



TODAY'S CATHOLIC

DEPICTION OF MARY HOLDING BODY OF CRUCIFIED CHRIST



CNS PHOTO/DEBBIE HILL

Mary holds the body of her crucified son, Jesus, in this mural at Holy Family Church in the West Bank town of Ramallah. Good Friday, which is April 22 in the Latin-rite Church this year, commemorates the Passion and Death of Jesus Christ.

Holy Week

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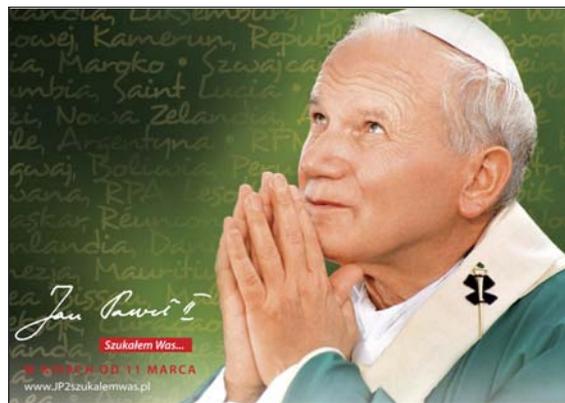
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PROMOTIONAL IMAGE FOR JP II DOCUMENTARY



CNS PHOTO/ARTRAMA

Pope John Paul II is seen in a promotional image for the Polish-produced documentary, "John Paul II: I Kept Looking For You." Pope Benedict XVI, who watched the film April 9 at the Vatican, said "John Paul II was a great contemplative and a great apostle."

Holy Week begins with prayerful six-church pilgrimage walk

SOUTH BEND — Bishop Kevin C. Rhoades will lead high school youths, young adults and interested faithful of the diocese in a six-church passion walk Palm Sunday, April 17. The walk includes the Stations of the Cross and will conclude with a 4 p.m. celebration of the Mass.

Bishop Rhoades looks forward to joining the faithful of the diocese on the pilgrimage, and says, "When I was in the seminary in Rome, every Lent we did a seven church walk to the seven major churches of Rome, following the itinerary of St. Philip Neri. When some of our parishioners suggested this walk in South Bend I thought what a great opportunity for us to walk together the Way of the Cross and to pray at these historic churches. I'm really looking forward to beginning Holy Week in prayerful pilgrimage with the faithful."

The pilgrimage will offer the participants an extraordinary opportunity to not



ST. JOSEPH

only pray the Stations of the Cross and celebrate Mass as a community, but to present a public witness to their faith as well. A

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TODAY'S CATHOLIC

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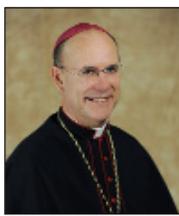
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Hosanna To The Son Of David



IN TRUTH
AND
CHARITY

BY BISHOP KEVIN C. RHOADES

Meetings in Rome

I am writing this column on an Alitalia flight from Rome to Chicago on April 10th on my way home to Fort Wayne after a week of meetings in Rome.

It was a wonderful week in the "Eternal City," though it was not a time of vacation. I was there to co-chair the new phase of international dialogue between the Catholic Church and the World Communion of Reformed Churches. I received this appointment from the Vatican, more specifically, the Pontifical Council for Promoting Christian Unity.

The overall theme of this phase of the Catholic-Reformed theological dialogue is "Justification and Sacramentality: The Christian Community as an Agent for Justice." The topic of our meetings this past week was "justification." We studied and discussed the historical and current Catholic and Reformed perspectives on justification. The participants in this dialogue include Catholic and Reformed representatives from the following countries: USA, Belgium, Germany, Argentina, Cuba, Nigeria, India, Lebanon, and Scotland. Besides many good theological discussions each day, we have also begun to grow in fellowship through our common faith and friendship in Christ. We are hoping that in our dialogue we'll assist in the discernment of the World Communion of Reformed

Churches regarding affiliation with the Joint Declaration on the Doctrine of Justification. That historic Declaration of 1999 expressed a common agreement of the Catholic Church and the Lutheran World Federation concerning the nature of justification, which was a central issue of the Protestant Reformation.

Palm Sunday

Our celebration of Holy Week begins each year with the procession of Palm Sunday that recalls Jesus' entry into Jerusalem. Masses on Palm Sunday begin with solemn or simple processions after the proclamation of the Gospel of Jesus' triumphal entry into Jerusalem and the blessing of the palms. On this Palm Sunday, we will have a special diocesan procession from Saint Stanislaus Church to Holy Cross Church in South Bend, at the end of the six-church walk that begins at noon at Saint Joseph Church, South Bend. All are invited to participate in this public prayer, a "pilgrimage" of faith to begin Holy Week.

As we approach the end of our Lenten pilgrimage, we are in a sense spiritually accompanying Jesus in His ascent to Jerusalem. We can think of the great multitude that followed Jesus and the Apostles when they left Jericho and walked those last miles to Bethany, Bethphage, and the Mount of Olives where Jesus mounted a donkey to enter the Holy City. This may seem like an incidental detail. It is not. It is the fulfillment of the prophecy of Zechariah: "Tell the daughter of Zion, Behold, your King is coming to you, humble, and mounted on a donkey." On Palm Sunday, we are reminded of the humility of Our King not only when He entered Jerusalem, but when a few days later He humbled Himself in accepting death on the cross.

The pilgrims who walked with Jesus on that first Palm Sunday spread their garments on the streets where Jesus was passing. They waved palms and olive branches. They sang verses from Psalm 118: "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest." We sing those words during the "Sanctus" at every Mass at the beginning of the Eucharistic Prayer. We acclaim Jesus as our Messiah and King.

In his wonderful second book on "Jesus of Nazareth," Pope Benedict wrote the following: "For the infant Church, 'Palm Sunday' was not a thing of the past. Just as the Lord entered the holy city that day on a donkey, so too the Church saw Him coming again and again in the humble form of bread and wine. The Church greets the Lord in the Holy Eucharist as the one who is coming now, the one who has entered into her midst." At every Mass, we sing the words sung by the first Palm Sunday pilgrims. We recognize Jesus who comes in the name of the Lord in the Eucharist and we praise Him: Hosanna!

As we begin Holy Week, let us go up with Jesus to Jerusalem and accompany Him in His Passion through our participation in the holy mysteries actualized in the Holy Week liturgies, especially those of the Easter Triduum. Let us walk with Jesus this week. Let's be sure to make room for Him in our lives and not be too busy for prayer. Of all weeks of the year, this is the one we call "Holy Week." The events we celebrate, namely, the Passion, Death, and Resurrection of Christ, constitute the very core of our faith. We discover in the Paschal Mystery the full meaning and purpose of our lives.

May God bless you with His grace, mercy, and peace!

Good Friday collection supports Holy Land



DIOCESE OF FORT WAYNE-SOUTH BEND
915 South Clinton St. • Post Office Box 390
Fort Wayne, Indiana 46801

April 2011

Dear Brothers and Sisters in Christ,

During this season of Lent, every Christian thinks of the Holy Land. All of us have a favorite Bible story that brings that ancient land to life. But the reality of the Holy Land today often does not match the scenes in our imagination.

We are called to support Christianity in the Holy Land. Today, schools and parishes are signs of peace and hope. Shrines in Bethlehem, Nazareth, Jerusalem and many other locations welcome Christian pilgrims. The Church in the Holy Land provides housing and food for the poor.

At the recent Synod of Bishops on the Middle East, a special commitment was made to help keep Christianity alive in the Holy Land. Because of the special challenges that Christians face in the Holy Land, many families emigrate in search of a better life.

All Christians are called to assist our brothers and sisters who now live in the land that was sanctified by the Lord's life, death and resurrection.

Each year, all Catholics are invited to support Christianity in the Holy Land by making a donation to the Good Friday Collection. It is a Pontifical Collection; that is requested by Pope Benedict XVI. Please be as generous as your abundance allows. Holy Land Christians, along with all the clergy and religious working there, deeply appreciate your help!

May God bless you during this Holy Season!

Sincerely yours in Christ,

+ Kevin C. Rhoades
Most Reverend Kevin C. Rhoades
Bishop of Fort Wayne-South Bend

Bishop Rhoades' Holy Week schedule announced

Bishop Kevin C. Rhoades' schedule for Palm Sunday, Holy Week and Easter services is:

- On Passion (Palm) Sunday, April 17, Bishop Rhoades will lead a six-church pilgrimage Way of the Cross in South Bend from noon to 4 p.m. beginning at St. Joseph Church, 226 N. Hill St., and concluding with Mass at 4 p.m. at Holy Cross Church, 1050 Wilbur. At 7 p.m., Bishop Rhoades will preside at a sung vespers service at the Basilica of the Sacred Heart, Notre Dame
- On Monday, April 18, Bishop Rhoades will preside at the Chrism Mass at 7:30 p.m. at St. Matthew Cathedral, South Bend
- On Tuesday, April 19, Bishop Rhoades will preside at the Chrism Mass at 7:30 p.m. at the Cathedral of the Immaculate Conception, Fort Wayne
- On Holy Thursday, April 21, Bishop Rhoades will preside at the Evening Mass of the Lord's Supper at 7:30 p.m. at the Cathedral of the Immaculate Conception, Fort Wayne
- On Good Friday, April 22,

Bishop Rhoades will lead the celebration of the Lord's Passion beginning at 1 p.m. at the Cathedral of the Immaculate Conception, Fort Wayne

- On Saturday, April 23, Bishop Rhoades will preside at the Easter Vigil Mass beginning at 9 p.m. in the Cathedral of the Immaculate Conception, Fort Wayne

- On Easter Sunday, April 24, at 10 a.m., Bishop Rhoades will celebrate Easter Morning Mass at St. Joseph Church, Bluffton

Bishop-emeritus John M. D'Arcy to celebrate Easter Masses

- On Easter Sunday, April 24, Bishop-emeritus John M. D'Arcy will celebrate the TV Mass at 10:30 a.m. at the University of Saint Francis Chapel, Fort Wayne. The Mass will be broadcast live on WFFT-TV, Channel 55

- At 11:30 a.m., Bishop D'Arcy will preside at Easter Sunday Mass at the Cathedral of the Immaculate Conception, Fort Wayne

Cincinnati's vicar general appointed auxiliary bishop for archdiocese

Worked as a CPA in South Bend before entering seminary

WASHINGTON (CNS) — Pope Benedict XVI has appointed Father Joseph R. Binzer, who is vicar general of the Cincinnati Archdiocese and a Cincinnati pastor, to be an auxiliary bishop for the archdiocese.

The appointment was announced in Washington April 6 by Archbishop Pietro Sambi, apostolic nuncio to the United States.

Bishop-designate Binzer, 55, will be ordained to the episcopacy June 9 at the Cathedral of St. Peter in Chains in Cincinnati.

The Cincinnati Archdiocese has been without an auxiliary bishop since the retirement in 2007 of the late Bishop Carl K. Moeddel.

Ordained a priest of the Cincinnati Archdiocese in 1994, Bishop-designate Binzer was named vicar general in June 2007, and as a bishop he will remain in that post. Before that, he had served as chancellor since 2003, the same year he was named pastor of St. Louis Parish in Cincinnati.

Archbishop Dennis M. Schnurr of Cincinnati said he was grateful to the pope for naming the vicar general as auxiliary bishop "to assist me in shepherding the archdiocese."

"He is an excellent administrator but also a priest of great simplicity and compassion. His love of the Church shines through in his tireless service to the people of God. He is extremely well-respected by his collaborators at the chancery, by the parishes he has served and by people in general," the archbishop said in a statement.

"Just a boy from Groesbeck" is how Bishop-designate Binzer is fond of referring to himself. He is one of six children born to Robert and Joan Binzer and attended Catholic grade school in Groesbeck, northwest of Cincinnati.

He said he was "honored and humbled that our Holy Father would make this appointment."

"I will do my best to continue to work under Archbishop Schnurr to serve the people of the Archdiocese of Cincinnati to the best of my ability," he said in a statement.

Born April 26, 1955, in Cincinnati, the bishop-designate graduated from La Salle Catholic High School in 1973. He earned a bachelor's degree in accounting at Miami University of Ohio in



CNS PHOTO/COLLEEN KELLEY, CATHOLIC TRANSCRIPT

Father Joseph R. Binzer, who is vicar general of the Cincinnati Archdiocese and a Cincinnati pastor, speaks during an April 6 press conference after being appointed an auxiliary bishop for the archdiocese. The appointment was announced in Washington April 6 by Archbishop Pietro Sambi, apostolic nuncio to the United States.

1977 and worked for 11 years as a certified public accountant with Crowe Chizek and Co. in South Bend and with Arthur Young & Co. in Cincinnati before entering the seminary in 1988.

He earned a master of divinity degree from Mount St. Mary's of the West Seminary, Cincinnati, and has a canon law degree from The Catholic University of America, Washington, D.C.

Retired Archbishop Daniel E. Pilarczyk of Cincinnati, who ordained him to the priesthood, welcomed Bishop-designate Binzer's appointment, calling it "good news for the whole archdiocese."

"We have all admired his

As chancellor, he oversaw the work of the chancery office, dealing with issues of canon law, collecting and preserving parish records, assisting parishes and priests with matters of civil law and maintaining files on priests and parishes.

He also supervised the Office of Communications and The *Catholic Telegraph*, the archdiocesan newspaper; the archdiocesan archives; the tribunal; the offices for religious, vocations and the permanent diaconate; and the coordinator of victims' assistance and child protection programs.

Bishop-designate Binzer is a member of the Athenaeum of Ohio's board of trustees, the archdiocesan college of consultants and the archdiocesan finance council. He also serves in an ex-officio capacity with the archdiocesan Child Protection Review Board.

The newly named bishop "loves the Church and serves her people tirelessly and with great compassion," Archbishop Schnurr said. "In requesting that he be appointed to this position, I told the Holy See that he is the type of priest who would approach the archbishop or any person he met with equal kindness.

"He is already well-known throughout the Archdiocese of Cincinnati, and I intend for him to be very visible in our parishes and schools as he exercises his new ministry," the archbishop said.

energy and dedication, his generosity and kindness. I, together with countless others, wish him well in this new service to the Church."

Following his priestly ordination, Bishop-designate Binzer served as associate pastor of St. Dominic Church in Delhi for three years. In 1999 he was assigned to study at Catholic University. He then was named resident associate pastor at St. Bartholomew Parish in Cincinnati while he was serving on the archdiocesan tribunal. He also was master of ceremonies for Archbishop Pilarczyk before becoming chancellor in 2003.



