WASHINGTON (CNS) — A letter signed by more than three dozen U.S. religious leaders objects to the specter of religious groups being forced to treat same-sex unions “as if they were marriage.”

“Altering the civil definition of ‘marriage’ does not change one law, but hundreds, even thousands, at once,” said the letter, “Marriage and Religious Freedom: Fundamental Goods That Stand or Fall Together,” released Jan. 12.

“By a single stroke, every law where rights depend on marital status — such as employment discrimination, employment benefits, adoption, education, health care, elder care, housing, property and taxation — will change so that same-sex sexual relationships must be treated as if they were marriage,” it said.

“That requirement, in turn, will apply to religious people and groups in the ordinary course of their many private or public occupations and ministries — including running schools, hospitals, nursing homes and other housing facilities, providing adoption and counseling services, and many others.”

Four Catholic bishops were among the 39 religious leaders signing the letter: Cardinal-designate Timothy M. Dolan, archbishop of New York and president of the U.S. Conference of Catholic Bishops; Bishop Salvatore J. Cordileone of Oakland, Calif., chairman of the USCCB Subcommittee for the Promotion and Defense of Marriage; Bishop William E. Lori of Bridgeport, Conn., chairman of the USCCB Ad Hoc Committee for Religious Liberty; and 

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SEMINARIAN CHRIS LAPP SERVES AT PAPAL MASS

Seminarian Chris Lapp, top step, right, was privileged to serve Mass for Pope Benedict XVI on Jan. 1, the solemnity of Mary, Mother of God, along with his classmates from the Pontifical College Josephinum while on pilgrimage in Rome.
Today's Catholic visits and March for Life

IN TRUTH AND CHARITY

BY BISHOP KEVIN C. RHAODES

This weekend I am traveling east for a number of engagements. On Thursday, January 19th, I will be traveling to the Pontifical College Josephinum, one of the seminaries where only JCNS sends men for their priestly formation. It is a good opportunity not only to meet with the seminary rector and formation team about the progress of our seminarians, but also to meet individually with each of the men studying from our diocese who are studying for the priesthood at the Josephinum, to discuss their spiritual, intellectual, and pastoral formation as well as their ongoing vocational discernment.

On Friday, I will celebrate the community Mass at the Josephinum. I noticed that the Gospel that day recounts Jesus’ appointment of the twelve apostles. Our Lord sums up the duties of the Twelve in two simple phrases: “to be with him” and “that he might send them forth.” For priests and future priests, these are important words to contemplate. I intend to speak to the seminarians about their call “to be with Jesus,” to live in friendship and comfort with him. This is at the very heart of the vocation to the priesthood. Only one who lives in intimate friendship with Christ can truly proclaim him to others.

What the Church needs most in her priests is that we be men of God, men in friendship with Christ. Only then are we able to be good priests for our people. In my homily, I will encourage the seminarians to see their time in the seminary as “to be with him” and “that he might send them forth.”

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By Bishop Kevin C. Rhoades
Tim Staples challenges men to deeper faith at conference

By Kay Cozad

FORT WAYNE — All men of the Diocese of Fort Wayne-South Bend are invited to the second annual Diocesan Men’s Conference, to be held on Saturday, Feb. 25, from 9 a.m. to 5 p.m. at the Allen County War Memorial Coliseum, 4000 Parnell Ave., Fort Wayne, IN 46805.

Titled “A Call to Lead,” this year’s conference promises to inspire even the meekest heart with dynamic messages from keynote speakers Tim Staples and director of the Apologetics Office of Spiritual Development and Evangelization, will open with prayer and a blessing followed by a discussion on Conferences. The speakers will inspire those in attendance throughout the grace-filled day until 4 p.m. when the men will gather for a special Mass celebrated by Bishop Kevin C. Rhoades.

Keynote speaker Tim Staples will bring the compelling account of his faith conversion to the stage along with a commanding challenge to the men present to go deeper into their faith. Raised in a Catholic family, Staples began his pursuit of the Christian faith when his father brought him to a youth group. He was eventually drawn to the Catholic faith and joined the church.

“I began my investigation of Catholicism with an end in mind of proving it to be false, but ended up Catholic in the process,” says Staples. And for the past 24 years he and his wife and four children have been active members of Ascension Catholic Church in Tierrasanta, Calif.

The powerful conversion led this Marine to his present day service with Catholic Answers where he holds several positions, including director of the Apologetics Department, supervisor of the Seminars Department, director of Radio and Television, which includes overseeing the No. 1 Catholic radio show, “Catholic Answers Live,” member of the editorial board of Catholic Answers Magazine, and director of the Chastity Project, where he oversees the Catholic authenticity of each endeavor.

Staples hopes to see all men in the diocese with a curiosity or desire for faith at the conference. He says, “I hope that all who have a desire for truth would come with open mind and open heart to all that God wills for them at this event. Whether they are skeptical or faithful, I hope they will come. God will take care of the rest.”

Staples believes strongly in the power of conferences such as this men’s gathering, and says, “I have been speaking at conferences like these for over 20 years now and I could never adequately put into words the magnitude of the fruits these conferences bring in.

“...I hope to challenge these men to go deeper into their Catholic faith,” he says. “A world that is increasingly anti-Catholic and anti-Christian in general, we, as Catholic men, are being called to take a stand for our Catholic faith wherever we are. In order to do that, we have to first be committed to that faith and then we have to know it so we can stand up for it.”

He believes that his insight as one who once was “outside looking in to the Catholic faith,” but who now understands the richness of the faith may inspire others to go deeper and share it with others.

“I think my background brings with it a sense of urgency for all of us to get this faith of ours in our heads as well as in our hearts, not only for our own salvation, but so that many that will be saved through us as well,” says Staples.

Father James Rose dies

FORT WAYNE — Father James Rose, retired priest of the Diocese of Fort Wayne-South Bend, died Jan. 13 in Fort Wayne. He was 83.

Father Rose was born in May of 1928 to Martin and Regina (Schuckel) Rose in New Haven, one of seven children. He attended elementary school at St. John the Baptist School in New Haven and graduated from New Haven High School. Father Rose attended the Indiana Extension in Fort Wayne before he enrolled in Our Lady of the Lake in Syracuse, St. Gregory Seminary in Cincinnati, Ohio and finally Mount St. Mary’s in Norwood, Ohio.

Father Rose was ordained into the priesthood for the Diocese of Fort Wayne-South Bend by Bishop Leo A. Parskey at the Cathedral of the Immaculate Conception in Fort Wayne on May 25, 1957. His first assignment was at St. Michael Church in Plymouth where he was parochial vicar for two years. During the next two decades Father Rose served as parochial vicar at the following parishes: St. Mary Church, Huntington, 1959-61; St. John the Baptist Church, New Haven, 1961-67; St. Peter Church, New Haven, 1962-64; Corpus Christi Church, South Bend, 1964-71; and St. Patrick Church, Lagro, 1971-80.

He was assigned as chaplain at the Veterans Administration Hospital in Marion in September of 1980. Father Rose retired in 2001, but he continued to serve the faithful there. He taught me was when things happened to me, he would say, “Let it be.”

Father Rose faced, amputated leg and open heart surgery, “I will remember him as a kind and wonderful priest,” says Father Gall. “I will miss him. … I’m sure he had a lot of influence on those who knew him.”

Father Rose is survived by brother Thomas J. Rose of Fort Wayne, Kenneth C. (Jean) Rose of Carson City, Nev., and Donald William Rose of Fort Wayne, brother-in-law, Joseph J. Bartlett of Fort Wayne, nephew, David Rose of Avilla. He was preceded in death by his parents Martin and Regina Rose, brother Robert Rose, and sisters Doris Rose and Mary Ann Jereb. Mass of Christian Burial was held on Jan. 18 at the Cathedral of the Immaculate Conception in Fort Wayne, burial in St. John Catholic Cemetery, New Haven.

For information call Joe Wituski at (260) 452-6875.
Head of new Anglican ordinariate is a teacher, pilot and granddad

BY JENNY FABER AND JONAH DYCUS

HOUSTON (CNS) — The first head of a new ordinariate created for former Anglican parishes and individuals is a one-time sportswriter and pilot and a former seminary instructor who was ordained a Catholic priest in 2009.

Pope Benedict XVI announced the creation of the Personal Ordinariate of the Chair of St. Peter Jan. 1. It is intended to function as a diocese nationwide in scope, for former members of the Anglican Communion who have become Catholic.

The ordinariate will be based in Houston and led by Father Jeffrey Steenson, who was bishop of the Episcopal Diocese of the Rio Grande, in Albuquerque, N.M., for three years before leaving to become a Catholic in 2007. He and his wife, Debra, have three adult children and one grandchild.

“What propels a person to leave his or her ecclesial home and make this journey into the Catholic Church is a desire to be in full communion with everything that the Catholic Church teaches is true,” Father Steenson said at a news conference in Houston Jan. 2. “One of those things is to be in communion with the pope. It is that desire to connect with that apostolic rock that will make a person make sacrifices.”

Father Steenson will be installed as the ordinary Feb. 19 in Houston. Because he is married, the 59-year-old Father Steenson will not be ordained a bishop and will not be able to ordain priests. He will, however, otherwise function as a bishop and will be a voting member of the U.S. Conference of Catholic Bishops, making him the only married member of that body.

At the Houston ordination, Cardinal Daniel N. DiNardo of Galveston-Houston called Father Steenson “a wise and prudent administrator who will bring a vibrant intellect and humanity to his role as head of the ordinariate.”

Since soon after his ordination as a Catholic priest for the Archdiocese of Santa Fe, he has taught patristics, the study of church fathers, which in the United States can include Episcopalian individuals and parishes. Parishes will be fully Roman Catholic, while retaining elements of the Anglican tradition in terms of music, liturgy, structure and prayers.

“Particularly in the area of worship and liturgy, Anglicans have a goodly heritage and the Catholic Church has always understood and appreciated that Anglican heritage,” Father Steenson said. “We hope the personal ordinariate can bring this Anglican liturgical culture into the life of the Church.”

Cardinal DiNardo and Father Steenson said Houston was chosen as the site for the ordinariate in part because of St. Mary’s Seminary. Father Steenson was a key player in the establishment of a formation program for Anglican priests applying for the Catholic priesthood at the seminary. St. Mary’s has developed and the Vatican has approved a nine-month program of priestly formation for Anglican clergy who wish to become Catholics.

More than 100 former Anglican priests have applied to become Catholic priests for the U.S. ordinariate. To date, 47 have been accepted for the second stage of a multi-stage process to become Catholic priests. Most of them will begin their formation at St. Mary’s Seminary at the end of January.

In addition to clergy, nearly 1,400 individuals from 22 communities have inquired about entering the ordinariate. Two former Episcopal parishes — St. Peter of the Rocking Fort Worth and St. Luke’s in Bladensburg, Md. — became Catholic this fall, with the intention of joining the ordinariate once it was established.

Ordained an Anglican priest in 1980, Father Steenson served Episcopal parishes in suburban Philadelphia and Fort Worth before becoming the chief pastoral assistant for the bishop of the Episcopal Diocese of the Rio Grande, which serves New Mexico and far west Texas. In 2004, he was elected bishop of that diocese.

He grew up on a family farm in North Dakota and received his theological training at Trinity Evangelical Divinity School near Chicago, Harvard Divinity School and the University of Oxford, where he received his doctorate in patristic studies in 1983. He spent a sabbatical year in Rome as he prepared for the Catholic priesthood, studying with seminarians from Pontifical North American College and living with his wife at the Pontifical Irish College.

Father Steenson was once a sportswriter for The News-Sun of Waukegan, Ill. He also has a deep interest in general aviation, having restored a 1947 Cessna 120, which he has flown around the United States, and built a floatplane.

Since 2009, Father Steenson has been the Carl and Lois Davis professor in patristic studies at the University of St. Thomas and an assisting priest at St. Cyril of Alexandria parish in Houston.

“This is the culmination and the beginning of something new and exciting, and the ending of a lot of hard work, sacrifice and prayer on the part of many people,” Cassandra D’Antoni, a parishioner at Our Lady of Walsingham for 10 years, told the Texas Catholic Herald, newspaper of the Galveston-Houston Archdiocese.

