

TODAY'S CATHOLIC

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Encyclical's anniversary meets changed cultural moment

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Ann and Paul Coakley: witnesses to love and redemptive suffering

BY JENNIFER MILLER



Provided by Ann Coakley

Ann and Paul Coakley are pictured in a 2014 photo. The Tennessee couple discovered Paul was sick with testicular cancer late that year, and he died shortly afterward – but not before leaving Ann and their children with a testimony of living, and dying, with joy and faith.

"He shouldn't have even been alive, the doctors said. His heart was beating like he was constantly running on a treadmill," Ann Coakley explained of her husband, Paul.

She described him as "healthy, strong, active" right up until two days before Christmas 2014, when he began coughing up blood. They raced to the emergency room of Vanderbilt Hospital in Nashville, Tennessee, and discovered that the former Junior Ironman winner had terminal testicular cancer.

Antonio Marchi, program director of St. Joseph County Right to Life, said that because an out-of-state abortion chain continues to attempt to push its agenda into the South Bend community and a national organization is trying to legalize physician-assisted suicide in Indiana, it was appropriate to reach out to Ann to serve as keynote speaker for the organization's annual prayer dinner, Thursday, April 12. She shared the story of her late husband's faith-filled witness to Christ as he died of cardiac carcinoma. Ann was six months pregnant at the time and caring for three young children at home.

"(During his) two weeks in the hospital, he suffered so much pain and agony. He told me once, there, 'I need to remind you of something. One time ... on retreat, I told God that I would be open to being called to a martyr's death.' I told him that perhaps it would be more like Abraham's, call, when he was tested but then drawn away. But we agreed that whatever it is, it is God's will."

The couple, both graduates of Franciscan University of Steubenville, met when Ann worked at an outdoor camp Paul ran in California. Two weeks later, Paul asked her out on a date. A year after that they married. But both had been praying for their

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Pope, Christian leaders condemn use of violence against Syria

BY CAROL GLATZ

VATICAN CITY (CNS) — Sharply criticizing a failure to find non-violent means of bringing peace to Syria and other parts of the world, Pope Francis appealed to world leaders to work for justice and peace.

"I am deeply disturbed by the current world situation, in which, despite the instruments available to international community, it struggles to agree on joint action in favor of peace in Syria and other regions of the world," he said after praying the "Regina

Coeli" with people gathered in St. Peter's Square April 15.

"While I unceasingly pray for peace and invite all people of good will to keep doing the same, I appeal once again to all political leaders so that justice and peace may prevail," he said.

The pope's appeal came after the United States, France and the United Kingdom launched missiles on Syria April 13, targeting sites intended to weaken the nation's chemical weapons capability. The missile strikes came one week after an alleged chemical attack in the Ghouta region, outside Damascus.

Russian Orthodox Patriarch Kirill of Moscow telephoned Pope Francis after the missile attack, he told reporters April 15 at his residence outside of Moscow.

"We shared the common concern about the situation in Syria, and we talked about how Christians should influence this situation to stop violence, war and so many tragic victims as we have seen in these days," he said, according to AsiaNews.

The patriarchate launched an initiative to unite Christian leaders from the East and West to promote peace and prevent a humanitarian crisis in Syria, said

Father Aleksandr Volkov, spokesman for the Russian patriarchate.

Christians "cannot be silent when things like those of these days are taking place in Syria," Patriarch Kirill said.

Other patriarchs taking part included Orthodox Ecumenical Patriarch Bartholomew of Constantinople, Greek Orthodox Patriarch Theophilos III of Jerusalem, Greek Orthodox Patriarch Theodore II of Alexandria and Greek Orthodox Patriarch John X of Antioch and all the East, according to

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Missionary nuns see landmarks that tell story of U.S. as immigrant nation

BY JOE BOLAND

CHICAGO (CNS) — A trip to the Big Apple and stops at some of the city's most significant historical sites, such as the Statue of Liberty, helped a group of missionary sisters currently serving immigrants in the United States gain a deeper appreciation of the struggles of the nation and its people.

About 40 women religious are part of Catholic Extension's U.S.-Latin American Sisters Exchange Program that took the field trip to New York City. The group represented 12 different religious congregations and six Latin American countries.

The initiative provides funding for religious sisters from Latin America to live and study in the U.S. for five years, while they minister to underserved communities of immigrants in poor and rural U.S. dioceses. The group convened in New York as part of the sisters' ongoing cultural and academic training in the U.S.

Based in Chicago, Catholic Extension raises and distributes funds to support U.S. mission dioceses, many of which are rural, cover a large geographic area and have limited personnel and pastoral resources.

After a brief visit with New York Cardinal Timothy M. Dolan at St. Patrick Cathedral, the sisters began their educational tour with an excursion to the Statue of Liberty.

The women, who serve today's new waves of American immigrants, could easily identify with the monument's famous inscription beckoning the "tired, poor and huddled masses" of the world "yearning to breathe free."

At the feet of Lady Liberty, the sisters offered a prayer on behalf of the tens of thousands of immigrants they collectively serve throughout the nation.

"Oh Jesus," they prayed in one voice, "bless the immigrants. Keep them close to your heart." At the end they learned to chant "USA! USA! USA!" to the delight of the other tourists passing by.

Then it was on to the Ellis Island Museum, the once-bustling port of entry for ships that brought 12 million immigrants to America in the late 19th and early 20th centuries. Several sisters seemed captivated by one exhibit in particular that showcased the history of anti-immigrant sentiment spearheaded by the Know-Nothing Party.

They closely studied an old political cartoon of the pope, depicted with a drawn sword invading the shores of America to apparently impose Catholicism and destroy the country's beliefs and way of life. The image captured the resentment that many Catholic immigrants from Europe faced when they arrived in America.

The sisters are witnessing firsthand the same fear of the stranger that directly impacts the communities of immigrants they serve.

"I have seen how people from many places across the world have come here to better their lives, but who were faced with great challenges when they came here," Sister Isabel Donate Valdez told *Extension* magazine. She serves farmworkers in central Washington state.

Despite periodic flare-ups of nativist fear, the sisters commented how this nation's ideals of inclusion and unity amid such diversity have prevailed throughout our history.

"We are all brothers and sisters no matter



CNS photo/Catholic Extension

At the feet of the Statue of Liberty, missionary sisters pray for the tens of thousands of immigrants they collectively serve throughout the United States as part of the U.S.-Latin American Sisters Exchange Program hosted by Catholic Extension.

our race or color, and what is most important is that we live in unity with one another," said Sister Maria de la Luz Solis Lara, who works with indigenous Mexican immigrants in California's Salinas Valley.

She said her trip to New York allowed her to appreciate that no matter what walk of life we come from, "all people can know God and experience His love."

The sisters also visited the 9/11 memorial. Together they offered a soft-spoken prayer for all the innocent people and heroes who lost their lives in the 2001 terrorist attacks and for all the families that mourn them.

Sister Yelitza Ayala, who serves families in rural east Texas, led the prayer, asking God to allow "peace to reign in our hearts and in our souls and in the whole world."

Afterward, she reflected on the experience of visiting such sacred ground.

"To come here is a blessing," she said. "To pray for these people, to pray for this country which welcomes people from every part of the world. This place is a memorial of how people can be together — serving, loving, sharing in peace, no matter what color of your face, no matter what your eyes look like, you are part of the one human race, you

were created by God to love and serve.

"To see people walking in silence and praying, it gives hope to all, especially for us, the sisters, who love and pray for people, for souls," she said. "We give you thanks for bringing us here."

The sisters, now in their fourth year of the Catholic Extension exchange program, said that to be successful missionaries, their fundamental task is to fall in love with the people and the country they have been called to serve.

As a symbol of their love of their host country, the sisters marched to the heart of Times Square and unfurled an American flag, snapping photos to their respective motherhouses throughout Latin America.

