weeks of post-fertilization age.

The bill also requires that the information be provided to the mother in writing 18 hours prior to the abortion and made available online by the Indiana Department of Health. Current law allows information to be given verbally. Adoption alternatives would be made available including that adoptive parents may be responsible for some the expenses of carrying the baby to term.

"For any minor surgeries doctors are required to explain procedures to patients in detail," Banks said. "Senate Bill 328 would ensure that women who seek abortions are given that same consideration and access to information."

Banks said the proposal would apply today's customary standards in the medical marketplace to provide patients with verbal and printed information about a medical procedure. The Senate passed the

Half-time report: ICC Priority Legislation reaches midpoint or 'Crossover' in session

Abortion Legislation

Informed Consent. SB 328 ICC supports. Provides more complete information on abortion for women considering the procedure. Status: Passed Senate, 39-9.

Defunding Abortion providers. HB 1205 ICC supports. Prohibits state tax dollars from supporting abortion providers in Indiana, namely Planned Parenthood. Status: Failed — due to walkout protest.

Abortion Matters. HB 1210 ICC supports. House version of SB 328, but also prohibited abortions after 20 weeks. Status: Pending deadline extension.

Marriage Legislation

Marriage Amendment. HJR 6 ICC supports. Amends Indiana's Constitution to protect the institution of marriage between one woman and one man. Status: Passed House, 70-26.

Education Legislation

Special Education Grants. HB 1341 ICC supports. Requires that state funds generated by special needs students enrolled in nonpublic schools to be spent on their behalf. Status: Passed House, 91-1.

School Scholarships HB 1003 ICC supports. Qualifying families would be eligible for a scholarship to use at the private school of their choice. Status: Pending deadline extension.

Labor Legislation

Right-to-work. HB 1468 ICC supports. Makes it unlawful for an employer to require an employee to join a union (create a union shop). The bill does not affirmatively outlaw unions or deny workers the right to organize, but the bill could impede unions and their strength. It passed committee, 8-5, on a party line vote. Status: Failed — due to House Democrats walkout protest. This was one of the bills which caused the House Democrats to walk out in protest.

Immigration Legislation

Illegal Alien Bill. SB 590 ICC opposes. Provides extensive changes to the state's involvement of federal immigration enforcement. Status: Passed Senate 39-18.

bill Feb. 22. ICC supports the bill.

The marriage amendment resolution, House Joint Resolution (HJR) 6, sponsored by Rep. Eric Turner, R-Cicero, and Rep. David Cheatham, D-North Vernon, provides for an addition of a marriage amendment to the Indiana Constitution.

"The legislation would affirm current Indiana law that marriage is between one man and one woman," said Glenn Tebbe, Indiana Catholic Conference executive director. "It would also prohibit civil unions for same-sex couples."

The language in the proposed amendment is the same as passed in Kentucky and Wisconsin. The resolution must be passed by the 2011 Indiana General Assembly and by another General Assembly

in 2013 or 2014 before the amendment could be placed on the ballot for voters.

"Indiana's law has been supported by Indiana courts and only marriage between a man and a woman is recognized in Indiana," said Tebbe, "But without a constitutional amendment ensuring that marriage is between a man and woman, a future court challenge could result in Indiana recognizing same-sex marriage." The resolution passed Feb. 15 by a 70-26 vote. ICC supports HJR 6 and legislation that strengthens the sanctity of marriage.

Children who attend nonpublic schools and need special education services will have a better chance to receive them under the special education grants proposal which passed the House, 91-1, Feb. 10.

The Special Education Grants legislation, HB 1341, authored by Rep. Bob Behning, R-Indianapolis, requires that state funds generated by special needs students enrolled in nonpublic schools to be spent on their behalf. Under current law, there is no requirement that the money generated by special education students enrolled in nonpublic schools be spent on them.

Behning said the goal of the bill is to ensure that the children attending nonpublic schools who are generating the dollars get a proportional share of the services.

According to John Elcesser, Indiana Non-public Education Association (INPEA) executive director, who testified in support of the bill, it has been estimated that nonpublic school students with disabilities generate up to \$11 million dollars for the state. "If all that money was being spent on direct services to those students, I think the impact could be enormous," said Elcesser. The ICC supports the bill.

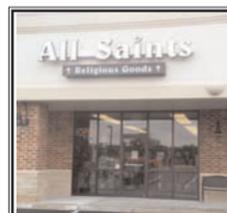
INDIANA CATHOLIC CONFERENCE

BY BRIGID CURTIS AYER

Twenty-three bills died on the House side as a result of the House Democrat members leaving in protest for a week of legislative business. Unless the deadline is extended, the school scholarship bill, HB 1003, will also fail. Under the proposal, families that qualify are eligible for scholarship to use at the private school of their choice. Families of lower to moderate income whose children were currently enrolled in a public school will be eligible. The Indiana Catholic Conference supports the school choice measure.

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John Paul sainthood promoter says documents show authentic spirituality

ROME (CNS) — The man responsible for promoting the cause of sainthood for Pope John Paul II said the thousands of documents that crossed his desk showed that the public pontiff and the private man were one and the same. Msgr. Slawomir Oder, who as postulator of the process of canonization of the late pope oversaw the gathering of innumerable papal documents, personal letters, diplomatic dispatches, testimony from friends, prelates and the faithful, said the material showed “the complete transparency of his life as a man and as a priest.” Msgr. Oder spoke Feb. 25 at the Legionaries of Christ’s Pontifical Regina Apostolorum University in Rome about how he had gotten to know the Polish pope intimately through the material that testified to his life. On Jan. 14, after five years of investigation into the life of the late pontiff, Pope Benedict XVI approved a miracle attributed to his intercession, clearing the way to the beatification, which will take place May 1 at St. Peter’s Square. The pope the world came to know through his many travels and high visibility was the real Karol Wojtyła, Msgr. Oder said. “His friendliness, his love for prayer, his spontaneity, his ability to create a rapport with people” were not traits that were invented by the media but rather “constituted the essence of his own personality,” he said.

Pope says women often persuaded by others to have abortions

VATICAN CITY (CNS) — Pope Benedict XVI said that pregnant women facing difficulties due to their personal circumstances or to health issues of the fetus can be misled by doctors or people close to them into believing that abortion is the best solution. And those who have undergone abortions often find themselves beset by serious psychological and spiritual problems from the “deep wound” that is the consequence of actions that “betray the innate vocation for human good,” the pope said. Pope Benedict made his remarks at a Feb. 26 audience with participants in the 27th General Assembly of the Pontifical Academy for Life who met at the Vatican Feb. 24-26. Members of the academy, doctors and bioethics experts discussed the results of months of study on the controversial subject of umbilical cord blood banking and on the phenomenon of post-abortion trauma. The meeting was led by Bishop Ignacio Carrasco de Paula, who took over as president of the life academy in June 2010. Pope Benedict said that doctors in particular are called upon to defend against those who “mislead” many women into “believing that abortion will be the answer to family, economic or social difficulties.”

HARRISBURG PRIEST NAMED PITTSBURGH AUXILIARY



CNS PHOTO/CHUCK AUSTIN, PITTSBURGH CATHOLIC

Pope Benedict XVI has named Father William J. Waltersheid, secretary for clergy and consecrated life of the Diocese of Harrisburg, Pa., as auxiliary bishop of Pittsburgh. The appointment was announced in Washington Feb. 25 by Archbishop Pietro Sambi, apostolic nuncio to the United States. A native of Ashland, Pa., Bishop-designate Waltersheid, 54, has held his current post in the Harrisburg Diocese since 2006. Above, Pittsburgh Bishop David A. Zubik places a zucchetto, a sign of a bishop’s ministry, on the head of Bishop-designate William J. Waltersheid at an early morning Mass Feb. 25 at St. Paul Seminary in Crafton, Pa. The bishop-designate’s ordination as an auxiliary for Pittsburgh will be Easter Monday, April 25, at St. Paul Cathedral in Pittsburgh.

US cardinal keeps watchful eye on situation unfolding in Middle East

PHILADELPHIA (CNS) — Cardinal John P. Foley is keeping a watchful eye on the revolution in Egypt and other nations in the Middle East, despite his recent retirement and resignation as grand master of the Knights of the Holy Sepulcher of Jerusalem. The organization helps to raise funds for the works of the Church in that region. “I can understand the current unrest — it’s an expression of desire for democracy, but I hope it doesn’t become a situation in which Christians are further discriminated against in any of these countries,” Cardinal Foley said. “The situation is so unstable there, and of course Christians are such a minority there.” In Egypt, about 10 percent of the population is Christian, primarily Coptic Orthodox, he explained. “We had just been asked by the Holy Father to help especially the Latin-rite Christians in Egypt and Lebanon in addition to Israel, Palestine and Jordan,” Cardinal

Foley said. The latter three countries are part of the Latin Patriarchate of Jerusalem, which the Knights of the Holy Sepulcher support. “Egypt and Lebanon are separate Latin dioceses, but they are in need of assistance also and are considered part of the Holy Land,” he added. The support aids parishes and schools in those lands, and to help Christians maintain their institutions and presence in a heavily non-Christian environment, as well as some humanitarian assistance, the cardinal said. “We certainly want to maintain the continued presence of Christians in the Holy Land, the successors of the original followers of Christ, in the land where he was born, where he lived, where he died and where he rose from the dead,” Cardinal Foley said. “That’s very important, I think. And it’s been a privilege to have been associated with it.”

Dr. Nathanson dies at 84

WASHINGTON (CNS) — Dr. Bernard N. Nathanson, once a leading figure in the movement to legalize abortion and to keep it legal,

spent the last decades of his life raising awareness about the horrors of abortion and repenting for the tens of thousands of abortions for which he felt responsible. Nathanson, who died of cancer Feb. 21 in New York, also described himself for many years as a Jewish atheist but was baptized a Catholic in 1996 by Cardinal John J. O’Connor, then the archbishop of New York. Nathanson, who was 84, was one of the founders of the organization now known as NARAL Pro-Choice America (originally the National Association for the Repeal of Abortion Laws) and director of New York’s Center for Reproductive and Sexual Health, which he described as the largest abortion facility in the Western world. But he first began expressing doubts about his involvement in abortions in a 1974 article in the *New England Journal of Medicine* in which he said he was “deeply troubled by my own increasing certainty that I had in fact presided over 60,000 deaths.” Nathanson stopped performing abortions in the late 1970s and later narrated “The Silent Scream,” a 28-

minute film depicting the abortion of a 12-week-old fetus.

California couple found joy in sailing, handing out Bibles, says priest

WASHINGTON (CNS) — The pastor of Jean and Scott Adam, a California couple killed along with two other Americans by their Somali captors on the high seas off the coast of East Africa, said they died sharing the Bible. “They were extraordinary people who wanted to make a difference in the world,” said Msgr. Lloyd Torgerson, pastor of St. Monica Church in Santa Monica. He told the *Los Angeles Times* and Catholic News Service that the Adams, who were active members of the parish, “died doing what they wanted to do.” When news of their capture reached the priest Feb. 18, the church offered all of its weekend Masses and a candlelit service in the Adams’ name. “We were praying for their safe return,” said Msgr. Torgerson told CNS in a telephone interview Feb. 23. After the four Americans were reported dead Feb. 22, they were remembered at three Masses at St. Monica Church. According to news reports, the couple had gone on many sailing adventures over the years and carried Bibles with them to distribute to people in the communities they visited, including poor villages and hospitals. “After they retired, they sold their house and bought a boat,” Msgr. Torgerson told CNS. “They decided to bring Bibles to the remote corners of the world.” On this trip they were accompanied on their yacht, *Quest*, by Phyllis Macay and Robert Riggall of Seattle.

Pope advises people to let go of anxieties and trust in God

VATICAN CITY (CNS) — Pope Benedict said living one’s faith means putting God before material wealth. The pope, speaking at his Sunday blessing to some 30,000 people in St. Peter’s Square Feb. 27, commented on a passage from the Gospel of St. Matthew, in which Jesus tells people not to worry about what they eat or wear, because God will always provide for their needs. The pope said this kind of trust in God is not a form of “fatalism.” He said: “Faith in providence, in fact, does not dispense us from working to have a dignified life, but frees us from worry over material things and from fear about the future.” The pope said that in the Gospel passage, Jesus invites people to “trust in the provident care of our heavenly Father and to seek first his kingdom and its righteousness.” For a Christian, this is the “true perspective” of life, he said. “Faced with the situation of so many people, near and far, who live in poverty, this speech of Jesus can appear unrealistic or even evasive. In reality, the Lord wants us to understand clearly that one cannot serve two masters: God and wealth,” he said.

Notre Dame alumnus Holy Cross Father Kevin Grove wins Gates scholarship

SOUTH BEND — Holy Cross Father Kevin G. Grove, a 2009 Notre Dame alumnus, has been awarded a Gates Cambridge Trust scholarship.

The prestigious Gates scholarships, funded by the Bill and Melinda Gates Foundation, provide awards for full-time graduate study and research at the University of Cambridge. Father Grove, who was ordained a Holy Cross priest at Notre Dame last year, is among 30 successful scholarship applicants selected from a field of 800.

Father Grove, now parochial vicar of Christ the King Church in South Bend, intends to study philosophical theology while at Cambridge. While pursuing a master in divinity degree at Notre Dame, he was coeditor of "The Cross, Our Only Hope," a collection of reflections of Holy Cross priests and brothers on the spirituality of their religious order. He also is author of a forthcoming book on the Stations of the Cross, entitled "You Have Redeemed the World."

According to John Cavadini, director of the Institute for Church Life and associate professor of theology at Notre Dame, Father Grove "was an obvious intellectual leader among graduate students in theology here, but the commitments of his heart also give him a compelling pastoral vision. The two together, intellectual leadership and pastoral vision, are a pretty wonderful combination, characteristic of those who find themselves, eventually, among the truly wise."