“It is like excavating a buried treasure that we have all known about and cherished with love and prayer,” said Clint Brand, a long-time parishioner at Our Lady of Walsingham. “To have the opportunity to share this with the local Church, with the nation and the world, and to feel that we are participating in acting with the wider Church and the Holy Father, is spectacular, and the evangelistic opportunities are absolutely incredible.”

VATICAN CITY (CNS) — In an effort to help Catholics have a better and correct understanding of their faith and become authentic witnesses to Christ, the Vatican issued a list of pastoral recommendations for celebrating the upcoming Year of Faith.

The Congregation for the Doctrine of the Faith released a “note” Jan. 7 outlining the aims of the special year and ways bishops, dioceses, parishes and communities can promote “the truth of the faith,” the congregation said.

It also announced that within the Pontifical Council for Promoting New Evangelization, a secretariat would be set up to suggest and coordinate different initiatives. The new department will be responsible for launching a special website for sharing useful information on the Year of Faith.

Pope Benedict XVI wanted the Year of Faith, which runs from Oct. 11, 2012, to Nov. 24, 2013, to be a special occasion to make the work of the council and the catechism “more widely and deeply known,” it said.

“The Church is well aware of the great task of facing the faith,” it recognizes that without a revitalization of faith rooted in a personal encounter with Jesus, “then all other reforms will remain ineffective,” it said, citing the pope’s Dec. 22 address to the Roman Curia.

The year is meant to “contribute to a renewed conversion to the Lord Jesus and to the rediscovery of faith, so that the members of the Church will be credible and joy-filled witnesses to the risen Lord, capable of leading those many people who are seeking it to the door of faith,” the note said.

Critical to renewing one’s faith and being a credible witness is hav- ing a firm and correct understanding of Church teaching, it said.

Because the year’s start, Oct. 11, coincides with the anniversaries of the opening of the Second Vatican Council in 1962 and the promulgation of the Catechism of the Catholic Church in 1992, it was by all means an appropriate occasion to make the work of the council and the catechism “more widely and deeply known,” it said.

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Rally at Noon
Scottish Rite Center
38th Annual March for Life
Catholic lawmakers highlight priorities beyond ‘right-to-work’

INDIANAPOLIS — While the “right-to-work” issue continues to overshadow business at the Statehouse, Catholic lawmakers are working on a range of issues beyond “right-to-work” for the 2012 legislative session.

Rep. Rebecca Kubacki, R-Syracuse, said one of her priorities this year is to make rural communities safer by putting methamphetamine labs out of business. Kubacki hopes to do this by making the raw ingredients to produce methamphetamine impossible to get without a prescription, which is the main tenant of her bill HB 1022.

“While the legislature had the best of intentions to address this issue last session by reducing the amount of ephedrine and pseudoephedrine (PSE) available for doephedrine (PSE) available for purchase and to catalog consumers via a real-time electronic tracking system,” said Kubacki, “it is not enough to effectively prevent the spread of clandestine meth labs and meth usage in our state.

“We need to attack this issue at the source,” said Kubacki. “We must do more to restore and strengthen our communities from the damaging effects of this drug.

“A prescription for this drug would significantly reduce wrongdoing as has been the case for the state of Oregon, the first state to adopt such a measure,” said Kubacki.

She is also working to help lower income families make ends meet. House Resolution, HR 4, authored by Kubacki, urges Congress to pass legislation to include personal hygiene items under the coverage of the Supplemental Nutrition Assistance Program (SNAP) umbrella.

“Low-income Hoosiers on this program do not have the means to purchase necessary personal hygiene items to take care of their family, whether it is purchasing basic necessities such as diapers or soap,” said Kubacki. “Mothers should have a choice. If they are getting $250 in food stamps, mothers should be able to buy those basic hygiene items that their family needs.”

She said, “Our church collects these items and once per week allows needy families to come get personal hygiene items. We run out so fast because these items are in such demand. If they can buy potatoes chips, why can’t they buy diapers?

“They need personal hygiene items in order to apply for and obtain full-time or part-time employment and to assist in the maintenance of their general health,” Kubacki said. “Without employment, these individuals will be unable to return to mainstream society.”

SNAP is a federally funded nutrition program previously known as the federal Food Stamp Program. The program does not currently cover personal hygiene items.

Rep. Sue Ellspermann, R-Ferdinand, said she will continue to work to revitalize Indiana’s rural areas by authoring a bill giving incentives for new businesses and entrepreneurs. Ellspermann’s bill, HB 1214, allows countywide districts to provide and retain new jobs with special financing tools.

Ellspermann says the bill is a way to allow county-wide districts “to pay it forward,” by supporting and providing financial assistant to new small businesses or entrepreneurial endeavors in these rural areas.

“What this bill does is it really encourages and provides financially for those counties to support small business development and entrepreneurship as a way to revitalize those hometowns that have lost young people and local businesses,” Ellspermann said.

Ellspermann also is authoring a bill to curb the dispensing of abortion inducing drugs. Ellspermann’s bill, HB 1214, requires that only a physician who meets certain conditions may administer to a pregnant woman an abortion-inducing drug, and sets forth the procedure the physician must follow.

“If it’s going to be done, we need to ensure it is done in the safest manner. There are court cases that are being heard involving the abortion inducing drug itself to stop it, at this point we can’t stop it,” said Ellspermann, who describes herself as “very pro-life.”

Ellspermann said, “Until this can be stopped, it is the least we can do to make it as safe as possible, and require the proper after care.”

The legislation also requires a physician who learns of an adverse event following the use of an abortion-inducing drug to report the adverse event to the Food and Drug Administration and the medical licensing board. It also specifies that the reports of adverse events maintained by the medical licensing board are public records.

Currently, surgical abortion is regulated to ensure the safety of the women and to ensure that women know the consequences and risks of their decision. However, there are no regulations governing abortion providers who dispense these drugs. In some instances, abortion inducing drugs can be dispensed without even an examination.

The Indiana Catholic Conference, (ICC), the Church’s official watchdog for public policy in Indiana, is following approximately 100 bills. Most will not receive a hearing. Below are some of the more salient bills, which the ICC supports and hope will move during this short session.

Indiana Catholic Conference Priority Bills

Human Trafficking, SB 4, ICC supports the bill.

It increases the penalties and expands the definition of human trafficking beyond the current definition to include participating in sexual conduct (in addition to prostitution). It also adds a special category for children under 16. The effort is to create the law prior to the Super Bowl since this type of activity has been known to exist with other Super Bowl venues.

Abortion inducing drugs, HB 1214 and SB 282, ICC supports.

The bills attempt to regulate drugs such as RU 486. At this time, surgical abortion is regulated to ensure the safety of the women and to ensure that women know the consequences and risks of their decision. However, there are no regulations governing abortion providers who dispense these drugs. Moreover, in some instances this can be done without even an examination.

Health care profession, conscience clause, HB 1014. ICC supports.

It provides that a health care professional may not be required to dispense a drug or medical device if the health care professional believes the drug or medical device would be used to: (1) cause an abortion; (2) destroy an unborn child; or (3) cause the death of a person by means of assisted suicide, euthanasia, or mercy killing.

Child and dependent tax credit. HB 1143. ICC supports.

The bill, authored by Catholic lawmaker Representative John Day, D-Indianapolis, would provide a state tax credit for families with child and dependent care expense. It would allow 50 percent of the federal tax credit. The program would provide real support to working families struggling to meet its other obligations. The bill limits eligibility to families with adjusted gross income below $45,000.

Food stamp assistance after drug conviction. SB 102. ICC supports.

The bill, authored by Catholic lawmaker Senator John Broden, D-South Bend, would remove the prohibition of persons convicted of drug offense from receiving food stamps. The bill would grant eligibility to those who have not been convicted of another drug offense in the previous five years before applying for food stamps to receive food stamps.

School voucher program eligibility expansion. SB 190 ICC supports.

It would provide eligibility to all who are income eligible; it would make current Catholic school families eligible. And SB 331 would provide eligibility for older siblings in families who receive a voucher. Currently, an older student already in the non-public school is not eligible for assistance even though the younger child is.

Scholarship tax credit eligibility expansion. SB 296. ICC supports.

It would expand eligibility for the program to all students in grades 8 and above and to ensure that students know the consequences and risks of their decision. However, there are no regulations governing abortion providers who dispense these drugs. In some instances, abortion inducing drugs can be dispensed without even an examination.

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Men’s Retreat

Coming to St. Anthony de Padua, South Bend -
Retreat Master Father Larry Richards

When: Saturday, February 11 9am-4pm
Holy Hour at 8am, Mass at 4:30pm
Where: St. Anthony de Padua Church
2310 E. Jefferson Blvd.
South Bend, IN 46615
Cost: $10 free-will offering
(includes lunch)
Who: All men ages 16 & older welcome

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Father Larry is a charismatic teacher and gifted speaker who is asking you to come together with your fellow man to seek God’s embrace and will in your life.
Supreme Court upholds church school's exception to laws against firing

WASHINGTON (CNS) — The Supreme Court Jan. 11 upheld the idea that a “ministerial exception” to anti-discrimination laws exempts the church from being sued for firing an employee who the church classified as a minister. For the first time, the court held that such an exception to federal employment laws exists.

The unanimous opinion reversed a ruling by the 6th U.S. Circuit Court of Appeals. The opinion written by Chief Justice John Roberts said Hosanna-Tabor v. EEOC was the first Supreme Court case to raise the question of whether a ministerial exception exists and the unanimous conclusion of the court was “yes.” Roberts wrote: “The members of a religious group put their faith in the hands of their ministers. Requiring a church to accept or retain an unwanted minister, or punishing a church for failing to do so, intrudes upon more than a mere employment decision. Such action interferes with the internal governance of the church, depriving the church of control over the selection of those who will perform its beliefs.” The court stopped short of saying whether the exception would apply to nonministerial employees and left open the possibility that the Michigan Lutheran school teacher who sued might have a case under another legal argument. The court also pointedly avoided setting boundaries for who can be considered a religious employee, concluding only that Cheryl Perich fit the definition. The decision was quickly hailed by advocates for the Catholic Church, which had been among entities urging the court to support Hosanna-Tabor Church; the school has been closed for several years. Bishop William E. Lori of Bridgeport, Conn., chairman of the U.S. Conference of Catholic Bishops’ Ad Hoc Committee for Religious Liberty, called it “a great day for the First Amendment.”

In a statement issued by the U.S. Conference of Catholic Bishops, Bishop Lori said the ruling makes clear “the historical and constitutional importance of keeping internal Church affairs off limits to the government — because whoever chooses the minister chooses the message.”

Philly school mergers, closures signal new model of Catholic education

PHILADELPHIA (CNS) — Jan. 6, traditionally celebrated as Epiphany, represented a true epiphany for thou-

sand Catholic school parents and students in the Archdiocese of Philadelphia.

On that day the Blue Ribbon Commission formed by Cardinal Justin Rigali a year earlier, formally presented its final report to its successor, Archbishop Charles J. Chaput. While the scope of its recommendations were not unexpected, it was nevertheless stunning.

If the recommendations are fully implemented, 45 of the 156 mostly parish-based elementary schools will cease to exist at the end of the present school year as will four of 17 archdi-

ocesan high schools. In the case of the high schools — West Catholic, Monsignor Bonner-Archbishop Prendergast, St. Hubert and Conwell-Egan — it is an outright closing, with the students free to choose any other existing high school. Technically the elementary schools are not closing. They are combining with one or more other schools at another location to form an entirely new school, but in the minds and hearts of the parents and students involved, their school is closing. The report recommendations were first explained by Blue Ribbon Commission members to pastors, principals and directors of religious education at a morning gathering at Neumann University in Aston. It was repeated in a shortened version in the afternoon at a packed news conference at the Archdiocesan Pastoral Center. In a letter sent to all parents and guardians, Archbishop Chaput wrote of the trends that are impacting Catholic education in the archdiocese — declining baptisms, an increase in charter schools and the rising cost of education, which have resulted in higher tuition costs for parents and heavy operating deficits for schools. Because of this, many of the affected schools were forced to eliminate such programs as art, music, foreign language, library, physical education and technology, among others. At the news confer-

cence, Archbishop Chaput commend-
ed the 16-member Blue Ribbon Commission for its work, and said,

“I hope the people in the archdiocese join me in thanking them because we owe them a debt of gratitude.”