"After visiting so many beautiful places today," Sister Donate Valdez said on the bus ride home, "I can see that the beauty we beheld is simply a reflection of the beauty that exists in the heart of humankind, which makes us capable of building such great structures and places."

Joe Boland, vice president of mission at Catholic Extension, writes for *Extension* magazine.

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Patriarch Kirill.

"Each of them has expressed a willingness to continue consultations to find a way to stop the bloodshed," he added.

The Syrian Catholic and Orthodox patriarchs of Syria also publicly condemned the "brutal aggression" of the U.S.-led allied missile attack and called upon all churches in the countries that participated to likewise condemn the attack and urge their governments to work toward international peace.

In a statement issued April 14 from the Syrian capital of Damascus — the patriarchal seats of their respective churches — the patriarchs said they "condemn and denounce the brutal aggression that took place this morning against our precious country Syria by the U.S.A., France and the U.K., under the allegations that the Syrian government has used chemical weapons."

The statement was signed by Melkite Catholic Patriarch Joseph Absi; Syriac Orthodox Patriarch Ignatius Aphrem II and Greek Orthodox Patriarch John. The brother of Patriarch John X — Greek Orthodox Metropolitan Boulos Yazii — is one of two bishops who were kidnapped near the Syrian city of Aleppo April 22, 2013, and whose fate is still unknown.

Referring to the April 14

air strikes, the Catholic and Orthodox patriarchs said the timing of "this unjustified aggression against Syria" undermines the work of the independent International Commission for Inquiry, which was about to carry out its investigation in Syria into the alleged chemical attack.

"The allegations of the U.S.A. and other countries that the Syrian army is using chemical weapons and that Syria is a country that owns and uses this kind of weapon, is a claim that is unjustified and unsupported by sufficient and clear evidence," the Christian leaders said.

"This brutal aggression is a clear violation of the international laws and the U.N. Charter, because it is an unjustified assault on a sovereign country," the patriarchs said of the April 14 air strikes, emphasizing that Syria is a member of the United Nations.

"It causes us great pain that this assault comes from powerful countries to which Syria did not cause any harm in any way," they said.

The Syrian Catholic and Orthodox patriarchs warned that the "unjust aggression" of April 14 encourages terrorist organizations "and gives them momentum to continue in their terrorism."

"This brutal aggression destroys the chances for a peaceful political solution and leads to escalation and more complica-

tions," they said. The patriarchs urged the U.N. Security Council "to play its natural role in bringing peace rather than contribute to escalation of wars."

"We call upon all churches in the countries that participated in the aggression to fulfill their Christian duties, according to the teachings of the Gospel, and condemn this aggression and to call their governments to commit to the protection of international peace," the Syrian Catholic and Orthodox prelates said.

The Christian leaders commended the Syrian Arab Army, "which courageously protects Syria and provides security for its people," and offered prayers for the victims of the April 14 missile strikes.

"We are confident that the army will not bow before the external or internal terrorist aggressions; they will continue to fight courageously against terrorism until every inch of the Syrian land is cleansed from terrorism. We, likewise, commend the brave stand of countries which are friendly to Syria and its people," the patriarchs concluded.

Contributing to this story was Doreen Abi Raad.



Public schedule of Bishop Kevin C. Rhoades

Sunday, April 22: 2 p.m. — Confirmation Mass, St. Joseph Church, Fort Wayne
 Wednesday, April 25: 12 p.m. — Redeemer Radio Sharathon, Fort Wayne
 Thursday, April 26: 1 p.m. — Opening Prayer and Greeting for Tolton Play, Bishop Luers High School, Fort Wayne
 Thursday, April 26: 7 p.m. — Confirmation Mass, St. Thomas the Apostle Church, Elkhart
 Friday, April 27: 7 p.m. — Confirmation Mass, St. Michael Church, Plymouth
 Saturday, April 28: 9 a.m. — Confirmation Mass, Culver Academy, Culver
 Saturday, April 28: 5 p.m. — Mass, Reception and Dinner for Evangelium Vitae Award, Basilica of the Sacred Heart, University of Notre Dame



Priest appointment

The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, has made the following appointment:
Reverend John M. Santone, CSC, to Parochial Vicar of Holy Cross Parish, South Bend, effective April 10, 2018.

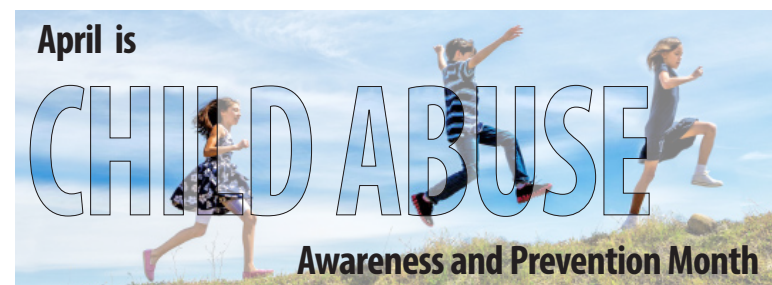
Ten Tips for Protecting Children and Offering Outreach to Victims/Survivors

- 1 Sexual abuse is about the victim.**
 Many people are affected by abuse but the individual most impacted is the victim who has suffered a violation of trust that can affect his or her entire life.
- 2 No one has the right to have access to children.**
 No one, no matter who they are, has an automatic right to be around children or young people who are in the care of the Church without proper screening and without following the rules.
- 3 Common sense is not all that common.**
 Dioceses, schools, parishes, and especially families, must educate themselves and others on how to protect children.
- 4 Child sexual abuse can be prevented.**
 It is critical to build safety barriers around children and young people to keep them from harm—such as protective guardians, codes of conduct, background evaluations, policies and procedures, and safety training programs.
- 5 The residual effects of having been abused can last a lifetime.**
 The sense of violation goes deep into a person's psyche and feelings of anger, shame, hurt and betrayal can build long after the abuse has taken place. Those who have been abused can heal, but if often takes time, therapy, and the support of loved ones.
- 6 Feeling heard leads toward healing.**
 Relief from hurt and anger often comes when one feels heard, when one's pain and concerns are taken seriously, and a victim/survivor's appropriate sense of rage and indignation are acknowledged.
- 7 You cannot always predict who will be an abuser.**
 Experience shows that most abuse is committed by someone who has gained the trust of a victim/survivor and his/her family.
- 8 There are behavioral warning signs of child abusers.**
 Some abusers isolate a potential victim by giving him or her undue attention or lavish gifts, others allow young people to participate in activities which their parents or guardians would not approve, such as watching pornography, drinking alcohol, using drugs, and excessive touching, such as wrestling and tickling.
- 9 People can be taught to identify grooming behavior.**
 Grooming behaviors are the actions which abusers take to project the image that they are kind, generous, caring people, while their intent is to lure a minor into an inappropriate relationship. Offenders can be patient and may groom their victim, his or her family, or community for years.
- 10 Background checks work.**
 Background checks in churches, schools and other organizations keep predators away from children both because they scare off some predators and because they uncover past actions which should ban an adult from working or volunteering with children.



CNS photo/Omar Sanadiki, Reuters

A Syrian firefighter uses a fire hose inside the destroyed Scientific Research Center April 14 in Damascus. The United States, France and Britain launched airstrikes in Syria to punish President Bashar Assad for an apparent chemical attack against civilians and to deter him from doing it again.



A conversation about 'Humanae Vitae' may finally be possible

BY CHARLIE CAMOSY

NEW YORK (CNS) — Can one imagine a more difficult year for "Humanae Vitae" ("Of Human Life") to be heard than 1968?

Blessed Paul VI's encyclical came out just as the sexual revolution was picking up steam, well on its way to becoming a dominant force in Western culture.