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

- Sunday, April 17, 12 noon-4 p.m. — Six-Church Pilgrimage Way of the Cross, South Bend
- Sunday, April 17, 4 p.m. — Palm Sunday Mass at Holy Cross Church, South Bend
- Sunday, April 17, 7:15 p.m. — Sung Vespers, Basilica of the Sacred Heart, Notre Dame
- Monday, April 18, 2 p.m. — Pastoral visit to Sister Maura Brannick Health Center, South Bend
- Monday, April 18, 7:30 p.m. — Chrism Mass at St. Matthew Cathedral, South Bend
- Tuesday, April 19, 7:30 p.m. — Chrism Mass at Cathedral of the Immaculate Conception, Fort Wayne
- Thursday, April 21, 7 p.m. — Holy Thursday Mass of the Lord's Supper at Cathedral of the Immaculate Conception, Fort Wayne
- Friday, April 22, 1 p.m. — Good Friday celebration of the Lord's Passion at St. Matthew Cathedral, South Bend
- Saturday, April 23, 9 p.m. — Easter Vigil Mass, Cathedral of the Immaculate Conception, Fort Wayne

Cardinal DiNardo urges support for Respect for Rights of Conscience Act

BY DON CLEMMER

WASHINGTON — Cardinal Daniel DiNardo of Galveston-Houston, chairman of the Committee on Pro-Life Activities of the United States Conference of Catholic Bishops (USCCB), has written to urge all members of the U.S. House of Representatives to support a bipartisan bill protecting conscience rights in health insurance. Introduced by Reps. Jeff Fortenberry (R-Neb.) and Dan Boren (D-Okla.), the Respect for Rights of Conscience Act of 2011 (HR 1179) "will help ensure that the new healthcare reform act is not misused to violate the religious freedom and rights of conscience of those who offer and purchase health insurance coverage in our nation," Cardinal DiNardo wrote.

"Federal law, until now, has never prevented the issuers and purchasers of health coverage from negotiating a health plan that is consistent with their moral and religious convictions," Cardinal DiNardo explained. "This could change, however, with implementation of the Patient Protection and Affordable Care Act (PPACA) as now written."

He noted that the law "establishes a new list of 'essential health benefits' that will be mandatory for most health plans throughout the United States," and also "requires all group and individual plans to cover general 'preventive services,' as well as additional preventive services specifically for women."

"For months," Cardinal DiNardo wrote, "Planned Parenthood and other groups have been urging that mandated 'preventive services for women' include all drugs and devices approved by the FDA for contra-

ception — including those that can prevent the implantation and survival of a newly-conceived human being, and hence are seen as abortifacient by the Catholic Church and many others."

"Mandated inclusion of contraception, sterilization and abortifacient drugs in health plans poses an obvious potential conflict with rights of conscience," Cardinal DiNardo wrote. "Such conflicts would also arise if HHS mandates inclusion of some fertility treatments such as in vitro fertilization, treatments using material from deliberately killed unborn children, or other procedures specifically rejected by the teachings of some religions."

PPACA "arbitrarily and inexplicably does not protect the many religious denominations — including those providing the backbone of the nonprofit healthcare system in this country — whose moral teaching rejects specific procedures," Cardinal DiNardo said. "If religious and other stakeholders are driven out of the health insurance marketplace by this aspect of PPACA, legislation whose purpose was to expand health coverage could have the opposite effect."

The Respect for Rights of Conscience Act "is modest and well-crafted legislation ... it only prevents PPACA itself from being misused to deny Americans' existing freedom to seek healthcare coverage that meets their medical needs and respects their deepest convictions," he wrote. "I am sure that most members of Congress voting for PPACA did not intend that it should deny or take away this freedom. Therefore, I hope and expect that Representatives who supported PPACA as well as those who opposed it will join in co-sponsoring the Respect for Rights of Conscience Act and in helping to ensure its enactment."

Archbishop Charles Chaput lectures at ND's Right to Life Club

BY ANN CAREY

NOTRE DAME — Why is there so much disunity among Catholics on the question of Catholics in political life standing clearly with the Church on major moral issues like abortion? When Archbishop Charles J. Chaput of Denver was asked that question after his April 8 keynote address for the University of Notre Dame Right to Life Club's spring lecture series, he was quite frank:

"The reason ... is that there is no unity among the bishops about it," Archbishop Chaput responded. "There is unity among the bishops about abortion always being wrong, and that you can't be a Catholic and be in favor of abortion — the bishops all agree to that — but there's just an inability among the bishops together to speak clearly on this matter and even to say that if you're Catholic and you're pro-choice, you can't receive Holy Communion."

Individual bishops probably do take such a stand privately more often than anyone knows, the archbishop noted, and he said he is not in favor of refusing Communion without giving private notice ahead of time to the person. He emphasized, however, that pro-choice Catholics should be told that they will not be given Communion, and not to present themselves to receive.

Archbishop Chaput said that he and others have been trying to move the bishops' conference to speak clearly on this issue for a number of years. However, there is a fear, he said, that if they do so, the bishops might somehow disenfranchise the Catholic community from political life, making it difficult to get elected if a Catholic politician has to hold the Church's position on issues like abortion and gay marriage.

This strategy clearly has failed, he continued, "So let's try something different and see if it works. Let's be very, very clear on these

matters," and he asked the audience to "Help me to convince the bishops on that subject."

Archbishop Chaput himself has been very clear on the topic of Catholics in public life, setting forth much of his philosophy in his book "Render Unto Caesar: Serving the Nation by Living our Catholic Beliefs in Political Life" (Doubleday Religion), which came out shortly before the presidential election of 2008. In that book, he urged Catholics to use the faith as the foundation for renewing American society in the 21st century.

The title of his April 8 keynote at Notre Dame, "Politics and the devil: Living in a world of unbelief," touched on many of the topics in his book.

"There is no such thing as morally neutral legislation or morally neutral public policy," Archbishop Chaput told the audience. "Every law is the public expression of what somebody thinks we ought to do. The question that matters is this: Which moral convictions of which somebodies are going to shape our country's political and cultural future?"

The answer is obvious, Archbishop Chaput continued: "If you and I as citizens don't do the shaping, then somebody else will. That is the nature of a democracy. A healthy democracy depends upon people of conviction working hard to advance their ideas in the public square respectfully and peacefully, but vigorously and without apologies."

Most people root their moral convictions in their religious beliefs, he explained, for what we believe about God shapes what we think about the nature of the human person and our idea of a just society. And if a citizen fails to bring his moral beliefs into our country's political conversation and work for them publicly and energetically, he said, the defeat of his own beliefs will be insured.

"We act on what we really



ANN CAREY

University of Notre Dame junior Gabby Speech introduced Archbishop Charles J. Chaput, OFM Cap., for his keynote address at the Notre Dame Right to Life Club spring lecture series.

believe," Archbishop Chaput said. "If we don't act on our beliefs, then we don't really believe them."

The idea that the separation of church and state should force us to exclude our religious beliefs from guiding our political behavior makes no sense at all, he continued:

"If we don't remain true in our public actions to what we claim to believe in our personal lives, then we only deceive ourselves, because God certainly isn't fooled: He sees who and what we are. God sees that our duplicity is really a kind of cowardice, and our lack of courage does a lot more damage than simply wounding our own integrity; it also saps the courage of other good people who really do try to publicly witness what they believe. And that compounds the sin of dishonesty and the sin of injustice."

Archbishop Chaput said that the moral and political struggle today in defending human dignity is

becoming more complex.

"Abortion is the foundational human rights issue of our lifetime," he said, adding that "You can't build a just society and at the same time legally sanctify the destruction of generations of unborn human life."

Working to end abortion doesn't absolve us from our obligation to serve the poor, disabled, elderly or immigrants, he hastened to add, "But none of these other duties can obscure the fact that no human rights are secure if the right to life is not."

The archbishop told the students that nothing we do to defend the human person, no matter how small, is ever unfruitful or forgotten. Such actions touch lives and move hearts in ways one can never fully understand, he said. He urged the audience not to underestimate the beauty and power of the witness they give in pro-life work, saying that he came to Notre Dame to encourage the students,

but also to draw friendship and strength from them.

"God loves ordinary, everyday people who keep God's word and stay faithful to His commandments and sustain the life of the world by living in it with your own goodness," Archbishop Chaput said. "That's the work you're called to do, no matter where God leads you after Notre Dame. ... If you speak up for the unborn child in this life, someone will speak up for you in the next, when we meet God face-to-face."

"... Virtue does matter. Courage and humility, justice and perseverance do have power. Good does matter, and the sanctity of human life will endure. It will endure because young men and women — like yourselves and those of us who are older — remember that if God so loved the world that He gave His only Son, then the odds look pretty good, and it's worth fighting for what's right."

Archbishop Chaput delighted South Bend people in the audience by telling them that he felt at home in the city because his great, great, great grandfather was Pierre Navarre, the first white settler to permanently settle in what is now South Bend. Navarre married a Potawatomi woman named Angelique, and their children were baptized by Father Stephen Badin — the first Catholic priest to be ordained in the United States — and by Holy Cross Father Edward Sorin, founder of Notre Dame. As a member of the Prairie Band Potawatomi Tribe, Archbishop Chaput is the first Native American archbishop.

The archbishop's lecture was sponsored by the Notre Dame Fund to Protect Human Life and the Notre Dame Center for Ethics and Culture.

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Mary Smith



Congratulations Mary, on your hard work for the past 12 years... and best wishes at Harvard!

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Abortion reporting law, protecting minors from repeated sexual molestation, passes House

INDIANAPOLIS — A national sting operation aimed at exposing the truths behind the largest abortion provider in the country, Planned Parenthood, has once again prompted Indiana lawmakers to take action to protect young women from repeated sexual molestation. The Indiana Catholic Conference supports legislation to combat sexual abuse of children.

A youth led, pro-life video sting operation called Live Action, has released videos showing Planned Parenthood employees telling a male client, who posed as a pimp, how to cover-up the child abuse he had committed with young girls, and how they could assist him in continuing to conduct his sex trafficking business. These videos are posted online at www.liveaction.org.

Freshman lawmaker, Rep. Randy Frye, R-Greensburg, author of HB 1474, a bill to address the abuse, said, "I'm very pro-life. One of the biggest motivators for me to run for office was out of frustration on how the legislature was not handling pro-life issues. After I was elected, Indiana Right to Life came to me and asked if I'd be interested in carrying the bill. And of course I said yes.

"The bill really hit home for me," said Frye. "I was a professional firefighter for 26 years; for 21 years in the city of Indianapolis. There were more than just a few times when we would go on a 911 run. We would



Rep. Randy Frye, R-Greensburg

find a very young mother in labor, and find out one way or another that the father was mom's ex-boyfriend or someone much older."

Frye said the legislation is a twofold bill. "Obviously it's about abortion and the age of the father, but it also requires the aborting physician to notify the state within three days of the abortion if the woman is under age 14."

Under current law they have six months to do so. "If you have a suspected child-abuse case and you wait six months, the perpetrator might be in another country," said Frye. "While the bill is a pro-life bill, the child abuse aspect is even the bigger issue here."

House Bill 1474, Terminated Pregnancy Form bill, would change two reporting require-

ments. It would require the age of the father; and require reporting to occur within three days of the abortion if the mother aborting was under 14 years old.

Dick Thompson, lobbyist for Indiana Right to Life, said, "The news media has reported all across the country cases where very young girls have been involved in a sting operation and child sexual abuse is not being reported to authorities. More than anything else, I am very familiar with the requirement in the pregnancy termination report, and that report leaves out the age of the father.

"Indiana law is very clear. If a lady under the age of 14 has an abortion, she has been sexually abused. If the age of the father is reported on the form, then it's a red flag for the Indiana Department of Health," said Thompson.

"If the abortion is obtained by a girl who is under 14 years of age, the abortion provider must notify within three days of the abortion, the Indiana Department of Health and the Indiana Department of Child Services," he said. "If the age of the girl is under age 14 and the age of the father is 15, then they might not be as concerned, but if the age of the father is 27, the Department of Child Services is definitely going to want to look into it further."

Thompson said, "The goal of the legislation is to prevent a young woman who has been sex-

ually molested, and actually becomes pregnant, has an abortion, to have some follow-up on that. Otherwise, the molestation could continue, and she would have to have another abortion," said Thompson.

Thompson said when he looked at the termination of pregnancy reports, it was a glaring error. "There was the name of the mother, the age of the mother and name of the father, but not the age of the father," said Thompson.

The Life Action videos exposed a similar pattern in the states New York, New Jersey and Virginia showing Planned Parenthood employees aiding and abetting the sexual exploitation of minors and young girls. Last year, the group released similar videos from three Indiana abortion clinics.

House Bill 1474 passed the House March 30 by a vote of 83-11, and passed the Senate Health and Provider Services Committee, April 6, unanimously.

Frye said that there has been no opposition to the bill and he is very confident the bill will become law. If passed the bill goes into effect July 1 this year.

Marriage Amendment banning Same-Sex Marriage Passes Indiana General Assembly

The Marriage Amendment,

INDIANA CATHOLIC CONFERENCE

BY BRIGID CURTIS AYER

House Joint Resolution 6 (HJR 6), has passed the Indiana General Assembly. The resolution adds language to Indiana's Constitution, which would only allow couples consisting of one man and one woman to marry. While this language is currently a part of the Indiana Code, the author of the amendment Rep. Eric Turner, R-Cicero, said the amendment is necessary to ensure the law is upheld.

The House approved the measure, 70-26, and the Senate passed the legislation, 40-10.

For the ban to become part of Indiana's Constitution, the exact language of HJR 6 would have to be passed by a separately-elected, consecutive General Assembly. For example those elected in the 2012 election, would have to pass the same language in 2013. If passed in 2013, the language would be placed on a referendum vote for Hoosiers to approve before it could become part of the Indiana Constitution.

The Indiana Catholic Conference supports the Marriage Amendment.

Blended St. Patrick Parish has new pastor

BY MARK WEBER

FORT WAYNE — When 14-year-old (Andrew) Thu Pham fled Vietnam as a boat person, he had no idea that in the grand scheme of things, he was already under Providential protection and that his destiny called for immersion in two more cultures and life as a Catholic priest.

Twenty-seven years after that dangerous gamble for freedom, on Sunday, April 8, Father Thu was installed as pastor of St. Patrick Parish, Fort Wayne, once gold plated Irish, now harmoniously blended as Mexican-Americans, Vietnamese and Anglos. The packed congregation heard their new pastor address them in each of their native tongues.