"In my studies at Cambridge, I hope to examine how humans have and continue to assign meaning, especially transcendental meaning, to the dialectic between remembering and forgetting," he said. "I want to explore how memory and forgetting affect spiritual and moral meaning in human interaction. The consequences of this theological research extend to the ways in which individuals, societies, believers and unbelievers approach the moral action of forgiveness."

Bishop Luers Minstrels selected to appear in upcoming book

FORT WAYNE — Bishop Luers Show Choir, "The Minstrels," has been selected to appear in an upcoming book entitled, "Sweat, Tears and Jazz Hands: The History of Show Choir from Vaudeville to Glee."

After reviewing information from over 1,000 groups between the U.S. and United Kingdom, 100 show choirs have been chosen to participate in this publication. Groups were selected for a variety of reasons, including: longevity of organization, famous former group members, competition winning history and other unique attributes.

"Sweat, Tears and Jazz Hands" is scheduled to be released in

AROUND THE DIOCESE

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PROVIDED BY THE UNIVERSITY OF SAINT FRANCIS

Sister Elise Kriss, center, president of the University of Saint Francis in Fort Wayne, joins Jerrilee K. Mosier, left, chancellor of Ivy Tech Northeast, and Amy Knepp, right, nursing chair at the University of Saint Francis, as they sign an articulation agreement between the two schools on Monday, Feb. 14. The agreement provides a mechanism for graduates of the associate of science in nursing (ASN) program at Ivy Tech Community College to articulate into the RN-MSN sequence of the master of science in nursing program at the University of Saint Francis.

September 2011 by Applause Cinema and Theatre Book, N.Y.

Lindenwood holds Quiet Day of Reflection

DONALDSON — Registrations are now being taken at the Lindenwood Retreat and Conference Center for the Quiet Day of Reflection program "The Spirituality of Mary, the Mother of Jesus, from a Biblical Perspective."

This Quiet Day of Reflection will be of the journey of Mary through the Scriptures in her relationship with family, friends and her community of faith. Facilitator is Father Jerry Schweitzer, pastor of Sacred Heart Catholic Church in Wanatah, St. Mary's in Otis, and St. Martin in LaCrosse. He is a teacher and lecturer of sacred Scripture.

The program will be held Monday, March 21, from 9 a.m. to 3 p.m. The program fee is \$35 and includes the noon meal. Registration deadline is Monday, March 14.

For more information or to register, contact Lindenwood at (574) 935-1763 weekdays 8 a.m. to 4:30 p.m., e-mail rvanvactor@poorhandmaid.org or visit www.lindenwood.org.

Holy Cross Village offers Lenten lecture series

NOTRE DAME — The Brothers of Holy Cross will offer their annual Lenten lecture series featuring varied topics and speakers on consecutive Wednesdays, March 9 through April 13, at 7 p.m. at Holy Cross Village at Notre Dame Andre Place. Speakers include the following: March 9 — Holy Cross Brother Raymond Pappenfuss; March 16 — Holy Cross College President Brother John Paige; March 23 — Jane Pitz; March 30 — Holy Cross Sister Mary Ellen Vaughan; April 6 — Holy Cross Father Nicholas Ayo; and April 13 — Father Fred Pfothhauer.

Lindenwood offers women's Lenten retreat

DONALDSON — Registrations are now being taken at the Lindenwood Retreat and Conference Center for the Women's Lenten retreat, which will focus on ways Jesus is calling individuals to grow, where to look for living water, how to see and how to trust God in all things — even death and beyond.

The facilitator is Jay Freel Landry, pastoral associate at Little Flower Catholic Church in South

Bend, where he directs adult faith formation, retreats, initiation, financial and seasonal outreach and justice ministries. Freel Landry has his masters of divinity from the University of Notre Dame.

The program begins Friday, March 18, at 5 p.m. and concludes Sunday, March 20, with lunch. The program fee is \$170 for single occupancy, or \$140 per person, double occupancy, and includes lodging and all meals. Registration deadline is March 11.

For more information or to register, contact Lindenwood at (574) 935-1763 weekdays 8 a.m. to 4:30 p.m., e-mail rvanvactor@poorhandmaids.org or visit www.lindenwood.org.

Forever Learning Institute offers lecture for students

SOUTH BEND — Renown Chinese painter Dr. Susan Y. Kiang will offer a free demonstration of Chinese painting and characteristics on Wednesday, March 23, at 10 a.m. at the Forever Learning Institute.

Kiang was born in China and graduated from the National Chengchi University. She came to the United States in 1956 and received a doctorate from the University of Northern Colorado

with a major in educational psychology and guidance in 1959. For more than 30 years, Kiang has been devoted to Chinese painting.

She started to practice Chinese calligraphy at the age of six. Kiang has taught and demonstrated Chinese painting and calligraphy in many occasions, such as workshops of Chinese calligraphy at the St. Joseph Valley Watercolor Society (1979), Chinese painting workshop at South Bend Art Center (1990), Chinese painting and calligraphy workshop at Fernwood Arts and Crafts Center in Niles, Mich. (1991).

Kiang taught briefly at Saint Mary's College and the University of Notre Dame after she received her doctoral degree. She published a Chinese painting book in 1986.

Former student honors Sisters of St. Agnes

FOND DU LAC, Wis. — In gratitude for their dedication and service to so many in the St. Joseph School in Decatur, a former student honored the Congregation of Sisters of St. Agnes (CSA) in Fond du Lac, Wis., with a special St. Valentine's Day celebration of ice cream sundaes, carnations and chocolates.

Gathering at the home for the elderly sisters on Sunday afternoon, Feb. 13, the sisters shared memories and stories about teaching, students and their connections with those whose lives they have touched through their many ministries in Indiana, including Decatur, Crown Point, New Haven, Muncie, Monterey and Jefferson (Besancon).

"It was amazing to see the energy and enthusiasm as the sisters shared their stories of schools where they served and the students they have taught over the years," noted CSA Director of Development Ministry Terry Letvinchuck. "They have taught and ministered in areas all around the nation, and we are working to re-establish some of those connections and relationships."

The event was part of an ongoing effort to reconnect with people in communities around the United States where the Sisters of St. Agnes have served in schools, parishes, hospitals, shelters and social service facilities. Following Letvinchuck's recent visit to the Catholic schools and parishes in Indiana, including Decatur and Fort Wayne to reconnect with friends, former students and supporters of the Congregation of Sisters of St. Agnes, CSA received a generous donation from a former student designated for the care of the elderly sisters.

At the donor's request, a portion of the contribution was to be used for a special St. Valentine's Day celebration for the sisters.

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Bishop Rhoades celebrates 50th anniversary of Windmoor Study Center

BY LISA KOCHANOWSKI

SOUTH BEND — Over 50 people of varying ages turned out for the 50th anniversary celebration of Windmoor Study Center recently with a Mass of thanksgiving celebrated by Bishop Kevin C. Rhoades. Visitors gathered in the chapel, and for those unable to find a space in the chapel a meeting room was set up with seats and a video screen showing the Mass, followed by a dinner where Bishop Rhoades had the chance to meet with visitors.

“Windmoor has been very special to me and many of my friends since I started law school. We wish we could fit more of our neighbors and friends in the house for this very special event, and we hope they will all be here in spirit with us to celebrate this joyful occasion,” noted Windmoor resident



PHOTOS PROVIDED

The Windmoor Study Center celebrated 50 years of service to students in the Notre Dame Community. The center also houses professionals belonging to Opus Dei.

Peter Ladwein, a 2009 graduate of Notre Dame Law School and clerk with the South Bend Federal

Courthouse, about the invitation-only event. The Windmoor Study Center is



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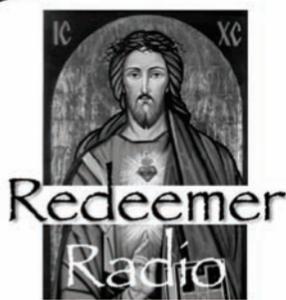
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a home for men belonging to Opus Dei who are professionals in the community. It also offers residence to graduate and undergraduate students who seek a family style academic atmosphere, as space allows. The original house, located at 1121 Notre Dame Ave. in South Bend, dates back to 1925 and was modified in the 1960s. In addition to being a home for up to 16 residents, Windmoor provides educational and cultural activities to men in the Michiana area.

Windmoor opened its doors in the summer of 1960 after students from the University of Notre Dame led the effort to find a house close to campus where they could live and study in a family atmosphere. Dr. John Gueguen, a Notre Dame graduate student at the time and current professor emeritus of political science at Illinois State University, used his graduate student stipend as the down payment on the house. Donations from students, neighbors, family and friends provided the initial furnishings, linens and kitchen utensils for Windmoor, a tradition that continues today.

During this homily, Bishop

Rhoades remarked how this center has been such a blessing to the diocese and how honored he was to celebrate this special anniversary with members of the house, past and present.

"This is one of the historic centers of Opus Dei. Not only has it been a blessing to the world but also a blessing to South Bend," Bishop Rhoades said.

"Of course, today our mind and hearts, raised in thanksgiving to God, are also filled with gratitude for your holy founder, St. Josemaria Escriva. An extraordinary priest, a true prophet of his time, a humble servant of the Lord, and he has so much to teach us today," said Bishop Rhoades. "Pope John Paul II publicly recognized St. Josemaria as a precursor of the Second Vatican Council in this regard. His wisdom is not only the patrimony of Opus Dei, but of the whole Catholic Church."

Bishop Rhoades spoke to the group about how he was struck by the very personal relationship St. Josemaria had with the Blessed Virgin Mary from a very young age and throughout his life. "When traveling, he often would visit

shrines of Our Lady all over the world."

He discussed the rejection that Christ felt when he preached the word and how St. Josemaria felt the same rejection when he too would preach the word. Bishop Rhoades challenged the crowd to overcome the rejection and continue to preach and live the Word of God.

"It's our test as disciples to bring these words to our daily lives," said Bishop Rhoades.

"All of us, like St. Josemaria, can learn from the Blessed Virgin Mary, the first person to contemplate the humanity of the Incarnate Word, the humanity of Divine Wisdom. In the tiny baby in the manger, with whom she had infinite and silent conversations, she recognized the human Face of God. The mysterious Wisdom of the Son was impressed on her mind and heart. So it was that she became the 'seat of wisdom.' May she lead all of us to true wisdom, to her Son. And may she intercede for you on this special anniversary. May God bless Windmoor Study Center today and for many years to come," said Bishop Rhoades.

TWO SCOUTS AWARDED EAGLE RANK



PROVIDED BY TROOP CHARLES J. HEINY

Stephen J. Libbing, left, and William "Billy" McManus, right, were awarded the rank of Eagle Scout during a ceremony on Sunday, Feb. 6. William McManus, a senior at Bishop Luers High School, is the son of Dr. Mike and Mary McManus. Stephen J. Libbing, a junior at Homestead High School, is the son of Stephen and Barbara Libbing. Troop 19 is sponsored by St. John the Baptist Catholic Church, Fort Wayne.

Duncan Smith receives Eagle Scout rank

FORT WAYNE — Most Precious Blood Boy Scout Troop 17 honored Duncan Smith at an Eagle Court of Honor on Scout Sunday, Feb. 6. Duncan is a freshman at Homestead High School.



DUNCAN SMITH

His Eagle Project was to remodel the teen room at the YWCA Women's Shelter. He plans to major in engineering in college.

Duncan started Scouting in first grade by joining Cub Scout Pack 3317 at Most Precious Blood. He has held multiple leadership roles throughout his Scouting experience, and completed multiple service projects that taught valuable skills required of an Eagle Scout.

He has become the first Eagle since Troop 17 was rechartered six years ago.

SEMINARIANS' PROFESSION OF FAITH



PROVIDED BY PONTIFICAL COLLEGE JOSEPHINUM

Seminarians Benjamin Muhlenkamp, left, and Jacob Meyer of the Diocese of Fort Wayne-South Bend stand with Rector and President of Pontifical College Josephinum Father James A. Wehner, STD, as they made the Profession of Faith on Feb. 5. The two took the Oath of Fidelity in the presence of the seminary community in preparation for ordination to the diaconate.

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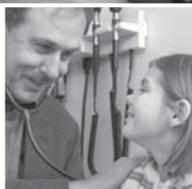
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Jim Fuchs continues his path to the permanent diaconate

GRANGER — The Church teaches that the sacramental character of the deacon received in Holy Orders indelibly impresses on the soul a specific sacramental grace. This distinguishing character unites the deacon to Jesus Christ who is Himself the deacon or servant of all. Although the Catechism of the Catholic Church refers to the diaconate as the “lower level of the hierarchy” of Holy Orders, the permanent deacon is an integral part of the apostolic ministry entrusted to the Church by Jesus Christ.

There are many who share the mission of Christ in the Church today, including the faithful laity, religious, priests and bishops; however the sacramental sign of the deacon is unique. The deacon becomes permanently open and available to the mystery of charity as a revolving envoy between the Eucharist and the people. The response to the Servant’s call requires humility, perseverance and deep faith.

Jim Fuchs’s unique journey to the permanent diaconate exemplifies these virtues and the divine providence of God.

While attending Iona Catholic College, located in New Rochelle, N.Y., Jim met Kathy. Kathy, a trailblazer at heart, was among the first class of women admitted to this Christian Brothers College. Their love and commitment to one another grew into marriage as they both completed their academic courses. Kathy and Jim are blessed with six children: Jim married to Laura, Mike to Emily, Karen to

Aaron and Anne, Ed and Mary. Eight grandchildren ensure the continuous blessings of Jim and Kathy.