Contraception was part of a basic right to privacy and on a path from normalization to celebration. *Playboy* and other pornographic magazines and films were on the ascendant. Casual sexual encounters, along with no-fault divorce, were becoming much more prevalent. Sex manuals and erotic novels were on the living room bookshelves of respectable people. Movies and music pushed the revolution at every turn.

This revolution, it should be said, made a lot of people quite a lot of money. But it was portrayed in cultural circles of power (media, academia, government, etc.) not as the latest iteration of consumer culture, but as part of a broader social justice movement — a movement that pushed back against the outdated and oppressive views of the past.

The replacement culture was liberating. The natural direction of social progress. Only backward-thinking, religious dogmatists rejected it. Smart and open-minded people embraced it.

Swimming against this powerful cultural tide, in the short run at least, "Humanae Vitae" never had a chance. Few of its critics actually read the text, and even fewer could allow themselves to be genuinely challenged by its arguments. It fit neatly in the revolution's cultural narrative: an out-of-touch, celibate hierarchy using power to enforce a superstitious and harmful view of sex onto people who, given their better education and actual

experience, simply knew better.

This consensus against "Humanae Vitae" would come to be strictly enforced. Though many Catholics have the "Charles Curran affair" at the center of their narrative in this regard, his case would prove to be the exception. (The Catholic University of America's board of trustees denied the tenure of Father Curran, after the professor publicly disagreed with the encyclical's teaching.)

In recent decades the consensus against "Humanae Vitae" has been so strong that theologians and even Catholic priests can feel quite safe in their dissent. The occasional finger-wagging or bad book review from the institutional Church serves to do little beyond increasing the prominence of the thinker and increasing their book sales.

But those who've been sympathetic to the document have, for their most part, been forced to keep their mouths shut and their pens dry — at least if they want to remain respectable in cultural circles of power. The narrative that only backward-thinking dogmatists could take it seriously became the received wisdom.

But now, on the verge of the document's 50th anniversary, a new cultural moment has arrived. Blessed Paul warned that the separation of sex from procreation and committed relationships would have disastrous effects, and there is now strong evidence to show that he predicted better than he knew.

Consider these cultural trends:

— The #MeToo movement has demonstrated that our sexual culture is fundamentally broken and often violent. Far from liberating, "hookup culture" is a particular instance of what Pope Francis calls the "use and throwaway" culture. People are dehumanized and mutually used as mere objects of desire in a sexual marketplace — a market-



CNS/L'Osservatore Romano

Blessed Paul VI, the author of the encyclical "Humanae Vitae" ("On Human Life") is pictured in this undated portrait.

place now widely expanded and facilitated by smartphone applications.

— Pornography dominates the internet and the script for Western sexual encounters. But it has done so in ways which normalize hookups, violence against women, and even sex between family members. As a result, even liberal countries like the United Kingdom and Iceland have recently tried to ban porn. Lurking right behind porn in separating sex from genuine relationships are sex robots. Many are already worried that, given current assumptions and practices, there will be little to stop them from radically disconnecting sex from unification with another person.

— Hookup culture is impossible to imagine without widespread access to contraception as an enabling technology. And the riskier sex created by this culture, perhaps counterintuitively for some, has actually led to more sexually-transmitted infections, not fewer. For evidence-

based approaches, contraception no longer appears to be the solution to our epidemic of STIs, sexually transmitted infections.

— More and more progressive and even secular women are starting to react negatively to the health problems created by the large doses of hormones in the pill and long-acting contraception. Dubbed by some the "Pro-Kale, Anti-Hormone" movement, many women with the means to do so are avoiding the pill's substantial side effects by using versions of natural family planning. In a related story, some secular social justice advocates are challenging the growing movement (pushed in part by pharma companies that stand to profit) to put poor people of color on long-acting contraception with high levels of hormones.

— Most countries that had a sexual revolution now have a fertility crisis. A culture needs to have 2.1 children per woman to replace its population, but every European country is well below this threshold: Germany is 1.47;

Great Britain, 1.8; Italy, 1.37; Poland, 1.32; and so on. Tax incentives to have more children aren't working. The problem was so bad in Russia they came up with a "Day of Conception" in which everyone is given the afternoon off work to go home and have sex. Japan's fertility crisis has resulted in trillions in lost GDP and a population decline of 1 million people, all within just the past five years. This is happening in the United States as well. In 2008 and 2009, the U.S. had replacement-rate fertility, but since then, we've fallen to about 0.3 kids below replacement level.

— The move from procreation to reproduction has accepted the logic of consumer culture. Given the perceived need for a culturally determined income and lifestyle, the market decides if and when one should have a child. Child-bearing is therefore often delayed until it is much more dangerous for both mother and child. In vitro fertilization, at least as practiced by the uber-profitable fertility industry in the United States, is another example of the use and throw-away culture — with thousands and thousands of embryos discarded as so much trash. This practice also has created a situation in which women are used for their eggs and uteruses — a marketplace which abuses poor women such that countries like India have banned commercial surrogacy.

These cultural trends are so different from where they were 50 years ago that "Humanae Vitae" many finally get a genuine hearing. The obvious surrender of our sexual culture to consumerist market forces, particularly after #MeToo, has led many different kinds of people to look for alternatives.

If 1968 was one of the worst years possible for "Humanae Vitae" to be heard, then 2018 may be one of the best. Let the conversation begin.

Charlie Camosy is an associate professor in the theology department at Jesuit-run Fordham University.

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future spouses for a long time. Ann's mother gave her the Sweetheart's Prayer to say for her future spouse when she was just 13 years old; Paul prayed three Hail Marys each day for his future spouse.

Not knowing each other yet, they strived to live lives of purity and holiness, participating in the sacraments and an active, Catholic life. Even after their marriage, they prayed a commitment prayer from St. John Chrysostom while they looked into each other's eyes. They established a family routine of prayer time after Mass, during which they asked God for their children's purity, vocation and a holy spouse, if they were to be called to marriage.

The Coakleys suffered three miscarriages during their marriage, one with twins; they spoke of those children while Paul was dying in the hospital, taking on over 2 liters of extra fluid. They framed the conversation in terms of their futures. "You take care of the four children in heaven," she told him, "and I'll take care of the four here on earth."

The last weeks of Paul's life were "so emotional and hard and yet so beautiful," Ann reflected. "They are such a gift."

"It was incredibly hard to see my 'Superman' go through such suffering. We knew, though, that years of his athleticism and spiritual training were all part of God's way of preparing him for this final battle."

Ann spoke of how people wrote and called them, asking for prayers. The Coakleys wrote down everyone's name in a prayer journal, and as Paul was suffering, Ann would read each aloud, allowing him to unite his pain with Jesus' own on the cross; offering it for each soul and intention and becoming a part of Christ's own redemptive suffering.

In his final days Ann witnessed what she calls a miracle: a last moment of consciousness, where Paul sat up in bed. "His eyes spoke to me," she said. "He started blowing kisses to me. Those were the last kisses I ever received from him. Paul didn't pass away for another day and a half, but that was the last time I saw my husband awake. We had received our miracle: a beautiful goodbye, and later, a happy and peaceful death."

"If Paul hadn't been willing to suffer a little longer, we would have missed that gift. I truly think God allowed Paul some private gift that helped him see the joy and beauty of the moment. Perhaps a glimpse of the souls that he was helping bring to Christ by his prayers and suffering? Only God knows, but I am eternally grateful for the prayers of all of you who were #prayingforpaul."

In his final hours, with Paul in a comatose state, Ann, who was six months pregnant, laid in the hospital bed with him and



Provided by Ann Coakley

The Coakleys in the hospital, just days before Paul's death.

held him. "There were so many final graces those days. He had final moments to suffer and offer to God. He raised his arms and looked as if he was welcomed into God's own."