Present for the installation ceremony was Father Thu's mother, Sa Thi Vu, and his brothers Tuan and Thang, all of Richmond Hills, Ga.

Main celebrant of the Mass was Bishop Kevin C. Rhoades, who was joined by Divine Word

Missionaries Provincial Superior Father Mark Weber, Father Paul Bueter, Holy Cross Father Martin Lam Nguyen, and Society of Divine Word Father Jesus Briones.

In remarks delivered in Spanish and English on the joy of the occasion, Bishop Rhoades, referring to the miracle of the resurrection of Lazarus, reminded

each person present of the Savior's promise of personal resurrection and how the joy of that centerpiece of the faith is only two weeks away.

Perfect spring weather added to the pleasure of the occasion as those present enjoyed a reception with a variety of ethnic foods served.



MARK WEBER

Father Andrew Thu Pham, with Bishop Kevin C. Rhoades as witness, places his hands on the Gospel, as Father Thu takes the oath of fidelity on assuming the office of pastor of St. Patrick Parish in Fort Wayne.

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French nun cured of Parkinson's to speak at John Paul II prayer vigil

VATICAN CITY (CNS) — The French nun whose healing was accepted as the miracle needed for Pope John Paul II's beatification will share her story with pilgrims at a prayer vigil in Rome the night before the beatification Mass. Cardinal Agostino Vallini, the papal vicar for Rome, said the vigil April 30 would include "the precious testimony" of Joaquin Navarro-Valls, the former papal spokesman; Cardinal Stanislaw Dziwisz of Krakow, Poland, who was the pope's personal secretary for almost 40 years; and Sister Marie-Simon-Pierre, the member of the Little Sisters of the Catholic Motherhood, who had been diagnosed with Parkinson's disease and believes she was cured in 2005 through the intercession of Pope John Paul. Cardinal Vallini, other officials from the Rome diocese and Jesuit Father Federico Lombardi, Vatican spokesman, held a news conference April 5 to discuss the details of Pope John Paul's beatification May 1 and other events surrounding the ceremony. After the prayer vigil at Rome's Circus Maximus, eight churches located between the vigil site and the Vatican will remain open all night for pilgrims to pray, the cardinal said.

Abuse audits find most dioceses in compliance, but weaknesses remain

WASHINGTON (CNS) — Most U.S. dioceses are in compliance with the U.S. bishops' "Charter for the Protection of Children and Young People," but annual audits are uncovering problem areas and reports of boundary violations short of abuse, such as inappropriate hugging. An audit report released April 11 and covering the period from July 1, 2009, to June 30, 2010, showed that "management letters" had been issued to 55 of the 188 dioceses or eparchies participating in the annual compliance assessments by the Gavin Group. Those letters "offered guidance for performance improvement or highlighted potential prob-

NEWLY-RESTORED FRESCO IN SANTA CROCE BASILICA



CNS PHOTO/ALESSANDRO BIANCHI, REUTERS

Visitors on scaffolding look at a panel of the newly-restored 14th-century fresco, "The Legend of the True Cross," by Agnolo Gaddi in Santa Croce Basilica in Florence, Italy, April 7. The basilica is offering visitors the unique opportunity to climb scaffolding for a close-up view of newly restored frescoes adorning the walls and ceiling around the main altar. Proceeds from the 10-euro fee for the visit will help cover the cost of the restoration.

lem areas," said William A. Gavin, president of the Gavin Group, in a letter to Archbishop Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, and Diane Knight, who chairs the National Review Board. The issues cited, "though not at a level to categorize the diocese/eparchy as noncompliant in a particular area, were identified as possibly doing so if not sufficiently addressed," said an introduction to the audit summary, which was released in conjunction with a report by the Center for Applied Research in the Apostolate on abuse-related statistics and costs in 2010. Two dio-

ceses and five Eastern-rite eparchies declined to participate in the audits. Those seven were the only Church jurisdictions judged not in compliance with the charter. During the 2010 audit period, 653 people who alleged that they had been abused in the past came forward for the first time and another 30 people who were currently minors made such allegations. Of the 30 cases involving current minors, "eight were considered credible by law enforcement, seven were determined to be false, 12 were determined to be boundary violations and three are still under investigation," the report said.

Immigration crisis in Italy puts Church teaching to the test

VATICAN CITY (CNS) — The new flow of North African immigrants into Italy is putting the Vatican's teaching on immigration to the test. More than 22,000 "boat people," many fleeing political unrest in Tunisia and Libya, have arrived on the tiny Italian island of Lampedusa this year. The fighting in Libya has spurred more people to flee in recent days. Not all survive the trip: About 150 people drowned April 6 when a migrant boat cap-

sized in rough seas. Church leaders have underlined the broad right to emigrate, the specific rights of refugees and the responsibility of wealthier nations to welcome those in need. But their moral advocacy has provoked criticism and even derision among some Italians, who have suggested that the Vatican and other religious institutions be the first to open their doors to the wave of immigrants. Because it lies only 90 miles off the North African coast, Lampedusa has long been the gateway to Europe for North Africans. Residents have complained that the island's infrastructure is overwhelmed, and in response Italian leaders have begun relocating the new arrivals to other Italian regions — whose residents don't seem to want them, either. The government of Italian Prime Minister Silvio Berlusconi has proposed financial aid to Tunisia in a bid to halt the immigration and repatriate the Tunisians who have recently arrived in Italy. The issue, meanwhile, has become a political football among Italians. Cardinal Angelo Bagnasco, president of the Italian bishops' conference, has called on Europe to recognize that Italy cannot handle the migration flow by itself, and that Lampedusa is part of the European Union's southern coast. European bishops meeting April 3 agreed, saying that the crisis "requires the solidarity of all European countries and their institutions."

Pope urges everyone to rediscover St. Therese's autobiography

VATICAN CITY (CNS) — Pope Benedict XVI called St. Therese of Lisieux's autobiography, "The Story of a Soul," a wonderful authentic "treasure" and invited everyone to read it. The 19th-century Carmelite saint's teaching of "the 'little way' of holiness has been so influential in our time," he said April 6 at his weekly general audience. His catechesis was a continuation of a series of talks dedicated to the "doctors of the Church," men and women who made important contributions to Catholic theological understanding. St. Therese, who was born in 1873 in France, died at the age of 24 of hemoptysis, or bleeding of the lungs.

Vatican announces Masses, Oct. 22 feast day for Blessed John Paul

BY CINDY WOODEN

VATICAN CITY (CNS) — The feast day of Blessed John Paul II will be marked Oct. 22 each year in Rome and the dioceses of Poland.

When the Vatican made the announcement April 11, it also said Catholics throughout the world will have a year to celebrate a Mass in thanksgiving for his beatification. While thanksgiving Masses for a beatification — like the observance of a feast day — usually are limited to places where the person lived or worked, "the exceptional character of the beatification of the Venerable John Paul II, recognized by the entire Catholic Church spread throughout the world," led to a general

permission for the thanksgiving Mass, said a decree from the Congregation for Divine Worship and the Sacraments.

The decree was published in the Vatican newspaper, *L'Osservatore Romano*, and included information about the thanksgiving Mass, Pope John Paul's feast day, annual Masses in his honor and naming churches after him. The newspaper also published the text of the opening prayer — formally the "Collect" — for his feast day Mass in Latin, English, French, German, Spanish, Italian, Portuguese and Polish.

A local bishop or the superior general of a religious order is free to choose the day or dates as well as the place or places for the thanksgiving Mass, as long as the Masses are celebrated by May 1, 2012,

which is one year after the beatification, the decree said.

In the Diocese of Rome, where Pope John Paul served as bishop, and in all the dioceses of his native Poland, his feast day is to be inserted automatically into the annual calendar, the decree said. Oct. 22 was chosen as the day to remember him because it is the anniversary of the liturgical inauguration of his papacy in 1978.

Outside Rome and Poland, bishops will have to file a formal request with the Vatican to receive permission to mark the feast day, the decree said. The local-only celebration of a blessed's feast is one of the most noticeable differences between being beatified and being canonized, which makes universal public liturgical veneration possible.

The only places where parishes and churches can be named after Blessed John Paul without special Vatican permission are in the Diocese of Rome and the dioceses of Poland or other places that have obtained specific Vatican permission to insert Pope John Paul's Oct. 22 feast in their liturgical calendar, the decree said.

The text of the opening prayer for the Mass in honor of Blessed John Paul is: "O God, who are rich in mercy and who willed that the Blessed John Paul II should preside as pope over Your Universal Church, grant, we pray, that instructed by his teaching, we may open our hearts to the saving grace of Christ, the sole redeemer of mankind. Who lives and reigns."

National Day of Prayer to be held May 5

MISHAWAKA — Bishop Kevin C. Rhoades will join Mishawaka Mayor David Wood and other dignitaries of business, military, police and the ministry in praying for the nation on Thursday, May 5, from 12-1 p.m., to celebrate the 19th annual National Day of Prayer. Locally the celebration will be held at the Battell Center, 904 Main St. in Mishawaka. Bishop Rhoades will be praying for "Christian Liberty and the Unborn."

It is the 60th anniversary of the national event. This year's theme is "A Mighty Fortress is Our God." Overflow parking will be available at First Baptist Church, 724 N. Main St. Shuttle service will be provided from the church to Battell Center before and after the service. The program will be broadcast live on FM radio station 89.7 WUBS.

For more information contact Fran Holmes at (574) 250-2484.

Area students serve as pages for State Sen. David Long

INDIANAPOLIS — State Sen. David Long (R-Fort Wayne) recently welcomed the following St. Joseph-St. Elizabeth School students as legislative pages: Josephine Burton, Madison Busch, Grace Everett, Katie Klinger, Jared Rice, Claire Roberts and Leah Schroeder.

Students in grades 6-12 are invited to serve as pages.

"I'm always inspired to see our statehouse filled every legislative session with enthusiastic young people," Sen. Long said. "Our page program introduces Indiana's youth to state government in a unique, behind-the-scenes way. It's important, because these bright young minds will someday be our future leaders."

DAR honors Good Citizen essayists with awards

SOUTH BEND — The Schuyler Colfax Chapter of the National Society Daughters of the American Revolution held an award ceremony on Sunday, Feb. 20. The ceremony celebrated the DAR Good Citizens essayists, the American History essayists, and the Junior American Citizen Contest entries.

The DAR Good Citizen theme this year was "Our American Heritage and Our Responsibility for Preserving It." Michael Hunkler of Marian High School and Christin Kloski of Saint Joseph's High School participated in this contest.

The American History Essay theme was: "Pretend you are Paul Revere writing your memoirs." The winning students, all from St. Matthew Cathedral School, included Alicia Koszyk, fifth grade, honorable mention at state; Bailey Heimann, sixth grade, honorable mention at state; Timothy Greci, seventh grade, placed fourth in the state and Katherine Jagla, eighth grade, placed third.

The Junior American Citizens

AROUND THE DIOCESE

SIX ST. MICHAEL SPEECH STUDENTS ADVANCE



IDA CHIPMAN

The 28th Annual Speech Contest of St. Michael School in Plymouth was held on April 6. Trudy Nawara, principal of St. Michael, said that everyone is very proud of the speech team. "Speech is one of the most important assets that we teach." The six finalists for the St. Michael speech team are from left, Mary Blake, sixth grade; Elizabeth Polstra, seventh grade; Emme Listenberger, sixth grade; Ally Dolan and McKenzie Sheetz, fifth grade; and Samantha Grant, eighth grade.

contest is open to all students in grades kindergarten through 12. The theme of "Preserving America's Past" can be expressed in banners, poster, stamp designs, poems and photographs following the guidelines set by DAR. The Schuyler Colfax Chapter winners this year include in the Postage Stamp division, Joseph Karban, fourth-grade student at St. Joseph Catholic School in South Bend and the Poster Art division was won by two Holy Family Catholic School students: Jessica Veldman, fourth grade and Anna Sierra, fifth grade. These entries have been sent for district judging.

Huntington County Right To Life holds Mother's Day Carnation Sale

HUNTINGTON — Huntington County Right to Life will hold its 33rd Annual Mother's Day Carnation Sale, May 6-8. Long-stemmed carnations, corsages and vases will be sold Friday, May 6, from 9 a.m. to 6 p.m. at the Right To Life office only, located at 34 E. Washington St.; Saturday, May 7, from 10 a.m. to 7 p.m. at the Right To Life office, J.C. Penney, Etna Avenue Huggy Bear, Edward Jones Huntington Plaza, Family Dollar, Walgreens drug store, Subway north store, and 11 a.m. to 3 p.m. at Kmart.

Long-stemmed carnations and

corsages will also be sold at Saturday and Sunday Masses at St. Joseph in Roanoke, and St. Mary, and St. Peter and Paul Catholic Churches in Huntington. Carnations will be made available on Friday for children at Huntington Catholic Middle Building, and Huntington Catholic Primary Building.

Prices are \$1 each for long-stemmed carnations, \$2 and up for corsages, and vases start at \$3. Corsages, vases and large quantities can be ordered in advance by calling the Right to Life office at (260) 356-5933. Office hours are weekdays 2:30-6 p.m. (closed Wednesdays). All proceeds will benefit pro-life efforts in Huntington County.

USF theology lecture addressing pursuit of happiness

FORT WAYNE — The Department of Philosophy and Theology in the University of Saint Francis School of Arts and Sciences will offer a free theology lecture Tuesday, April 26, at 7 p.m. in the North Campus Auditorium.

Sister Jacinta Kreck, a Sister of St. Francis of Perpetual Adoration, will present "Seeking Happiness: Our Call to Beatitudes," an exploration of the universal thirst for happiness and how that quest is given direction by Jesus' teaching on the

Beatitudes. Questions such as "How do we find happiness?" and "Does Jesus say anything about it?" will be considered.

A question-answer session and light refreshments will follow. For more information, contact Angie Springer at (260) 399-8066 or aspringer@sf.edu.

Visiting Nurse and Hospice Home offers grief seminar for men

FORT WAYNE — Visiting Nurse and Hospice Home will offer a grief seminar for men on Wednesday, April 20, from 6-8 p.m. at the Lutheran Cancer Resource Center, located at 7910 W. Jefferson Blvd., Suite 109, in Fort Wayne. Author and grief counselor Jim Miller will speak on "Men Facing Grief: The Masculine Ways of Dealing with Loss." For more information or to reserve a seat for this free seminar contact VNHH at (260) 435-3222 or e-mail lilicarroll@vnhh.org or bonniedavis@vnhh.org.