Jim’s studies in chemistry at Iona College resulted in a very specialized profession as a perfumer. He develops fragrances for soaps, shampoos, candles, air fresheners and many household and personal care items. He has worked for the Avon Company and several other fragrance companies that have taken him to Europe, Pittsburgh, New York and eventually to the Lebermuth Company in Mishawaka.

Regardless of the professional location, Jim made time for God and served others through his musical talents. In New York, Jim was the director of the folk choir at Sacred Heart Parish. There he wrote settings for all 150 psalms. He also served as the music director for a Capuchin ministry for boys called Day by Day. When required to move to Pittsburgh for work, Jim assisted his parish priest by visiting and taking Holy Communion to nursing home residents. His music ministry again opened the door to other ministry opportunities. Over time, he was invited to consider the permanent diaconate and participated in the Diocese of Pittsburgh Diaconate Formation process from 2002 to 2005. When his job situation moved him once again to the Diocese of Fort Wayne-South Bend, Jim was wondering if his formation would be allowed to continue.

By chance, at a Secular Franciscan meeting, Jim met Bill

A GLIMPSE: THE PERMANENT DIACONATE

BY GINNY KOHRMAN

Gallagher, a deacon candidate of this diocese. Bill suggested that Jim contact Mary Symczak, the diocesan permanent diaconate formation director. Before Mary had the opportunity to arrange a meeting for Jim with then Bishop John M. D’Arcy, Jim “accidentally” bumped into Bishop D’Arcy at St. Pius, Granger. The rest of the story is history. With opened arms, Jim was welcomed to continue his formation in this diocese. With humility and joy, Jim acknowledges God’s hand in his continued journey to the diaconate. Jim, a parishioner of St. Pius, Granger, is currently assigned as part of his required permanent diaconate practicum, to St. Joseph Parish, Mishawaka, under the guidance of Father Terry Fisher. Jim selflessly offers his musical talents to his fellow candidates and their wives at formation weekend Masses.

Kathy has happily used her talents as wife and mother to care for their large family. She has spent many hours volunteering at her children’s schools. While in Pennsylvania, Kathy volunteered in the pastoral care of dying patients. She has been blessed



KATHY AND JIM FUCHS

with the opportunity to sit and pray with many people during the last 24 hours of their lives.

Today, Jim and Kathy take Communion to those who are shut in or in the hospital. Kathy continues to work at the Center for Hospice in South Bend, comforting the sick and dying. It is the hope of both, that they may be able to continue this ministry to the sick and dying as Jim is ordained.

Jim and Kathy, through perseverance, faith and humility are grateful that God has allowed Jim

to continue the diaconate formation. “It is as if a veil has been removed from my face” says Jim regarding the formation and his newly formed friendships. New York has a tendency to build mistrust among people. The goodness of others in the program and in the diocese has intensified my desire and strengthened my courage to serve others through the sacraments, preaching and proclaiming the Word and performing acts of charity.



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—Sister Adele Beacham (formerly Sister Joseph Therese)

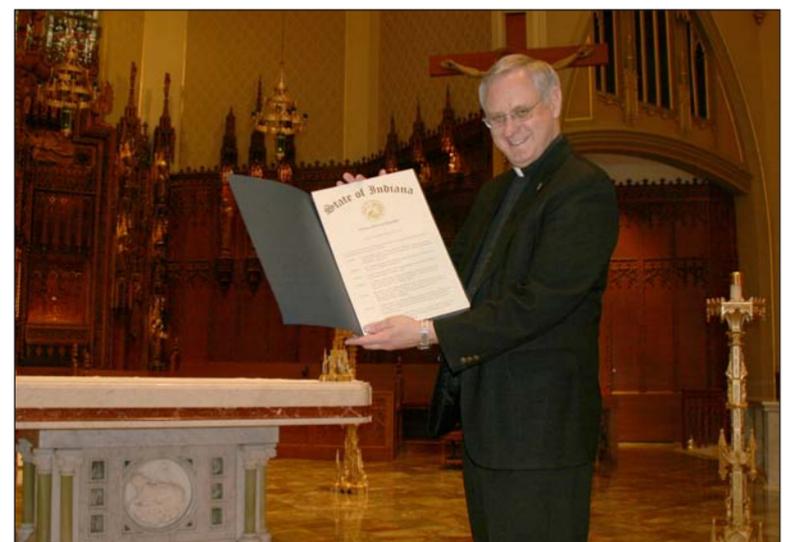
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CATHEDRAL'S 150TH ANNIVERSARY RECOGNIZED WITH PROCLAMATION



KAY COZAD

Msgr. Robert Schulte, vicar general and rector of the Cathedral of the Immaculate Conception in Fort Wayne, stands in the sanctuary of the historic cathedral holding a proclamation from the State of Indiana. The proclamation from the Indiana General Assembly, signed by four senators and the secretary of the senate, recognizes the 150th anniversary of the dedication of the Cathedral of the Immaculate Conception in 1860.

THE STATIONS OF THE CROSS

How the devotion began

On the last day of his life, Jesus Christ was taunted, tortured and finally killed; and not by a sudden dispatch such as beheading or hanging. He was crucified ... a death method intended to provide a slow, painful demise, accompanied by humiliation in the extreme, demonstrated by the fact that victims had no covering whatsoever and the last shred of decency vanished as the body emptied itself.

Out of veneration for Jesus Christ, Emperor Constantine I abolished this method of execution in the year 337.

The events of Christ's last day have been depicted in various ways, with those of the most historically correct records going back to the 5th century, in the forms of shrines and chapels visited by pilgrims bound for Jerusalem.

Originally the portrayal was shown in between 11 and 30 holy places and in 1686, Pope Innocent XI granted the Franciscans permission to install stations in their churches. Then in 1731, Pope Clement XII granted the right to all churches to have stations and the number was fixed at 14.

In the opinion of some modern liturgists, a 15th station should feature an empty tomb representing the Resurrection and Christ's victory over death. However, the traditional devotion has continued to the present, when a pope of our time, John Paul II, carried the cross in the Roman coliseum on Good Fridays, until poor health prevented him from doing so.

Although the Stations of the Cross, also known as the Way of the Cross, Via Crucis, the Way of Sorrows, Via Dolorosa, or simply as The Way, may be said at any time of the year, it is during Lent that regular services are on Catholic parish calendars. Infrequently, the Stations of the Cross are observed in Anglican and Lutheran churches.

— Mark Weber

Holy Cross priests have special devotion to Stations of the Cross

'Hail the Cross, our only hope'

BY LISA KOCHANOWSKI

SOUTH BEND — The cross is an integral part of the Priests of Holy Cross communities' spirituality. The motto of the congregation is "Hail the Cross, our only hope." During the season of Lent, the Church focuses on the cross through the devotion of the Stations of the Cross, and for members of the Congregation of Holy Cross, this devotion has an even deeper meaning.

"Human life is like a great Way of the Cross. We do not have to go to the chapel or church to go through the different stations. This Way of the Cross is everywhere and we travel it every day, even in spite of ourselves and without being aware of it," said Blessed Father Basil Moreau, the founder of Holy Cross. "If the tree of the cross has been planted in the vast field, which is ours to cultivate; even if, more often than not, its fruits have seemed bitter; we must recognize that it has become a tree of life and that we are now reaping from it fruit which is as 'pleasing to the eye as it is good to the taste.'"

"To understand the doctrine of the Cross we must love the Cross after the manner St. Paul loved it when he said: 'May I not glory unless in the cross of our Lord Jesus Christ,'" said Father Edward Sorin, the founder of the University of Notre Dame.

During the praying of the Stations of the Cross, members of the Priests of Holy Cross get the chance to make a special connection with members of the congregation because they are not only following the path of Christ, but they further remember their special devotion to the Cross made during their vows to the order.

"Our founder, Father Moreau, encouraged his religious to pray the Stations of the Cross. In the toughest moments of his own leading Holy Cross, Father Moreau would go to the chapel and walk from station to station, searching for light, insight and guidance. Holy Cross apostolates (our parishes, universities and missions) pray the stations as a way of reflecting directly on the life of Christ," said Holy Cross Father Kevin Grove, parochial vicar of Christ the King Parish in

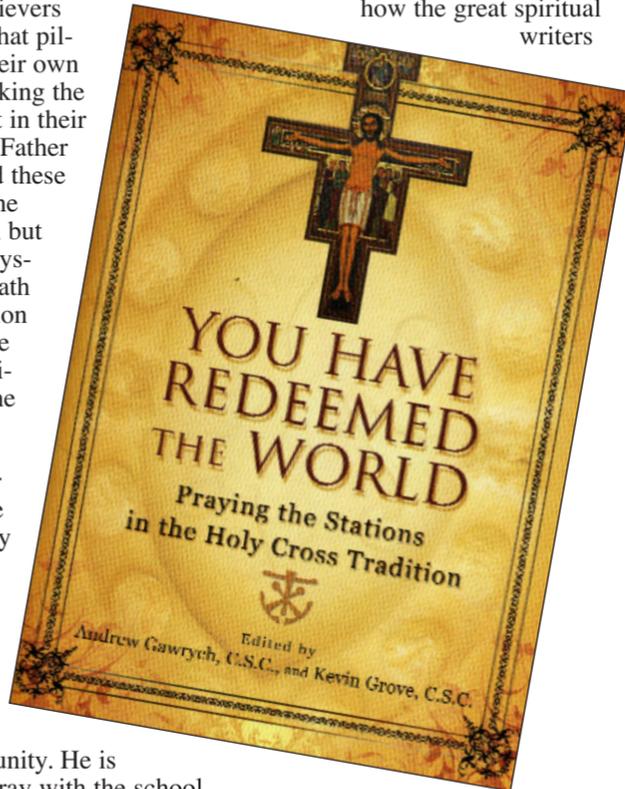
South Bend. "Stations of the Cross as a devotion grew from the holy desire of people to trace the steps of Jesus in the Holy Land. Over time, 14 stations were added to churches in order that believers might make that pilgrimage in their own hearts by walking the path of Christ in their local church. Father Moreau loved these practices of the Catholic faith but wanted the mystery of the death and resurrection of Christ to be before his religious all of the time."

At his parish, Father Grove has the chance to pray the Stations of the Cross twice each Friday during the Lenten season with the parish community. He is also able to pray with the school children and is delighted to have one of the parish high school students designing an outdoor Stations of the Cross, with a footpath to go around the grassy field by the church and school, allowing people to take a spiritual journey outside this spring.

The Lenten season, specifically Stations of the Cross, are an opportune time for members of the Priests of Holy Cross to integrate the beliefs of their order into their prayer preparation.

"A fellow Holy Cross priest, Father Andrew Gawrych and I worked to edit a Stations of the Cross last year. It was just published by Ave Maria Press in English and Spanish and is focused on the reflections on different aspects of the Cross by priests, brothers and sisters, from around the world. It is called 'You Have Redeemed the World,'" noted Father Grove. "In the process of putting together this book, I encountered very powerful images of ways that people have come to understand and appreciate the mystery of Christ's passion, death and resurrection. Meditation on the Cross

and the stations is not an easy or simple thing sometimes. But, our spiritual tradition is one grounded in the belief that our true and only hope of eternal life springs from Christ's passion. This is how the great spiritual writers



of our Catholic Church and our own founder, Blessed Father Moreau, can call the Cross a 'new tree of life.'"

Father Grove hopes members of the Church discover many wonderful things during this Lenten season and about his order the Priests of Holy Cross.

"Nothing says it better than our Holy Cross Constitution on the Cross on this point: But we do not grieve as men without hope, for Christ the Lord has risen to die no more. He has taken us into the mystery and the grace of this life that springs up from death. If we, like Him encounter and accept suffering in our discipleship, we will move without awkwardness among others who suffer. We must be men with hope to bring. There is no failure the Lord's love cannot reverse, no humiliation He cannot exchange for blessing, no anger He cannot dissolve, no routine He cannot transfigure. All is swallowed up in victory. He has nothing but gifts to offer. It remains only for us to find how even the cross can be borne as a gift," states Father Grove.

Insight into devotion of the cross Constitution 8 The Cross, Our Hope

112. The Lord Jesus loved us and gave up His life for us. Few of us will be called to die the way He died. Yet all of us must lay down our lives with Him and for Him. If we would be faithful to the Gospel we must take up our cross daily and follow Him.

113. The cross was constantly before the eyes of Basil Moreau, whose motto for his congregation was *Spes Unica*. The cross was to be "Our Only Hope."

114. Jesus entered into the pain and death that sin inflicts. He accepted the torment but gave us joy in return. We whom He has sent to minister amid the same sin and pain must know that we too shall find the cross and the hope it promises. The face of every human being who suffers is for us the face of Jesus who mounted the cross to take the sting out of death. Ours must be the same cross and the same hope.

115. To struggle for justice and meet only stubbornness, to try to rally those who have despaired, to stand by the side of misery we cannot relieve, to preach the Lord to those who have little faith or do not wish to hear of him ... our ministry will hint to us of Jesus' suffering for us.

116. To spend ourselves and be spent for the needs of neighbors; to be available and cheerful as a friend in Holy Cross and to give witness while others hesitate; to stand by duty when it has become all burden and no delight ... community too can draw us nearer Calvary.

117. Whether it be unfair treatment, fatigue or frustration at work, a lapse of health, tasks beyond talents, seasons of loneliness, bleakness in prayer, the aloofness of friends; or whether it be the sadness of our having inflicted any of this on others ... there will be dying to do on our way to the Father.

118. But we do not grieve as men without hope, for Christ the Lord has risen to die no more. He has taken us into the mystery and the grace of this

life that springs up from death. If we, like Him encounter and accept suffering in our discipleship, we will move without awkwardness among others who suffer. We must be men with hope to bring. There is no failure the Lord's love cannot reverse, no humiliation He cannot exchange for blessing, no anger He cannot dissolve, no routine He cannot transfigure. All is swallowed up in victory. He has nothing but gifts to offer. It remains only for us to find how even the cross can be borne as a gift.