Ann reflected on the deep sadness she feels for those who are denied this important time with loved ones, due to cases such as physician-assisted suicide. She remembers Paul coming out from an MRI, she said, and seeing on the table in the waiting room Brittany Maynard, touted as a heroine on the cover of *Time* magazine. The fight for his life that Paul suffered through was used for good, but many people are denied this basic, human experience because their loved ones are often afraid of pain or suffering. She caringly explained how suffering can be used for good, something Catholics believe because of the experience of Jesus on the cross; it is not something to run away from or dismiss. Paul's life highlighted the fullness of the Paschal Mystery, where his wife accompanied and walked with him. As a result, thousands of people were touched by his witness.

"Many people don't understand the beauty of redemptive suffering or the graces that come with such suffering. In our society, where comfort is paramount, it is a very difficult idea to understand. Suffering makes us stronger, just as the pain of running tones and strengthens our bodies. Paul tried to fast at least twice a week for most, if not all, the years of our marriage. He knew the value of denying his own desires so that he could grow in spiritual strength."

"Paul was joyful, athletic, charismatic. Everyone wanted to be with him. He reminded people to live the life that God has intended for us."

Over 10,000 people followed the family's story on Facebook at "Team Paul and Ann Coakley," which Paul's best friend set up while he was in the hospital to share the sudden news of his friend. This started the hashtags — first #prayingforpaul and later #livelikePaul — and a fundraising event for the Coakley



Jennifer Miller

At left, Ann Coakley speaks at the St. Joseph County Right to Life annual dinner April 12 in South Bend.

family, to help pay medical bills, renovations of the old family farmhouse and support Ann and the four living children. "Paul had literally laid a new foundation to the family farmhouse, where my grandfather had died and I delivered our baby, Paul Blaze." Friends and people they had never met donated both time and treasure.

After Paul's passing, Ann

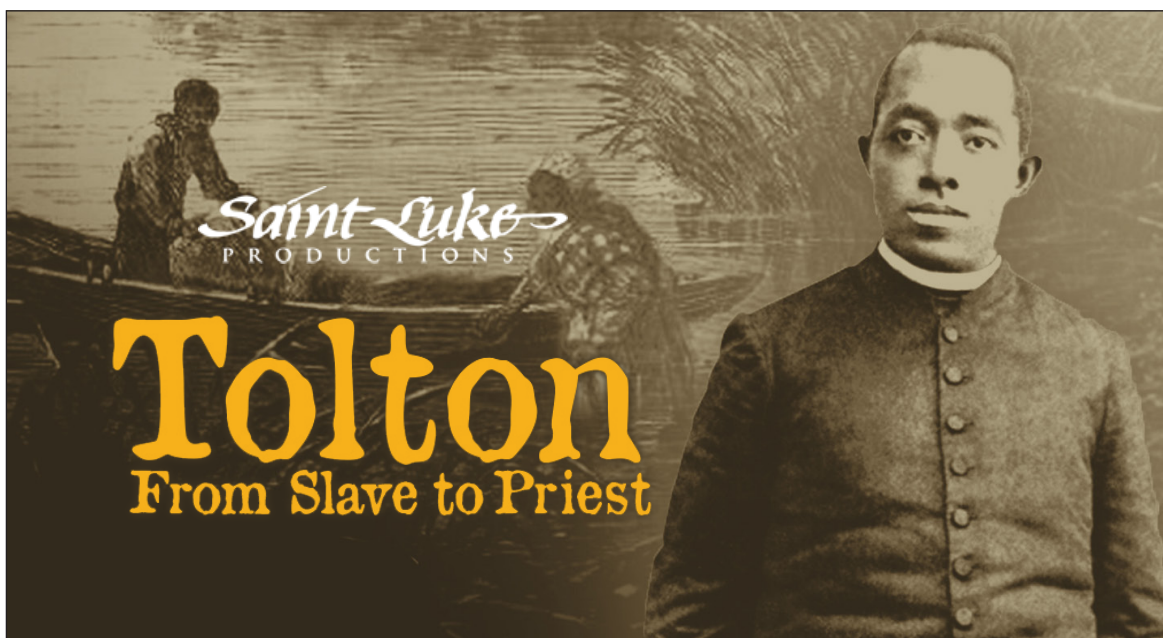
wrote on the Facebook page — often cathartically — of the family's developments and God's grace as they mourned the loss of their husband and father. One post shared, "I was reading Paul's Bible today and found this verse that he had underlined from 1 Peter 4:13 'but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation.' Can I get an Amen?"

Ann speaks in public on occasion, and hopes to write and share Paul's life; but she focuses mainly on caring for their three boys and one girl, who are now 3 to 9 years old.

To this day, "the Mass is both the hardest and a high point of the week" for Ann. "I feel most alone and yet most connected during the consecration, so close to Paul and the communion of saints, knowing he is there right in front of the beatific vision."

When describing her current spiritual life, Ann reflected on the primary importance of the sacraments, especially the Eucharist as often as possible as well as the Liturgy of the Hours, which she prays through the Laudate app. "We lost our strong, spiritual leader in the family. It has definitely been different. My life feels like a constant prayer, like nuns living in the convent, saying daily, little prayers. 'Dear Jesus, I'm suffering for you, please help the poor souls in purgatory.'"

At the end of her keynote speech, Coakley suggested, "Don't be afraid! Nothing can shake us for God is with us ... He only wants our good. The worst nightmare of my life happened, and I'm OK."



SOUTH BEND

Tuesday, April 24 | 7 p.m.
Saint Joseph High School

FORT WAYNE

Thursday, April 26 | 7 p.m.
Bishop Luers High School



Admission: \$5 Individuals \$20 Family of 4 or more | *Suitable for Ages 10 & Up*
Information: 260-399-1448 | info@diocesefwsb.org

More information and tickets: diocesefwsb.org/tolton

NEWS BRIEFS

Pope apologizes for 'serious mistakes' in judging Chilean abuse cases

VATICAN CITY (CNS) — In a letter to the bishops of Chile, Pope Francis apologized for underestimating the seriousness of the sexual abuse crisis in the country following a recent investigation into allegations concerning Bishop Juan Barros of Osorno. The pope said he made "serious mistakes in the assessment and perception of the situation, especially due to a lack of truthful and balanced information. I ask forgiveness of all those I have offended and I hope to be able to do it personally in the coming weeks," the pope said in the letter, which was released by the Vatican April 11. Several survivors apparently have been invited to the Vatican to meet the pope. Abuse victims alleged that Bishop Barros — then a priest — had witnessed their abuse by his mentor, Father Fernando Karadima. In 2011, Father Karadima was sentenced to a life of prayer and penance by the Vatican after he was found guilty of sexually abusing boys. Father Karadima denied the charges; he was not prosecuted civilly because the statute of limitations had run out. Protesters and victims said Bishop Barros is guilty of protecting Father Karadima and was physically present while some of the abuse was going on. During his visit to Chile in January, Pope Francis asked forgiveness for the sexual abuses committed by some priests in Chile. "I feel bound to express my pain and shame at the irreparable damage caused to children by some of the ministers of the Church," he said.

Nine-week Knight of Columbus video series highlights 'Everyday Heroes'

NEW HAVEN, Conn. (CNS) — A nine-part online video series from the Knights of Columbus is featuring members who are making a difference in their communities. The "Everyday Heroes" series debuted April 3 and new videos were to appear on a special Knights' website each Tuesday through May 29. They can be viewed at kofceverydayheroes.org. "This film series offers a glimpse into the many 'ordinary' ways in which the Knights serve those around them," Carl Anderson, Knights of Columbus CEO, said in a statement. "'Everyday Heroes' are your brothers, friends and co-workers who quietly serve, often over many years." Joe Reali, a young Knight who was devoted to the Catholic Church as much as he was to football, is featured in the first video. When a family member became ill, he gave up football to care for her, but he died suddenly of an enlarged

Catholic universities must prepare students for dialogue, pope says



CNS photo/Vatican Media

VATICAN CITY (CNS) — Catholic universities are "called to be workshops of dialogue and encounter in the service of truth, justice and the defense of human dignity at every level," Pope Francis told a delegation from Pennsylvania's Villanova University April 14 during a meeting at the Vatican. At the end of the meeting, Jay Wright, head coach of the Villanova men's basketball team, presented him with a ball signed by the team, which won the NCAA national championship two weeks earlier. Villanova was founded and is currently run by the Order of St. Augustine.

heart in 2015. The video features friends and family discussing Joe's inspiring life and the establishment of a new Knights of Columbus council named in his honor in Woodbury, New York.