Knights' Badin Council honors Landy

GRANGER — The Father Badin Council 4263 of the Knights of Columbus recently honored Larry Landy as a good and faithful servant. Landy has served in the South Bend community for almost 60 years and is a retiree of the Bendix

Corp.

Affiliated with the Knights of Columbus for 31 years, Landy has been a volunteer with the Knights of Columbus at St. Pius X Church, Granger. He recently retired as financial secretary from his post of 30 years with Council 4263. He also served the Father Nieuwland 4th Degree Council for 18 years as their pursuer. Landy works part-time on the administrative team at the St. Pius X Parish office.

Bob Andrews, present Grand Knight, saluted Landy for his steady influence, dependability, durability, trust and accounting skills.

Council Chaplain Father Bob Lengerich said, "Brother Larry teaches us by example not only to be a good steward of our gifts and resources, but also our blessings and talents."

Landy is married to Jeanette. The couple has one daughter, Laura, who is married to Christopher Carr, and a grandson.

University of Notre Dame's Celebration Choir Concert benefits charities

SOUTH BEND — Catholic Worker and Dismas House are teaming up for a benefit concert featuring the University of Notre Dame's Celebration Choir on April 29, from 7-8 p.m. at St. Matthew Cathedral, 1701 Miami St., South Bend. Proceeds will benefit the Dismas House and St. Peter Claver Catholic Worker House. This ensemble, composed of 30 undergraduates, performs many "service" oriented concerts and liturgies at the University of Notre Dame and out in the greater South Bend area. Music ranges from classical hymns and traditional liturgical music to gospel/spirituals and contemporary Catholic repertoire, incorporating strings, flute, guitar, the Irish bodhran, organ, piano and the African djembe. Director Karen Schneider Kirner is assisted by Master of Sacred Music student Jonathan Kim and accompanist/organist John Deahl. Admission is free, with a free donation collected at the conclusion of the concert. For information e-mail peterclaverhouse@gmail.com or call (574) 233-8522.

Items needed at St. Vincent de Paul Society

SOUTH BEND — The St. Vincent de Paul Pantry on Ardmore Trail is currently in need of peanut butter, grape jelly, juices, diced tomatoes, pancake syrup and mix. During the month of April, Curves International at 52574 SR 933 in South Bend, is hosting a month-long food drive to help build up supplies for the summer. Last year, more than 50,000 people were served by the St. Vincent de Paul Society of St. Joseph County. If interested in hosting a food drive to support neighbors in need, please contact dale.seely@saintvincentin.org or call (574) 234-6000 ext. 12109.

Sisters of the Holy Cross recognized for care of persons with HIV/AIDS

NOTRE DAME — Nine Sisters of the Holy Cross were among the 400 people who attended the Utah AIDS Foundation's March 29 event that honored the congregation as one of the state's "Pioneers in HIV." At the forefront of HIV/AIDS care 25 years ago, the congregation was recognized as the first to admit and care for AIDS patients at its Holy Cross Hospital in Salt Lake City.

Holy Cross Sister Linda Bellemore, who developed a comprehensive care program for those with HIV/AIDS, accepted the honor on behalf of the congregation on March 29 in Salt Lake City. This Holy Cross Hospital program provided basic assistance with housing, food, education, emotional and medical support, funeral planning, crisis intervention and transportation. It was an outreach effort nurtured and supported by Holy Cross Sister Olivia

Marie Hutcheson, then the vice president for mission at Holy Cross Hospital.

Sister Linda recalled how she became involved in caring for those with AIDS in 1987. "I went to Holy Cross Hospital in Salt Lake City knowing that there was tentative planning for an outreach program for the elderly. However, I was asked to provide these same services for a group with even greater needs, people with AIDS," she said.

The change in ministry focus did not concern her. "If this was the need, my answer was yes," explained Sister Linda, a nurse. "It is part of who I am as a Sister of the Holy Cross. We are committed to responding to the particular needs of people wherever we are."

In the mid- to late-1980s, the HIV/AIDS crisis was just beginning. "I knew very little about HIV/AIDS but figured that those

living with it could teach me," said Sister Linda, who spent six years in ministry to persons with this disease.

"The people who came into my life during that time left deep footprints on my heart and became part of the fabric of my life. It was the most blessed time of my many years in various ministries," she said. "I learned so much: to listen to what would give their lives meaning that particular day, to keep an open mind and space in my heart, to value direct, open, honest communication, and to be part of a team of committed caregivers who could make all the difference in the world to people with HIV/AIDS."

Holy Cross Sister Joan Marie Steadman, president of the congregation, shared her experience as a caregiver during that time and later as the hospital's vice president for mission. "All of us who

served these men and women—whether through direct care or support services—were blessed by their presence. It has had a profound effect on my life.

"What touched my life deeply," Sister Joan Marie continued, "is the experience of what is possible when prejudice is confronted and overcome by compassion. Prejudice builds walls and tries to strip others of their dignity; compassion moves us to stand with others in their suffering and to take action, binding us all together."

Said Sister Linda, "Caring for people with HIV/AIDS as a member of the team at Holy Cross Hospital was a privilege, a blessing, and an album of wonderful memories for me personally and

for all of us Sisters of the Holy Cross. We are very grateful to all of you and ask God's blessing on all who continue to serve and care for people with HIV/AIDS."

Today, the Sisters of the Holy Cross continue to reach out to those with HIV/AIDS, particularly in the Washington, D.C., area, as well as in other parts of the United States, and in Uganda through the Holy Cross Family Centre Health Unit in Kirinda. A multifaceted health center recognized by the government of Uganda, the Holy Cross Family Centre Health Unit provides outpatient, maternity and postnatal care for all who come to the center, as well as outreach services in the adjacent villages, including immunizations and AIDS counseling.



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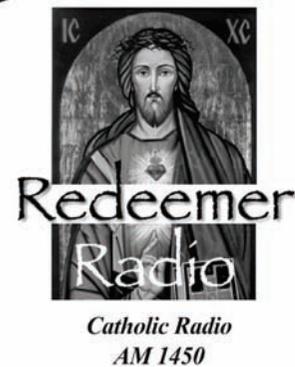
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Secretary of Defense Robert Gates ND commencement speaker

NOTRE DAME — U.S. Secretary of Defense Robert M. Gates will be the principal speaker and recipient of an honorary degree at the University of Notre Dame's 166th University Commencement Ceremony on Sunday, May 22, at Notre Dame Stadium.

"The contributions Dr. Gates has made in service to our nation and to higher education are many and significant," said Holy Cross Father John I. Jenkins, Notre Dame's president. "I am so pleased that he has accepted our invitation and look forward to welcoming him to our campus. I am sure his perspectives on our nation and world will be of considerable interest to Notre Dame's graduating Class of 2011."

Nominated by President George W. Bush, Gates was confirmed by the Senate and sworn in Dec. 18, 2006, as the 22nd secretary of defense. He was asked to continue in office by President Barack Obama, making him the only defense secretary in U.S. history to be asked to remain by a



ROBERT GATES

newly-elected president.

Gates served as president of Texas A&M University, the nation's seventh largest university, for the four years prior to his current position and was interim dean of the George Bush School of Government and Public Service at Texas A&M from 1999 to 2001.

As A&M's president, he made significant progress in four key areas of the university's "Vision 2020" initiative — student diversity, increasing the size of the faculty, building new academic facilities, and enriching the undergraduate and graduate education experience. During his tenure, Gates encouraged the addition of 440 new faculty positions and a \$300 million campus construction program, and the university saw dramatic increases in minority enrollment.

A native of Kansas, Gates earned his bachelor's degree from the College of William and Mary, his master's degree in history from Indiana University, and his doctorate in Russian and Soviet history from Georgetown University.

Gates joined the Central Intelligence Agency in 1966 and spent nearly 27 years as an intelligence professional, including nearly nine years at the National Security Council.

He served as director of the CIA from 1991 until 1993 and is

the only career officer in the agency's history to rise from entry-level employee to director. He was the deputy director of the CIA from 1986 to 1989 and was assistant to the president and deputy national security adviser at the White House from January 1989 to November 1991.

Gates was commissioned a second lieutenant in the U.S. Air Force in 1967 and served as an intelligence officer at Whiteman Air Force Base in Missouri.

After being held in the Joyce Center for more than 40 years, Notre Dame's University Commencement Ceremony was moved to Notre Dame Stadium last year. It will begin at 9 a.m.

St. Michael School receives check from Monsanto

PLYMOUTH — Jon Langfelt and his family, received a check for \$2,500 from the Monsanto Company's America's Farmers Grow Communities program on Wednesday, April 6.

The Langfelts elected to present the prize money to St. Michael School, Plymouth, to provide tuition assistance for needy Catholic families.

The ceremonial check was delivered to Father William Kummer, pastor, and to Trudy Nawara, principal of the school.

The money is distributed to 1,200 counties, nationwide. This is the first time that Marshall County has received the gift.

— Ida Chipman

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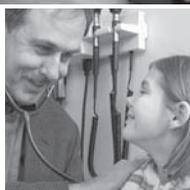
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Stan LeMieux seeks to serve God in a deeper way

LIGONIER — Stan and Karen LeMieux express a common love and solidarity for the parishioners of St. Patrick's Parish in Ligonier. A small but growing parish of Anglo and Hispanic parishioners, St. Patrick Parish embodies both the gifts and struggles of a multi-cultural Catholic Church in the United States.

The small and faithful Anglo members of the parish hold onto the traditions of the community that has brought them spiritual nourishment. The Hispanic members hunger for hospitality and acceptance into the Body of Christ as they bring new ways of expression into their parish community. The parish priest of such communities, ever mindful of the needs of all, cannot work in isolation. The qualities of holiness found in others, such as Stan and Karen LeMieux, can also provide leadership, understanding and charitable counsel to others. It is through his self-giving professional expertise and compassion for the spiritual well-being of his changing parish



STAN AND KAREN LEMIEUX

that Stan was recommended to the permanent diaconate formation by his former pastor, Father Jim Quadros. Karen, while supporting and encouraging the work of her husband, finds great comfort in the friendships she has found at St. Patrick Parish.

God's vocational plans for Stan and Karen have evolved through

educational opportunities, jobs and relocations and ongoing lay ministries as together they raised three daughters — Marie, Allison married to Jeff and Bethany wedded to Rob. Stan, now in the final days of preparation for ordination, confidently knows that through the power of Christ, he will be asked to accomplish the work of the Church as a permanent deacon, regardless of his location or profession. Through the grace of Holy Orders, many will see Christ through Stan.

Stan's professional education began at Tri-State University (now Trine University) in Angola, where he earned a bachelor's degree in mechanical engineering. He moved to Chicago to work as an application engineer, designing industrial process heating equipment. He then moved into sales and became the sales manager in a very short time.

To further his knowledge in the

business world, Stan attended Northwestern University in Evanston, Ill., where he completed a master's in business administration. For 25 years, Stan and Karen lived in Libertyville, Ill., area, where they raised their three daughters. In the early 1990s, Stan was ready to branch out on his own in the industrial process heating equipment business, and moved to Tustin, Calif. His profession would later take him to the beautiful city of Palo Alto in the San Francisco Bay area where he would work for his family business. In 1996, Stan and Karen had the opportunity to move back to Ligonier where his aging father and her mother still lived. Stan would continue his professional work at the Emergency Radio Service, Inc. in Ligonier until his retirement in March of this year.

Regardless of Stan's professional responsibilities, he has always felt called to ministry in his home parish. In Libertyville, he prepared students for Confirmation and volunteered to raise money at the Franciscan Marytown Facility in Mundelein, Ill. Karen and Stan say that their spiritual lives were changed forever when they both experienced a Cursillo weekend in California. For years following this experience, they served others attending these weekends through their hospitality and prayer. In Ligonier, Stan has been an active member of the finance council, buildings and grounds and the pastoral council. He has also participated in youth ministry, RCIA instruction, adult formation classes and has been the Annual Bishop's Appeal chairman for five years. Currently, Stan assists Father Wilson Corzo in liturgy planning, acts as his master of ceremonies at Mass, conducts Baptismal and Marriage preparation classes and is the finance committee chairman.

Although Stan had led a full life, he sensed a continued longing to serve God in a deeper way. Stan and Steve Hopkins, a beloved fel-

A GLIMPSE: THE PERMANENT DIACONATE

BY GINNY KOHRMAN

low deacon candidate from Blessed Sacrament Parish in Albion, discerned that they should inquire about the possibility of reconsidering a permanent diaconate program for this diocese. Steve, who died of cancer before he had the opportunity of ordination, keeps a prayerful eye from above on his companion Stan as well as his other diaconate candidate brothers.

It is this type of friendship and spiritual formation that Stan believes adds quality to his already successful and blessed life. He has found a peace and satisfaction that he has never felt before in his life. "The fruit of righteousness will be peace; the effect of righteousness will be quietness and confidence for ever." — Ps 32:17.

Karen and Stan said, "We have lived in a lot of places but the parish always brings you home and becomes family." Should it be God's will after ordination, Stan, with Karen's assistance, desires to serve those who may feel abandoned or marginalized within his parish. He wants to bring hope and encouragement to those who are steadfast in faith but require ongoing spiritual formation and love. He feels equally called to work with immigrants who come to this country, needing a place to call home. As an advocate for the Hispanic members of his parish, he hopes to welcome and embrace the stranger. "For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me." — Mt 25:35.



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HOLY WEEK IN THE DIOCESE OF FORT WAYNE-SOUTH BEND



"LAMENTATION OVER CHRIST" BY FRA ANGELICO, 1441

THE LITURGIES OF HOLY WEEK

BY BRIAN W. MACMICHAEL

Palm Sunday

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

Prior to this year's entrance procession with palms from outdoors, Matthew 21:1-11 will be read. This is the account of the people of Jerusalem spreading tree branches before Christ while singing, "Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest." Of course, this is basis for the "Sanctus" acclamation we sing during every Mass at the beginning of the Eucharistic Prayer.