119. Resurrection for us is a daily event. We have stood watch with persons dying in peace; we have witnessed wonderful reconciliations; we have known the forgiveness of those who misuse their neighbor; we have seen heartbreak and defeat lead to a transformed life; we have heard the conscience of an entire Church stir; we have marveled at the insurrection of justice. We know that we walk by Easter's first light, and it makes us long for its fullness.

120. There stood by the cross of Jesus His mother Mary, who knew grief and was a Lady of Sorrows. She is our special patroness, a woman who bore much she could not understand and who stood fast. To her many sons and daughters, whose devotions ought to bring them often to her side, she tells much of this daily cross and its daily hope.

121. If we drink the cup each of us is poured and given, we servants will fare no better than our master. But if we shirk the cross, gone too will be our hope. It is in fidelity to what we once pledged that we will find the dying and the rising equally assured.

122. The footsteps of those men who called us to walk in their company left deep prints, as of men carrying heavy burdens. But they did not trudge; they strode. For they had the hope.

123. It is the Lord Jesus calling us. "Come. Follow me."

Operation Rice Bowl starts March 9

National program raises awareness of global hunger, poverty

BALTIMORE, Md. — Every year, millions of Catholics in the United States participate in Operation Rice Bowl, Catholic Relief Services' annual Lenten program that starts on Ash Wednesday, March 9. Each Lent, Catholic parishes and schools from more than 12,000 communities use symbolic rice bowls as the focal point for their prayer, fasting and learning.

Participants in Operation Rice Bowl make the small sacrifice of preparing simple, meatless recipes each week and putting the money they otherwise would have spent on a big meal into symbolic rice bowls. That money goes to support CRS' mission to fight global hunger and poverty.

"Participating in Operation Rice Bowl provides Catholics with 40 days of making a real difference in the lives of people struggling with hunger and poverty," says Beth Martin, program manager for Operation Rice Bowl. "Learning about our brothers and sisters in developing countries and following the call to sacrifice helps thousands of people onto a path out of poverty every year."

An Operation Rice Bowl calendar provides daily reflections and learning opportunities — told through the eyes of people helped by the program — that reinforce ORB's message and mission.

Stations of the Cross offered in beautiful, devotional books, CDs

BY KAY COZAD

FORT WAYNE — Parishes around the Diocese of Fort Wayne-South Bend will begin their arduous journey into the penitential season of Lent soon. Catholic faithful will devote time and energy to special practices that will renew their faith and usher them spiritually into the glory of Easter. One such practice is praying the Stations of the Cross.

Today's Catholic has compiled a list of potentially helpful reference books for this meditative practice with the expert guidance of the staff at the Cathedral Bookstore, located at 915 S. Clinton St. in Fort Wayne. These books may be used in private meditation or with the church community.

Pocketbooks

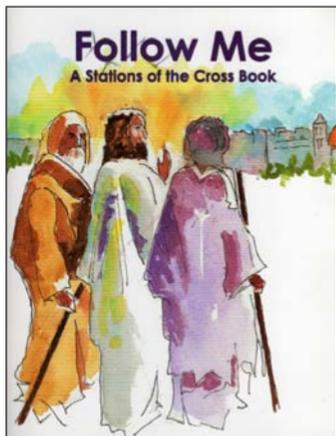


The bookstore stocks a host of pocket-sized books for ease of use at affordable prices. Publisher Barton Cotton offers "The Way of the Cross," as composed by St. Alphonsus Liguori. The mosaic portraits of each station add an artistic touch to the heartfelt prayers penned by the 17th-century Italian saint. This popular little book is arranged for congregational devotions and sells for 85 cents.

Another congregational devotion published by Barton Cotton is "The Way of the Cross with Text from the Scriptures." This pocketbook provides Scripturally based prayers for each station with the addition of a 15th station focused on the Resurrection. This 90 cent devotional is offered in a Spanish translation as well.

Barton Cotton also offers a tri-fold pamphlet for 40 cents that covers each of the 14 stations with simple meditations and pictures for visualization.

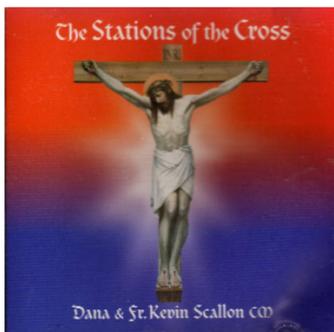
Meaningful pencil drawings of hand poses illustrate the glossy covered "My Wounded Hands: A Way of the Cross" pocketbook edited by Renzo Sala and published by Pauline. Each Station includes a



Scripture and a quote from a saint or religious figure. Cost is \$2.95.

CDs

"The Stations of the Cross" by Dana and Vincentian Father Kevin Scallon is a 45-minute rendition of the Stations of the Cross that offers prayerful reflection that requires one's full attention. It sells for \$16.99.



Books for adults

The No. 1 best selling stations book at the Cathedral Bookstore for individual meditation is Ave Maria Press'

the Mother of Jesus" by Richard Furey is uniquely written in a first person perspective as seen through Mary's eyes with prayers for practical applications to daily life. This No. 1 best seller for communal services in parishes with endorsements from several priests includes ink drawings and is available in a Spanish version as well. Both retail for \$1.95

and are published by Twenty-third Publications.

A stunningly illustrated stations book is "Stations of the Cross According to Saint Paul" written by Ronald D. Witherup. The traditional stations include supporting Scripture taken from the letters of St. Paul, a reflection, prayer and optional sung or recited response after each station. The pages are replete with artwork of the masters. This Paulist Publications' book at \$9.95 is a bit awkward to carry due to its size but makes a beautiful meditation book for personal use.

"Everyone's Way of the Cross," by Clarence Enzler. Each station offers a "Christ speaks" and "I reply" verse for meditation enhanced by black and white photos taken on the campus of the University of Notre Dame. This affordable book can be purchased in regular or large print as well. Cost is \$1.50.

Ave Maria Press also offers "John Paul II's Biblical Way of the Cross," with meditations by Amy Welborn and Michael Dubruel. This popular congregational book that sells for \$2.50 offers non-traditional stations and abstract color artwork.

Pauline Books has "Mary's Way of the Cross: Walking with the Mother of Jesus," by Irma Pfeifer. This new book offers reflections directed to Mary with prayers of invocation. The simple and realistic drawings enhance the meditations in this \$4.95 book that would be a meaningful meditation for mothers.

"Praying the Stations with Mary

"The Way of the Cross with text from the Scriptures" is a Barton Cotton and sells for 85 cents. It is a large print book and is a welcome Lenten resource for groups.

Books for teens

The Cathedral Bookstore staff reports that several publishers do offer teen and children books for Station of the Cross meditation. "Praying the Stations with Teenagers" by Gwen Costello, a well-known children's book author and name you can trust is

published by Twenty-third Publications and sells for \$1.95. The reflections are written in language teens will understand and focus on current issues such as peer pressure and parental expectations.

"Stations for Teens" by Gary Egeberg is the top seller for this population and sells for \$5.95. Published by Saint Mary's Press the book has group prayers pertinent to teen issues. Each station is complimented by black and white drawings done by students from around the United States.

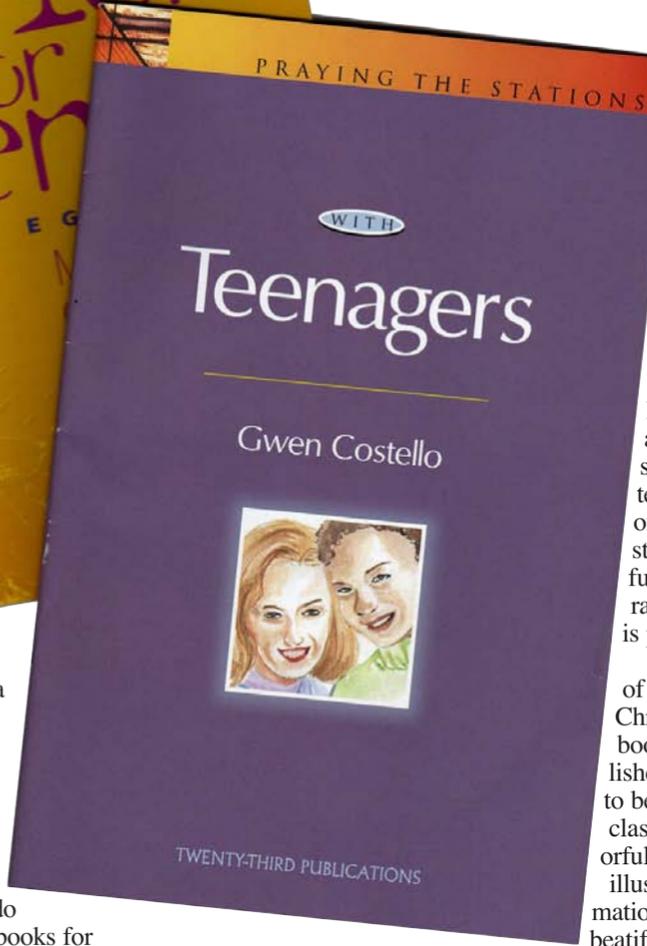
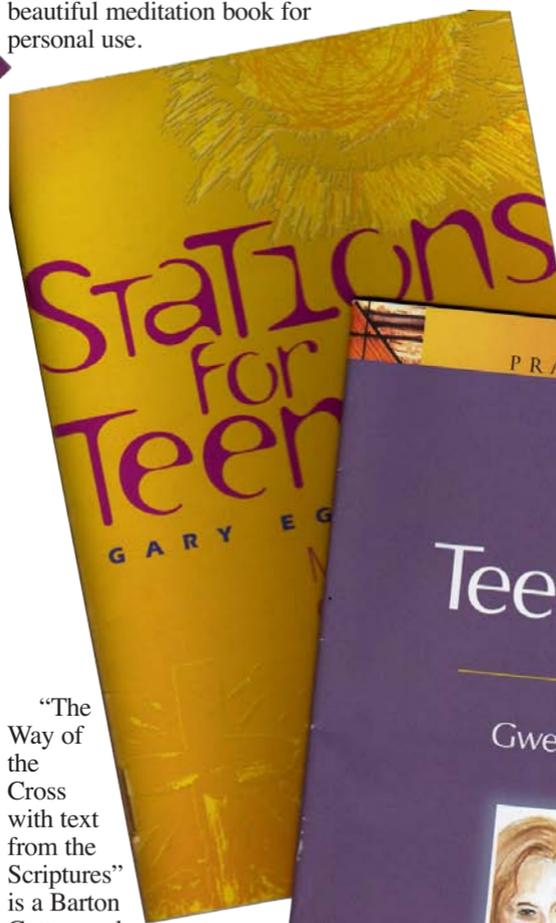
Children's books

"The Stations of the Cross in My Pocket," compiled by the Daughters of St. Paul and published by Pauline Kids is a colorfully illustrated pocketbook with simple

prayers for children. It is affordable at \$1.95 and is a good size for little hands to carry.

Author Julianne Will offers "Stations of the Cross for Children" published by Our Sunday Visitor. This beautifully-illustrated book with its simple prayers sells well at \$3.95 and has supplementary posters and teachers guide for sale at \$9.95 as well.

"Children's Way of the Cross," by Daughter of St. Paul Sister Anne Joan Flanagan, offers a specific prayer focus for each station as well



as a descriptive verse titled "imagine" and a corresponding Scripture verse titled "listen." Colorful illustrations and its \$3.95 price make this a good reference for children. It is published by Pauline Books.

"Child's Guide to the Stations of the Cross," by Sue Stanton, published by Paulist Press is a hardback book with simplistic illustrations and text written just for kids. It offers a description of each station as well as meaningful insight into contemporary issues of childhood. It is priced at \$10.95.

"Follow Me: A Stations of the Cross Book," by Christine Haapala is a workbook sized reference published by Suffering Servant to be used primarily in the classroom. Its busy and colorful pages include watercolor illustrations as well as information on a holy person either beatified or canonized by Pope John Paul II. This workbook sells for \$10.95.

GUEST COMMENTARY BY DIANA BARRERO ZALLES

God, sex and the meaning of life

How many of us were brought up with the notion that the eternal bliss of Heaven can be prefigured in the intimate union between man and woman? Probably not many. Instead we are often taught that the body and its passions are sinful, and that only the spirit is "good." This is exactly what Christopher West calls the "starvation diet" of a puritan religiosity. We are rarely raised with a Christianity that targets our deepest desires, because we are told that we are only good Christians if we repress them.

This was the message that West, internationally-renowned speaker on Pope John Paul II's theology of the body, recently brought to an enthusiastic audience of young adults at Holy Cross College in Notre Dame. Entitled "God, Sex and the Meaning of Life," West's talk pointed out that if we are to choose between starvation and greasy chicken nuggets, we'll flock to the "fast food diet" of cheap and easy sex that permeates our culture. Yet the media is not all wrong in marketing directly to our erotic desires. Rather, they get it: we are creatures with a hunger often greater than ourselves.

It is a hunger for love, for intimacy, to know and to be known. Why else would the majority of popular songs be precisely about relationships? The music of the heart is screaming of our yearning. But where do we start looking? Unsurprisingly, the No. 1 word typed into Google search engines is short: "sex." And still the music of the heart "can't get no satisfaction." The heart "still hasn't found what it's looking for" because it longs for a love that "delivers (it) to infinity and beyond."