February consistory to create new cardinals will feature changes

VATICAN CITY (CNS) — In part to avoid giving the impression that becoming a cardinal is a sacramental or quasi-sacrament, Pope Benedict XVI will use a revised, streamlined prayer service to create 22 new cardinals in February. “The rite used up to now has been revised and simplified with the approval of the Holy Father Benedict XVI,” the Vatican newspaper, L’Osservatore Romano, reported Jan. 7. The paper said there would not be a “rings Mass” the day after the consistory; the new cardinals will receive their red hats, their cardinal rings and the assignment of their titular churches on the day of the ceremony Feb. 18. They will still celebrate Mass with the pope the day after the consis-
tory; at the beginning of the Mass, the first of the new cardinals — Cardinal-designate Fernando Filoni, prefect of the Congregation for the Evangelization of Peoples — will express thanks to the pope on behalf of the group. The ritual was revised in order to maintain an atmosphere of prayer, while not giving the impression that becoming a cardinal is a liturgical event, the newspaper said. “The creation of new cardinals should be located within a context of prayer while avoiding any element that could give the idea of a ‘sacra-
ment of the cardinalate,’” it said. “In fact, historically the consistory was never considered a liturgical rite, but rather a meeting of the pope with the cardinals in relation to the govern-
ance of the Church.”

Texas bishops applaud court decision to uphold sonogram law

AUSTIN, Texas (CNS) — Texas Catholic bishops applauded the Jan. 11 decision of the U.S. 5th Circuit Court of Appeals allowing the state to enforce a sonogram law requiring abortion providers to offer women the opportunity to view the ultra-

sound images of their unborn child. “Providing mothers access to sonograms informs them about the risks and complications associated with abortion,” said Cardinal Daniel N. DiNardo of Galveston-Houston. “These consultations save lives by educating mothers who may not real-
ize that the child in their womb is exactly that — a unique, irreplace-
able human life.” His remarks came in a statement released the same day in Austin by the Texas Catholic Conference, the public policy arm of the state’s bishops. The ruling by a

three-judge panel of the appeals court ruling overturned a U.S. District Court judge’s temporary injunction against enforcing the measure that requires doctors who perform abor-

tions to show sonograms to patients, and describe the images and fetal heartbeat. With the 5th Circuit rul-

ing, state officials can set a date for enforcing the law even though the case now goes back to the lower court for a final ruling. Texas bishops made the sonogram law a high priority during the previous legis-
lative session because they said it would help “uphold the dignity of the humanity of their unborn children and choose life. Archbishop Gustavo Garcia-Siller of San Antonio said he was particularly impressed by Chief Judge Edith Jones’ recognition of the state’s legitimate interests in protect-

ing life. “The court today acted to protect the smallest voices of those whom God already knows, alive in their mothers’ wombs,” he said.

Proposed Vikings stadium sites near Minneapolis basilica raise concern

MINNEAPOLIS (CNS) — Father John Bauer, rector of the Basilica of St. Mary in Minneapolis, called on parishioners and community mem-
ers to contact government officials to voice concerns about two proposed Vikings stadium sites near the church, particularly one that would be about 300 feet away. Minnesota Gov. Mark Dayton and city officials are selecting final locations and formulating proposals regarding the sites for a 48-hour period ending Jan. 12. Father Bauer wrote a let-
ter to and emailed parishioners stating that while he wants the Vikings to stay in Minneapolis, a nearby stadium could negatively affect the basilica. It could impact parts of the com-

munity the Basilica Block Party, eliminating the cant revenue streams such as the space the basilica rents out for a charter school. The closest proposed site, on Linden Avenue, would affect the basilica’s largest fundraiser, the Basilica Block Party, eliminating the main stage site. The event money goes toward restoration and main-

tenance on the basilica, which is a site on the National Register of Historic Places. Father Bauer said the proposed sites could also impact or possibly “harm” the historic build-

ing. “Stadium construction may well cause additional structural damage to our historical buildings,” he said.
FORT WAYNE — One family has a reason to stay jolly after the Christmas season thanks to generosity of a Fort Wayne middle school student and the Salvation Army’s “Adopt-a-Family for Christmas” program.

When Janelle Andorfer, an eighth-grader at St. Jude Catholic School, Fort Wayne, received a large Christmas check from her grandmother, the year’s hottest gift items were the last things on her mind.

Instead of heading straight to the mall, Andorfer looked for opportunities to spread holiday cheer to less fortunate families.

She learned that Josette Rider, CEO of Big Brothers Big Sisters, was searching for more volunteers to help buy and deliver presents to local families in need and she jumped at the opportunity to make good use of her grandmother’s gift.

Just in the nick of time, Andorfer and Rider set out to find gifts for an 11-year-old girl.

Among the gifts Andorfer and Rider purchased for their “adopted” Christmas family were new clothes, a warm winter coat and lip gloss — a staple accessory for any preteen girl.

With the help of volunteers like Andorfer and Rider, the Salvation Army and its partners like Big Brothers Big Sisters were able to provide hundreds of Fort Wayne families with presents for Christmas morning.

Holy Cross Village awards inaugural St. Brother Andre Exemplary Service Award

NOTRE DAME — Velma Harris, a certified nursing assistant and resident caregiver, was presented with the inaugural St. Brother Andre Exemplary Service Award on Friday, Jan. 6, by Holy Cross Village. Harris is a long-time, dedicated caregiver employed by Holy Cross Village at Dujarie House.

The award is presented to a “front line” healthcare worker in honor of St. Brother Andre.

Brother Andre was canonized last year in Rome to become St. Andre. Brother Andre was a 50-year-old stage tech and fresh look to the over 100-year-old stage.

The contribution to the project was made from a bequest from Fr. John Ehinger and Performing Arts Department chair Karlene Krouse assisted in the decision-making process, which led to state-of-the-art lighting, a computerized lighting system, and LED bulbs, which burn cooler and save energy, for the stage. Also added were new stage curtains and a cyclorama, which gives additional color and enhances theatrical performances. The Drama Department was also able to purchase a new wireless microphone system that completed a sound system project that was begun two years ago.

Bishop Dwenger offers ACT/SAT prep course

FORT WAYNE — Bishop Dwenger High School is offering an ACT/SAT prep course on Tuesdays and Thursdays from 6:30 to 8:30 p.m. to begin on Tuesday, Jan. 24, and end on Thursday, March 8.

The 14 sessions will include test familiarity, pacing, strategies, as well as a review of English, math and science concepts. The Tuesday sessions will focus on critical reading, writing and grammar, while the Thursday sessions will address math and science.

The class fee is $195 and includes both an ACT text and SAT text for the course. The class is open to any high school student in the Fort Wayne/Allen County area. For more information and registration call Bishop Dwenger High School at (260) 496-4700 or visit www.bishopdwenger.com.

Office of Worship posts liturgical trainings

FORT WAYNE — The Office of Worship has organized diocesan liturgical trainings in February and March for extraordinary ministers of Holy Communion (at Mass, or to the sick and homebound) and lectors. The specific dates and locations, as well as the full registration form (cost is $15 per training), can be found online at www.dioceseofwfb.org/wp-content/uploads/2012/01/Trainings-brochure-2012.pdf.

Holy Cross institutions to hold ‘Holy Cross Harvest’ for food bank

NOTRE DAME — The Holy Cross institutions of Saint Mary’s College, Holy Cross College and the University of Notre Dame will hold their second Holy Cross Harvest together, “harvesting” food and monetary donations for the Food Bank of Northern Indiana. The event will run from Jan. 23 to Feb. 14.

The 196 pantries the food bank supplies saw a 100 percent increase in demand in 2011 from 2010. The Community Food Pantry of St. Joseph County, the largest client of the food bank’s network, saw a 38 percent increase in the amount of households it helped in 2011. The food collection serves the counties of St. Joseph, Elkhart, Marshall, LaPorte, Starke and Kosciusko.

Milt Lee, executive director of the Food Pantry of St. Joseph County, said a said of the Holy Cross Harvest, “The timing is great for these institutions of higher learning to make such a public statement of commitment to the issue of hunger.”

Saint Mary’s College, which held a food drive in the fall of 2011, encourages students, faculty, and staff to make monetary donations in the college’s name on the food bank’s website www.food-bankofnorthernindiana.info. A donation of $1 provides up to eight meals for an individual.

Notre Dame is asking for donations of non-perishable food items at curtain calls for Lark’s production of “The Drowsy Chaperone.” The donations will benefit the food bank.

Bishop Rhodes, Father Engo to speak at Marriage and Family Conference in March

NOTRE DAME — The diocesan Office of Family Life will be hosting the second biennial Marriage and Family Conference on Saturday, March 24, at the Notre Dame Conference Center (McKenna Hall). The conference will be held from 9:30 a.m. to 4:30 p.m.

Bishop Kevin C. Rhodes will open the conference with morning prayer and a reflection. Father Bob Lengerich, who is a regular speaker at the diocesan Conferences for Engaged Couples, will speak at the final session on “What the Theology of the Body Means for Marriage.”

Francescana Father David Mary Engel is scheduled to present the second plenary session on “The Mission of the Christian Family.”

The conference will also feature the breakout sessions, each of which will include four workshops from which to choose. Topics will include theology of the body, work and family, dealing with marriage issues, dealing with infertility, prayer in marriage and family life, dealing with divorce, the Christian family as the church of the home and dealing with homosexuality.

Confirmed workshop speakers include Fred and Lisa Everett, John and Monica Salski, Dave and Suzy Younger, Cindy Black, Lisa Marino and Dr. Phil Sutton.

To register for the conference, visit ccnd.edu or call the Notre Dame Conference Center at (574) 631-6691 for more information. The cost for the conference, which includes continental breakfast, a boxed lunch and afternoon snacks, is $35 per person.

Bishop Luers Performing Arts Department recognizes benefactor

FORT WAYNE — Rose Ann Scranton, class of 1971, was honored by Bishop Luers High School Performing Arts Department at the school on Sunday, Jan. 8, at a ribbon-cutting ceremony as a major benefactor to its stage renovation project.

The contribution to the project was made from a bequest from TheaMarie Burns, Valerie Warrell, Rachel Warrell, David Weist, Miriam Copenhaver and Mar, while the Thursday sessions will focus on math and science concepts. The Tuesday sessions will focus on critical reading, writing and grammar, while the Thursday sessions will address math and science.

The specific dates and locations, as well as the full registration form (cost is $15 per training), can be found online at www.dioceseofwfb.org/wp-content/uploads/2012/01/Trainings-brochure-2012.pdf.

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Directors will remain faithful to “The Redeemer Radio Board of C. Rhoades,” Landrigan added. M. D’Arcy and Bishop Kevin religious, Bishop Emeritus John teers, donors, our local priests and has engendered the enthusiastic Dave Steffen and Greg Erlandson Catholic faith.”

sharing the truth and beauty of our established a Catholic presence on Fort Wayne radio, dedicated to

Radio, Fort Wayne’s first and only Catholic Radio station, marked six years of broadcasting in early January. The station celebrated the occasion with a birthday party on Jan. 6 and is also airing birthday greetings throughout the month from supporters.

Mike Landrigan, incoming Redeemer Radio Chairman of the Board, said: “Six years ago, a small group of devoted Catholics established a Catholic presence on Fort Wayne radio, dedicated to sharing the truth and beauty of our Catholic faith.”

“The visionary leadership of founders Chris Langford, Jim Roy, Dave Steffen and Greg Erlandson has engendered the enthusiastic and generous support of volunteers, donors, our local priests and religious, Bishop Emeritus John M. D’Arcy and Bishop Kevin C. Rhoades,” Landrigan added. “The Redeemer Radio Board of Directors will remain faithful to this vision as we prepare to extend the reach of our broadcast with WRRO 89.9 FM in Eden, Ohio, early in 2012.”

Besides the new board chairman, Redeemer Radio also announced the election of three new members to the board of directors: DeeDee Dahm, Cathy Edwards and Russ Suever.

Dr. Matthew Bunson, board member and host of Redeemer Radio’s original, locally produced “Faithworks” said, “Because of Redeemer’s programs and outreach, Catholics have been strengthened in their faith, inactive Catholics have returned and non-Catholics have been drawn to the joy of Christ’s Church.”

Dave Stevens, executive director of Redeemer Radio, said, “Redeemer Radio’s local programming like ‘Faithworks,’ ‘Knightlife, Culture of Life,’ promoting the pro-life message along with our local priests on ‘Readings and Reflections,’ who share the daily Mass readings and offer a reflection, are several ways in which we serve the local Catholic community. Our broadcasts of diocesan events and local Catholic school sports including Bishop Dwenger, Bishop Luers, University of Saint Francis draw new listeners to Redeemer Radio while sharing the Catholic faith and promoting Catholic education.”