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

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

One might be curious as to why we read the entire Passion narrative on Palm Sunday. A possible Scriptural foundation may be found in the Gospel of Luke, a few chapters before St. Luke's account of the entry into Jerusalem. In Luke

13:33-35, Jesus says:

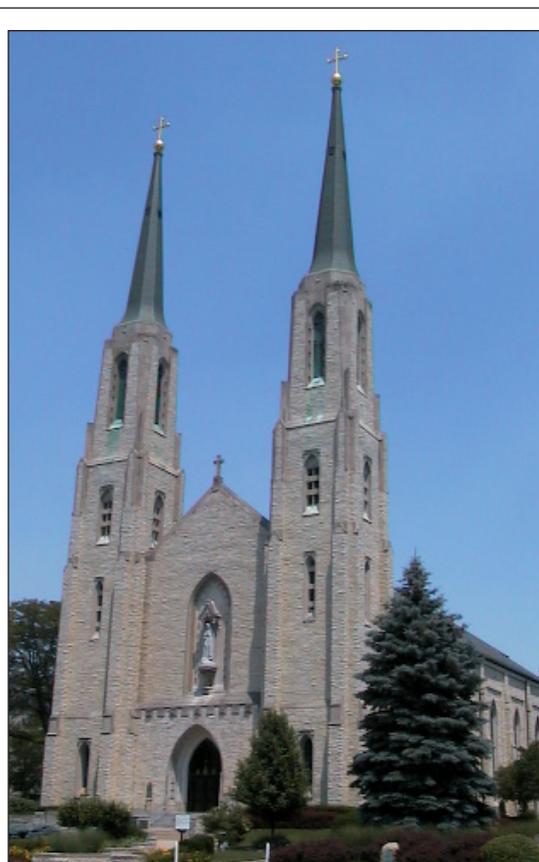
"Yet I must continue on my way today, tomorrow and the following day, for it is impossible that a prophet should die outside of Jerusalem... (But) I tell you, you will not see me until (the time comes when) you say, 'Blessed is he who comes in the name of the Lord.'"

Jesus utters a prophecy affirming that He must enter the city of Jerusalem to accomplish His mission, which is to die as an innocent and sacrificial victim. Thus, the Passion is the true focus and fulfillment of the triumphant entry into Jerusalem.

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

However, in Jerusalem itself, the focus was on a reenactment of the hailing with palms branches. Thanks to the written testimony of such pilgrims as Egeria (likely a 4th-century Spanish nun), who kept a journal of the Holy Week liturgies during her visit to Jerusalem, the palm tradition of Jerusalem was brought west, and eventually was blended with the Passion focus, giving us the combination we have today.

It is interesting to note that palms branches used on Palm Sunday are often burned to create the ashes for Ash Wednesday of the following year. There is surely much symbolism in this connection. One might say that the palms are burned to remind us of our mortality and profound need for God's mercy. After all, the palms were used to welcome Christ, but the same city ended up assenting to His crucifixion — and are we not all sinners as well, who also nail Christ to the cross by not always following Him as we should? This symbol therefore encourages us to



Holy Week at the Cathedral of the Immaculate Conception in Fort Wayne

Monday, April 18

Mass schedule: 7 and 8 a.m., 12:05 p.m.
Sacrament of Penance: 7:30 a.m. in the chapel, 4:30-5 p.m. in the chapel

Tuesday, April 19

Mass schedule: 7 and 8 a.m., 12:05 p.m.
Chrism Mass: 7:30 p.m. celebrated by Bishop Kevin C. Rhoades in the cathedral
Sacrament of Penance: 7:30 a.m. in the chapel, 4:30-5 p.m. in the chapel

Wednesday, April 20

Mass schedule: 7 and 8 a.m., 12:05 p.m.
Sacrament of Penance: 7:30 a.m. in the chapel, 4:30-5 p.m. in the chapel

Thursday, April 21 — Holy Thursday

Noon day prayer: 12:05 p.m. in the cathedral
Mass of the Lord's Supper: 7 p.m. — Evening Mass of the Lord's Supper offered by Bishop Kevin C. Rhoades, followed by Adoration of the Blessed Sacrament at the Altar of Repose in the chapel until 11 p.m.

Sacrament of Penance: 4-5 p.m. in the cathedral

Friday, April 22 — Good Friday

Celebration of the Lord's Passion: 1 p.m. — Veneration of the Cross and Holy Communion, offered by Msgr. Robert Schulte
Sacrament of Penance: following the Celebration of the Lord's Passion in the cathedral
Stations of the Cross: 7 p.m. in the cathedral

Saturday, April 23 — Holy Saturday

Easter Vigil Service: No 5 p.m. Mass 9 p.m. — offered by Bishop Kevin C. Rhoades
Sacrament of Penance: 2:30-4:30 p.m. in the cathedral

Sunday, April 24 — Easter Sunday

Mass schedule: 8:30, 10 and 11:30 a.m. celebrated by Bishop-emeritus John M. D'Arcy
No 5 p.m. Mass on Easter Sunday



Special liturgies abound during the Church's most holy time of year.

Holy Week at St. Matthew Cathedral in South Bend

Monday, April 18

Chrism Mass: 7:30 p.m. celebrated by Bishop Kevin C. Rhoades
Sacrament of Penance: 7:30-8 a.m. and 4-5 p.m.

Tuesday, April 19

Mass schedule: 7 a.m. and 5:30 p.m.
Sacrament of Penance: 7:30-8 a.m. and 4-5 p.m.

Wednesday, April 20

Mass schedule: 7 a.m. and 5:30 p.m.
Sacrament of Penance: 7:30-8 a.m. and 4-5 p.m.

Thursday, April 21 — Holy Thursday

Mass of the Lord's Supper: 7:30 p.m. — Evening Mass of the Lord's Supper offered by Msgr. Michael Heintz and Father Jacob Runyon, followed by Adoration of the Blessed Sacrament and Sacrament of Penance until 11 p.m.
Sacrament of Penance: 4-5 p.m.

Friday, April 22 — Good Friday

Celebration of the Lord's Passion: 1 p.m. — Veneration of the Cross and Holy Communion, offered by Bishop Kevin C. Rhoades
Sacrament of Penance: 3-5 p.m.
Stations of the Cross: 6 p.m. — offered by Father Jacob Runyon
Tenebrae: 9 p.m. — offered by Msgr. Michael Heintz

Saturday, April 23 — Holy Saturday

Easter Vigil service: 9 p.m. — offered by Msgr. Michael Heintz and Father Jacob Runyon
Sacrament of Penance: 10 a.m. to 12 p.m.

Sunday, April 24 — Easter Sunday

Mass schedule: 7 a.m., 9 a.m. and 11 a.m.

Oils of Chrism — a sign of God's mercy

BY KAREN CLIFFORD

“Consecrated oil is always a sign of God's mercy. So the meaning of priestly anointing always includes the mission to bring God's mercy to those we serve. In the lamp of our lives, the oil of mercy should never run dry.”
— Pope Benedict XVI

SOUTH BEND — During Holy Week at the Cathedral of the Immaculate Conception in Fort Wayne, and at St. Matthew co-Cathedral in South Bend, Bishop Kevin C. Rhoades will celebrate the Chrism Mass and bless three oils to be used throughout the year at parishes within the diocese.

Father Jacob Runyon, parochial vicar of St. Matthew Cathedral, recently spoke to *Today's Catholic* about the Oil of the Catechumens, the Oil of the Sick, and the Sacred Chrism, and the background and purpose of each of these oils blessed at the Chrism Mass.

Father Runyon explains that the Oil of the Catechumens is used before Baptism. “At a child's Baptism there are two anointings, one before Baptism, and one after. The anointing before Baptism by a priest is an exorcism type of prayer asking God to free this person from any power of evil.”

Adults who are preparing for Baptism through the Rite of Christian Initiation, may receive the anointing of this oil by a priest several times prior to their Baptism. “Thus prepared, he is able to confess the faith of the Church, to which he will be ‘entrusted’ by Baptism.”
— Catechism of the Catholic Church, No. 1237.

The oil used during the sacrament of the Anointing of the Sick (formerly known as extreme unction), symbolizes strength.

“Wrestlers in ancient Greece used to rub themselves down with oil because they believed the oil would infuse them with power. In using the Oil of the Sick, the same symbolism of strength that God gives those anointed through the grace of this sacrament is embodied,” says Father Runyon.

The Scriptural basis of this sacrament is described in the First Letter of James; “Is any one among you sick? Let him bring in the presbyters (priests) of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick man, and the Lord will raise him up, and if he be in sins, they shall be forgiven him.” — Jas 5:14-15.

During this anointing, the priest says: “Through this holy anointing may the Lord in His love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up.”



Bishop Kevin Rhoades breathes on the Sacred Chrism during the 2010 Chrism Mass.

TODAY'S CATHOLIC ARCHIVES

Father Runyon notes that this sacrament is only given once per illness unless the person's condition becomes more serious and then it can be repeated. The Anointing of the Sick may also be given prior to surgery, or when a person is near death, he adds.

Olive oil is the ingredient in each of the three oils blessed by the bishop at the Chrism Mass.

“Sacred Chrism is a combination of olive oil mixed with a special perfume called balsam, which has a distinct smell. The word ‘Chrism’ comes from the root word for Christ which means ‘the anointed one of God,’” says Father Runyon.

He explains that the blessing of the Sacred Chrism by the bishop is different than the blessings of the other two oils. Just as Christ breathed on His disciples following His resurrection and said “Receive the Holy Spirit,” (Jn 20:22), the bishop breathes over the Sacred Chrism during the Chrism Mass, which is symbolic of the Holy Spirit coming down to consecrate the oil.

For most people, the anointing with Sacred Chrism happens twice in a person's life. The first time it is used is at Baptism where a person is anointed with the Sacred Chrism, just like Christ was anointed Priest, Prophet and King,” says Father Runyon.

“The second time is at the sacrament of Confirmation when the bishop says, ‘Be sealed with the gift of the Holy Spirit,’ and anoints them on the forehead. This anointing confers the Holy Spirit upon a person. The gifts of the Holy Spirit give a person the

strengthening one needs to live a life of discipleship,” he adds.

A third time that a person can be anointed with Sacred Chrism is the Rite of Ordination to the priesthood. “It happens after the priest is already ordained. The bishop has already done the imposition of hands and does a prayer of consecration. The priest gets up and puts on vestments,



KAREN CLIFFORD

Bishop Emeritus John D'Arcy rubs Sacred Chrism on the altar in the chapel of St. Joseph Regional Medical Center in this 2009 photo.

then he goes over to the bishop and his hands are anointed,” Father Runyon recalls.

“It's a very powerful part of the ceremony because of the prayer that goes along with it. The bishop says as he anoints the hands: ‘The Father anointed our Lord Jesus Christ through the power of the Holy Spirit. May Jesus preserve you to sanctify the Christian people and to offer sacrifice to God.’”

After the bishop is finished anointing the new priest's hands, the new priest is given a cloth to wipe the excess oil off of his hands. “There is a tradition where the cloth is then given to the

priest's mother. It is kind of a symbol saying ‘you gave me life’ and this is a symbol of my priesthood,” he adds.

During the ordination of a bishop, the bishop's head is anointed with Sacred Chrism, which is symbolic of the whole person being consecrated. In addition, Sacred Chrism is used to dedicate churches and consecrate altars, Father Runyon concludes.

The Chrism Mass will be held at St. Matthew co-Cathedral on April 18 and at the Cathedral of the Immaculate Conception on April 19. Both Masses begin at 7:30 p.m.

Reflections on receiving the Oil of the Catechumens and Oil of the Sick

BY KAREN CLIFFORD

Carol Wasoski from St. Bavo Parish in Mishawaka and Brian Young from Christ the King Parish in South Bend share their reflections on receiving anointing.

Wasoski has received the sacrament of Anointing of the Sick twice in her life. The first occurred in the 1980s when she was dealing with the complications associated with her insulin-dependent diabetes. Wasoski decided to attend a communal Anointing of the Sick.

“I did and it was very helpful to me. I was younger and still at the point where I hoped there would be a cure for it, instead of dealing with it,” she says.

But soon she realized there was more to the anointing than hoping to be healed physically. “At some point I came to the

realization that God had made me the way I was, and if I was going to deal with it, God would help me. I became at peace with the whole routine of dealing

Anointing of the Sick was going to help give her strength to deal with the challenges following her diagnosis. “I had peace and knew that God was taking care of me,” she says.

Young was anointed with the Oil of the Catechumens when he was going through the Rite of Christian Initiation for Adults at Christ the King in 2007. “When I was anointed, I remember everything being very still and quiet. It was like having ‘tunnel vision.’ I had a profound feeling that I was there alone with Jesus,” Young recalled.

That moment of the anointing had an impact on Young's life. “When Father Tom Jones anointed me with the oil, it was like I was being touched by the hand of God Himself, granting me His ‘seal of approval’, worthy of His love and blessings. Words can never do justice to what I was feeling.”

“It was like I was being touched by the hand of God Himself ...”

BRIAN YOUNG

with insulin-dependent diabetes.”

The second time Wasoski received the sacrament was prior to a surgery. Afterwards, she learned that she had cancer, and again knew that the

HOLY WEEK

CONTINUED FROM PAGE 11

approach Lent as a very important season of penitence and humility, in which we discipline ourselves in order to welcome Christ into our hearts forever, without reserve.

Spy Wednesday

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

Mass of the Sacred Chrism

Traditionally, on Holy Thursday or an earlier time during Holy Week, the holy oils — the Oil of the Sick, the Oil of Catechumens, and the Sacred Chrism — are blessed by the bishop at a special Mass, and then distributed to churches through the diocese. (See page 12 for an article on the uses of these oils).

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

Holy Thursday

The Holy Thursday Mass of the Lord's Supper is meant to commemorate Christ's institution of the Eucharist at the Last Supper, and it

also marks the institution of the priesthood. Holy Thursday is the beginning of the Easter Triduum, which encompasses Holy Thursday, Good Friday and Easter Sunday ("triduum" is Latin for "three days"). The Sacred Triduum is the highest feast in the liturgical life of the Church.

The feast of the Lord's Supper is also known as "Maundy Thursday." Some have suggested that the word "maundy" derives from the first word of a Latin phrase towards the end of the Last Supper account in John's Gospel: "Mandatum novum do vobis, ut diligatis invicem, sicut dilexi vos..." — "A new commandment I give unto you, that you love one another as I have loved you." — Jn 13:24.

In many ways, this phrase is a recapitulation of the entire Gospel, and of Jesus' fulfillment of the Mosaic Law. At the same time, it is a verbal expression of the powerful message found in Holy Thursday's Gospel reading, in which Christ washes the Apostles' feet.

The washing of feet, or the "pedilavium," is a distinctive rite that can be used during the Holy Thursday liturgy. St. John's Gospel is the only one not to include a Eucharistic institution during the Last Supper account. Instead, it records the foot washing as an instruction for the entire life of community, charity and humility that should govern the Church: "If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet." — Jn 13:14.