Catholic priest in Congo shot dead; kidnapped priest released, unharmed

ARU, Congo (CNS) — A Catholic priest was shot dead in Congo shortly after celebrating Mass. U.N. radio in Congo reported April 9 that Father Etienne Nsengiunva, a priest in Kitchanga, was shot at point-blank range April 8. Father Emmanuel Kapitula, vicar of the parish in Kitchanga, said an armed man entered the room where Father Nsengiunva was eating with parishioners. "An armed man entered his house, pointed a gun at him and shot several times, killing him instantly. Those who were sharing the

meal ... could not believe it," said Father Kapitula. Father Kapitula has asked the government to protect the people. "We demand that investigations be done, that culprits be punished," he added. The murder occurred three days after Father Celestin Ngango of St. Paul Karambi Parish, abducted on Easter, was found, unharmed, by villagers.

Bishops: Ending programs would create bigger crisis for El Salvador

WASHINGTON (CNS) — When a house is on fire, you don't lock the doors to the outside to help save the people trapped inside, but that's what U.S. policy is doing when it brings to an end two immigration programs that have helped more than 200,000 Salvadorans live, study and work in the U.S., said a U.S. archbishop April 13. Miami

Archbishop Thomas G. Wenski made the comments as he joined Salvadoran bishops in Washington on a panel about the roots causes of poverty, violence and migration. Archbishop Wenski accompanied Archbishop Jose Luis Escobar Alas of San Salvador, Cardinal Gregorio Rosa Chavez and two other Salvadoran bishops on the last day of a historic visit by the prelates to plead with U.S. lawmakers to protect through legislation Salvadorans who benefit from Temporary Protected Status and the Deferred Action for Childhood Arrivals programs. Returning the combined 215,000 Salvadorans who benefit from those programs to the country's unrelenting violence and economic instability would mean devastating the nation further, breaking up families in the process and taking away the only income some families have, they said. TPS and DACA provide work permits and other protections to immigrants who meet certain criteria. The Trump administration

announced these programs were ending. The future of DACA is temporarily tied up in the courts and also is pending action from Congress, which has expressed willingness to provide protection for the beneficiaries in some form. TPS recipients from El Salvador, however, have been told to get their affairs in order by the time the program expires in September 2019. "We're here this week to support the Church in El Salvador because we speak with one voice and because the end of TPS represents a real crisis, not only for those who are here ... but also for the people in El Salvador," said Archbishop Wenski. "The end of TPS presents a real crisis."

Gospel calls Christians to reject economy that exploits, pope says

VATICAN CITY (CNS) — The Gospel requires Christians to "denounce personal and social sins committed against God and neighbor in the name of the god money and of power for its own sake," Pope Francis wrote. Finance and the economy effect every person and every society, playing a large part in "determining the quality of life and even death" and the degree to which a person's life is worthy of his or her God-given dignity, the pope said in the introduction to the book "Potere e Denaro" ("Power and Money"). The book was released April 12. Written by Michele Zanzucchi, editor of *Citta Nuova*, the magazine of the Focolare Movement, the volume examines what Pope Francis has said and written about the economy and business, social justice, poverty and care for creation. In line with his predecessors and with the social teaching of the Catholic Church, Pope Francis wrote in the introduction, he knows that the Gospel message applies to social and economic questions as well as to questions of personal spirituality and Church life because "God does not abandon his creatures to the clutches of evil."

'Schizoid' world brags it's free while chained to greed, pope says

VATICAN CITY (CNS) — Christian freedom is being free from worldly ambition, fashion and passion and being open to God's will, Pope Francis said. The world today "is a bit schizoid, schizophrenic, right? It shouts, 'Freedom, freedom, freedom!' but it is more slave, slave, slave," he said in his homily April 13 at morning Mass in the Domus Sanctae Marthae. People need to think about what kind of freedom they seek in the world, he said. Is it Christian, he asked, or "am I slave to my passions, my ambitions, to many things, to wealth, to fashion. It seems like a joke, but so many people are slaves to fashion!"

Diocese to participate in Disabilities Expo

FORT WAYNE — The Ministry for Persons with Disabilities of the Diocese of Fort Wayne-South Bend will participate for the first time in Fort Wayne's ninth annual Disabilities Expo at the Allen County War Memorial Coliseum on Saturday, May 12, from 10 a.m.-3 p.m. Diocesan staff and members of the grassroots ministry Building Inclusive Parishes will be on hand to discuss initiatives in parishes and across the diocese.

There is no cost to attend the expo, but parking is \$5.

For more information contact Mary Glowaski at 260-399-1458 or ormglowaski@diocesefwsb.org.

Find spirituality, mission as a Providence Associate

SAINT MARY-OF- THE-WOODS, IND. — Men and women who would like to enhance their spirituality may wish to consider a deeper relationship with the Sisters of Providence of Saint Mary-of- the-Woods, Indiana, by becoming a Providence Associate. The Sisters of Providence are accepting applications until May 31 for those who would like to become a Providence Associate in the coming year.

Providence Associates are women and men of diverse faith, ages 18 years and older, who share their unique gifts and talents with others while walking with the Sisters of Providence.

The Providence Associate relationship with the Sisters of Providence began in 2007. Currently, there are more than 250 Providence Associates in the United States and Taiwan.

Accepted applicants spend a year meeting one-on-one on a regular basis with a Sister of Providence or another Providence Associate companion. During the meetings, the candidate-associates and their companions learn and share about Providence spirituality.

Accepted candidates attend an orientation at Saint Mary-of- the-Woods in October. Following the orientation, the candidate and companion then usually meet once a month.

Anyone who feels called to create a more just and hopeful world with the Sisters of Providence may contact Providence Associate Co-Director Debbie Dillow at 317-250- 3294 or email ddillow@spsmw.org, or visit ProvidenceAssociates.org for more information.

Bishop Luers student receives state science fair accolades

FORT WAYNE — Bishop Luers High School sophomore Jessica Hartmus of Roanoke received a certificate for the Most Outstanding Exhibit in Materials

AROUND THE DIOCESE

Students tour Archbishop Noll Catholic Center



Provided by the Office of the Bishop

Senior vocations students from Bishop Dwenger High School, Fort Wayne, and their teacher, Tom Kenney, pose with Bishop Kevin C. Rhoades after a tour of Curia offices April 11. Bishop Rhoades led the tour of the Archbishop Noll Catholic Center, located in downtown Fort Wayne, and enjoyed lunch with the class.

Science at the 30th annual Hoosier Science and Engineering Fair in Indianapolis on March 24. Her project, "The Fine Art of Oxidation — Development of Titanium Anodizing as an Art Medium," had taken a first-place ranking at the Northeast Indiana Regional Science and Engineering Fair, giving her the opportunity to showcase her project at the state science exhibit.

Hartmus noted in the description of her project that in the U.S. educational system, there has been a push for science, technology, engineering and mathematics; however, in recent years, there is a push to also incorporate fine arts.

"The idea to use titanium anodizing as an art form helps to bridge the gap between science and art, but typical titanium anodizing requires a large monetary investment to practice the art," Hartmus said. "In addition, the basic arts-and- crafts project within the Huntington 4-H program is highly competitive and encompasses nearly 10 percent of all non-animal projects."