“With programming from the heart of the Church — positive, unifying and with broad appeal, in collaboration with the diocese — Redeemer Radio remains a local independent Catholic radio apostolate that serves the Catholic community of Fort Wayne, Northeast Indiana and Northwest Ohio,” Stevens said.

The station is financially separate from the Diocese of Fort Wayne- South Bend, and is entirely dependent on the support of listeners.

Incoming chairman Landrigan, who is a business consultant partner with B2B CFO and a member of St. Elizabeth Ann Seton Parish, Fort Wayne, told Today’s Catholic, he had been serving on the board for a little more than a year and had been the chairman of the expansion committee.

“The involvement I have had with the expansion committee has allowed me to see the big picture of everything that is going on,” Landrigan said.

“I feel very blessed that we have an outstanding board,” he noted. “We’ve had really terrific leadership and we’re really on solid financial footing right now.”

“I want us to be prudent as we move forward,” Landrigan said. “We’ve had terrific volunteers and terrific support from the local area — and I want that to continue.”

Landrigan said he feels his most important obligation as board chairman is to take Catholic radio to a broader audience in the diocese.

“We would like to have a Redeemer Radio network,” he said and take the Catholic voice across the diocese.

“There are so many places in the diocese right now that can’t hear the voice of Catholic radio,” Landrigan noted.

“We’d like for Catholic radio to have a unifying effect in the whole diocese,” he said.

“We know there is a responsibility we have for souls. We want to help save lives. We want to help save souls,” Landrigan said.

“And we want to bring them to the fullness of the union with the Church.”

Landrigan said he would bring a business approach as board chairman.

“I’m a business consultant,” he said. “I help businesses grow, be profitable … and I want to bring that same business sense to what we do here.”

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Emily McKenna’s fifth-grade students met with Anne Kochl, center, director of Women’s Care Center, at Queen of Angels School in Fort Wayne to gift her with their donation of hand-made blankets and scarfs for the Women’s Care Center.

Rev. King’s message of action and service lives on, say speakers

BY STEVE EUVINO

GARY, Ind. (CNS) — Two priests and one mayor recalled the late Rev. Martin Luther King Jr. in two words: action and service. Speaking Jan. 8 at Holy Angels Cathedral in Gary, the three recounted the slain civil rights leader’s belief in equality and nonviolence, challenging their audience to continue that legacy.

“Martin Luther King once said, ‘Life’s most persistent and urgent question is: What are you doing for others?’” said Father Jon Plavcan, rector of the cathedral for the Diocese of Gary. “He believed each individual possessed the power to lift himself or herself up no matter what his or her circumstances were in life. He was a person about service in the world and helping others as well.”

Karen Freeman-Wilson, the newly installed mayor of Gary, asked the assembly: “What is going to cause you to move into action?”

The first female mayor in Gary’s 106-year history, Freeman-Wilson inherits a city racked with urban problems: high crime and poverty rates, low graduation rates, and buildings and neighborhoods in need of repair. This situation, the new mayor said, evokes “the same feelings that led others to fight slavery for equal rights.”

“Righteous indignation caused King to give us courage to move forward to be all we can be. We were created to do wonderful things. See Martin Luther King as the shining star, the inspiration to move forward to be all we can be.”

Sisters of the Cross lead the Human Trafficking Awareness Day prayer service, which included the story of St. Josephine Bakhita, at the Church of Our Lady of Loretto, Saint Mary’s College, Notre Dame, on Jan. 11. From left are novices Semerita Mbambu, Rose Kyomukama, Manorma Kerkeretta, Jui Clara Corraya and Comfort Arthur. The prayer service was shared by the Coalition for Corporate Responsibility for Indiana and Michigan (CCRIM), a group of 11 orders of Catholic women religious, as part of its Super Bowl 2012 Anti-Trafficking Initiative.

In his concluding prayer, Father Mosley thanked God “for saving the Jewish people and the conversion of the hearts of many women from oppression and violence.”

Sisters pray to end human trafficking

BY SISTER MARGIE LAVONIS, CSC

NOTRE DAME — In 2007 the U.S. Senate designated Jan. 11 as National Day of Human Trafficking Awareness.

Sisters from around the Diocese of Fort Wayne-South Bend, including members of the Poor Handmaids of Jesus Christ, Our Lady of Victory Missionary Sisters and the Sisters of the Holy Cross, used a common prayer service to pray for those who have been trafficked and to help concerned persons find ways to end this evil practice.

At Saint Mary’s, Notre Dame, the Holy Cross novices led the prayer. A picture of St. Josephine Bakhita, herself a victim of forced slavery, was carried in procession to the song “Christ Be Our Light,” asking Christ to dispel the darkness in the world.

Those assembled then observed a moment of silence in solidarity with the more than 27 million people around the world who suffer daily from human trafficking and afterwards prayed Psalm 126, which gives thanks to God for saving the Jewish people who were in exile.

Following the praying of the psalm, a short biographical sketch was read about St. Bakhita who was born in southern Sudan. In 1869, when she was very young, she was kidnapped and sold into slavery. She was sold and resold and suffered terrible inhuman abuse. In 1883, she was bought by an Italian diplomat who sent her to Italy where she worked as a maid and nanny for the daughter of a rich man.

Eventually she came to know about God and was baptized and given the name Josephine. With the support of the superior of the Canossian sisters and the Cardinal of Venice, she won her freedom and later entered the novitate and lived the next 50 years as a Canossian sister.

She died in 1947 and was canonized by Pope John Paul II in 2000, who said in his homily at the canonization: “In St. Josephine Bakhita, we find a shining advocate of genuine emancipation. The history of her life inspires not passive acceptance but the firm resolve to work effectively to free girls and women from oppression and violence, and to return to them their dignity in the full exercise of their rights.”

Lastly there were prayers of petition asking St. Bakhita to intercede for the victims of trafficking and other forms of slavery and the conversion of the hearts of the perpetrators.

The closing prayer asked for the strength to stand firm in the resolve to create a slave-free world.

To download a copy of a prayer to end human trafficking go to www.csccisters.org/justice/issues/human_trafficking/Documents.
Defending human life

Hannah’s House gives hope to pregnant women in crisis

BY LISA KOCHANOWSKI

MISHAWAKA — “That little baby is God’s baby. God had a plan for that baby even before that baby is conceived,” believes Karen DeLucenay, executive director of Hannah’s House. It is this belief that brings her to work every day with the goal of helping a young girl make the best decision possible for her unborn baby.

Hannah’s House is a maternity home that provides a safe environment, programming and support for the physical, emotional and spiritual wellbeing of pregnant young women. Hannah’s House is often filled to capacity; serving seven women and their unborn/newborn babies at any given time. Approximately 25-35 women live in the home annually.

“Our mission is to serve pregnant young women who are single and going through a situation,” said DeLucenay. “We provide an opportunity so they can choose life.”

According to DeLucenay, the home finds girls who are left with nowhere to go and no one to help them make a proper decision for their unborn child. Often, the girls that come to the house are being pressured into abortion or adoption and been left alone by boyfriends and parents. Many of the women are victims of mental or physical abuse, neglect or have struggled in school socially and academically.

“They have a hole in their heart and they are hoping and wishing for love,” said DeLucenay. “They are searching for someone to love them.”

Upon entering the program, girls get the chance to explore their options for their baby. If they choose to have the child, they can stay at the home for the duration of the pregnancy.

“We’re here to help them get ready,” said DeLucenay.

Some of the prescreening measures required by the house are drug testing and a doctor’s appointment. If a girl tests positive for drugs they are required to get treatment if they are to live at the house.

All expectant mothers are required to either go to school or if they have dropped out be enrolled in a GED program. They are also required to look for and maintain a job while living at the house along with participating in regular chores and household duties. Counseling services are a necessity with group sessions and individual counseling. The house has prayer at meals, evening devotion and each girl is required to attend a church of their choice each week.

Expectant moms are taught life skills including how to care for their newborn and ways to create and maintain a home for that child as it grows. After a mother gives birth there are monthly sessions offered for both the mother and father. Everyone meets for dinner and afterwards moms have one group session, dads have another group session, and childcare is available for the children. They also offer a Learn and Earn Program on Thursdays and Saturdays where women can come and read educational materials and earn points that can be redeemed for home items or items for the children — like toys.

“We try to encourage that this is a big decision,” said DeLucenay. “We want them to want to be here.”

Along with the unique atmosphere of girls living in a house that has been decorated to look like a home and not like a shelter, Hannah’s House is completely self funded with no government aid or United Way Funds used on the project.

“We have generous donations from the community, local churches and our main way we bring in money is through fundraisers,” noted DeLucenay.

DeLucenay said one of the keys to the success of the program is the housemothers.

“House moms stay here overnight with the girls so they are never left alone,” said DeLucenay. They guide the girls as a mom would and provide support throughout the entire pregnancy and birthing process.

DeLucenay has had many memorable moments over the years. One day she got a phone call from a young girl in her senior year of high school, whose mother had died and father’s strong discipline methods forced her to be put in foster care. The foster family found a pregnancy test in the trash and informed the young girl that the house had room for her but not for a baby.

DeLucenay said one of the memorable moments over the years. One day she got a phone call from a young girl in her senior year of high school, whose mother had died and father’s strong discipline methods forced her to be put in foster care. The foster family found a pregnancy test in the trash and informed the young girl that the house had room for her but not for a baby.

“Initially contact was made during the girl’s passing periods at school, so it took a little work to get an initial meeting set up. The young girl was a strong student who put great emphasis on her academics but was pressured by her foster parents and told that there would be no scholarships for girls with babies. She moved into the house, had her child, finished high school and went on to college.

“We try to give these women hope,” said DeLucenay of the goal of Hannah’s House.

For more information about making a donation or to help someone who is in need contact Karen DeLucenay at (574) 254-5309.
Defending human life and promoting dignity of every person in our communities is a shared goal. Area organizations have joined forces to support life in a variety of ways.

**Christ Child Society offers Layettes of Hope**

**BY ANN CAREY**

SOUTH BEND — When a woman visits a Women’s Care Center for a pregnancy test, she receives much more than the test: She also receives the love and support of a dedicated staff and hundreds of volunteers and donors who make these centers possible.

One of the ways this love and support is demonstrated is through the Layette of Hope that is given each woman who has a positive pregnancy test at one of the seven centers in St. Joseph, Elkhart or Marshall Counties. (There are also centers in Fort Wayne; LaPorte; Michigan City; Niles, Mich.; Columbus, Ohio; and Milwaukee, Wis. A new Women’s Care Center is opening this week in Madison, Wis.)

The Layette of Hope comes in a small bag that holds a newborn-size “onesie” with matching booties and a note of support from the Christ Child Society that reads: “Please accept this gift with love from the Christ Child Society. We pray that you will have a safe delivery and a healthy baby.”

The Christ Child Society, which provides the layettes, has been active in this diocese since 1947 with a mission of clothing children and infants who need this assistance. For years the society has run a children’s clothing center and provided layettes for newborns and Angel Layettes for stillborn babies.

Like the Women’s Care Center, the Christ Child Society gets no public funding, but rather depends on donations, fund-raising events, grants and dedicated, enthusiastic volunteers.

“The layettes of hope can help a woman visualize that this is actually a child,” said Mary Kay Bean, Christ Child member in charge of the project.

Last year, 3,000 layettes were donated to the center, according to Bean. With a $5,000 annual budget, Bean said the society was barely able to keep up with the demand, as there were 2,924 positive pregnancy tests done at the Women’s Care Centers in St. Joseph, Marshall and Elkhart counties. In fact, 40 percent of all pregnant women in St. Joseph County were clients of the Women’s Care Center in 2010, according to the center’s 2010-2011 annual report.

Ann Manion, president of Women’s Care Center, told *Today’s Catholic* that the Layette of Hope is a “beautiful program” and is especially important for a woman who is ambivalent about her pregnancy or not taking care of herself, as it is a “tangible reminder” to the woman that she now has two people to care for — herself and her baby.

Anna McKeever and Mary Elizabeth Kaltenbach, both counselors at the Women’s Care Center on Notre Dame Avenue in South Bend, said that the women they counsel are usually very receptive to the layettes, which do serve as a symbol of their unborn child.