The liturgical reenactment of the foot washing, in which the priest washes and dries several pairs of feet, has a very deep symbolic meaning associated with cleansing. Moreover, it holds a very appropriate connection to the Baptism of the elect, who are those catechumens to be received into

the Church at the Easter Vigil. St. Ambrose was bishop of Milan during the 4th century, and his "mystagogical catecheses" are among the Patristic sources that inform our Rites of Christian Initiation today. From the accounts of St. Ambrose, we know that the "pedilavium" was actually part of the Milanese baptismal rite.

In addition, the foot washing rite has come to emphasize the ministerial role of the priesthood instituted by Jesus Christ on Holy Thursday, calling to mind the manner in which He acted as servant to the Apostles, who would become the first priests.

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

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

Office of Tenebrae

A tradition that has been revived in many Catholic churches

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

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

There is an interesting musical story associated with this service. During Tenebrae at the Sistine Chapel in the 17th and 18th centuries, the choir would sing an ethereal version of a piece called "Miserere mei, Deus" ("Have mercy on me, O God"), a setting of Psalm 51 attributed to several composers, but primarily to Gregorio Allegri. This piece fea-

tures an amalgamation of chant and haunting polyphony, and was renowned across Europe not only for its beauty, but also because the music was not permitted to be transcribed or performed anywhere outside the Vatican. The ban was finally lifted after a young Wolfgang Amadeus Mozart — then only 14 — attended Tenebrae at the Sistine Chapel and wrote out the entire piece from memory afterwards. If you have heard the "Miserere" performed before, especially in a liturgical context, you are privileged indeed!

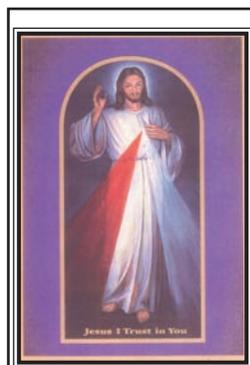


DESCENT INTO LIMBO, JAIME SERRA, 14TH CENTURY

Good Friday

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

HOLY WEEK, PAGE 14



18th Divine Mercy Celebration Sunday

SUNDAY, MAY 1, 2011

2:00-2:50 pm: Exposition of the Blessed Sacrament
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3:00 pm: Holy Mass

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Holy Thursday, April 21 - 7:00 PM
Evening Mass of the Lord's Supper

Good Friday, April 22 - 12:30 PM
Celebration of the Lord's Passion

Holy Saturday, April 23 - 9:00 PM
Easter Vigil

Easter Sunday, April 24
Masses - 7:00, 9:00 and 11:00 AM
Easter Egg Hunt - 4:45 PM

Most Precious Blood Church

EASTER TRIDUUM

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

FRIDAY - 1:30 PM GOOD FRIDAY LITURGY & COMMUNION

SATURDAY - 9:00 PM EASTER VIGIL MASS

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



1515 BARTHOLD STREET • FORT WAYNE

HOLY WEEK

CONTINUED FROM PAGE 13

ence.

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

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

The Reproaches are sung during the veneration of the cross — often done with a crucifix, because the representation of Christ's crucified body is particularly fitting on this day. Churches that are privileged to have a sliver of the True Cross display it and allow the assembly to come forward and venerate it according to personal piety. This tradition is very ancient — in fact, there is a story from the early Church of someone coming forward to kiss a sizable portion of

the True Cross, but instead biting a large chunk out in an attempt to steal a piece of this incomparable relic!

It is a fairly universal practice to observe the Stations of the Cross in the evening on Good Friday. The stations are also prayed on Fridays throughout Lent, and can actually be prayed on any Friday during the year. But the Good Friday Stations have a certain primacy, for obvious reasons. In Jerusalem, Christ's Way of the Cross is followed along its original path, called the "Via Dolorosa" ("Way of Suffering") or the "Via Crucis" ("Way of the Cross"). In Rome, where pilgrimage to the historical sites in the Holy Land was not possible, there are traditional "stational churches" that are meant to be visited — one on each day of Lent. In addition, many landmarks and relics were actually moved from Jerusalem to Rome, to facilitate devotion. An example is the "Scala Sancta" ("the



THE SCALA SANCTA ("THE HOLY STAIRS"), ROME

Holy Stairs"), which are recognized as the steps upon which Jesus stood while at trial before Pilate, and which were brought to Rome from Jerusalem by St. Helena in the 4th century. Now found at the Lateran Palace, it is a common devotional practice even today for pilgrims to ascend the stairs on their knees and in prayer.

Our practice of placing 14 Stations of the Cross in churches is a small-scale version of the devotions that developed in Jerusalem and Rome. We walk from station to station as a type of pilgrimage, engaging in a deep and personal reflection on the sufferings of Christ.

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

Holy Saturday

Holy Saturday is a relatively "quiet" liturgical day until the start of the Vigil, but it does carry profound theological meaning. It is easy to neglect the fact that, while Christ's body lay in the tomb, His soul descended into hell. We profess this in the Apostles' Creed, one of the earliest doctrinal statements of the Church.

"The Catechism of the Catholic Church," No. 633, says: "Scripture calls the abode of the dead, to which the dead Christ went down, 'hell' — 'Sheol' in Hebrew or 'Hades' in Greek — because those who are there are deprived of the vision of God. Such is the case for all the dead, whether evil or righteous, while they await the Redeemer: which does not mean that their lot is identical, as Jesus shows through the parable of the poor man Lazarus who was received into 'Abraham's bosom.' ... Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before Him."

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

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

Next week, we will turn to the Easter feasts.

Brian W. MacMichael is the director of the diocesan Office of Worship

Medjugorje 2011 National Conference



Jelena Vasilj Valente is one of the two Medjugorje locutionaries. In late 1982, at the age of ten, she began to see Our Lady and hear her voice in an interior way that she describes as an "intense presence of Mary, an experience of the heart" or as seeing the Blessed Mother with "the eyes of the heart." Jelena is married and lives in Rome with her husband Massimiliano and their four children.

University of Notre Dame
May 13, 14 and 15



Speakers include

Fr. Stan Fortuna, CFR, is internationally known for his music as well as for his powerful preaching. He has performed at World Youth Days in Sydney and Toronto and is a very popular speaker at conferences and retreats. He has recorded twenty DVDs and CDs and appeared numerous times on EWTN. Fr. Stan is a member of the Community of Franciscan Friars of the Renewal.



Dr. Rosalie Turton is the founder of the 101 Foundation. After a successful teaching career in upstate New York, she has devoted her time to spreading the messages of Our Lady through her national newsletter, *The 101 Times*. In 1992 she organized the first World Peace Flight with two 747 planes carrying 940 pilgrims to holy places around the world. Daily Catholic.org selected her as one of the top one hundred Catholics of the century.



Fr. Mark Beard worked in his family's business for a number of years after obtaining a master's degree in business. He began to consider a vocation to the priesthood following a trip to Medjugorje in 2000. After four years of discernment, he entered the seminary and was ordained to the priesthood on May 31, 2009. Presently, he serves as pastoral assistant for three parishes in the Baton Rouge, Louisiana area.



Fr. Daryl Rybicki has played a major role in the Medjugorje Conferences at Notre Dame for over twenty years as Mass celebrant and homilist, leader of the Eucharistic procession to the Grotto, and presider for the holy hours and the Living Rosary. Fr. Daryl has been to Medjugorje nine times and is indefatigable in his work for the call of Our Lady. He is the pastor of Corpus Christi Parish in South Bend, Indiana and a member of the Queen of Peace Ministries Board of Directors.



Sister Margaret Mary Mitchell is a graduate of Purdue University with a degree in industrial engineering. Following graduation she lived in Winter Park, Colorado, eight years and was absorbed in what some describe as the "ski bum" culture. A pilgrimage to Rome and Assisi in 2000 changed her life and a year later she entered the convent of the Sisters of St. Francis of Perpetual Adoration. In 2009 she became a perpetually professed Sister.



Al Barbarino is an internationally known singer and Catholic lay evangelist. His music has touched thousands and the proceeds from the sales of his seven albums have fed children and adults around the world. He is a Lay Franciscan of the Padre Pio Shelter in South Bronx, New York. Al has made numerous trips to Medjugorje.



Danielle Duet is a sophomore at the University of Tampa and her younger sister, **Alyssa**, is a junior at the Academy of Holy Names in Tampa, Florida. Last July their family went to Medjugorje for the youth festival. They stayed at the home of Ivan Dragicevic and were with him each evening when he had his apparition. Their family pilgrimage is a testimony of faith in how God provides even when hardship is about to overcome us.



Conference Schedule

Friday, May 13

5:00 pm... Doors open
7:00 pm... Conference begins
Guest speaker
Candlelight rosary procession to the Lourdes Grotto

Saturday, May 14

7:15 am... Doors open
8:00 am... Morning session
Holy Mass
Procession and Consecration
Guest speakers (all sessions)
1:00 pm... Afternoon session
6:30 pm... Evening session
Eucharistic Adoration and Benediction

Sunday, May 15

7:15 am... Doors open
8:30 am... Morning session
Guest speakers
1:00 pm... Holy Mass
2:30 pm... Conference ends

Sponsored by: **Queen of Peace Ministries, Box 761, Notre Dame, IN 46556**

Phone: (574) 288-8777

Web site: www.QueenofPeaceMinistries.com

e-mail: maryconference@sbcglobal.net

Holy Cross & St. Stanislaus Parish

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

Holy Thursday, Mass of the Lord's Supper
7:00 p.m. **St. Stanislaus Church**
415 North Brookfield Street, South Bend

Good Friday, the Lord's Passion
1:00 p.m. **Holy Cross Church**
1050 Wilber Street, South Bend

Taizé Prayer Service
7:00 p.m. **Holy Cross Church**

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

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

Priests ministered to Catholic soldiers on both sides during Civil War

BY JAMES BREIG

ALBANY, N.Y. (CNS) — In 1863, a joint committee of Congress held a hearing to assay how the Civil War was proceeding after two years of combat. A number of experts were summoned to testify, including General Benjamin F. Butler.

During his appearance, a lawmaker posed an unusual question: "What has been your experience in regard to chaplains?"

The military man replied, "The chaplains, as a rule, in the forces I commanded, were not worth their pay by any manner of means. ... (But) I am bound to say that I have never seen a Roman Catholic chaplain that did not do his duty, because he was responsible to another power than that of the military. ... They have always been faithful, so far as my experience goes. They are able men, appointed by the bishop, and are responsible to the bishop for the proper discharge of their duties."

The Catholic chaplains he lauded served the armies of both the North and South during the conflict, also known as the War Between the States. Many of the priests were born in Ireland or were of Irish descent, as were the soldiers to whom they ministered.

A newspaper article in 1862 reckoned that there were only 22 priests out of 472 military chaplains. Nevertheless, their duties were fulfilled down to the most minute detail. An example was recorded in an 1864 issue of *The New York Times*, which shared letters exchanged between a chaplain



CNS PHOTO/UNIVERSITY OF NOTRE DAME ARCHIVES/LIBRARY OF CONGRESS

Holy Cross Father William Corby, seated at right, poses with men from the Irish brigade in a photo from Harrison's Landing, Va., dated 1862. In the picture are two other Holy Cross priests, Father Patrick Dillon, standing at left, and Father James Dillon, seated at center. The other men are unidentified. Father Patrick Dillon and Father Corby served as the second and third presidents of the University of Notre Dame in the years following the Civil War.

and a general.

The former mailed \$16 to the officer and informed him that it was "restitution for injury done to the U.S. government. ... By no possible supposition can you ever know the name of the party making the restitution, nor can you ever know the circumstances of the case. The knowledge of the fact was obtained through the Catholic confessional, the secret of which is inviolable. The sum, though small, compensates the government, to the last fraction, for the injury done."

The major general replied that

the money was "just restitution, ... the acknowledgment of the fault having been made in the confessional."

Contrast that small detail by one chaplain with the large effort exerted by Father Peter McGrane, chaplain at the U.S. Army Hospital in Philadelphia. He joined 25 Sisters of Charity who were assigned by the military to care for injured and dying soldiers between 1862 and the end of the war three years later.

One of the nuns kept a diary of the experience, noting that "on the 16th of August (1862) over 1,500

sick and wounded soldiers were brought to the hospital, most of them from the (second) battle of Bull Run. Many had died on the way (to the hospital) from exhaustion, others were in a dying state, so that the chaplain, Father McGrane, was sent to administer the sacraments."

The priest continued to minister in the hospital, baptizing converts, celebrating Mass, hearing Confessions and anointing the dying. While he was stationary, most chaplains performed their ministry in mobile camps and on shifting battlefields for Union and Confederate forces. Among the latter, one of the most famous was Father John Bannon.

A tribute to him, written at the end of the 19th century, said that Father Bannon "left a comfortable living and prosperous parish in this city (St. Louis) for the privations and discomforts of an army life. ... His influence ... was felt by all who associated with him, and his presence wherever he went repressed the rude manners of the camp.

"Not that he objected to gaiety and mirthful pleasure, for he had the most affable manners and genial nature, but he always frowned upon the soldiers' unrestrained expressions and rude jests. ... He became noted for his bravery in the field in attending the wounded and dying in very exposed places. He was both a pious and a practical man, and became a ministering angel wherever broken and bruised humanity needed help and consolation."

Father Bannon became so renowned that Confederate

President Jefferson Davis dispatched him to Ireland to appeal for support for the South. The priest remained there until his death in 1913.

On the other side of the front lines, Holy Cross Father William Corby, who would later become president of the University of Notre Dame, served Northern troops during the Battle of Gettysburg, Pa. He did so with such distinction that a statue of him now stands on that battleground.

The sculpture portrays him with his hand raised in blessing. A plaque informs visitors that the monument shows "Father Corby, a chaplain of the Irish brigade, giving general absolution and blessing before battle at Gettysburg, July 2, 1863."

The priest really did don a stole, climb atop a rock and address hundreds of soldiers, offering them absolution if they were genuinely penitent and reminding them of the justice of their cause. The scene was witnessed by an officer who later wrote that "every man fell on his knees, his head bowed down. ... The scene was more than impressive; it was awe-inspiring. ... I do not think there was a man in the brigade who did not offer up a heartfelt prayer. For some, it was their last."

In his memoirs, Father Corby, who vowed to stay "within gunshot" of his men, likened his fidelity to the Irish brigade to a marriage. Being a chaplain, he said, was "much like getting married ... for better, for worse, for richer, for poorer, till death do us part."