Hartmus worked to design a cost-effective titanium anodizing process by testing different grades of titanium, surface preparations, application solutions, brushes, masking methods, and voltages to attain a range of colors. She chose multiple different ways to do the art and based her choice

on the consistency and controllability of results as well as the cost of each material.

"After these tests, I have successfully developed a way for titanium anodizing to be implemented into both a personal art project and an art classroom in a safe, cost-effective and creative way," she concluded.

School Lunch Heroes to be honored on May 4

FORT WAYNE — Between preparing healthy food, adhering to strict nutrition standards, navigating student food allergies, and offering service with a smile, St. Elizabeth Ann Seton School's nutrition professionals have a lot on their plate. To celebrate their hard work and commitment, the school will celebrate School Lunch Hero Day on May 4. This day, celebrated annually since 2013, was designated by The School Nutrition Association and Jarrett Krosoczka, author of the "Lunch Lady" graphic novel series. School Lunch Hero Day provides an opportunity for parents, students, school staff and communities to thank those who provide healthy meals to 30 million of America's students each school day.

At St. Elizabeth Ann Seton, these dedicated ladies will be recognized at all three lunch

periods with special gifts, cards and treats. The students will also be wearing special stickers reminding them of the special day.

"School nutrition employees must balance many roles and follow numerous federal, state and local regulations to ensure safe and healthy meals are available in schools. School Lunch Hero Day provides the opportunity for the community to thank these hardworking heroes," said Lois Widner. Federal nutrition standards ensure that school cafeterias always offer low-fat or fat-free milk, fruits, vegetables, whole grains and lean protein. School meals also meet limits on calories, sodium and unhealthy fats.

The importance and nutritional value of school meals are well documented. For many children, school lunch is the most important and nutrient-rich meal of their day.

Get the details about School Lunch Hero Day at www.school-lunchheroday.com.

The School Nutrition Association is a national, non-profit professional organization representing more than 57,000 school nutrition professionals across the country. Founded in 1946, SNA and its members are dedicated to making healthy school meals and nutrition education available to all students.

To find out more about today's school meals, visit www.school-nutrition.org/SchoolMeals.

Saint Joseph High School named to Catholic Education Honor Roll

MANASSAS, Va. — Saint Joseph High School, South Bend, has been recognized as a Catholic Education Honor Roll School. The national Honor Roll program is directed by the Cardinal Newman Society and has recognized over 300 high-performing Catholic high schools nationwide since the program's inception in 2004.

Saint Joseph High School engaged in a thorough internal and external review of its comprehensive program offerings before being awarded this status. It has received specific recognition for its strong integration of Catholic identity throughout its efforts, including the integrity of its mission, the strength of its community and its rich spiritual life. The Honor Roll also recognizes the school's efforts at integral formation of the minds, bodies and spirits of its students, as well as its comprehensive academic program, which seeks to instill a Christian vision of the world and human wisdom and culture.

"The Honor Roll is a helpful tool for families and benefactors in recognizing the quality of a Catholic high school," said Patrick J. Reilly, president of the Cardinal Newman Society. "It is external validation that a school is both focused and successful in meeting the high calling of Catholic schools to serve the well-being and salvation of students and to serve the common good."

Dr. Denise Donohue, coordinator of the Honor Roll, stated, "We are very pleased to have Saint Joseph High School join in the nationally recognized ranks of excellence; this is a select group. The school has well-demonstrated they are successful in meeting the key principles that guide Catholic education."

Saint Joseph High School Principal Susan Richter remarked, "It is great affirmation for Saint Joe to be recognized by the Catholic Education Honor Roll. This distinction confirms our commitment to the mission of Catholic education. I applaud the leadership, administration, students, parents, teachers and staff for their hard work in assuring that a strong Catholic identity permeates all that we do in preparing our students to be future leaders in both society and the Church."

More information on Saint Joseph High School is available at www.stjoe.k12.in.us/. More information on the Catholic Education Honor Roll is available at honorroll@CatholicEducationHonorRoll.org.

'REJOICE AND BE GLAD': A CALL

St. Grandma? Pope cites the famous and the 'saint next door'

BY CINDY WOODEN

VATICAN CITY (CNS) — Naturally in a document on the Christian call to holiness, Pope Francis cited a heavenly host of saints — including some whose sainthood causes are ongoing and some who probably will never be canonized.

"A great cloud of witnesses," he said, encourages each Christian to take steps toward holiness. "These witnesses may include our own mothers, grandmothers or other loved ones," he wrote.

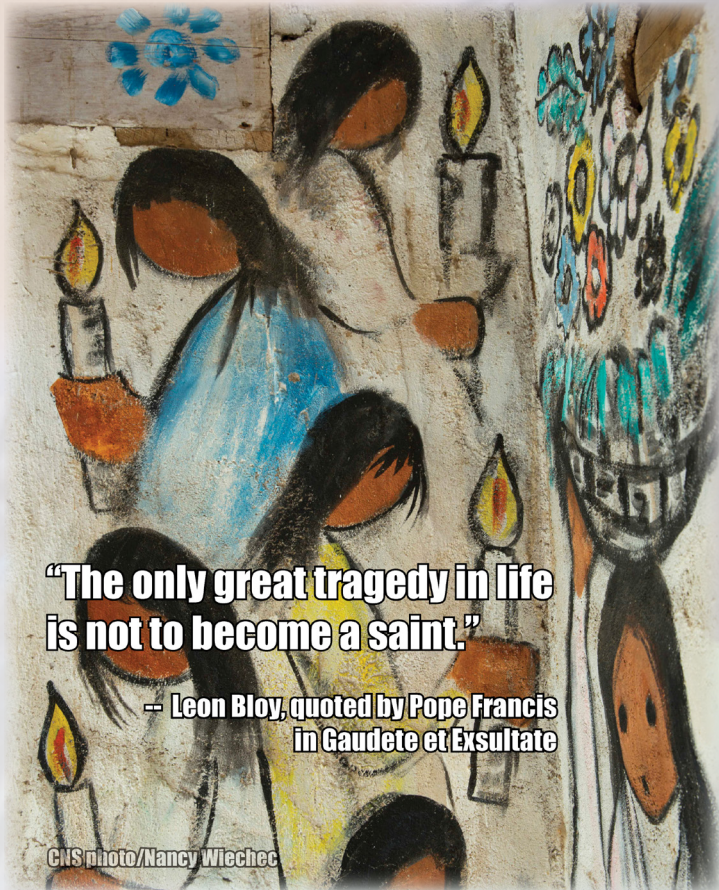
In "Gaudete et Exsultate" ("Rejoice and Be Glad"), the apostolic exhortation on holiness published April 9, Pope Francis quoted a myriad of experts — canonized saints — on the striving for holiness but, like much of the document, many of those quotations offered very practical advice rather than lofty thoughts.

In a footnote about how saints are happy and usually have a good sense of humor, Pope Francis quoted a prayer attributed to the English martyr, St. Thomas More:

"Grant me, O Lord, good digestion, and also something to digest. Grant me a healthy body, and the necessary good humor to maintain it. Grant me a simple soul that knows to treasure all that is good and that doesn't frighten easily at the sight of evil, but rather finds the means to put things back in their place. Give me a soul that knows not boredom, grumbling, sighs and laments, nor excess of stress, because of that obstructing thing called 'I.' Grant me, O Lord, a sense of good humor. Allow me the grace to be able to take a joke and to discover in life a bit of joy, and to be able to share it with others."

St. Ignatius of Loyola, the founder of the Jesuits, appeared repeatedly in the document, as did St. Francis of Assisi, St. Teresa of Kolkata, St. Teresa of Avila, St. Thérèse of Lisieux and St. John Paul II.