Clearly, we know our desires, and they are not taking us in the right direction. When our culture says more sex will bring happiness, we remain starved for love and in deep despair. Often we settle for love's counterfeit in lust, and the result is nothing but destruction. When we feel like a "piece of meat ... used like an object for someone's selfish pleasure," West asks: "Have we had enough?"

The problem with a Super Size Me McDonald's diet is that the body shuts down. The problem with a fast food sex diet is that the heart breaks. What we do to our bodies we do to ourselves. When we use and abuse them, we damage our selves in the deepest way.

The solution is not to numb ourselves with the noise and drunkenness that thrust us back into the very sex that hurts. West calls us to stop, be quiet and feel the pain and our longing for a God who is love. Here the No. 2 word typed into Google is also short: "God." If we listen to the "ache in our hearts, at its depth, in its rawness," we can find our deep desire, and we can know, as St. Therese of Lisieux, that "God can't inspire unrealizable desires." In truth He created us for ecstasy.

For West, the fast food diet keeps us starved for love because it "kicks God out of the bedroom." If the miracle of our taste buds allows us the pleasure of enjoying food, how can the miracle of our masculinity and femininity not allow us to enjoy a feast? Here he proposes a third alternative: the banquet gospel.

In the beginning, God created man and woman in His image: as the "crown" of creation. It is in the human body that He reveals His innermost secret: the eternal exchange of Trinitarian love, in which He "destined us to share" through the loving gift of self and the complete acceptance of the beloved which takes place in Marriage. For the human body is "capable of making visible the invisible mystery of the soul" and inspires awe.

West illustrates this point by holding up a blank sheet of paper as if it were the most beautiful painting. That painting is the human body, and is what we were meant to be before the Fall. In the beginning, God made man and woman "naked without shame"; sexual desire was to "love in the image of God."

The story of God and humanity is one of a love that gives itself entirely: the Bible starts with the marriage of Adam and Eve, ends in the marriage of Christ and the Church, and holds in the Song of Songs the love poetry that reveals "eros," erotic love, not for fleeting pleasure but as "a certain foretaste of the pinnacle of our existence," which is eternal bliss.

"But with original sin came this," and West crumples up the piece of paper into a ball. "Lust ... we twisted sex into something that it is not." We twisted the pure and made it profane. And so Adam and Eve felt shame: because they noticed the lust in the other. We wear clothes to "protect the dignity of our bodies from the degradation of lust." And we may even go as far as to throw the crumpled piece of paper into the trash, calling sex evil, not realizing that this was not what was intended by God.

In the early 1950s, two men told the world not to discard that crumpled piece of paper, and they were both right. The first: Hugh Hefner, founder of *Playboy Magazine*. His motive? A "personal response to the hurt and hypocrisy of our Puritan heritage," and a feeling that his mother hadn't hugged him enough as a child. But Hefner turns to worship sex as an idol, with a holy desire distorted, never to be fulfilled. The second man, the young Polish priest Karol Wojtyla and future Pope John Paul II, embraces the holiness of desire.

Like Hefner, he recognizes the value of the crumpled paper, but he retrieves it in order to uncrumple it and restore its original beauty. We must rediscover the "iconography of sexuality and the human body," which is a path leading to God. In a sexuality lived rightly, the language of the body becomes an icon which mirrors God's love: free, total, faithful and fruitful. It is a love that says "this is my body"; a love that says "let it be done to me"; a love that says "let there be life": in an act that renews the wedding vows of a man and a woman.

Diana Barrero Zalles writes for the Diocesan Office of Family Life.

COMMENTARY

TODAY'S CATHOLIC welcomes letters from readers. All letters must be signed and include a phone number and address for verification. Today's Catholic reserves the right to edit for clarity and length. Address letters to: Today's Catholic • P.O. Box 11169 • Fort Wayne, IN • 46856-1169 or e-mail to: editor@fw.diocesefwsb.org

Fasting and abstinence

BY MSGR. MICHAEL HEINTZ

There are few practices which seem as distinctively "Catholic" as fasting and, in particular, abstinence. Fasting may be broadly defined as partially or completely refraining from eating, while abstinence means more strictly refraining from particular types of foods altogether (e.g., meat and meat products).

"Fish on Fridays" was, for many years, very much a part of the fabric of Catholic life. It is important to remember that the Church in the wake of the conciliar reforms of the 1960s, while allowing a relaxation of the abstinence laws on Fridays throughout the year, intended nevertheless that every Friday of the year be marked by some form of sacrifice or penance. The incipient season of Lent prompts some remarks on the history and theological significance of fasting and abstinence.

Perhaps the earliest post-biblical reference to fasting comes from the Didache (c. A.D. 110), a very early summary of Christian moral life and liturgical practice. In a very conscious effort to distinguish Christians from their Jewish roots, the Didache advised believers to fast on Wednesdays and Fridays (Monday and Thursday being days of fast in Judaism) — this is probably at the origins of the later practice of ember days and rogations days (days of fasting particularly associated with the time of harvest).

Further, the Didache urges candidates for Baptism, as well as the baptizer and any other member of the community who can, to fast for at least a couple of days prior to the celebration. This is remote origin of the Lenten fast, and this practice is advocated as well by Justin Martyr (c. A.D. 155) and Hippolytus of Rome (c. A.D. 220). Each year during the season of Lent, the entire Church is in solidarity with those preparing for Easter sacraments, and one of the most common expressions of this solidarity is the practice of fasting.

While fasting clearly can become a means of strengthening one's will through self-discipline, it has always been something more than a mere

solipsistic exercise in self-denial. An obscure second-century text entitled the "Shepherd of Hermas," makes fasting purposeful: In fasting, one is to deny oneself in order to become more generous to those in need. When fasting, the author suggests, it is appropriate to calculate what one would have spent on food and offer it to "a widow, an orphan, or one in need" (echoing the Old Testament idiom for the most vulnerable in society).

Ideally, fasting places us in solidarity with those in need, and prompts us to act on their behalf from our surplus. The slight annoyance we might feel at not enjoying some treat or in foregoing a meal is but a small twinge that reminds us from the inside out that there are many each day who would gladly feast of what we so blithely throw away.

Fasting is fruitless if it simply makes us irritable or self-absorbed. It is a concrete means both of self-discipline (it's always dangerous to see this as a demonstration of our moral or spiritual prowess) and a tangible reliance upon God's grace and the growth in charity that it engenders, rather than as an end in itself.

John Chrysostom (+ c. 407), priest of Antioch and later patriarch of Constantinople, was deeply committed to what we would call today "social justice" — he had a vivid sense of the enormous disparity between rich and poor which existed in his day, and, living an austere life himself, preached continually on the moral responsibility of the "haves" to assist the "have nots." Chrysostom saw fasting as part of a larger process, expressed in almsgiving but rooted in Eucharistic communion. He repeatedly criticizes his congregations for their failure to reverence "Christ" as He lay in the gutters of Antioch — their respect for the Eucharistic Presence of Christ on the altar was not carried over to see Him in the poor.

Fasting, issuing in almsgiving, was a practical extension of Eucharistic communion. Fasting, then, is purposeful not only as a means of personal development, but also permits us more effectively to reverence Christ in the poor and needy, and as the natural

expression and fruit of Eucharistic communion. Pope Benedict XVI, in his first encyclical, made it clear that the entire social mission of the Church is rooted in Christ's sacrifice, and any attempt at social activism dislocated from that source becomes fruitless and feckless.

It was not until relatively modern times (perhaps as late as the 18th century) that fasting and abstinence came to be distinguished. Before that time, fasting had always implied abstinence. In some places and at some times in the history of the Church, abstinence involved more than simply refraining from meats — it often was understood to mean abstaining from wine, eggs, milk and other milk products (called lactinia), as well. Today, the Church's fast days (Ash Wednesday and Good Friday) are days of abstinence, though other days of abstinence (Fridays of Lent) are not necessarily fast days.

As we begin our Lenten observance, it is important to see the value and purpose of fasting and abstinence: They are means — a means of heightening our awareness of those who go hungry, as well as our own sense of gratitude for what we so often take for granted, in addition to assisting us as we grow in discipleship, for it is not "by bread alone" that believers "live and move and have their being."

Further, particular days of fast should be seen as a way of sanctifying time, in much the same way that the Lord's Day, Sunday, is treated as a special day in the course of the week dedicated in particular to praise of God for what He has done through Christ, His Son. As Christians, we profess that Christ is the Alpha and the Omega of human history, and so our sense of time should consequently be transformed; that is why we celebrate particular days as feasts, fasts, commemorations, etc. As believers, our sense of time and our pace of daily life are better formed by the Church's liturgical life than by Hallmark or the *Wall Street Journal*.

Msgr. Michael Heintz is the rector of St. Matthew Cathedral in South Bend.

Pope John Paul II beatification strikes special chord among Romans

VATICAN CITY (CNS) — With more than a million people expected to descend on Rome for Pope John Paul II's beatification May 1, the event is being described as yet another pilgrim "invasion" of the Eternal City.

Because the beatification falls on a public holiday, some have predicted a massive exodus by Rome residents eager to escape the logistical problems caused by such a big crowd.

But Church officials say that Romans, in fact, may represent the biggest group at the beatification, for a very good reason: For them, Pope John Paul was not only a pope but also a pastor.

The late pope took the title "bishop of Rome" seriously, visiting the city's parishes, prisons, schools, hospitals and soup kitchens. He even held an annual audience with Rome's garbage collectors.

"John Paul II managed to get close to the Roman people, and he's still very much present in their minds. Even Romans who were not great believers were touched by him," said Giancarlo Distanto, who works in a bookstore near the Vatican.

"Sure, it's tempting to escape the city May 1. But I think the joy of seeing this man beatified is going to keep a lot of people here," Distanto said.

The Diocese of Rome has even organized its own special event, a prayer vigil the night before the beatification, which will take place in the open area that was once the ancient Circus Maximus. Hundreds of thousands are expected to attend.

When Pope John Paul II was elected in 1978, Romans flocked to St. Peter's Square and were shocked to hear that a certain "Karol Wojtyla" would be the new

THE VATICAN LETTER

JOHN THAVIS

pontiff — the first non-Italian pope in more than 450 years. But the new pope quickly won the crowd over when he gave his first speech in Italian and invited people to correct him if he made any linguistic mistakes.

The Polish pope worked hard to build bridges in Rome, carrying on with the pastoral work that he had enjoyed so much as archbishop of Krakow. In an effort to better

LETTER, PAGE 16

The new translation of the Holy Mass:

The Concluding Rites

The Communion Rite, which we examined last week, ends with the Prayer after Communion — the prayer said by the priest after a period of meditative silence following Holy Communion. Like the Collect Prayer at the beginning of the liturgy, the Prayer after Communion is a part of the Proper of the Mass, changing from day to day.

After we have stood and the priest has recited or sung the Prayer after Communion, we arrive at the Concluding Rites. For the final time during the Mass, the priest begins with "The Lord be with you," and we respond, "And with your spirit."

Then comes the final blessing (sometimes preceded by a prayer or threefold solemn blessing on special occasions, or by the pontifical blessing if a bishop is celebrant): "May almighty God bless you, the Father, and the Son and the Holy Spirit." While the wording for the final blessing is not changing, it should be noted that the priest does not bestow the blessing by saying, "in the name of the Father..." Rather, by virtue of his ordination, the priest simply invokes the Holy Trinity, and God grants the blessing through His ordained minister. After all, it would not make sense for God to bless us in His own name.

Following our response of "Amen" to the final blessing, Mass is concluded with the dismissal, said by the priest (or a deacon, if one is present). With the new Missal, our three current dismissal formulas will be replaced by these four:

- Go forth, the Mass is ended.
- Go and announce the Gospel of the Lord.
- Go in peace, glorifying the Lord by your life.
- Go in peace.

The first corresponds to the actual Latin dismissal, which is familiar to many: "Ite, missa est." In fact, this is where the word "Mass" comes from — "missa est" — which at its most fundamental level means "it is sent" or "it is the dismissal." More than a mere declaration that it is time to leave, this has the function of emphasizing our Christian call to "mission" (a word with the same Latin origins).

Pope Benedict XVI spoke of this in "Sacramentum Caritatis," the document he released after the Bishops' Synod on the Holy Eucharist. Our participation in the Eucharistic liturgy should translate into a life in imitation of Christ, such that from the sacred liturgy springs forth the "missionary nature of the Church." He wrote that it would be helpful to "provide new texts" for the prayer final blessing "in order to make this connection clear." Therefore, the Holy Father himself selected the

THE NEW MISSAL

BY BRIAN MACMICHAEL



three other beautiful dismissal formulas we see above, and they were added to the Latin text of the Missal.

Our response at the dismissal remains the same: "Thanks be to God." What else can we do except give thanks to God? He has provided us with an inestimable gift in the Holy Mass, and a means by which He draws us and the entire world into closer communion with Him.

So ends our exploration of the newly translated Order of Mass. There is much more that could be said, but for the moment, let us consider one clear consequence of the new translation: Our priests will have to adapt to far more textual changes than we laity in the pews. Aside from all the prayers in the Order of Mass (including the entirety of the Eucharistic Prayers and a number of priestly prayers we have not examined in detail, some of which are prayed quietly), priests must prepare to offer new prayers from the Proper of the Mass every day.

It will be fascinating to listen attentively to the new translations of these proper prayers, which promise a depth and richness that may not have always been apparent in our current translation. This richness will help priests pray for us with even greater focus and intensity, but priests will also need our prayers, encouragement and understanding as they strive to adjust to the new words of our beloved Mass.

Next week, we will have some closing thoughts on the benefits of the new translation. But to finish this week's article, we include both the current and anticipated future versions of the Collect for this Sunday, the Ninth Sunday in Ordinary Time:

Current:
Father, your love never fails.
Hear our call.
Keep us from danger
and provide for all our needs.