When I go to pray... My Chapel is down the hallway

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We're all in this together

I recently attended the heart wrenching funeral of a dear friend who lost her short-lived yet grueling battle with cancer. She was only 47, but had been a widow for nine years — which left her raising four children as a single parent. She and I had countless conversations over the past decade about the balance we sought between our widowhood, single parenting and faith.

Though our lives were bound by so many similarities, we were nonetheless near polar opposites. She was a pragmatist and eternal optimist. I, on the other hand, am the deep-feeling type who analyzes events and corresponding emotions until I get to the core meaning, unafraid to sit with my pain. "It is what it is," my friend would reply calmly to my continual questioning. I was and remain in awe of her world view and continued optimism even in the

face of death.

As I drove out of town to attend her funeral service (something I suspect she would have scoffed at) I replayed the past eight months in my head. Upon diagnosis, my friend's optimism kicked in to the exclusion of all other feelings. She was determined to beat this cancer with no tears, grief, conversation or additional support from family or friends. We all acquiesced at the time, stepping back from our need to be with her and comfort her, allowing her to handle this health crisis in her own way.

But now a heavy heartedness has settled on us knowing we were denied the honor of walking with her during this difficult time, especially as she approached her untimely death.

At the funeral home I wondered what words I would muster for her beloved children, who had



HOPE IN THE MOURNING

KAY COZAD

lost both father and mother at their young age. And, I pondered, what does one say to the parents of a young mother whose only desire was to love her children long and well?

In the midst of this cacophony of thoughts I realized that although my greatest desire was to be present to this treasured friend's family in their time of deep grief, I, too, felt in need of consolation. I allowed myself to

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Christ awaits us with forgiveness



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Palm Sunday

Mt 26:14-27:66

This weekend observes Palm Sunday, recalling with such great reverence the Lord's traditional entry into Jerusalem, beginning the drama and depth of Holy Week.

The liturgy includes two readings from the Gospels. The first occurs at the blessing of the palms and as the procession of the faithful bearing the palms assembles. It reveals both the Lord's divine power, seen through the knowledge that an ass and colt are in the village ahead, and the Lord's mission as Messiah. He is approaching Jerusalem, more than just a city in pious Jewish minds, but the holy place in which God's temple stands, where David once reigned as king, and where the prophets spoke in the name of God. It was, as it is, the center of Jewish faith and worship. It was to be the site of the culmination of the Lord's mission.

The crowd proclaims the Lord as "Son of David." They greet the Messiah as their own legitimate King, David's heir, not the detested Roman emperor.

For its next reading, the Church gives us a passage from the third part of Isaiah, one of those eloquent and expressive sections of Isaiah called by biblical scholars the "Songs of the Suffering Servants." Poetic and descriptive, these four songs laud an unflinchingly faithful servant of God, who

despite abuse and persecution remains steadfastly loyal. Christians always have seen Jesus prefigured in these beautiful poems.

In the next reading, from the Epistle to the Philippians, the stress again is on Jesus and again in the literary genre of poetry. Experts now believe, in fact, that this passage was an early Christian liturgical hymn. Its deep understanding of the person and place of Christ is both clear and compelling.

Finally, the liturgy presents the Passion Narrative of St. Matthew's Gospel. Matthew's presentation of Jesus, even in the horrifying circumstances of the Passion, conveys powerful lessons.

First, even at this time, Jesus is the Christ. Far from being overwhelmed and helpless, the Lord is majestic and in control. He is the victim but a victim completely complying in free will and committed to the Savior's mission.

While the Apostles do not come across as heroic in their loyalty, to say the least, Jesus never repudiates them. He called them. Despite their fear and cowardice, especially in Peter's case, their call endures. Thus it is for all called to discipleship. Believers sin and fall. However, they can return. Their vocation is not canceled, at least not by the Lord.

Finally, all the intrigue, conspiracy and prejudice that surrounded Jesus fall away before the fact that the Lord triumphs. He is always in control.

Reflection

Matthew's Passion Narrative is the centerpiece of this weekend's Liturgy of the Word. It is easy to lose its deep meaning by concentrating on the awfulness of all that was brought to bear upon Jesus.

Certainly the treachery and cruelty cannot be dismissed or understated. These elements underscore

the evil that genuinely exists in the world, and that overtakes many people.

In a week the Church will celebrate Easter. Jesus rose. However, even in the dark hours of Good Friday, the Lord was almighty and victorious. Nothing then occurred without ultimately lending itself to the fulfillment of the divine plan of salvation.

The praise of the people who acclaimed Jesus' entry into Jerusalem does not illustrate fickleness just on their part. We all are fickle.

Yet, the reading from Philippians illustrates not only that Jesus is Lord, but that we can be good disciples, even if we fall. Christ awaits us with forgiveness. No sin breaks our relationship with God, unless we choose to reject God ultimately and finally. The Lord, living and victorious, always offers us mercy, if simply we ask.

READINGS

Sunday: Is 50:4-7 Ps 22:8-9, 17-18, 19-20, 23-24 Phil 2:6-11 Mt 26:14-27

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

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

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

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

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

Saturday: (1) Gn 1:1—2:2 or 1:1, 2-31a Ps 104:1-2, 5-6, 10, 12, 13-14, 24, 35 (2) Gn 22:1-18 or 22:1-2, 9a, 10-13, 15-18 Ps 16:5, 8, 9-10, 11 (3) Ex 14:15—15:1 Ps-Ex 15:1-6, 17-18 (4) Is 54:5-14 Ps 30:2, 4-6, 11-12, 13b (5) Is 55:1-11 Ps-Is 12:2-3, 4, 5-6 (6) Bar 3:9-15, 32 4:4 Ps 19:8-11 (7) Ez 36:16-17a, 18-28 Ps 42:3, 5; 43:3, 4 (8) Rom 6:3-11 Ps 118:1-2, 16-17, 22-23 (9) Mt 28:1-10

The miracle of forgiveness

When you think about Jesus' miracles, chances are His healing of the lepers or walking on water come to mind. Personally, I think one of His greatest miracles was far less overt and spectacular. I'm talking about Jesus' statement "Father, forgive them, they know not what they do" on the day He was crucified.

Think about it. Jesus had just been betrayed by one of His closest friends, denied by another, and abandoned by all but one of the Apostles. His own people conspired against Him, turned Him over to Roman authorities who brutalized Him, then jeered as He carried the cross up Calvary to be crucified. Now put yourself in Jesus' shoes. Do you think your primary response to all that would be forgiveness? I can't honestly say mine would be. Yet, that's what we're all called to do and what we're reminded of this Easter season. And even though it's incredibly difficult, it is also definitely possible for us to rise to the occasion with the help of God's grace. Take as an example the story of Immaculée Ilibagiza.

Immaculée is a young Rwandan woman who survived the country's 1994 government-sanctioned genocide against members of the Tutsi tribe by hiding in the cramped bathroom of a pastor's house for 91 days along with seven other women. The fact that these women were never discovered by soldiers is considered miraculous by many. I find what happened next even more amazing.

For obvious reasons, Immaculée harbored anger and hatred toward the people who had killed members of her family. Then one day while she was saying the rosary, she got stuck on the words, "Forgive us our trespasses as we forgive those who trespass against us." As she explained to me on Christopher Closeup, she realized that she needed to forgive the killers in order to pray those words sincerely, and therefore asked God to change her heart.

Once the genocide ended, Immaculée went to the prison



LIGHT ONE CANDLE

TONY ROSSI, THE CHRISTOPHERS

where the man who killed several members of her family was being held. He walked in the room showing no visible remorse. Then, through tears, Immaculée told him, "I forgive you." The man lowered his head, covered his eyes with his hand, and seemed thrown off-kilter by her words. He didn't specifically apologize, but Immaculée could tell he was sorry.

If the story ended there, it would already be impressive, but this incident had an even wider impact. The prison guard who witnessed Immaculée's act of forgiveness, was furious at her for doing what she did. His wife and children had been murdered in the genocide and he told her he planned to devote his life to hating the killers. She ran into him again one year later and he told her, "I want to thank you for saving my life. The day you forgave that killer was the first time I even thought there was another possibility than hatred."

The prison guard stopped hating the killers and he started to teach them to be better people, all because of what he saw Immaculée do. That moment taught her that the grace to forgive is available to anybody.

It's an example that Jesus set for us on that Good Friday long ago — and it's an example people continue to model for us today. So as we celebrate the risen Christ this Easter, remember that forgiveness can raise dead hearts to new life. It may not be easy, but is worth the effort.

For a free copy of the Christopher News Note, FORGIVENESS AND HEALING, write: The Christophers, 5 Hanover Square, New York, NY 10004; or e-mail: mail@christophers.org.

World Mission Sunday collection supports CNEWA

I am deeply grateful to you and to the generous people of the Diocese of Fort Wayne-South Bend for your contribution of \$4,379.50 to Catholic Near East Welfare Association. We received your check in this amount representing CNEWA's share of the 2010 World Mission Sunday collection. As always, we will be forwarding your gift to the Congregation

for the Eastern Churches to support its operations and efforts on behalf of the Eastern Catholic Churches.

Permit me to convey to you as well the gratitude and appreciation of Cardinal Leonardo Sandri, Prefect of the Congregation, and Archbishop Timothy M. Dolan, president of CNEWA.

God bless you, your associates and the people you serve for your goodness and generosity.

Gabriel Delmonaco
U.S. National Secretary

The doctor's freedom of conscience

Dr. Oscar Biscet ran afoul of Cuba's communist regime in 1998 when he spoke out against the barbaric abortion practices at his hospital in Havana, which included even the killing of born-alive infants. In retaliation, he was suspended from practicing medicine, he and his wife (a nurse) were both fired, and they were evicted from their family home. Biscet was subsequently and repeatedly harassed by the police and by mobs of Castro lackeys, arrested 27 times (some of them for protesting the regime that had ruined him personally), and given two substantial prison terms.

This month, Biscet was finally released after serving nearly a decade of a 25-year sentence for counter revolutionary activities. A devout Christian living in a country where an estimated six in 10 pregnancies end in abortion, he felt an obligation of conscience to do something. He paid a huge price for having a conscience, because Cuba is not free in the important sense identified by another man who lived under communism, Pope John Paul II:

"Freedom consists not in doing what we like, but in having the right to do what we ought."

One mark of a free society is that its government does not criminalize virtue or compel formal cooperation in evil. Our medical professionals in the United States are mercifully protected from most compulsion where abortion is concerned. Hospitals and clinics that receive federal money — and that is nearly all of them — cannot compel medical professionals to perform or participate in abortions, nor even to refer for them.

Unfortunately, the Obama administration just last month overturned an attempt to strengthen these legal protections through a Department of Health and Human Services regulation, despite public comments that ran two-to-one in favor of the regulation.

The clearest consequence is in the area of "informed consent," the medical advice doctors can or must give patients. In 2008, the Bush administration had issued a rule that would have protected doctors and hospitals that counsel pregnant women from being sued for not presenting abortion as a medical alternative.

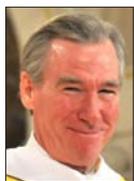
The Bush administration had seen a need to clarify these protections after the ethics committee of the American College of Obstetricians and Gynecologists issued an opinion in late 2007, indicating its dim view of conscientious refusals — they "create

It would be nice if conscience protection rules were inspired by mere paranoia, but this is not so.

or reinforce racial or socioeconomic inequalities in society."

The committee essentially demanded that, in any context where it might matter, doctors set their morals aside. With this opinion as the professional standard, and absent explicit regulatory conscience protections, professional bodies could destroy the livelihood of conscientious physicians by withholding or even revoking their board certification.

The opinion could also help build a legal malpractice case against any doctor who won't suggest abortion as an alternative.



GUEST COLUMN

JOHN GARVEY

It would be nice if conscience protection rules were inspired by mere paranoia, but this is not so. Last year, the American Civil Liberties Union wrote two letters to the administrator of Medicaid, demanding that "religiously affiliated hospitals" be required to perform direct abortions in certain emergency situations — something the Catholic Church teaches is never justifiable. The ACLU asserted that Catholic hospitals in particular "cannot invoke their religious status to jeopardize the health and lives of pregnant women seeking medical care."

Of course, the Church has no quarrel with any lifesaving treatment for a pregnant woman, even if it regrettably causes the death of an unborn child as a foreseen but unintended consequence. But this is not good enough for the ACLU, whose logic strongly resembles that which justified the Cuban government's persecution of Biscet.

Ironically, the pagan father of medicine would have objected to the ACLU's active persecution of those seeking to live according to their consciences, and even to the "ethics" standards of the American College of Obstetricians and Gynecologists. The famous Hippocratic oath contains an explicit prohibition of abortion.

Some truths can be perceived without divine aid.

John Garvey is the president of The Catholic University of America.

HOPE

CONTINUED FROM PAGE 16

recognize the feelings that accompanied the loss of my dear friend and confidant. And though I had a fleeting urge to withdraw in to my own grief, the deep compassion I felt for the family outweighed my present need.

Over the years I've attended many funerals of loved ones, young and old. I've learned that, for myself, practice does not make it any easier when the next loss occurs. Some losses are more devastating than others, but one is not any easier than another to offer or receive support.

I have also learned that we sometimes withdraw from mourners because we simply don't know what to do or say.

Though we understand the mourner's need for comfort, it is our own discomfort that keeps us at bay.

Compassion for our loved ones commits us to walking with them in their pain and suffering — even when it is uncomfortable for us. Staying present to the mourner's needs takes courage and raw honesty. It is what we as friends and family are called to do.

I believe shared grief is a lightened burden. Many times there are no words to offer, but your quiet, consistent presence can be of great comfort to those who mourn. Being with others in their grief may benefit you in your pain as well.

I thanked my beloved friend's family for offering the funeral service in which we had the opportunity to share our grief and honor our friend. It was, I told

them, a gift to us to be given the opportunity to say good-bye. Though it was a long and difficult day for them, and for all of us, my hope is that they did find consolation in the presence of those who loved their mother, too. After all, even with our differences, we're all in this together, aren't we?

Kay Cozad is a certified grief educator and the news editor/writer of *Today's Catholic* newspaper. She is also the author of "Prayer Book for Widows," *Our Sunday Visitor*, 2004. She can be reached at kcozad@todayscatholicnews.org.

SCRIPTURE SEARCH

Gospel for April 17, 2011
Matthew 27:11-54

Following is a word search based on the Gospel reading for Palm Sunday of the Lord's Passion, Cycle A. The words can be found in all directions in the puzzle.