“The women usually squeal in excitement,” said McKeever. “They love being able to see that layette and imagine their babies in it.”

Kaltenbach added, “It’s touching to see. Some of the women are really excited, but others, especially those who are considering abortion, you can see the change in their faces” when they see the layette.

Of course, the love and support for the women are just beginning when they have a positive pregnancy test and receive the Layette of Hope. The Women’s Care Center walks with the women through their pregnancies and even after the baby is born, explained Ellen Reilander, volunteer coordinator.

Reilander likes to show off the Crib Club room at the Notre Dame Avenue center, a sunny, modern room filled with new and gently used baby clothes and every imaginable item needed for baby care. Handmade nursing blankets, quilts, afghans and knitted or crocheted baby clothes are provided by Busy Hands of Michiana, a volunteer organization that makes such items for nonprofit groups in the community. The afghans and quilts are often given to new mothers who come into the center.

Other donors purchase new baby clothes, and the centers always appreciate the diaper drives conducted at area parishes and schools. The centers in St. Joseph County give out over 10,000 diapers a month. As *Today’s Catholic* went to press, the results were not yet in from a diaper drive competition between Saint Joseph’s High School of South Bend and Marian High School in Mishawaka.

A new program at the center provides children’s books to center clients and their families, so the center appreciates donations of children’s books. The center also maintains an inventory of gently used children’s clothes to assist clients who have children at home. And clients are also referred to the Christ Child clothing center, so the organizations work together to support, love and give hope.

“The women who are trying to choose life need to know that someone loves them. And there are so many different ways to love them,” Reilander said.

**PHOTOS BY ANN CAREY**

Ellen Reilander, volunteer coordinator for the Women’s Care Center, holds two of the Layettes of Hope that the Christ Child Society provides for women who have a positive pregnancy test at the centers.

If a woman’s pregnancy test is positive, the Women’s Care Center gives her a newborn “onesie” and matching booties. The Christ Child Society of South Bend provided 3,000 of these Layettes of Hope to the center last year.
Bishop Rhoades enjoys St. Jude School

FORT WAYNE — Bishop Kevin C. Rhoades continued his tour of diocesan elementary schools Wednesday with a visit to St. Jude School on Fort Wayne’s northeast side.

The day began with an all-school Mass in the church celebrated by Bishop Rhoades and concelebrated by pastor Father Tom Shoemaker and retired priest Father Paul Bueter. “I’m so happy to be here this morning,” the bishop announced, and thanked third graders for their warm welcome and assistance as he approached. He noted a banner at the church entrance proclaiming St. Jude’s hospitality and said, “I felt immediately at home.”

Principal Sister Kathleen Knueven, a Sister of Notre Dame, was surely pleased at that remark. She is quick to note that St. Jude’s is said to be a welcoming and caring community, and says, “We are family here!” She adds, “St. Jude Catholic School is much more than brick and mortar (although the Spanish architecture is beautiful). Our school is more of a dynamic set of relationships such as collaboration, teamwork and consistent effort that over time creates a lasting learning community that promotes student success.”

Bishop Rhoades must have felt that dynamism first-hand as he toured the school after Mass, visiting classrooms and speaking with students and staff members. He asked each class to share with him what they had been learning about their religion and they were eager to do so.

Fourth graders were studying about the saints, their “best friends in heaven,” prompting the bishop to explain the saints’ intercession for them and the steps necessary to attain sainthood. Third graders were learning about the Twelve Apostles so he told them that bishops are the apostles’ successors who spread the word of God as he does by preaching and teaching.

Kindergartners spelled out their welcome to him with flash cards, revealing their mastery of the alphabet. He was amused by a poster they had made showing Our Lord as the Good Shepherd and looking for a few good sheep.

The sixth-grade class was studying the Old Testament so Bishop Rhoades recounted his visit to Jerusalem and the Church of the Holy Sepulchre. First and second graders were learning about

Students gather to celebrate Mass with Bishop Kevin C. Rhoades on Jan. 11. Also participating are from left, Deacon Jim Tighe, Father Paul Bueter, Father Tom Shoemaker, pastor and Deacon Jim Fitzpatrick.

An exterior view of St. Jude Catholic School, from Pemberton Drive, on the northeast side of Fort Wayne.

Bishop Rhoades talks among the students during his homily in order to address individual classes.

BY BONNIE ELBERSON

Students gather around Bishop Kevin C. Rhoades on the playground, fascinated with his jeweled pectoral cross.

Bishop Rhoades talks in the hallway of St. Jude Catholic School with pastor Father Tom Shoemaker, Principal Sister Kathleen Knueven, a sister of Notre Dame, and Assistant Principal Betty Buckle.
Bishop Rhoades enjoys st. Jude school hospitality during recent visit

Jesus’ life, how he prayed and healed the sick. Fifth graders had been discussing the sacrament of Holy Orders so the bishop explained the steps to ordination and the duties of deacons, priests and bishops.

Bishop Rhoades fielded questions from seventh and eighth graders who are preparing for the sacrament of Confirmation. He revealed that he first began considering a vocation when he was confirmed at about their age. He loves conferring the sacrament, he says, and likes “to be able to be an instrument of God’s grace.”

Nationally, St. Jude School is a Blue Ribbon Award winner, providing a strong religious and academic education. It is dedicated to the development of the total person in accordance with the teachings of the Catholic Church. “Christ is the reason for St. Jude Catholic School,” Sister Kathleen points out.

Students have an opportunity to grow in their faith by planning and ministering at Mass and other liturgies. They participate in service projects by visiting residents at Saint Anne Retirement Home, long-term care patients at Parkview Hospital and by collecting items for needy families and the troops overseas. A strong fine arts program offers band, choir, handbells and art classes, and physical education includes fitness, good health and dance.

St. Jude students are fortunate to have retired sisters, parents, grandparents and others available to help with activities during the school day, as well as dedicated teachers always willing to give extra tutoring. After school clubs like Math Counts, Destination Imagination and Lego League draw many students and athletic teams attract others. Parents lend welcome assistance with those as well.

“St. Jude Catholic School with its strong religious, academic, cultural, social, athletic and service programs offers our students outstanding opportunities to live out the truths and values of the Catholic Faith and develop their God-given potential,” says Sister Kathleen with pride.

Indeed, St. Jude School exhibits all of those fine qualities, along with the hospitality enjoyed by Bishop Rhoades.

St. Jude School
2110 Pemberton Drive, Fort Wayne, IN 46805-4628

Telephone: (260) 484-4611
Pastor: Father Thomas Shoemaker
Principal: Sister Kathleen Marie Knueven, SND

Teachers and support staff: 55
Students: 535 in grades preschool-8

Web site: www.stjudefw.org
Mascot: Eagles
Colors: Blue and gold

BY BONNIE ELBERSON

Students in the first and second grades make the sign of the cross as Bishop Rhoades gives them a blessing.

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Killing the pain not the patient: Palliative care vs. assisted suicide

BY RICHARD M. DOERFLINGER AND CARLOS F. GOMEZ, M.D., PH.D.

S
ome time ago an ad appeared in a medical journal promoting a new pain-killing drug. To emphasize that this new product could relieve pain without sleepiness or other side-effects, the ad began with a slogan: “Stop the pain. Not the patient.”

The outcome of our society’s debate on physician-assisted suicide may depend on how well we communicate — and act upon — a similar message. We are living at a time when some doctors and lawmakers think that the best solution for some patients’ suffering is to give them lethal drugs for suicide. Catholics committed to the dignity of each human person must insist: “Kill the pain. Not the patient.”

It is a compelling message. Some opinion polls show support for assisted suicide when it is presented as the only relief for a dying patient in unbearable pain. But when Americans are offered an alternative, they overwhelmingly say that society should concentrate on ensuring pain control and compassionate care for such patients — not on helping them take their lives. This preference is such patients — not on helping them control and compassionate care for pain are not seeking to relieve them.

Realizing that assisted suicide is less popular than improved palliative care, euthanasia advocates have resorted to the claim that there is really not much difference between the two. Their argument goes like this: “Let’s be honest. Doctors commonly practice euthanasia now, under the guise of pain control. They give dying patients massive doses of morphine to suppress their breathing, and then call their death a mere ‘side effect.’ They justify this hypocrisy by invoking an invention of Medieval theologians called ‘the principle of double effect.’ Sometimes they even sedate these patients into unconsciousness so they can starve them to death. This ‘terminal sedation’ is really slow euthanasia. It would be far more candid, as well as more humane, to practice euthanasia openly.”

This argument has appeared in newspaper opinion pieces, medical journals, and briefs to the U.S. Supreme Court. In 1996 it was even endorsed to some extent by two federal appeals courts that sought to give constitutional protection to physician-assisted suicide.

Yet the American medical profession, and the Supreme Court, rejected this argument. To understand why they were right to do so, we must explore two realities: the facts about pain control, and the meaning of that so-called Medieval invention, the principle of double effect.

The facts about pain control

Many doctors hesitate to give dying patients adequate pain relief because they fear that high doses of painkillers such as morphine will suppress the breathing reflex and cause death. Yet we now know that this fear is based on false assumptions, and on inadequate training of physicians in pain management techniques. Even among oncologists, who probably deal with more patients in severe pain, there is too little knowledge of the medically appropriate use of analgesic drugs.

In reality, a very large dose of morphine may well cause death — if given to a healthy person who is not in pain and has not received morphine before. But when administered for pain, such drugs are taken up first by the patient’s pain receptors. In fact, patients regularly receiving morphine for pain quickly build up a resistance to side-effects such as respiratory suppression, so they can easily tolerate doses that would cause death in other people. Fortunately they build up a tolerance to the side-effects far more quickly than to the drugs’ analgesic effects — so doctors need not hesitate to increase dosages when needed to relieve pain. The question, “What is the maximum dose of morphine for a cancer patient in pain?” has one answer: “The dose that will relieve the pain.”

As long as a patient is awake and in pain, the risk of respiratory death by increasing the dose of narcotics is virtually zero. Unrelieved pain is itself a stimulant, which overpowers any depressive effects of narcotics. Patients who are receiving unrelieved pain is distorting the very fabric of their lives need adequate pain control the way a diabetic needs insulin to function properly.

Very rarely it may be necessary to induce sleep to relieve pain and other distress in the final stage of dying. Euthanasia advocates call this “terminal sedation,” but it is the same kind used in hospices to calm distress and comfort patients with non-terminal conditions. While some terminally ill patients may die under such sedation, this is generally because they were imminently dying already.

In competent medical hands, sedation for imminently dying patients is a humane, patient and medically established approach to pain management. Patients are not simply put to sleep, but it is the same kind of sleep that would come naturally. It is the same kind of sleep that may be needed at the end of a long and painful illness. “Unrelieved anxiety, agitation and suffering are those for which sedation is given to a dying patient.”

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Euthanasia supporters like to imply that this purpose was legally and ethically indistinguishable from the peaceful death of another person. For many years we have been discussing issues of mercy killing and assisted suicide in the context of a debate about how to relieve suffering. But we simply cannot escape the fact that the most popular purpose of caring for others should never be to end their lives.

In the final stage of dying, some patients may decide voluntarily to end their lives by voluntary suicide, or physician-assisted suicide. But this should never be confused with the idea of mercy killing.

The principle of double effect

What of the rare case when providing pain relief or sedation does risk hastening death? Is this really the same thing as deliberately killing a patient?

Centuries of Catholic moral tradition say it is not. Sometimes it is impossible to achieve some good effect without causing a bad effect as well. When an act has both a good and a bad effect, we should ask ourselves whether it meets four criteria.

First, the act itself must be good or at least morally indifferent: giving medication to relieve pain certainly meets this test. Second, the good effect must not be attained by means of the bad effect — we cannot claim, like Jack Kevorkian, that we may deliberately kill suffering people because once they are dead they can no longer suffer. Third, the benefit must not be intended; we cannot give pain medication in order to end pain and cause death. Fourth, there must be a reasonable doubt that the bad effect will produce the good effect; it would be irresponsible to risk hastening death to relieve an ordinary headache.