But Pope Francis also highlighted advice from the late Vietnamese Cardinal Francois-Xavier Nguyen van Thuan, whom the pope declared venerable in 2017. The Vietnamese cardinal had spent 13 years in prison under his country's communist regime — nine of those years in solitary confinement.



"The only great tragedy in life is not to become a saint."

-- Leon Bloy, quoted by Pope Francis in Gaudete et Exsultate

(CNS photo/Nancy Wiechec)

In the new document, Pope Francis said that during his time in prison, the cardinal "refused to waste time waiting for the day he would be set free. Instead, he chose 'to live the present moment, filling it to the brim with love.' He decided: 'I will seize the occasions that present themselves every day; I will accomplish ordinary actions in an extraordinary way.'"

Pope Francis also referred in the document to the "witness borne by the Trappists of Tibhirine, Algeria, who prepared as a community for martyrdom." In 1996, the monks were kidnapped from their monastery and beheaded by a group of terrorists trained by the al-Qaida network. The monks' story was treated in the film "Of Gods and Men."

In January, the pope signed a decree formally recognizing the monks' death as martyrdom; the announcement of a date and place for their beatification is expected soon.

The pope's homage to the Trappist martyrs is part of a section on the importance of being part of a community, supporting and challenging one another. "Growth in holiness is a journey in community, side by side with others," he wrote.

Such sharing works not only for the famous, formally canonized saints, he said. "In

many holy marriages, too, each spouse becomes a means used by Christ for the sanctification of the other. Living or working alongside others is surely a path of spiritual growth."

Holy spouses would have the advantage of knowing a saint and would probably agree with Pope Francis' observation about the holy ones: "Their lives may not always have been perfect, yet even amid their faults and failings they kept moving forward and proved pleasing to the Lord."

The pope encouraged Catholics to draw what inspiration they find useful from the lives of saints, but also said it is not a good idea to try to copy them exactly because that could "lead us astray from the one specific path that the Lord has in mind for each of us."

And, he cautioned, devotion to a particular saint should never be slavish.

"Not everything a saint says is completely faithful to the Gospel; not everything he or she does is authentic or perfect," the pope wrote. "What we need to contemplate is the totality of their life, their entire journey of growth in holiness, the reflection of Jesus Christ that emerges when we grasp their overall meaning as a person."

USCCB president praises pope for 'powerful words' calling all to holiness

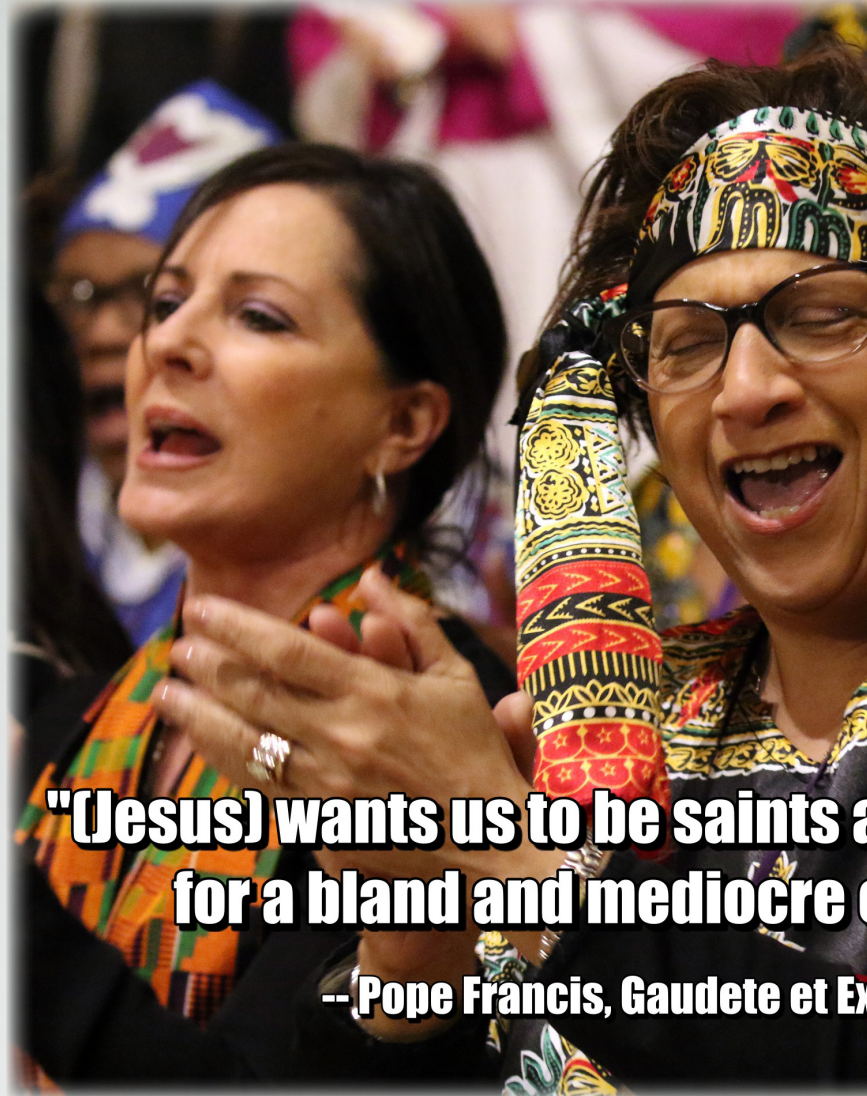
WASHINGTON (CNS) — The president of the U.S. Conference of Catholic Bishops said he is grateful to Pope Francis for "his powerful, straightforward words" in "Gaudete et Exsultate" ("Rejoice and Be Glad"), his apostolic exhortation on "the call to holiness in today's world. Pope Francis is very clear," said Cardinal Daniel N. DiNardo of Galveston-Houston. "He is doing his duty as the vicar of Christ, by strongly urging each and every Christian to freely, and without any qualifications, acknowledge and be open to what God wants them to be — that is 'to be holy, as He is holy' (1 Pet 1:15). "The mission entrusted to each of us in the waters of baptism was simple — by God's grace and power, we are called to become saints," the cardinal added in a statement April 9, the day the Vatican released the document. All Christians are called to be saints, not "plastic statues of saints," the pope wrote, but real people who make time for prayer and who show loving care for others in the simplest gestures.

"Do n



"Always as you at ever

(CNS photo/Gregory A. Shemitz)



"(Jesus) wants us to be saints a for a bland and mediocre c

-- Pope Francis, Gaudete et Ex

TO HOLINESS IN TODAY'S WORLD Do not be afraid of holiness."

-- Pope Francis, Gaudete et Exsultate

Ask the Spirit what Jesus expects from every moment of your life."
-- Pope Francis, Gaudete et Exsultate



We need to think of ourselves as an army of the forgiven. All of us have been looked upon with divine compassion.