- | | | |
|----------|-------------|--------------|
| JESUS | ACCUSED | BARABBAS |
| A DREAM | CRUCIFIED | INNOCENT |
| BLOOD | SCOURGED | SCARLET |
| CROSS | GOLGOTHA | CASTING LOTS |
| DARKNESS | SABACHTHANI | FORSAKEN |
| ELIJAH | SPONGE | A REED |
| TOMBS | SAINTS | CENTURION |

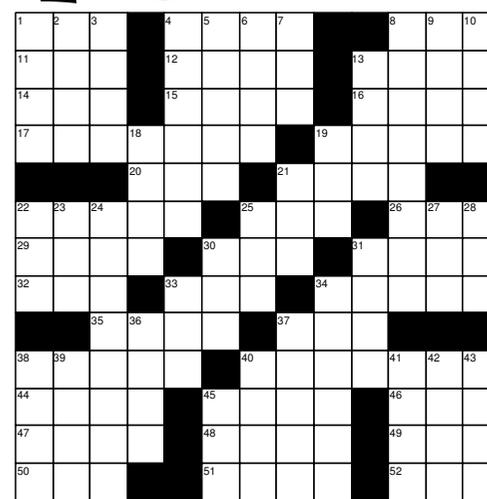
A LIFE ENDS?

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

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The CrossWord

April 24 and
May 1, 2011



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Based on these Scripture Readings: Acts 10:34a, 37-43; Col 3:1-4 and Jn 20:1-9 and Acts 2:42-47; 1 Pt. 1:3-9; Jn 20:19-31

ACROSS

- 1 First woman
- 4 Covers sore
- 8 College football conference (abbr.)
- 11 "Rest in Peace"
- 12 Suggest
- 13 Capital of Western Samoa
- 14 Roman three
- 15 Early church shared according to
- 16 Failure
- 17 Locusts
- 19 Easter feast
- 20 Isaac's substitute

- 21 40-day season
- 22 The tomb was
- 25 Captured soldier
- 26 Rim
- 29 Apostle to the Apostles
- 30 Couple
- 31 Prefix for "ten"
- 32 Southwestern Indian
- 33 Beloved Disciple did to tomb
- 34 Set again
- 35 "___ awake"
- 37 Galilee water
- 38 Christ rose on ___ day
- 40 Town of 29A
- 44 Jekyll and ___

- 45 Father of priests
- 46 Cocktail drink
- 47 Fencing sword
- 48 Portent
- 49 Alternative (abbr.)
- 50 Affirmative
- 51 Musical repeat
- 52 Bread grain

DOWN

- 1 ___ the Red (Viking)
- 2 Eight
- 3 Heroic tale
- 4 Lord's Day
- 5 Whipped dairy food
- 6 "Rock of ___"
- 7 Mattress
- 8 The Twelve
- 9 Protects bank money
- 10 Money
- 13 St. ___ de Roche
- 18 Chic
- 19 Church bench
- 21 Card game
- 22 Flightless bird
- 23 Entrance rug
- 24 Bishop does at Mass
- 25 Play on words
- 27 Sorbet
- 28 Touch affectionately
- 30 24 hours
- 31 Christ rose from one
- 33 Radiation dose
- 34 ___ coeli
- 36 Christ hung on one
- 37 Recued from sins
- 38 Those people
- 39 Promotion
- 40 Reminder
- 41 Seaweed substance
- 42 Mary's white flower
- 43 Wager
- 45 Scottish lake

Answer Key can be found on page 19

Director of Catechesis

The Diocese of Evansville seeks an energetic and inspiring Director of Catechesis.

The Director of the Office of Catechesis is responsible for continuing the mission of Jesus Christ through catechesis and evangelization throughout the diocese. This includes supporting a vision that encourages parishes to provide quality catechetical programs for all parishioners in keeping with the latest church documents, norms and directives.

Qualifications include, but are not limited to:

Fully participating and practicing Catholic...Advanced degree in theology, religious education or related field... Five years of successful experience in Parish Catechetical Ministry and an awareness of diocesan needs and objectives...Strong organizational, managerial and interpersonal skills that inspire confidence among Ordained, Religious, Catechetical Leaders and other diocesan groups.

A complete position description can be found in the Employment Opportunities tab on the diocese's website www.evansville-diocese.org

Those interested should send a cover letter and resume to:

ocsearch@evdio.org

The deadline for priority consideration is April 29, 2011.

Artist's work aims to make Stations of the Cross 'more immediate'

BY BECKET ADAMS

WASHINGTON (CNS) — Pennsylvania artist Virginia Maksymowicz said she created her sculpted reliefs of the Stations of the Cross using real people as models because she wanted each station to seem "more immediate" to viewers than be some abstract imagery they could easily dismiss.

"In most Roman Catholic churches, the stations are up all the time and we sort of dismiss the imagery and don't notice it anymore," Maksymowicz said in a phone interview from Lancaster, Pa. "Some contemporary ones are simplified or abstract. However, I think you can make it more universal, more personal, by making it more particular with casting real people."

The sculptures are on display in Washington, D.C., at the Basilica of the National Shrine of the Immaculate Conception through April 25.

"The process that I use involves alginate and it picks up every pore and wrinkle;



CNS PHOTO/BOB ROLLER

This is artist Virginia Maksymowicz's depiction of the first Station of the Cross — "Jesus is condemned to death" — currently on display at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

it makes it really real," she told Catholic News Service.

"There's something about body casting that is so real. No matter how realistic a sculptor you are, it never allows the realism of being able to see pores and wrinkles. With casting, they can see for themselves," Maksymowicz said.

The 14 Stations of the Cross, also called the Way of the Cross, are the chief scenes of Christ's suffering and death. The Resurrection is sometimes included as the 15th one, though it is

not traditionally part of the stations.

Her sculptures on display at the national shrine are replicas of stations she created a number of years ago for St. Thomas Episcopal Church in Lancaster. The church commissioned the pieces.

"This is actually the first major commission that I have ever gotten. It was a dream commission. They were so open, the community at St. Thomas," she said.

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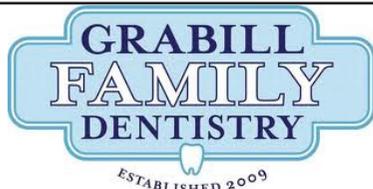
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WHAT'S HAPPENING?

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.

Catechesis of the Good Shepherd Course offered

South Bend — Christ the King Parish will host a level II formation course in Catechesis of the Good Shepherd on June 22-25 and 27-29, for adults interested in learning a Montessori-based approach to faith formation for the six- to nine-year-old child. Contact Joanie Rymsza at (574) 485-7462 or rymszagj@sbcglocal.net for registration and information.

Fish fry supports scholarships

Clearlake — St. Paul Chapel, 8780 E. 700 N, will have a fish fry Friday, April 15, from 5-7:30 p.m. in the community room. Tickets are \$7.50 for adults and \$4 for children 5-12. Macaroni and cheese will also be available.

Rosary Society has candy and bake sale

Fort Wayne — Most Precious Blood Church, 1515 Barthold St., will have a Rosary Society Easter Candy and Bake Sale Saturday, April 16, from 4-6:30 p.m. and Sunday, April 17, from 8 a.m. to noon in the school gym. The Knights of Columbus

will also have a pancake breakfast at the same time on Sunday.

Holy Name Society fish fry

New Haven — The Holy Name Society of St. John the Baptist Parish will have a fish fry Friday, April 15, from 4-7 p.m. Adults \$7.50, children 5-12 \$4 and children under 5 free.

Dyngus Day Party

Granger — The Knights of Columbus Council 4263 will have a Dyngus Day Party Monday, April 25, from 5-10 p.m. at St. Pius X Church, 52553 Fir Rd. Music by Will Smaka Polka Band. Tickets are \$10 for adults, \$5 for those 2-17 and under 2 free. Admission includes dinner and entertainment. Food and beer will be available for purchase.

Day of Reflection

Mishawaka — A day of reflection will be held at St. Francis Convent (across from Marian High School) Wednesday, April 27, from 9:30 a.m. to 2:30 p.m. The theme for the day is "The Book of Ruth." Bring a Bible.

The cost of the day is \$15 and includes lunch. Register by April 22 to Sister Barbara Anne Hallman at (574) 259-5427.

Lenten Fish Fry

Fort Wayne — The Knights of Columbus Father Solanus Council 11276 will have a fish fry Friday, April 15, from 5-8 p.m. in the cafeteria at St. Elizabeth Ann Seton School at 10700 Aboite Center Rd. Adult meals will be \$8, children 6-11 will be \$6.50. Carry-out will be available.

The CrossWord

April 24 and May 1, 2011



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REST IN PEACE

Elkhart

Lillian E. Quarandillo, 94, St. Vincent de Paul

Fort Wayne

Michael R. Downs, 65, St. Vincent de Paul

Loretta Dustman, 89, St. Jude

Mary Jo Pickett, 92, St. Jude

Evelyn F. Robinson, 84, St. Henry

Mishawaka

Rosemary Hums, 89, St. Joseph

New Haven

Mary Margaret Knight, 89, St. John the Baptist

Notre Dame

Brother Terence A. Muehlenkamp, CSC, 65, St. Joseph's Chapel

Mary Bolin, 64, Basilica of the Sacred Heart

South Bend

Margaret R. Balogh, 91, St. Matthew Cathedral

Mary R. Meyer, 88, Little Flower

Martha M. Hosinski, 97, St. Hedwig

Eugene P. Suppinger, 90, Our Lady of Hungary

Margo Jane Harless, 79, St. Anthony de Padua

Dorothy F. Reed, 83, Little Flower

Ronald H. Hurley, 78, St. Matthew Cathedral

Our Lady of Good Hope hosts Lenten program

Fort Wayne — Our Lady of Good Hope, 7215 St. Joe Rd., will have a Lenten program on Palm Sunday evening, April 17, at 7 p.m. The program titled, "Colors of Grace" will feature the adult choir and hand chimes,

with music written by Joseph Martin. Narration was written by Pamela Martin and will be performed by Dr. Paul Schuler. The program admission is free. For more information call (260) 485-9615 ext. 106.

DIRECTOR OF MUSIC & LITURGY

Saint Joseph Parish (South Bend, IN) seeks a full-time **Director of Music & Liturgy** to oversee, coordinate, and implement all aspects of St. Joseph Church & School's liturgical life including music, ritual, environment, liturgical catechesis, and ministry formation.

This is done as a member of the Pastoral Team. Specific duties require attendance at three weekend Masses, including directing the choir at one of those Masses; attendance at weekly School Mass; maintaining regular office hours; conducting weekly choir rehearsal; working with School leadership to prepare and coordinate School Masses/liturgies and to train liturgical ministers, choir instrumentalists, etc.; chairing monthly parish Liturgy Commission meetings; preparing seasonal and special worship aids; and other duties as required by the Pastor.

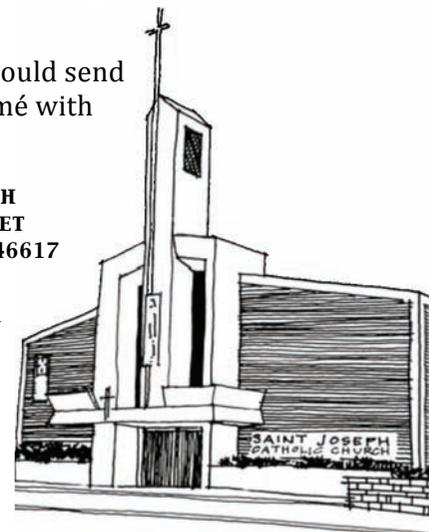
Qualified applicants must possess a bachelor's degree. Degree in music performance and/or education in theology and liturgy preferred. The ability to read music and understand choral conducting and vocal techniques is required. The ability to play a keyboard instrument and computer skills with page layout and music composition software are desirable.

For a complete position description, please visit our website at www.stjoeparish.com

Qualified candidates should send a cover letter and résumé with references to:

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226 N. HILL STREET
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Questions may be directed to St. Joseph Pastor, Fr. John DeRiso, CSC, at (574) 234-3134, ext. 20 or via email at jderiso@stjoeparish.com.



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We invite you to consider your burial needs thoughtfully and without pressure before the need arises, relieving others of those difficult decisions.

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WALK

CONTINUED FROM PAGE 1

brief corresponding parish history will be read at each of the six churches on the journey. No registration is required.

The agenda follows:

- Pilgrims are invited to gather at St. Joseph Church parking lot, located at 226 N. Hill St. in South Bend, between 11:15 and 11:45 a.m. on Sunday, April 17.

- The pilgrimage will begin promptly at 12 p.m. when those in attendance will sing hymns and pray the sorrowful mysteries of the rosary.

- Bishop Rhoades will then lead the travelers to St. Patrick Church, 309 S. Taylor St., where the pilgrims will begin their meditation on the Lord's journey to Calvary by praying the first four stations there.

- The next four stations will be witnessed at St. Hedwig Church, 331 S. Scott St.

- The group processes again through the streets of South Bend and will stop next at St. Augustine Church, 1501 W. Washington St., to pray stations 9-12.

- Pilgrims will conclude the Way of the Cross by praying the last two stations at St. Stanislaus Church, 415 N. Brookfield St.

- Following the completion of the Lord's Passion, the pilgrims will exit St. Stanislaus Church for the distribution and blessing of the palms, and the proclamation of the Gospel outside the church.

- The pilgrimage will route the faithful to Holy Cross Church, 1050 Wilbur, where they will join Bishop Rhoades in the celebration of Palm Sunday Mass at 4 p.m.

- A simple reception follows.

- Buses will be provided to transport pilgrims back to St. Joseph Church.

The initiative has been the collaborative effort of the Office of Campus and Young Adult Ministry, the Office of Youth Ministry, Hispanic Ministry and the Office of Worship.



ST. PATRICK



ST. HEDWIG



ST. AUGUSTINE



ST. STANISLAUS



HOLY CROSS

Bishop Rhoades' Six Church Passion Walk and Palm Sunday Mass



Join Bishop Rhoades on April 17th for this beautiful opportunity to meditate on our Lord's journey to Calvary.

Gather at St. Joseph Church at noon, then journey to St. Patrick, St. Hedwig, St. Augustine, St. Stanislaus for blessing of the Palms, and Holy Cross Church for Mass at 4:00.

Greet Bishop Rhoades with refreshments following Mass.

For more information please contact the Office of Young Adult & Campus Ministry or the Office of Youth Ministry at 260.422.4611. No registration is required.