New:
O God, whose providence
never fails in its design,
humbly we implore you
to banish all that would harm us
and to grant all that works for
our good.

Brian MacMichael is the director of the Office of Worship for the Diocese of Fort Wayne-South Bend.

God offers the gift of life



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

9th Sunday in Ordinary Time Mt 7:21-27

The first reading for this weekend is from the Book of Deuteronomy, one of the first five books of the Bible, the Pentateuch, or the Torah in Jewish terms. These five books form the basis for all the Old Testament.

Always, the Pentateuch must be seen against the backdrop of the Exodus, the Hebrews' long, trying escape from Egypt, where they had been slaves, to the Promised Land. This anticipated land, "flowing with milk and honey," hardly always seemed to be just ahead, just around the corner, beyond that mountain range and across those sands. Any reasonable person, considering the lifelessness and danger of the arid Sinai desert, without compass or guide, easily would have wondered how the adventure would end.

Some, lost and frightened, were tempted to turn from God. Moses again and again, as in this reading, called them back. He could call, but they had to turn themselves.

The First Epistle to the Corinthians is the source of the second reading. In this reading, St. Paul reveals the highly individual character of salvation. He explains that while Jesus came to save all humankind from everlasting death, a very personal process is involved

for each Christian. Just as all are offered salvation, all have sinned. There is no exception to this fact among mere mortals.

Elsewhere in his writings Paul absolutely would include himself among sinners. To be saved, every Christian must confirm and validate this gift of salvation by personal faith. Faith is more than lip-service. It cannot be halfhearted. If genuine, it must be a complete conversion to Christ.

St. Matthew's Gospel supplies the third reading for this weekend. This passage, incidentally, closes the section traditionally called the Sermon on the Mount. So, it serves the purpose of synthesizing and finalizing all that has been said earlier.

It is in a way of speaking that appears in the Old Testament, especially in the Wisdom Literature. The technique of citing two categories of persons, according to their behavior, and of comparing one with the other, would have rung bells for the Jews who heard Jesus speak these words.

Actually, considering what true Christian discipleship is, the lesson is quite obvious. Still, the Lord here speaks quite sternly. He emphasizes the point that following the Gospel is much more than mere motions or words said without sincerity. Why was Jesus so direct? Humans tend to hide their sins and deny the reality of the effects of sin.

Reflection

The Church soon will invite us to the liturgical observance of Ash Wednesday and to begin Lent, traditionally the time when Catholics look into their hearts, purge themselves of anything not in keeping with their faith, and then pledge themselves anew, and with deter-

mination, to following the Lord more closely in their lives.

The first reading from Deuteronomy sets the stage. Moses calls upon the Hebrews to obey God. God has blessed them. They must respond.

St. Paul, in First Corinthians, reaffirms the fact of God's benediction. He admits that all persons have sinned. God has blessed the world and has offered eternal life to all through salvation in the Lord. Each person must respond. Each person must choose whether to accept Christ and live as a disciple — or not.

The Sermon on the Mount was addressed to all people, but spoken to each individually. God offers to each person individually the gift of life. No one is dragged kicking and screaming in the kingdom of heaven. How will each person respond to God?

Lent is the opportunity to reflect and carefully, and earnestly, to choose an answer.

These readings first were heard by people centuries ago. The timing means nothing. They are for us. Human nature never changes. We need to reflect.

READINGS

Sunday: Dt 11:18,26-28,32 Ps 31:2-4, 17,25 Rom 3:21-25,28 Mt 7:21-27

Monday: Tb 1:3;2:1a-8 Ps 112:1-6 Mk 12:1-12

Tuesday: Tb 2:9-14 Ps 112:1-2,7-9 Mk 12:13-17

Wednesday: Jl 2:2:12-18 Ps 51:3-6a, 12-14, 17 2 Cor 5:20-6:2 Mt 6:1-6, 16-18 Lk 9:22-25

Thursday: Dt 30:15-20 Ps 1:1-4,6 Lk 9:22-25

Friday: Is 58:1-9a Ps 51:3-6a, 18-19 Mt 9:14-15

Saturday: Is 58:9b-14 Ps 86:1-6 Lk 5:27-32

Saving Sundays: Part two

Sometimes when you throw a little pebble in a pond you get a surprisingly big ripple. That's what happened with my column last month. I tossed out the rather old and rather biblical idea that Sundays are special, that they ought to be honored as the Lord's Day and respected as a day for families. I certainly didn't expect the tidal wave of responses I've received.

First, I was phoned by people I know — siblings, parishioners, neighbors. Then I was stopped after Mass, tapped on the shoulder in the grocery store, and stopped in a parking lot by people who said the message of the column resonated with them deeply. One mom had tears in her eyes as she described how much strife she felt over never being able to visit her mother-in-law because of imposed scheduling. Another told me that she brought her comments to a local school board meeting for consideration. A third photocopied the article and said she was sending it to a local sports organization for which her children play athletics.

Then, e-mails and handwritten letters started popping into my inbox like Christmas cards in December. What do I make of it all? Let's read a few comments and see.

"I honestly believe that many people fell away from all church-going partly because Sunday seemed to be the only day to actually rest," wrote Karen, "(People) just couldn't face one more day (of) fighting to get children and themselves out of the house in a frantic rush to go to church."

Sarah, a mother of young children wrote, "Sundays should not be a day to make these tough choices between a basketball

game and dinner at Grandma's house."

Ann, whose husband is a sports reporter quipped, "My husband can tell you that for the past 20 years while he has covered Notre Dame football I have said that Notre Dame will have a winning season once they stop holding Sunday press conferences."

So consider this column "Saving Sundays: Part two." We've identified the problem, and most everyone agrees we need to address it. Now let's talk about a few ways to reclaim the day.

First, like the Nike commercial recommends, we must just say "no." We must say "no" to the demands that press for our attention, that steal time from our families. We can find a few like-minded parents to join us in kindly approaching those in charge of scheduling our children's athletic and academic events. We can explain why we need Sunday to ourselves and ask for cooperation. We can mention that the Church commands us to keep Sundays as the Lord's Day because on Sunday Christ rose from the dead and on Sunday the Holy Spirit descended upon the Apostles.

We can point to the biblical quote "Six days there are for doing work, but the seventh day is the Sabbath of complete rest, sacred to the Lord." (NAB Ex 31:15) We can also just say, "I need a break! My family needs to be together!" If enough people do that, maybe scheduling changes will be made. Besides, the schedulers themselves might even be thinking the same thing.

Second, we should avoid servile work. Our bodies and minds need rest and refreshment. What is servile work? The Baltimore Catechism states,



Theresa A. Thomas

EVERYDAY CATHOLIC

"Servile work is that which requires labor of body rather than of mind... Servile work is allowed on Sunday when the honor of God, our own need, or that of our neighbor requires it."

Third, we must make a conscious effort to make Sunday special. We need to prepare a special Sunday meal, maybe even have a special Sunday tablecloth and use those china dishes sitting in the dining room which are currently just on display. We could play cards, or board games, plan an outing ice skating or sledding in the winter. We could go to the beach in the summer. We could visit relatives or bring cookies and friendship to neighbors. We could participate in a parish activity; invite our parish priest over for dinner and ask him to bless the house. We could ask Grandpa to tell a story. Snuggle with a child and read a story of the saints. The possibilities are endless when we reclaim this day, the Lord's Day and again, make it our own.

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visited with people there.

His annual encounters with the street sweepers and garbage collectors near the Vatican never made headlines, but always gave Romans a sense that this pope stood with the "little people."

In 1998, Pope John Paul personally kicked off a city-wide evangelization campaign, knocking on the door of a fifth-floor apartment in Rome and casually visiting with the family that lived there.

In the neighborhood of Rome's ancient Jewish ghetto, Pope John Paul's photo still hangs in some shops. Residents there say they'll never forget when he made history by visiting their synagogue in 1986.

Even more than with special groups, Pope John Paul made connections with a whole generation of young people in Rome. As pope for more than 26 years, he hosted Roman schoolchildren on dozens of occasions at the Vatican, in encounters that often included song, dance and testimonies by the young. As he grew older and frailier, these meetings had a special poignancy.

When the pope lay dying,

Rome's young people were the first to arrive in St. Peter's Square. They came by the hundreds and then by the thousands, serenading and praying for the pope beneath his window. Eventually they were joined by more than 3 million people who arrived in Rome for the pope's death and funeral.

Romans were proud of themselves in 2005 for absorbing and hosting such a huge crowd with little or no problem. They want to do the same for the beatification, but there are some unusual practical problems.

For one thing, May 1 is Europe's "labor day" holiday, which means a shutdown of most businesses, shops, coffee bars, restaurants and public transportation. Store owners have already petitioned for an exemption from the closure rules, and say if no permission is granted they may open anyway.

"Such a great mass of people cannot arrive here and find a city without services," said Cesare Pambianchi, the president of Rome's Concommercio retailers' association. "The image of Rome is at stake."

SCRIPTURE SEARCH

Gospel for March 6, 2011

Matthew 7:21-27

Following is a word search based on the Gospel reading for the Ninth Sunday in Ordinary Time, Cycle A: a lesson about how it will be at the end of time. The words can be found in all directions in the puzzle.

SAYS TO ME
MANY
YOUR NAME
NEVER KNEW
ACTS
HOUSE
FLOODS

HEAVEN
DID WE NOT
DEMONS
EVILDOERS
WISE MAN
ON ROCK
WINDS

THE WILL
PROPHECY
DEEDS
THESE WORDS
WHO BUILT
RAIN FELL
SAND

A GREAT FALL

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

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LETTER

CONTINUED FROM PAGE 15

know his flock, he visited more than 300 of Rome's 334 parishes, providing every Roman neighborhood with moments of celebration and excitement.

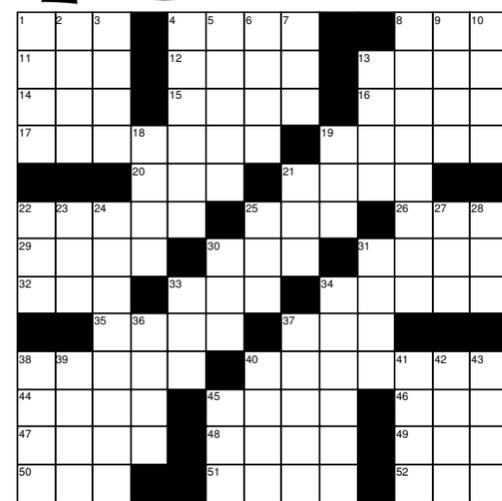
Those visits were not limited to a papal Mass. Typically, the pope met with parish groups, chatted with young people and toured the facilities. Romans had the sense that this pope had come to learn about them as well as preach to them.

Pope John Paul met routinely with Rome city officials, and he did not hesitate to weigh in on social and moral problems. He often did so from places that had rarely, if ever, seen a pope: a Rome prison, for example, where prisoners served at the papal altar, read prayers and sang hymns.

He not only visited Rome's homeless shelters and soup kitchens, but opened a 74-bed hostel for the poor inside the Vatican and, more than once, personally

The CrossWord

February 20 and 27, 2011



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Based on these Scripture Readings: Lev 19:1-2, 17-18; 1 Cor 3:16-23; Mt 5:38-48 and 1 Cor 4:1-5; Mt 6:24-34

Across

- 1 Bawl
- 4 "___ in peace"
- 8 Exhaust
- 11 Kimono sash
- 12 Mary's mother
- 13 Mix a caldron
- 14 Atmosphere
- 15 Water from the sky
- 16 Juno
- 17 Like your heavenly father
- 19 Gossipy
- 20 Furthest back
- 21 Soft drink

- 22 Stuffed toy
- 25 The Lord
- 26 Revolutions per minute
- 29 Rocks of ___
- 30 Aye
- 31 Incense gives off
- 32 Container
- 33 Dessert
- 34 The Deliverer
- 35 To "offer other cheek"
- 37 Twelve (abbr.)
- 38 Cannot lengthen life because of
- 40 Not quite blackish
- 44 Shepherd prophet
- 45 Zeal

- 46 Ghost's greeting
- 47 Space administration
- 48 "My ___ is easy"
- 49 Queasy
- 50 Vane direction
- 51 Liturgy pitcher
- 52 Legume

Down

- 1 Hand cleaner
- 2 Off-Broadway award
- 3 Vigor
- 4 Make uncommon
- 5 Play
- 6 Vexation
- 7 ___ Commandments
- 8 Managers
- 9 Put on ___
- 10 "___ for those who persecute you."
- 13 Drop hair
- 18 Passing trends
- 19 East of Eden
- 21 Distress call
- 22 Charge
- 23 Self
- 24 Type of sugar
- 25 "To the right!"
- 27 Poet Edgar Allen
- 28 Mr.'s wife
- 30 Yang's partner
- 31 Slimly
- 33 Jimmy
- 34 Whiner
- 36 ___ Major (Big Dipper)
- 37 Duck
- 38 Diminish
- 39 Country where Job is buried
- 40 Halo does
- 41 Wading bird
- 42 Go at it alone
- 43 God is (good)
- 45 ___ for an eye

Answer Key can be found on page 19

Sports

BISHOP LUERS GIRLS' BASKETBALL TEAM AIMS FOR STATE MEDAL The Bishop Luers High School girls' basketball team will play Brownstown Central on Saturday, March 5, at the Allen County War Memorial Coliseum for a state IHSAA Class 2-A championship. The girls' team will be honored with a medal recognition ceremony on Monday, March 7, at 2:30 p.m. in the Bishop Luers gymnasium.