The principle of double effect has become known in Catholic moral reasoning as the principle of double effect. Euthanasia supporters like to confuse the two. But these criteria have help us to discriminate among otherwise confusing options.
New Mishawaka pharmacy built on pro-life principles

BY LISA KOCHANOWSKI

MISHAWAKA — When visitors walk into the new Mishawaka Family Pharmacy, one of only three independent pharmacies in the area, they are transported to a time when a pharmacy was just a pharmacy and the pharmacist not only knew the customer’s name but their entire family/medical history. Patients will be treated to one-on-one service and given tips and guidelines on their health and ways they can feel better during their time of pain and suffering.

This is a special place, created out of the prayer and mission of pharmacist Danniel Cline. He had a dream to create a traditional pharmacy that focused on helping patients feel better.

The father of six from Pekin, Ill., Cline is a devout Catholic who owned an independent pharmacy in Mishawaka many years ago. Cline was delighted to be blessed to have the chance to come in who was from a foreign country and spoke very broken English,” recalled Cline.

About 10 or 11 years ago while in Indianapolis, I had a man come in who was from a foreign country and spoke very broken English,” recalled Cline.

The man was experiencing a severe headache and felt terrible. Cline suggested he have his blood pressure taken and discovered that it was 200/100, and he needed to seek medical treatment. After giving the man and his wife directions to the nearest hospital the man was admitted and helped, and became loyal customers to the pharmacy.

“Just to know that I was able to help someone, to be there for them in their time of need . . . I will never forget it,” Cline said.

Cline has a passion for health care and finds complete fulfillment in his work as a pharmacist. He has had many memorable moments in his line of work.

“We are an independent retail pharmacy located in the hospital with the goal of serving the healthcare needs of patients in the surrounding community,” said Cline. “Everything was designed to have that old fashioned pharmacy feel that people use to know.”

Before he opened his pharmacy, Cline was honored and blessed to have the chance to collect old prescription bottles and tools used by Richard Deardorf, who owned an independent pharmacy in Mishawaka many years ago. Cline was delighted to be able to display these unique items in his shop to create an atmosphere of history.

One of the specialty areas that Cline has incorporated into his pharmacy is the use of compounding.

Pharmaceutical compounding is the mixing of drugs by a compounding pharmacist to fit the unique needs of a patient. It is done for reasons such as to change the form of the medication from a solid pill to a liquid, to avoid a non-essential ingredient that the patient is allergic to, or to obtain the exact dose needed.

“Compounding is rewarding professionally,” said Cline who has been delighted to help patients who have difficulty with their medication find ways to be able to get the help and relief they need. A special part of the pharmacy is its pro-life principles. They do not sell any type of contraceptive, birth control or the Plan B system.

Cline promotes the use of natural family planning. He welcomes the chance to work with patients on understanding their options and will help them understand the natural family planning process with his knowledge and expertise of the system.

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Pharmacist Danniel Cline of the new Mishawaka family Pharmacy located inside Saint Joseph Regional Medical Center in Mishawaka stands next to a display.

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These rewards are what keeps Cline so passionate about his calling and what led him to the desire to create his unique and independent pharmacy.

After only a few short weeks of business, Cline has high hopes for his business venture and is optimistic for a successful future. “What makes a pharmacy different is what you offer patients. I want to create a relationship with my patients,” said Cline. “I want to have the encounter, not the transaction, with my patients.

Without life, other civil rights are meaningless.

Most Precious Blood Parish
Fort Wayne

May
Saint Aloysius
PATRON OF CATHOLIC YOUTH
Intercede for Pro Life advocates and bring about increased understanding and respect for human life in all stages.

St. Aloysius Parish
Voder

St. Elizabeth Ann Seton Church
Fort Wayne

T he nearer a soul is truly united to God, the more its sensibilities are increased to every being of His Creation; much more to those whom it is bound to love by the tenderest and most endearing ties.

St. Elizabeth Ann Seton
I think life is great... don’t you?

RESPECT LIFE
“The gospel of life is at the heart of Jesus’ message…it is to be preached with dauntless fidelity; as ‘good news’ to the people of every age and culture.”

Pope John Paul II

Acknowledge God’s Sovereignty Over All Life-- Respect and Defend Life!

SAINT MARTIN DE PORRES CHURCH SYRACUSE, INDIANA

“The conflict is between a culture that affirms, cherishes, and celebrates the gift of life, and a culture that seeks to declare entire groups of human beings - the unborn, the terminally ill, the handicapped, and others considered ‘useful’ to be outside the boundaries of legal protection.”

Pope John Paul II

“Truly great must be the value of human life if the Son of God has taken it up and made it the instrument of the salvation of all humanity!”

John Paul II, Gospel of Life

St. John the Baptist New Haven, IN

Richard Doerflinger is associate director for Policy Development, Secretariat for Pro-Life Activities, National Conference of Catholic Bishops.

Dr. Carlos F. Gomez, was medical director of the University of Virginia Health System’s Center for Hospice and Palliative Care when it opened in 1995 until 2003. He died in 2010.
Contraceptive mandate threatens religious freedom of the Church

BY FRED EVERETT, JD

This past summer, the Obama administration issued an HHS regulation requiring all employers that provide healthcare benefits to include coverage for contraception. The Health and Human Services regulation also includes abortifacients like Ella that are deceptively called contraceptives but, in fact, also work by preventing the implantation of an embryonic human being in her mother’s womb. What of religious organizations that have a problem with this? While the regulation does include a religious exemption, its definition is so narrow as to exclude most religious organizations. For example, it specifies that only organizations that primarily employ or serve those of that denomination can qualify as a religious organization. So, for example, if you are a Catholic hospital and a number of your employees are not Catholic or, for that matter, a number of your patients are not Catholic, under the Obama administration’s definition, you would not qualify as a religious organization. In order to qualify, the hospital would need to limit itself to hiring and treating Catholics — which is not something a Catholic hospital is about to do. The same, of course, would apply to Catholic colleges, Catholic social service agencies, and a host of other Catholic organizations that do not limit employment or service to those who hold the Catholic faith.

Many commentators have concluded that given the extreme narrowness of the administration’s definition, this can only reasonably be construed as a direct attack on religious freedom. Those who crafted these regulations for the Obama administration are among the most extreme in the secularist, pro-abortion camp. They knew exactly what they were doing when they drafted them. The administration also knew exactly what it was doing when it accepted them.

Without question, the Catholic Church in the United States is by far the largest non-governmental provider of education, healthcare and other social services. However, due to the Church’s high standards of ethics regarding the dignity of every human being, the Church cannot allow itself to become directly involved in providing chemicals and other devices that are not only against the dignity of marriage and of the marriage act, but also are against the sanctity of human life.

Because of this, the Church has long been a target of secularist, pro-abortion groups and individuals within our society that seek to marginalize the influence of the Church. Fortunately, not only have the bishops of the United States spoken and written forthrightly on this matter, but so have scores of other Catholic leaders throughout the country. Among them stands Carl Anderson, president of the Knights of Columbus, Holy Cross Father John Jenkins of the University of Notre Dame, Ken Hackett of Catholic Relief Services and John Haas of the National Catholic Bioethics Center.

All have publicly expressed their opposition to this contraceptive mandate. They realize as leaders of Catholic organizations that if this regulation is allowed to stand, then their organizations will be faced with two possibilities. Either they will provide coverage for contraception and abortifacients and thus become directly involved in facilitating the deaths of innocent human beings, or they will no longer legally be able to provide health care coverage for their employees.

Those who oppose the Church in this matter do so on the basis that they believe that those who seek services that are legal should not have them refused by those who believe them unethical. Such a refusal is construed as an imposition of someone else’s values. In other words, why should an organization of Catholic — that employs and serves those who are not Catholic be able to refuse services that are legal? Of course, if followed to its logical conclusion, Catholic organizations would eventually have to provide and subsidize surgical abortions through all nine months of pregnancy — as is currently legal in the United States. In addition, were the United States ever to allow euthanasia — the direct killing of the aged or infirm — then presumably Catholic hospitals would have to provide them and other Catholic organizations would have to be willing to subsidize them in their health care policies.

What is missing in this argument is respect for the conscience rights of the provider. The argument is founded on the respect for the conscience of the consumer, but no attention is given to the conscience of a provider who wants to act ethically. The argument ultimately assumes that whatever the government decides to be legal is, in fact, what is ethical and that a provider has no ethical right to refuse it, but must cooperate in providing it. In such a totalitarian vision, an individual or organization will be sorely tempted to yield to whatever Big Brother says is good.

The question then is: Where do we go from here? There are legislative efforts to stop this contraceptive mandate from taking effect. To pass such legislation, however, will not only require a majority of both houses of Congress, but also that at least 60 members of the Senate would be willing to vote to end any possible filibuster.

While it is almost certain that the votes already exist in the Republican-held House of Representatives, the outcome is very unclear in the Democrat-held Senate. Given that this is an election year, it is doubtful that either party would want to be seen as attacking the religious freedom of Catholics. This undoubtedly will make for very interesting political theater. Whether justice is done in the end will, no doubt, likely depend on the resolve and political involvement of Catholic and Evangelical Christians, as well as Orthodox Jews.

In a country such as the United States that has long prized its tradition of religious freedom, the way in which this controversy is ultimately resolved will go a long way in determining what kind of country we are to become. Will we be a country where a wide array of religious beliefs are tolerated and in which those who disagree with a secularist agenda are not excluded from full participation? Or, will we become a country that marginalizes those who hold principled religious positions that defend human life from conception to natural death or, for that matter, defend the institution of marriage as between one man and one woman? An hour of truth is upon us.

Fred Everett, JD, is the co-director, office of Family Life, Diocese of Fort Wayne-South Bend.
Men on a mission can defeat the culture of death

BY LISA EVERETT

A

At the end of the new “Mission: Impossible” movie, after the spectacle of special effects, intense action and cool gadgetry, Tom Cruise’s character, Ethan Hunt, delivers a line that I hope was not lost on the men in the audience. Attempting to console a fellow agent who believes he has failed his assigned mission to protect Hunt’s wife, Hunt assures him: “It was not your job to protect her — it was mine.”

As we observe yet another anniversary of the Supreme Court decision, which legalized abortion in our nation, Cruise’s line and the reality it represents strikes me as something worth reflecting on.

In the catechesis on the book of Genesis, which begins his beautiful “theology of the body,” Blessed John Paul II makes the point that in the mystery of creation, the first man was entrusted in a special way with the gift of the first woman. Here is how the pope puts it: “(Due) to original innocence, the woman, who in the mystery of creation ‘is given’ by the Creator to the man, is ‘welcomed’ or accepted by him as a gift… It seems that the second creation account has assigned to the man ‘from the beginning’ the function of the one who above all receives the gift. The woman has ‘from the beginning’ been entrusted to his eyes, to his consciousness, to his sensibility, to his heart.” — General audience, Feb. 6, 1980.

This is true above all in the vocation of marriage, in which, out of gratitude for the gift of the woman, the man makes a complete gift of himself to her, promising to live with her, but even more deeply, for her.

It also means more broadly that, although in some sense we are all responsible for one another, God has made men especially responsible for women. Put another way, we might say that God has entrusted men with the mission of ensuring the well-being of women. What is revealed here in the first pages of the Bible resonates deeply in the heart of most men, who feel a keen responsibility to provide for and protect women, whether they are partners, friends, or sometimes, perfect strangers.

Consider, for example, the sinking of the Titanic, whose 100th anniversary we will mark this April. Is it any surprise that of the vast majority of those who died were men — men who accepted that women and children should be given priority in boarding the available lifeboats, even though there were far too few to hold all of the passengers? As one male blogger commented when confronted with the fact that 1,347 men and only 103 women died in the disaster: “It is hard to fathom the amount of will it would have taken to stand by on a sinking ship and wait for those who were too afraid to board the lifeboats to go first. Often feminists try to claim that men were privileged back then, and that chivalry was merely ceremonial. But you won’t convince over a 1,000 men to step aside when their lives are in extreme peril unless they truly accept that they have a duty to protect others.”

This kind of self-sacrifice is the stuff of which heroes are made, but most men would consider it simply what it means to be a man. Part of the ongoing tragedy of Roe v. Wade is that it has severely weakened our cultural sense of the responsibility men bear toward women. Since the Supreme Court has denied the father’s involvement in the decision whether to carry a pregnancy to term, no statute in a husband’s repented to be informed of his wife’s impending abortion.

Even in the best of circumstances, when a child is very much desired, a woman in the early stages of pregnancy can experience a myriad of intense and sometimes conflicting emotions, and she relies on a loving man in these moments to steady her and support her in her role of nurturing this new life that has been entrusted in a special way to her.