The best of the best square off in diocesan playoff

BY MICHELLE CASTLEMAN

YODER — The top dogs from South Bend trekked east across the state on U.S. Highway 30 Sunday, Feb. 27, to face Fort Wayne's finest in the annual CYO vs. ICCL diocesan show down at host site St. Aloysius gym in Yoder. From the best of the best, Fort Wayne came out on top in all three contests.

First up, Fort Wayne's St. Joseph-Hessen Cassel took on South Bend's St. Bavo and won, 47-27. The Squires were led by their guards who teamed up for a dozen points each. Jack Johnston had all of his buckets in the first half while Adam Beard contributed three treys to seal the deal for Hessen Cassel.

St. Bavo was led by Michael Voor with 12 points and Gavin Verslype with 8 points. The Panthers' Coach Ryan Hunsberger simply summarized, "We got beat by a bigger, stronger, faster team. Even though we lost, I am very proud of our boys. We had a very good season and our four eighth graders have been a great group to work with. They have provided leadership and have worked extremely hard all year long."

After practicing one last week for the 2010-2011 season, South Bend's St. Anthony played Fort

Wayne's St. Jude team next. The St. Jude Eagles downed the maroon and gold from St. Anthony, 51-33, in the large-school division match-up.

When detailing how he felt about the end of the season, St. Jude Coach Dave Westendorf explained, "It's bittersweet. When you watch these kids start at the end of October and they build and build and build until nearly March, it is hard to see it come to an end. But it is always fun to watch them move on to the next level, at Bishop Dwenger or wherever they may play. I have been blessed to be part of such an outstanding group with such great chemistry."

Westendorf added, "This (the diocesan games) is a great event each year and lots of fun. South Bend always brings tough teams."

In the win, the Eagles, who finished, 28-4, got 11 points each from Connor Haxton and Marcus Stepp and 10 more from David Westendorf.

For the Panthers, Greg Kanouse had 10 points and Oliver Page added eight. Their coach, Nick Dalton explained, "St. Jude's has a very good team. They have good players and are extremely well coached. I am proud of how my guys played hard from start to finish. We had a very good year and these were

a great group of boys to coach."

Finally, Fort Wayne's St. Vincent faced South Bend's Christ the King and pulled off a 40-27 victory. Ahead by 1 point after a quarter and just three at the half, the Panthers pulled away in the second half and were paced by Noah Coonan's 14 points.

For the Kings, the talented Brendan Connelly had 12 points.

In the ICCL year-end tournament, the Holy Cross Crusaders actually took home top honors, but because their Confirmation was scheduled on the books for the same day, Chuck Dyczko's Kings were sent from the consolation game to represent South Bend.

"It is an honor to be here," Dyczko admitted. "These boys have played Fort Wayne in football and it has been a lot of fun to do it in basketball too." The royal blue and gold clad unit celebrated their season finale with a stop at Golden Corral on their way home.

Because of the many delays in the girls' CYO tournament last week, the final games were pushed back until Monday night, Feb. 28. In the three different championships for each league will be: St. Joseph-Hessen Cassel vs. St. Therese and St. Joseph-St. Elizabeth against St. Charles for both the White and Gold Leagues.



MICHELLE CASTLEMAN

Christ the King's Jack Matthews jumps at center court against St. Vincent's Jeremy Kalonji hoping for the opening tip in the CYO vs. ICCL match-up at St. Aloysius on Feb. 27.

Corpus Christi girls see improvement

BY CHUCK FREEBY

ELKHART — Sometimes lessons learned the hard way have the most impact. Take, for example, the improvement of Corpus Christi's ICCL girls basketball team.

After losing two of their first three, the young Cougars have now won four of their last five after a 31-16 win over Holy Family at St. Thomas the Apostle gym Feb. 27 afternoon.

"We're definitely a young team, but I like where we're at right now," says Corpus Christi Coach Jamie Kelley. "I've seen improvement every game. We're competitive, we're scrappy, and we never stop until the final whistle. We're certainly looking forward to the tournament."

Sunday, the Cougars posted a typical victory, relying heavily on a pressing defense and an offense

led by eighth-grader Rachel Cole. One of just two returning players on this year's squad, Cole poured in 12 points, while Jeanie Freeby added eight.

"Rachel Cole brings us such great leadership," lauds Kelley. "She's had to be versatile, playing the point, the wing, the post, but she loves the challenge. She's a great player to coach, but the whole team gives something and everyone knows their role."

That isn't always easy with a young team, and the Cougars had to take their lumps early against perennial powers St. Joseph, South Bend, and St. Joseph, Mishawaka. Kelley is impressed with her seventh graders and the commitment they've made to defense.

"We really play well as a team," notes Kelley. "There's great camaraderie. The girls support each other. They hustle and cover a lot of the floor on defense. I'm proud to coach them."

Upsets were the order of the weekend in the league. Both leaders in the Martin DePorres Division suffered losses. Christ the King (Colors) knocked off St. Bavo Friday night, 23-14. The next day, St. Joseph, Mishawaka, suffered its first division loss, losing to St. Anthony, 23-20.

In the John Bosco Division, Christ the King fell out of the division lead with back-to-back losses. St. Matthew throttled the Kings, 14-12, Saturday, before St. Thomas beat the Kings, 12-9, on Sunday. The Christ the King (Colors) squad managed a three-game weekend sweep, following their win over St. Bavo with triumphs over St. Thomas and St. Joseph (Colors).

For a complete rundown of all the weekend scores, go to the girls basketball section at www.icclsports.com

St. Pius courts a good team

BY CHUCK FREEBY

GRANGER — Good basketball teams find different ways to win. On Feb 19-21, St. Pius X girls' team showed it's a good one.

After using a balanced attack Feb. 19 to beat St. Matthew, the Lions rode a 16-point effort from Sam Flesh to a 35-27 triumph over Corpus Christi Feb. 21 in the St. Pius X Parish Center.

"This was a big weekend for us," said Lions Coach Jim Welsh. "We were coming off back-to-back losses to undefeated teams, so we chatted about starting with energy and coming ready to play."

That was certainly the case in Sunday's clash with Corpus Christi. The Lions roared to a 14-4 lead, using a swift fast break and the solid offensive rebounding of the 5-11 Flesh. Corpus Christi responded by tightening up the defense and attacking St. Pius' 2-3 zone. The Cougars' Brooke Juday

scored two of her team-high nine points on a wing jumper midway through the third, cutting the lead to 21-18.

St. Pius responded with a strong last minute of the third quarter. Flesh hit another layup, before Megan Welsh nailed a deep three-pointer to open the lead to 26-18.

"That was a big shot for us," admitted Coach Welsh. "It gave us a comfortable cushion entering the fourth quarter, and we were able to hang on from there."

In other action Feb. 19-21, St. Joseph (Mishawaka) won a battle of Martin DePorres Division leaders, downing Christ the King (Colors), 24-18. St. Bavo stayed unbeaten in the division downing St. Joseph (Colors) and St. Jude. In the John Bosco Division, St. Joseph (South Bend) raised its record to 7-0, cruising to a 21-7 triumph over Our Lady of Hungary/St. John the Baptist/St. Adalbert.

BALLERINAS EXCEL AT YOUTH AMERICA GRAND PRIX



Saint Joseph's High School sophomore Raffaella Stroik, left, and freshman Katrina Decanini, right, were members of ensembles in the regional competition of Youth America Grand Prix, held in Zionsville. Stroik and Decanini were members of ensembles chosen as the best in the Midwest. The performances of Stroik and Decanini qualify them to compete in New York later this spring. The selected works were among over 335 entries representing 42 dance schools from 13 states and two Canadian provinces.

MOVIE CAPSULES

NEW YORK (CNS) – Following are capsule reviews of theatrical movies recently reviewed by the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops.

"Big Mommas: Like Father, Like Son" (Fox)

Warm but somewhat bland third installment in the "Big Momma" franchise, with Martin Lawrence again in the title role. Director John Whitesell and screenwriter Matthew Fogel put Momma through her paces as a housemother at an Atlanta girls' school while Lawrence's real persona, an FBI agent — with the help of Brandon T. Jackson as his son — searches for a flash drive that will convict a group of mobsters. Some gun violence, fleeting crude and crass language and a partial rear view of a body suit. The Catholic News Service classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

"I Am Number Four" (DreamWorks)

Occasionally moving teen drama about a human-looking alien (Alex Pettyfer) who has come to Earth to prevent its colonization by the race of evil creatures (led by Kevin Durand) who took over his home planet, slaughtering the native population in the process. Perpetually on the run, he's protected by a guardian (Timothy Olyphant) from his own world, but his love for a fellow high school student (Dianna Agron) in his latest hometown proves a potentially dangerous distraction. With its main character's sense of isolation and desire to rebel against his seemingly overzealous caretaker paralleling more mundane adolescent angst, director D.J. Caruso's adaptation of a novel by Pittacus Lore may appeal to targeted younger viewers. But, while the innocent central relationship is perfectly acceptable for them, the same cannot be said of the hyper-violent, though generally bloodless, climax toward which the proceedings build. Much intense but largely gore-free combat, a few uses of profanity, a bit of vaguely scatological humor, at least a dozen instances of crude language, about half that many crass terms. The Catholic News Service classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

"Of Gods and Men" (Sony Classics)

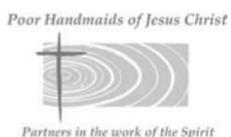
Brilliant dramatization of real events, recounting the fate of a small community of French Trappists (led by Lambert Wilson and including Michael Lonsdale) living in Algeria during that nation's civil war in the 1990s. Targeted by violent Muslim extremists, the monks must decide whether to continue their medical and social work for the local population or abandon them by fleeing to safety. Using the tools of the monastic life itself, director Xavier Beauvois finds a path to the heart of the Gospel through simplicity, a compassionate sense of brotherhood and an atmosphere of prayer enriched by sacred music and potent silence. The result, a profound meditation on the cost of discipleship, is a viewing experience from which every adult as well as many mature teens can expect to profit. In French. Subtitles. Brief gory violence, some unsettling images and a single instance each of rough and crass language. The Catholic News Service classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

Studio Coordinator

Moon Tree Studios, a ministry located at the PHJC Ministry Center, is accepting applications for a Studio Coordinator. Responsibilities include marketing and promotion of the studios, booking studio teachers and exhibitors, designing website and communication pieces, budgeting and representing Moon Tree Studios in the local civic community. Knowledge of/experience in marketing, bookkeeping and documents, familiar with a variety of art media, education skills and excellent oral and written communication skills are required. This is a part-time position at 20 hours per week. Hours and days will be flexible depending on studio needs, with some weekend coverage required.

We offer a friendly, caring work environment in a Christian oriented mission based atmosphere, competitive wages and an excellent benefit package. Applications may be requested by mail, phone, fax, or e-mail and submitted with current resume by 3/15/11.

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WHAT'S HAPPENING?

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

FISH FRIES

Jonah fish fry
South Bend — St. Matthew Cathedral Parish will have a Jonah fish fry, Friday, March 11, from 4-7 p.m. in the school gymnasium with carry-out available. Adults \$6 pre-sale, \$7 at the door. Children (ages 5-12) \$4 presale, \$4 at the door. Seniors \$5 pre-sale, \$6 at the door.

Knights plan fish fry
Fort Wayne — The Knights of Columbus Council 451, 601 Reed Rd., will have a fish fry on Friday, March 4, from 5-7:30 p.m. The cost is \$7 for adults, \$3 for children 12 and under.

Knights plan fish fry
South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish fry on Friday, March 4, from 5-7 p.m. Adults \$8, children (5-12) \$3. Chicken strips for \$8 and shrimp for \$8.50 will be available.

Fish fry at St. Patrick
Arcola — St. Patrick Parish, 12305 Arcola Rd., will have a fish fry Friday, March 11, from 4-7 p.m. in the parish hall. Adults \$8.50, children 6-10 \$4 and children under 6 free. Seniors 60+ \$7.50. Drive-through and carry-out available.

Knights plan fish fries
Granger — The Knights Council 4263 will have fish fries March 11, 25, and April 8, from 4-7 p.m. in the St. Pius X gymnasium. Adults \$7.50, children 5-11 \$4 and children under 5 free.

Fish Fry
Mishawaka — Queen of Peace Parish will host the Knights of Columbus fish fry on March 11, from 5-7 p.m. Deserts available for donation. Tickets are \$7 pre-

sale or \$8 at the door, \$4 for children 6-12. Drive-through available.

Fish fry at St. Charles
Fort Wayne — The St. Charles School athletic programs will have a fish fry Friday, March 11, from 4:30-7:30 p.m. in the cafeteria, door No. 9. Tickets are \$7 for adults, \$4, students and free for preschool and under.

Fish and tenderloin dinner
New Haven — St. Louis Besancon Parish will have a fish and tenderloin dinner Friday, March 4, from 4-7 p.m. Adults \$8.50, children 6-11 \$4.50 and children 5 and under free. Carry-out available.

Fish fry
Fort Wayne — St. Jude Parish will have a fish fry Friday, March 11, from 5-8 p.m. Adults \$7, children 6-8 \$5 and children 5 and under free. Carry-out available.

MISC. HAPPENINGS

First Saturday devotions
The First Saturday Devotions on March 5, will be held at these locations: Fort Wayne, St. Charles — 8 a.m.; Sacred Heart — 7:30 a.m. (English Mass) and 11:30 a.m. (Latin Mass). Our Lady of the Angels Friary — 9 a.m.; Albion, Blessed Sacrament — 8 a.m.; Arcola, St. Patrick — 7:15 a.m.; Garrett, St. Joseph — 9 a.m.; New Haven, St. John — 6:55 a.m.; Monroeville, St. Rose — 8:10 a.m.; Warsaw, Sacred Heart — 8 a.m.; North Manchester, St. Robert — 8 a.m.

Retreat planned
South Bend — St. Hedwig Holy

Name and Altar and Rosary societies will have a retreat Sunday, March 13, at the Hedwig Memorial Center following the 8 a.m. Mass through 2 p.m. Retreat master will be Brother Carlos Parrilla, CSC. Light breakfast and lunch will be served. Call (574) 287-8932 for reservations by March 7.

Your Lenten Journey and Beyond: Rediscovering Catholicism
Fort Wayne — The Office of Young Adult and Campus Ministry for young adults in their 20s and 30s will have a Lenten series Monday evenings, March 7 through April 18, from 7-8:30 p.m. at the Cathedral Center. The series will be using Matthew Kelly's book "Rediscovering Catholicism." Visit www.diocesefwsb.org/CYAM. There is no cost, a study guide will be provided. Please bring a snack to share.

Lenten evening Mass to begin
South Bend — Christ the King Parish will offer a 5:30 p.m. Lenten Mass (Monday-Friday) beginning Thursday, March 10 through Wednesday, April 20.

Tenderloin and chili for supper
Warsaw — The Knights of Columbus Council 4511 will have a tenderloin and chili supper on Friday, March 4, from 4:30-7 p.m. at the council hall. Cost is \$7. An additional tenderloin sandwich is \$2. Proceeds benefit the council's scholarship fund.

Spaghetti dinner planned
South Bend — The Knights of Columbus council No. 5570, 5202 Linden Ave., will have a

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Donaldson Sister Cecelia Bianchino, PHJC, 84, Catherine Kasper Chapel	Mary Cecilia Bandt, 92, St. Jude	Helen E. Dybala, 88, St. Adalbert
Ege Lucy L. Ickes, 93, Immaculate Conception	Dorothy J. Fox, 87, St. Jude	Joyce L. Kroll, 77, St. Augustine
Elkhart Maureen L. Corpe, 69, St. Thomas the Apostle	David D. Hull Sr., 76, St. Vincent de Paul	Margaret Martin, 59, Little Flower
Martin J. Maloney, 89, St. Thomas the Apostle	Eugene O. Tweed, 87, St. Charles	Theresa Joan Myers, 67, St. Anthony de Padua
Fort Wayne Anthony N. DiFilippo, 84, Our Lady of Good Hope	Granger Margaret M. O'Hagan, 81, St. Pius X	John W. Scheibelhut, 63, St. Joseph
Judith A. Sanger, 62, St. Charles Borromeo	Huntington James D. Meadows, 80, Ss. Peter and Paul	Dominic R. Mazzone Sr., 93, Christ the King
Edward R. Boedeker, 77, St. Charles Borromeo	Mishawaka George A. Resnik Sr., 83, St. Joseph	John J. Redden Sr., 78, St. Anthony de Padua
	Patricia I. Gillespie, 84, St. Monica	Angeline Farkas, 80, Our Lady of Hungary
	South Bend John E. Deren, 79, Little Flower	Syracuse Sandra A. Laub, 73, St. Martin de Porres
		Frank W. Fisher, 86, Little Flower

spaghetti dinner, Thursday, March 10, from 4-6 p.m. Adults \$7, children 5-12 \$2.50.

Casino night and hog roast
Monroeville — St. Joseph School will have a Casino Night and hog roast Saturday, March 12. Doors open at 5 p.m. A Texas Hold'em tournament will be at 7 p.m. Pre-register to Tony at (260) 623-6368. A proceeds benefit St. Joseph School. Must be 21.

Trivia night planned
Elkhart — St. Thomas the Apostle School will have a trivia night Saturday, March 12, at 1331 N. Main St. \$100 per table of 10, doors open at 6:30 p.m., game starts at 7 p.m. Contact Teresa Meyers at (574) 220-1693

or at tmrbyemeyers@hotmail.com for information or to register.

Card party and euchre tournament
Yoder — St. Aloysius Knights will have a card party and euchre tournament Saturday, March 5, at 7 p.m. in the school basement. Doors open at 6:30 p.m. Food and beverages available for donation.

St. Patrick Day events planned
South Bend — A Mass, parade, little Leprechaun contest, greening of the East Race and parish Ceili will be Saturday, March 12, at St. Patrick Church starting at 9 a.m. Corned beef and Irish music and dance at St. Patrick Parish Center noon-4 p.m.



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18 St. Aloysius Church	14623 Bluffton Road	
19 Mt. Calvary Lutheran	1819 Reservation Drive, Fort Wayne	
25 St. Joseph Hessen Cassel	US Hwy 27 South of 469 (DRIVE THRU ONLY)	
APRIL		
1 St. Joseph Church	1300 North Main, Bluffton, Indiana	
2 DeKalb Central Music Association	DeKalb Middle School, Auburn, Indiana	
8 Cornerstone Youth Center	19819 Monroeville Road, Monroeville, Indiana	
15 St. Elizabeth Ann Seton Church	10700 Aboite Center Road, Fort Wayne	
16 DeKalb County 4-H Council	402 S. Union, DeKalb Fairgrounds	

Notice of ANNUAL CLEANUP at Catholic Cemetery

The Catholic Cemetery of Fort Wayne will conduct their ANNUAL CLEANUP of decorations from March 15 thru March 31. Please do NOT place any decorations during this entire time. If you wish to save your decoration, please have it removed **BEFORE** March 15 or call the Catholic Cemetery Office, 426-2044, by March 11, and we will hold it for you no more than 30 days. Decorations may be placed **AFTER** March 31. *We thank you for your cooperation.*

The CrossWord

February 20 and 27, 2011

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Teen retreat at Marian High School focuses on the Eucharist

BY TRISH LINNER

MISHAWAKA — High school teens from across the diocese gathered at Marian High School for the first diocesan-sponsored "Panis Vitae," ("I am the Bread of Life") youth retreat. The event, held Friday, Feb. 25, through Sunday, Feb. 27, was coordinated by the diocesan Office of Youth Ministry, and the focus was on the Eucharist.

Cindy Black, diocesan youth director, said, "We are very excited about this retreat and how well it went. The students came with open hearts and really seemed to feel the joy and inspiration that is all around them here."

Bishop Kevin C. Rhoades joined the students on Saturday morning to celebrate Mass. In his homily, he spoke about the Israelites carrying the Ark of the Covenant with them through the desert.

"The ark was held in a tabernacle," Bishop Rhoades said. "Moses would enter the tabernacle to speak with God and a cloud would hover over the tabernacle always symbolizing God's presence to the people."

He reminded the teens that the animal sacrifices that were made at that time were to ask God for for-

giveness and mercy.

"Of course, these sacrifices were incomplete and it would take Jesus Christ to come, to be present and to sacrifice Himself for our sins to truly be forgiven," Bishop Rhoades said.

He also spoke of the importance of the Blessed Mother — understanding that she was also the Ark of the New Covenant as she carried Christ Jesus and birthed Him into the world.

"We are all called to be holy," Bishop Rhoades said, "At Baptism God came to dwell in our souls. Mary is the perfect example of how to be temples of God and carry our Lord with us."

The bishop spoke of the importance of Confession in preparing to receive Jesus in the Eucharist: "Confession helps keep us holy so that we are prepared to carry Christ with us."

Bishop Rhoades concluded Mass thanking the students for participating in the retreat and spending time that focuses on their faith.

"I am overjoyed to see so many consecrated brothers and sisters here today to celebrate Mass and participate with you in this conference," Bishop Rhoades said. "I hope that this is only the beginning of a youth awakening in our diocese."

Bishop Rhoades asked for their



PHOTOS BY TRISH LINNER

"Panis Vitae" retreat participants gather for worship and praise on Saturday morning before Mass with Bishop Kevin C. Rhoades.

prayers and told them, "I hope and pray this weekend draws you closer to our Lord and His mother. I will be praying for all of you."

The three-day retreat featured the Blessed Sacrament centrally exposed during the retreat (except during Mass). There were small group discussions, large group meetings, praise music, Confession and much prayer time.

Father Mark Gurtner, pastor of St. Anthony de Padua in South Bend, provided a teaching on the

real presence of Christ in the Eucharist. Father Jacob Runyon, parochial vicar of St. Matthew Cathedral, South Bend, spoke on conversion.

Sister Mary Vianney, a Sister of St. Francis of Perpetual Adoration, and Andrew Polanecki shared stories of the saints and told the teens that their "holiness starts today."

Mary Bielski challenged the students to continue to nurture their relationship with Christ

through daily prayer and loving others.

"It was really good to come to the conference," said Emily Garrett of Fort Wayne. "I enjoyed the Mass with the bishop."

Bernie Becker, also from Fort Wayne agreed adding, "It is so awesome to gather with so many other students who want to focus on their faith. It is great to be surrounded by so many brothers and sisters. Having Adoration all the time is also amazing."

Cindy Black related that one young man who participated in the retreat told her: The fact that Christ died for him went from a cliché to a personal reality.

Black also related that a Marian High School student commented that she had performed dance routines and participated in gym class in the very spot she encountered Jesus that weekend. Now it is holy ground for her, Black said.

"We are so glad that Franciscan Father David Mary Engo and the Franciscan Brothers Minor, Father Drew Curry and Holy Cross Father J. Steele were able to join us and help coordinate this event," Black said. "The kids really had a fantastic time together."

"We look forward to hosting smaller events in some of the parishes, and hope to host another retreat in the summer," she said.

BOOK OF THE MONTH CLUB

"This Sacred Moment: Becoming Holy Right Where You Are" by Albert Haase, OFM

"This Sacred Moment: Becoming Holy Right Where You Are," by Albert Haase, OFM IVP Books, ISBN: 978-0-8308-3543-0

This month's choice for Today's Catholic's book club is an inspiring little book by Franciscan Father Albert Haase. The title "This Sacred Moment: Becoming Holy Right Where You Are," speaks to the heart of Father Haase's challenging message — becoming open to responding to God's call in the everyday moments of life. What better message to hear as we begin another Lenten season.

The book opens with the first of many personal vignettes that illustrate Father Haase's vision of holiness. This eye-opening story describes two men Father Haase met for coffee one morning. The first friend was a traveling missionary with tales of Indian tribes and a five-year plan of action. The second, who was late for the meeting, explained that he had stopped to help an elderly woman change a flat tire. His compassionate response to that ordinary need stuck the two "like a ton of bricks." Who of the two was the more holy man?

The author then begins to ask some hard questions concerning Christian holiness and the imitation of Christ. He writes, "... I'm not sure exactly what I'm supposed to imitate and how far I should go," but finds clarity in Matthew's Gospel on the Sermon on the Mount. The Beatitudes, he suggests, is a compact handbook for holiness.

While establishing the ongoing battle between the ego with its self concern, self image, self gratification and self preservation, and the selfless openness to God's call early in the text, Father Haase builds a foundation on which to

discover the transformation that's possible with daily spiritual practices. "Holiness," he writes, "is the lifelong journey out of slavery to the ego..." And that can only happen as we look beyond ourselves to the needs of others with a selfless openness. That selflessness requires an alert attention to what's happening around us.

Father Haase inspires this call to self emptying with a plethora of meaningful Scripture verses in this 120-page tome, and cautions that God's call may come dramatically but more often in a soft whisper. God's word, he writes, is spoken in and through human experience. He also suggests praying with Scripture using the ancient "lectio divina" and imaginary prayer as well as developing a reflective lifestyle through a 500-year-old practice called "examen." In this way we learn to pause and ponder before we respond — a much needed practice in this fast-paced world.

Historical examples of holy followers of Christ, including St. Francis of Assisi and Mother Therese, illustrate how "emptying of self leads to a fulfillment that is experienced as salvation." Serving God by meeting the needs of the present moment brings fulfillment in a very surprising way.

To discern God's will in every day moments Father Haase offers three principles of ongoing discernment that are the building blocks for the kingdom of God. And he advises three practices of ongoing discernment as a stronghold for responding to God's call. With the Holy Spirit, who frees us from the ego's obsession and frees us for the enrichment of others, and His guidance, the fruits of the spirit become ours.

Some readers may find his repetitious recitation of the ego and its hold, along with the suggestion to selflessly

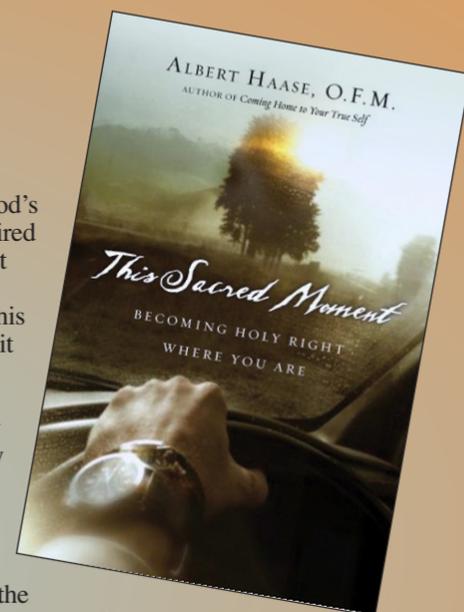
respond to God's call to a required duty or unmet need a bit tedious, but this reader found it a refreshing reminder that is now firmly planted in my mind.

The final chapters introduce the reader to the traits of selflessness and openness that inspire a new and joyful lifestyle. It is found, says Father Haase, that in selflessly responding to God's call in the duty or need of each sacred moment for the enrichment of others, one finds enrichment for one's self.

Father Haase offers three challenging questions for reflection at the close of each chapter that will have you rethinking the course of your daily actions during this penitential Lenten journey and beyond.

In a time when relativism and self-centeredness is the standard way of life, "This Sacred Moment: Becoming Holy Right Where You Are," by Father Albert Haase offers a refreshing roadmap to understanding God's will and serving selflessly in this present and sacred moment.

Questions for reflection can be found at the end of the chapters.



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