But when a woman faces a crisis pregnancy, she needs the tenderness and strength of a man all the more, telling her that he will take care of her, reminding her that if they cannot responsibly raise this child there are countless couples waiting to adopt, assuring her that in the end, everything will be all right.

As a counselor at the Women’s Care Center once pointed out, a woman experiencing a crisis pregnancy who has a strong, supportive man in her life will almost never abort.

In the wake of Roe v. Wade, however, far too many men fail to protect women from those who would prey on their vulnerability, physically and emotionally, when they are pregnant.

According to Vicki Thorn, head of the National Office of Post-Abortion Reconciliation and Healing, the majority of American men mistake supporting a woman with a crisis pregnancy for going along with whatever she wants to do in the panic of the moment.

When I stand outside the Women’s Pavilion in South Bend to offer information about alternatives to abortion, I am amazed at how often a woman going into the clinic is accompanied, not by another woman, but by a man. In these moments I think of the heartbreaking testimony I once heard from a woman who, at age 19, found herself sitting in the waiting room of an abortion clinic wishing desperately that someone — some man — would come and rescue her. This desire goes deep in a woman’s heart, and it is not just the stuff of fairy tales.

It is an echo from Eden, when the first man failed to protect the first woman when the Evil One approached her — the first man who was not far off, but who, when Satan and the woman, and therefore need of a man whose special mission it will be to protect her and her child. If he fails to do so, the price he pays will be much higher than the few 100 dollars charged for the abortion procedure. Sometimes there are physical injuries, usually there is emotional aftermath, and always there is a deep spiritual wound.

When faced with incredible odds and situations, which call for courage, creativity and self-sacrifice, men through the ages have found the strength to do great things for God and for those for whom, in His Providence, they are particularly responsible. There is no doubt that Roe v. Wade has made it more difficult, but not impossible. This mission, should the men of our nation choose to accept it, will mean the definitive defeat of the culture of death. Let us pray that that day will not be long in coming.

Lisa Everett is the co-director, Office of Family Life, Diocese of Fort Wayne-South Bend.

**Love LIFE**

**as a heavenly gift!**

**St. Peter and Paul Parish**

**huntington**

**Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations.**

**Jeremiah 1:5**

**St. Peter Parish - St. Mary Parish**

**Fort Wayne**

**Join with us “in prayer” in support of the unborn children.**

St. Mary of the Assumption Parish in Decatur, Indiana invites our diocese to offer “prayer cover” for the hundreds of thousands gathering January 21-23, 2012 in Washington, DC to show support for the unborn children and the Catholic Teachings which express dignity for all human life from the moment of conception. Thank you for your prayer!
Pausing between the past and future

A s this New Year approached I was delighted to receive an email from an old friend. Mel and I made up the long arms of a trio of women who had been friends for over a decade. Our friendships ran deep and intense from the very beginning as the three of us bonded over the shared grief we faced following the untimely deaths of our young husbands.

Extended and powerful visits and phone calls provided the emotional and spiritual support we each required as time and our grief journeys unfolded. As the deep pain of loss began to soften, we three began to discuss our common details of our lives. And our life-long friendships were forged.

“Can’t believe that New Years is just around the corner and we will be done with 2011. In some ways I want to move on and other ways I don’t want to let go,” wrote my friend. Though Mel’s words resonated with me, I felt a need to ask her to elaborate on her personal thoughts.

You see our tarry muskeeter, Denise, succumbed to leukemia in the early spring of 2011, after a long and valiant fight for life. Mel and I walked closely with our brave but ailing friend as much as we would allow us, but we still regret being unable to spend more time with her.

“Oh, details lady, what is it you don’t want to let go of and what do you want to move on from?” I replied in my email.

Mel’s response started something in me and I began to mourn more than the loss of our dear friend and all she meant to me.

“I don’t want to let go of talking to Denise in 2011 and yet...

where have all the vocations gone?

The shortage of priests and religious men and women in the Church, particularly in Europe and North America, is common these days. Many international congregations like my own, the Sisters of the Holy Cross, are still getting new members, but in countries other than the United States. Many consider it a crisis.

Too often when we speak of vocations we limit that term to mean the call to ordained ministry and the consecrated life. When we pray for vocations, particularly in the United States. Many consider it a crisis.

The Lord calls us to celebrate the birth of Christ. Two weeks later it celebrated the Feast of the Epiphany of the Lord. A day later, it offered us the Feast of the Lord’s Baptism by John in the Jordan River.

All these celebrations taught critical lessons about Jesus. He is human, the son of Mary. He is the Son of God. He is the Savior, assuming our sins even though Jesus was without sin.

Now, the Church tells us that Jesus calls us to salvation, eternal life. He called the Apostles specifically to continue the work of salvation. The Apostles, through the Apostles and the Church founded upon them, teach and invite us to follow Christ.

These four Apostles’ instant response is a lesson. Nothing is more important in life than being with Christ, answering the Lord’s call to be saved.

Directly and simply, Paul told the Corinthians that they could accept salvation or not. We have the same choice.

Reflection

The Church called us to live in Jesus, to be Church! All of us are called to go to Church. We are called to be holy. Through our Baptism each of us share in His priesthood. Through baptism we become part of His body. We are not called just to go to Church. We are called to be Church! All of us are called to holiness and service.

Where have all the vocations gone?

Sister Margie Lavonis, CSC, works for the Sisters of the Holy Cross communications department.

sister margie lavonis, CSC

Arnold Janssen

1837-1909

January 15

Born in Goch, Germany, Arnold was educated and ordained in Germany, where he taught mathematics and natural sciences and served as chaplain at an Ursuline convent. In 1875, at a mission house in the Netherlands, he founded the Society of the Divine Word, or Verbites, to provide priests and lay brothers for the missions. He also established the Holy Spirit missionary sisters in 1889. Beatified by Pope Paul VI in 1975, Arnold was canonized in October of 2003 by Pope John Paul II.

Jan 1922, 2012

C O M M E N T A R Y

3rd Sunday in Ordinary Time

Mk 1:14-20

The first reading for this weekend is from the Book of Jonah, an Old Testament writing seldom presented in the liturgy. While Jonah is the central figure in this book, he was not the author. The author is unknown. Scholars believe that the Book of Jonah was written sometime after the Babylonian Exile of the Jews.

The reading speaks of Jonah’s visit to Nineveh, the capital of the Assyrian Empire, located roughly in the region of modern Syria. He went there, at God’s command, to preach conversion.

Preaching conversion in Nineveh was a tall order, and the Jews who first heard this reading knew exactly how difficult the assignment was. No city on earth had the image of evil and vice that surrounded Nineveh.

Nineveh, after all, was the capital of Assyria. Over the centuries many neighboring powers invaded, and overwhelmed, the Holy Land. However, none of the invaders matched the Assyrians for bloodthirstiness and brutality. Yet, the climax of the story is the conversion of the city.

For its second reading this weekend, the Church offers us a passage from the First Epistle to the Corinthians. Paul had a challenge in leading the

SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

2 Sm 12:1-7a, 10-17 Ps 2 Sm 11:1-4a, 5-10a, 13-17 Ps 7:29-31 Mk 1:14-20

CUTTING EDGE

Sister Margie Lavonis, CSC

IN THE MOURNING

HOPE, PAGE 20

Reflection

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Converting and the symphony of death

Why do adults become Catholics? There are as many reasons for “converting” as there are converts. Evelyn Waugh became a Catholic with, by his own admission, “little emotion but clear conviction”; this was the truth; one ought to adhere to it. Cardinal Avery Dulles wrote that his journey into the Catholic Church began when, as an unbelieving Harvard undergraduate detached from his family’s staunch Presbyterianism, he noticed a leaf shivering with raindrops while taking a walk along the Charles River in Cambridge, Mass.; such beauty could not be accidental, he thought — there must be a Creator. Thomas Merton found Catholicism aesthetically, as well as intellectually attractive: once the former Columbia free-thinker and dabbler in communism and Hinduism found his way into a Trappist monastery and became a priest, he explained the Mass to his unconverted friend, poet Robert Lax, by analogy to a ballet. Until his death in 2007, Cardinal Jean-Marie Lustiger insisted that his conversion to Catholicism was not a rejection of, but a fulfillment of, the Judaism into which he was born; the cardinal could often be found at Holocaust memorial services reciting the names of the martyrs, including “Gisele Lustiger, ma maman” (“my mother”).

In early American Catholicism, the fifth archbishop of Baltimore (and de facto prince of the United States), Samuel Eclectic, was a convert from Anglicanism, as was the first native-born American saint and the precursor of the Catholic school system, Elizabeth Seton. Mother Seton’s portrait in the offices of the archbishop of New York is somewhat incongruous, as the young widow Seton, with her children, was run out of New York by her unforgiving Anglican in-laws when she became a Catholic.

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Many of us fear that our memories will not sustain us as time and our grief work call us to move forward. Some of us even fear that we will forget them altogether. But I have learned that we will never forget what our loved ones meant to us and what we shared with them. Those are the memories that become the foundation for new life and a hopeful future.

The passage between the past and the future that Mel and I have experienced may take some time to move through. But it can be done with gentle compassion and understanding support. So as Mel and I continue our grief work and share our hopes and fears, we will embrace the New Year and all it promises as best we can. We will cherish the memory of our three musketeer and hold tight to the enriching gift that our friendship was to us, as we move — hopeful — into all of the New Years to come.

Kay Cozad is a certified grief educator and news editor of Today’s Catholic, and the author of “Prayer Book for Widows,” Our Sunday Visitor, 2004, and can be reached at kczozad@todayscatholicnews.org.
Junior varsity tournament results announced

BY MICHELLE CASTLEMAN

FORT WAYNE — In junior var-
sity Catholic Youth League (CYO) action, Most Precious Blood played host to a whole slew of CYO boys’
and girls’ teams in a tournament just before ringing in the new year.

For 2011, 19 teams participated in
the flurry of games — 10 girls
and nine boys, some fifth grade only,
some sixth and some combined.

The annual holiday contest
covered the vintage venue full of
younger fans from sun up until sun
down for a full four days of the break.

Jodi Kahlenbol reported several
positive changes this year including
moving to a double elimination for-
mat and allowing the winning teams
to go back. Kahlenbol beamed, “The kids
really seemed to enjoy this added perk!”

Those coming out on top in the
brackets included sixth-grade teams
from St. John the Baptist, Fort
Wayne, (SFJW) for the boys and St.
Charles for the girls.

Nick for the Queen of Angels,
44-21, in the championship.

St. Jude was third place after
their 53-26 loss to Queen of Angels.

The Legacy Cardinal girls got by St.
Jude in their final, 24-15. The Raiders
from St. John the Baptist, New
Haven, came in third place after a
hard fight against St. Jude, 16-9.

ICCL teams start divisional games

BY JOE KOZINSKI

SOUTH BEND, MISHAWAKA —

As the snow subsided and the
temperatures remained chilling, the
Inner-City Catholic League opened
its warming arms to the start of the
St. John Bosco and St.
Martin DePorres divisional games
this weekend.

The game of the day would pit
rivals and undefeated foes, Christ
the King squaring off against its
eighbor to the south, the St.
Joseph Eagles. The Kings would
regain supreme by outscoring St.
Joe, 31-18, behind a 10-point
game by John Staud.

In other action in the St.
Bosco Division, the Crusaders of Holy
Cross kept pace with the leaders by knocking off the
Trojans of Holy Family, 46-13,
with 12-point contributions from
Mark Madden and Peter Wiegard.

St. Pius X dispatched the
Cougars of Corpus Christi, 53-17,
with the double-digit scoring duo of
Samuel Quinn and Patrick
Sanford.

The big dog from the east looks
to be the Saints of Mishawaka Catholic as they
remained undefeated in division play by ousting St. Thomas on Saturday and the Panthers of St.
Anthony on Sunday. The Saints
outscored the Panthers, 58-23,
behind Jacob Whitfield’s 19 and
Justin Himeleck’s 11.

Spencer Harding tossed in 20 in the loss.
The Spartans of St. Thomas
got back on track by defeating the
Pumas of Queen of Peace, 37-29.

In the contest, Spartan
Gunner Sadowey out paced Puma Luke
Kaszniak in scoring, 22-15.

In other St.
Martin DePorres play, the Blazers of St.
Matthew ran past the Bull Dogs of Our
Lady of Hungary, 48-33.

The ICCL will resume divi-
sional play Sunday at both
Saint Joseph’s and Marian high
schools. Completed scores,
standings and schedules can be
found at www.icclsports.org.

Church groups cheer for Packers;
playoff game a chance for fundraising

BY STEVE WIDEMAN

GREEN BAY, Wis. (CNS) — For
church groups, Green Bay Packers
home games at Lambeau Field
always mean additional income for
worth causes, such as seminary
training, Catholic schools, parish
budgets, and the homeless and hun-
gry.

Several groups looked forward
to the same opportunity to earn
extra revenue at the Jan. 15 National
Football League playoff game
against the New York Giants.

Five hours before kickoff, hun-
dreds of volunteers from all walks
of life planned to begin their descent
on the stadium for up to 12 hours of
hard and sometimes very cold work
to provide fans from both teams
with food, comfort and plenty of
souvenirs to take home.

“It’s a 12-hour day from the
time you leave home until you get
back home,” said Mike Bushman, coordi-
nator of operations at a 22-man food
booth at the stadium for a Knights
of Columbus council.

The booth serves hundreds of
hungry fans during Packers
home games with plates of French
fries and hundreds of hamburgers, cheese-
burgers, bratwursts and hot
dogs along with braided pretzels, pizza
slices, fried cheese curds, hot choco-
late, beer and soda.

“It’s an in-house restaurant,”
Bushman said.

His Knights council is one of
dozens of nonprofit groups, both
religious and nonreligious, that ring
all levels of Lambeau Field with
food service booths. Other groups,
including Catholic schools and par-
ishes, raise funds by parking cars,
handing out rental seats, souvenirs
and game programs.

According to the Greater Green
Bay Convention and Visitors Bureau,
a regular Packers home game brings in
more than $8 million in revenue for
hotels, restaurants and other busi-
nesses. Playoff games are estimated
to be even more profitable.

Bushman said the Knights’
contract with Chicago-based Levy
Restaurants Inc., which provides
food service to most major league
venues across the country, including
Lambeau Field.

“Our partners at Lambeau Field
are very passionate about giv-
ing back to the community,” Eva
Yusa, director of communications
for Levy Restaurants, said of the
Packers’ willingness to allow Levy
to bring in community volunteer
groups to augment their professional
staff.

Bushman figured the council
would earn, not counting tips, at
least $600 for any playoff game it
works.

Funds raised at Packers
games are used for a variety of
purposes, including helping to fund the train-
ing of at least two seminarians from
the Diocese of Green Bay.

“We decided that was where
some of our money would go
because that’s where our great-
est need is,” Bushman told The
Compass, the diocesan newspaper.

In addition, the council uses
the money to help a Catholic-run
food pantry in Menasha and food
program in Oshkosh. Funds are also
used to assist food programs at local
homeless shelters.

Funds raised while volunteering
at Packers games play an important
part in the operating budget of All
Saints Catholic Church in Denmark.

Volunteers from the church help
man the Pack Pro Shop during
games, they currently earn
$100 each per game to bag pur-
purchases by fans.

“We have eight volunteers for
each game, so that’s $800 we earn
each game. That’s very impor-
tant to us. So it’s awesome that we
are having playoff games,” said
Louise Reetz, who coordinates the
game day volunteers and a church
fund-raising committee called Parish
Funding.

“The money goes to our parish
to keep our parish alive,” Reetz said.

PMI Entertainment Group
in Green Bay also works with the
Packers to provide fundraising
activities for church and other
nonprofit groups.

“We have four parishes under
contract,” said Paula Kirkman,
vice president of PMI resources
for PMI. She said groups take
tickets, hand out and pick up rent-
al seats, collect recyclable items
and clean up after games.

FIVE USF COUGARS EARN SELECTION TO NAIA SCHOLAR ATHLETE TEAM

Five members of the 2011 University
of Saint Francis football team have earned selection to the NAIA Daktronics-Scholar Athletes Team.

Student-athletes are nominated by their institution’s head coach and must maintain a minimum grade
point average of 3.5 on a 4.0 scale and must have achieved a junior academic status in order to qualify
for the honor. Cougars who earned the honor included seniors Derek Atwood of Shelbyville, and Brad
Whitaker of Bowling Green, Ky. Juniors included Lance Carey of Leo, Eli Alafogianis of New Castle,
and Brice Darling of New Castle.

Secure your summer job! Camp Rancho Framasa is an
inclusive, residential camp, located in south central, Indiana,
operated by the Catholic Youth Organization since 1946.

Serving campers aged 7 to 16 in various programs. We offer
a welcoming staff community in a beautiful outdoor setting.

General Staff, Counselor Manager, Challenge Course
Counselor, Wrangler positions available. All positions start at
$250/week. Training is provided; start date June 2, 2012.

For more information and an online application visit
www.campranchoframasa.org

Questions? angi@campranchoframasa.org

TODAY’S CATHOLIC

January 22, 2012

21
Furry little fella in Punxsutawney reminds all to have some winter fun

BY ANNE-MARIE WELSH

ERIE, Pa. (CNS) — What could be more charming than a small town in Pennsylvania that throws its doors open to the world for a great big party each year in the deepest, darkest days of winter?

How about that it happens in the Diocese of Erie? Or that several members of Punxsutawney Phil’s world-renowned top-hatted Inner Circle are also members of Sts. Cosmas and Damian Parish?

While Groundhog Day does have ties to Candlemass Day, a Catholic festival associated with honoring Mary and the presentation of Christ in the temple, it also has roots in pre-Christian folklore related to predicting weather for the coming year. (Poor weather on that day meant the end of winter was in sight and a good crop was likely.)

So let’s just be honest and say that we’re not going to go through too many histrionics trying to make the point that we’re not going to go through a direct faith-filled connection to the new feast day. (Poor weather on that day meant the end of winter was in sight and a good crop was likely.)

The first recorded report of Groundhog Day in Punxsutawney was in 1886 when the local newspaper, the Spirit, mentioned that as of Feb. 2. But what the heck, let’s have some fun. After all, isn’t joy a gift of the Holy Spirit?

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**Divorce survival guide**

Mishawaka — The Catholic’s Divorce Survival Guide is a 12-session DVD-based program offered by the diocesan Office of Family Life Mondays, beginning Feb. 13, from 7-9 p.m. through May 7, at the Blessed John Paul II Center (on the campus of Marian High School). The series features Rose Sweet, Christopher West, Ray Guarendi, Father Donald Calloway and Father Mitch Pacwa. The cost for the program is $20, which includes a personal reflection journal for each participant. Registrations will be accepted on a first come-first served basis, and the program will be limited to 15 people. To register, contact Helen at (574) 234-0687 or haustgen@diocesesfw.org.

**Parish mission announced**

Fort Wayne — A parish mission announced by the Sacred Heart Parish will have a parish mis-sion on the themes; “Believing in the Eucharist, Celebrating the Eucharist and Living the Eucharist.” All sessions begin in the Eucharist, Celebrating the SAC. Tickets are $10. Adult cost and pop and water are included. For information contact Mary by Jan. 23 at (574) 654-3221 or visit http://sites.bishopdwenger.com or call (260) 456-2824 to purchase space.

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Bishop Kevin C. Rhoades of Fort Wayne-South Bend, chairman of the USCCB Committee on Laity, Marriage, Family Life and Youth.

Other signers included top representatives of the Southern Baptist Convention, the Lutheran Church-Missouri Synod, Church of Jesus Christ of Latter-day Saints, Assemblies of God, the Church of the Nazarene and the Salvation Army, along with a collection of smaller Protestant denominations, seven national Catholic associations including the National Association of Evangelicals, and two representatives of Orthodox and Hasidic Judaism.

Religious employers would “face lawsuits for taking any adverse employment action — no matter how modest — against an employee for the public act of obtaining a civil ‘marriage’ with a member of the same sex. This is not idle speculation, as these sorts of situations have already come to pass,” the letter said.

“Even where religious people and groups succeed in avoiding civil liability in cases like these, they would face other government sanctions — the targeted withdrawal of government cooperation, grants or other benefits,” the letter said.

The letter cited the case of Portland, Maine, which required Catholic Charities to extend spousal employee benefits to same-sex domestic partners as a condition of receiving city housing and community development funds.

“There is no doubt that the many people and groups whose moral and religious convictions forbid same-sex sexual conduct will face the full arsenal of government and political pressures reserved for racists,” the letter predicted other consequences if same-sex marriage were to gain more legitimacy.

“These punishments will only grow more frequent and more severe if civil ‘marriage’ is redefined in additional jurisdictions,” it said.

“Because law and government not only coerce and incentivize but also teach, these sanctions would ‘validate and moral legitimacy to private efforts to punish those who defend marriage.’

“The push to alter the definition of marriage ‘warrants special attention within our faith communities and throughout society as a whole,’ the letter said, because such an action would have “grave consequences,” including interfering with the “religious freedom of those who continue to affirm” traditional marriage.

“The promotion and protection of marriage — the union of one man and one woman as husband and wife — is a matter of the common good and serves the well-being of the couple, of children, of civil society and all people,” the letter said.

“The value of traditional marriage transcends any society or government, is “a universal good” and is the “fundamental institution of all societies,” it said.

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Hill after a noon rally on the National Mall and a march along Constitution Avenue to the Supreme Court.

Next year’s march and rally in Washington is slated for Friday Jan. 25 because the Jan. 22 anniversary will fall on a Tuesday, the day after public ceremonies for the presidential inauguration, and organizers said they were not able to secure an adequate number of hotel rooms.

The night before this year’s rally, March for Life organizers are planning a mini-rally at Lafayette Park across from the White House. They are also sponsoring a youth rally that night at a Washington hotel.

A capacity crowd of about 20,000 pilgrims is expected to fill the Basilica of the National Shrine of the Immaculate Conception for the annual National Prayer Vigil for Life, which begins with a Jan. 22 opening Mass. Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the USCCB Committee on Pro-Life Activities for the U.S. Conference of Catholic Bishops, will be the principal celebrant and homilist.

Marchers are invited to participate in various services, including a rosary, confessions, hourly holy hours, night prayer and morning prayer, concluding with a morning Mass celebrated by New York Cardinal-designate Timothy M. Dolan, USCCB president.

For the 16th year, the Archdiocese of Washington will sponsor its annual pro-life youth Mass and rally the morning of Jan. 23. The popularity of the event prompted the archdiocese to hold this event in two sports venues last year — the Verizon Center and the D.C. Armory — to accommodate a crowd totaling about 28,000.

The event includes a concert, confessions, praying the rosary, and Mass, before most of the crowd heads to the annual March for Life.

After the March for Life the rallying-spirit will continue with several pro-life organizations sponsoring the National Pro-Life Youth Rally near the Supreme Court.

Other Washington events related to the Roe anniversary include the Cardinal O’Connor Conference on Life at Jesuit-run Georgetown University Jan. 22 for college and high school students featuring a keynote address by Philadelphia Archbishop Charles J. Chaput; two Rock for Life concerts — Jan. 21 and 22; speeches at the Supreme Court during the march sponsored by the Silent No More Awareness Campaign; and a Jan. 23 Mass at St. Aloysius Church in Washington sponsored by the Ignatian Pro-Life Network, a union of pro-life groups from Jesuit high schools, colleges universities and parishes.

Although Washington draws the biggest crowd making a stand against legalized abortion, similar events take place on a smaller scale across the country.

For the eighth year, the West Coast Walk for Life expects to draw thousands of pro-life supporters to San Francisco Jan. 21. Thousands more people around the country will attend local events sponsored by their dioceses and pro-life organizations.

For the second year, the Midwest March for Life will hold a banquet dinner Jan. 18 and a march and rally the next day in Jefferson City, Mo., the state capital.

“We feel the Midwest is ripe for a huge event,” said Kathy Forck, coordinator of Gettysburg (Mo.) 40 Days for Life, a local group that is part of a national campaign to end abortion. Forck hoped this year’s turnout would exceed last year’s, especially since the March for Life in Washington and the West Coast Walk draw so many participants.

Tobias, who began her term as National Right to Life president last April, said a number of the state rallies this year will likely focus on new legislation in five states that prohibits abortions after the 20th week of pregnancy, the stage of development when a fetus is said to feel pain.

Fetal pain legislation passed in Nebraska in 2010 and in Idaho, Kansas, Oklahoma and Alabama last year.