-- Gaudete et Exsultate

Catholic News Service/Reuters



and not to settle for existence."
Exsultate

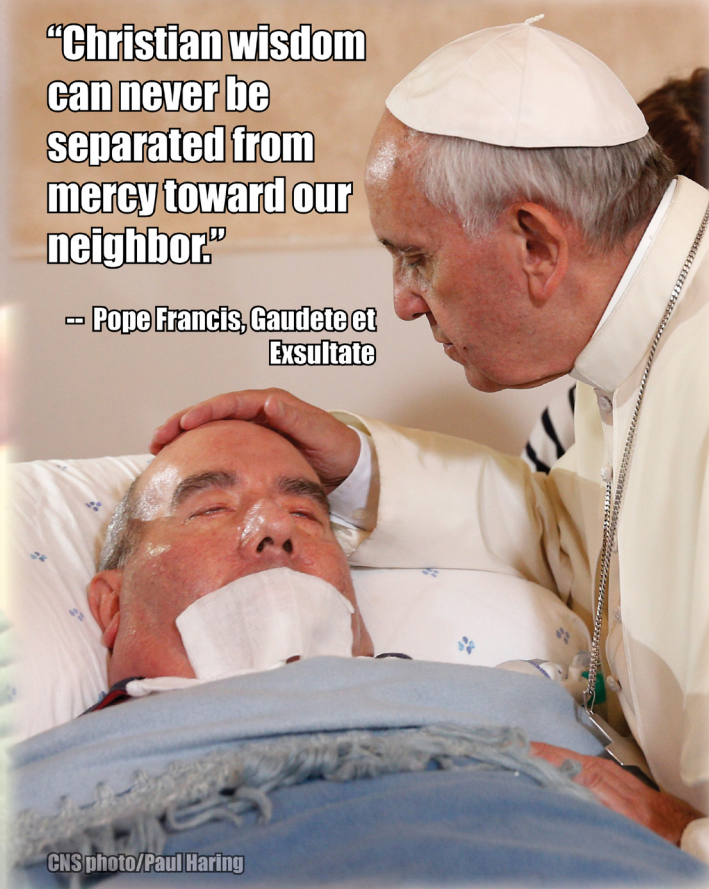
The devil is a real threat to Christian life, not a myth, pope says

VATICAN CITY (CNS) — The path to holiness does not involve wrestling with some abstract boogeyman, but involves a “constant struggle against the devil, the prince of evil,” Pope Francis said. In his new apostolic exhortation, “Gaudete et Exsultate” (“Rejoice and Be Glad”), released by the Vatican April 9, the pope urged Christians not to think of the devil as an intangible construct but rather “a personal being who assails us. We should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea,” the pope wrote. “This mistake would leave us to let down our guard, to grow careless and end up more vulnerable.” Taking advantage of that vulnerability, he added, the devil “does not need to possess us. He poisons us with the venom of hatred, desolation, envy and vice.” Throughout his papacy, Pope Francis has warned of the presence of the devil and the dangers of going to hell if one doesn’t turn away from sin.

Printed copies of “Rejoice and Be Glad” can be ordered from the U.S. Conference of Catholic Bishops at: <http://store.usccb.org/rejoice-and-be-glad-p/7-599.htm>.

“Christian wisdom can never be separated from mercy toward our neighbor.”

-- Pope Francis, Gaudete et Exsultate



CNS photo/Paul Haring

The role of prayer in vocations

BY JILL A. BOUGHTON

Not surprisingly, the vocations of each of the priests who serve as chaplains in the high schools of the Diocese of Fort Wayne-South Bend were born of prayer; their own, and those of key people in their lives.

When Father Jonathan Norton, chaplain at Bishop Dwenger High School, Fort Wayne, was a child preparing for his first Communion, the religious education teacher urged students to sit up close to the altar at Mass. During the consecration, the second-grader thought, "Wow! That's cool!" And then, "I could do that." After he became interested in girls during junior high school the inspiration receded, but it remained on the back burner.

As a football player at Bishop Luers High School, Fort Wayne, Norton passed the school's grotto every time he left the locker room. Taught never to cross in front of Our Lady without some sign of reverence, he admits that briefly taking a knee was his most consistent form of prayer for a number of years.

In his mid 20s, he "reverted" to the Church. "Spending time in Eucharistic adoration finally gave me courage to step forward and pursue the call," he said.

Eucharistic adoration was also key in Father Ben Muhlenkamp's call. As a youth minister at St. Vincent de Paul Parish, Fort Wayne, a strong need for heavenly reinforcement drew him to St. Jude Parish's perpetual adoration chapel, usually at 9 or 10 p.m. In addition to intercessory prayer, he did a lot of reading; not only Scripture, but of other spiritual readings like the diary of St. Faustina and leaflets on the priesthood. Eventually he felt the Lord nudging, "Hey, go be a priest."

The current Bishop Luers chaplain, Father Muhlenkamp is also grateful for the prayers of his godfather, "Uncle Bud." He tells new parents at his parish of St. Louis, Besancon, "Don't just pick your best friend as godfather for your child. Find the holiest person you know."

The prayers of other people first planted a seed in the mind of Father Terrence Coonan Jr., chaplain at Saint Joseph High School in South Bend, he believes. Since there were four boys in his family, when he was in seventh grade their parish priest said that one of them should probably be a priest.

Young Terrence's initial response was "No, thank you," but he later learned that his grandmother, who had six sons, had fervently prayed for one of them to become a priest. Although God didn't answer that prayer, both grandparents continued praying for their grandchildren every day. Father "Terry" and his brother, Father Matthew Coonan, were



Eileen Dimino

Christ the King School, South Bend, Principal Steve Hoffman prepares to receive the vocation chalice from server Luke Kaufhold and pastor Father Steve LaCroix, CSC. A different school classroom or staff member displays the chalice each week as a reminder to pray for vocations. Christ the King has a second vocations chalice that is sent home from Sunday Mass with a different family. Also pictured is student Maya Matthews.

both ordained in 2011.

Eucharistic adoration at St. Jude was also important for Father Terry. Spending lunch hour in the chapel during high school and after his first year of college was "huge, a beautiful time. I grew in my faith." He experienced no "megaphone from the sky," he said, but by Christmas break of his sophomore year at the University of Dayton he was ready to talk to the vocations director. "Not because I knew I had a vocation, but because I had a hunch I needed to explore that possibility."

Father Christopher Lapp, Marian High School chaplain, said, "The role of prayer in my vocation story was absolutely central. As a freshman at the University of Dayton, after receiving outstanding formation in my parish youth ministry program, I committed to attending daily Mass and praying for a holy hour before the Blessed Sacrament every day. I'm convinced that responding to the Lord's invitation to grow in consistency of and depth in prayer was the largest factor in opening my heart to a vocation to the priesthood."

When Dwenger students express an interest in a religious vocation, Father Norton's advice is simple: keep praying and take it one step at a time. He prays for every student to fall in love with Jesus Christ and follow wherever He leads. That love is foundational, whether a person is called to marriage or religious life, biological or spiritual fatherhood. Father Norton also enjoys



Prayer for Vocations

GOD OUR FATHER, we thank you for calling men and women to serve in your Son's Kingdom as priests, deacons, religious, and consecrated persons. Send your Holy Spirit to help us respond generously and courageously to your call. May our community of faith support vocations of sacrificial love in our youth. We ask this through our Lord Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.



SECRETARIAT OF
CLERGY, CONSECRATED LIFE AND VOCATIONS
www.ForYourVocation.org • www.usccb.org

hanging out with students during lunch hour, as does Sister Benedicta from the Sisters of St. Francis of Perpetual Adoration.

Father Terry enjoys sharing his own enthusiasm for the priesthood in classrooms on vocation days. He urges Saint Joseph students to foster a life of prayer and make space for silence so they can hear God's whispers in a noisy world. He also advises, "Don't close any doors too early."

Father Muhlenkamp interacts with Luers students primarily through his homilies and in the confessional. He urges them to go where they feel most peaceful, rather than making decisions in times of inner turmoil. "As long as you're prayerfully drawing closer to the Lord," he reminds them, "you're not wasting your time. Start walking down the road, but tell the Lord you're open to being stopped if He

chooses."

Father Lapp said he strives to keep the Lord in the Eucharist at the center of his habits of prayer. He promotes vocations at Marian "first by trying to be faithful to my vocation. A faithful and joyful priest, wed to the grace of Jesus seeking an individual young man, can do tremendous good in drawing the heart of a young man toward the priesthood."

Several of the high schools prominently display a "wall of faith" (Dwenger's term) with photos of male and female graduates who have entered religious life. "It helps our students see this as a possibility for themselves," says Father Norton.

All four of the chaplains grew up at St. Vincent de Paul Parish, one of several parishes now promoting vocations through the Melchizedek Project, where men read and discuss Father

Brett Brannen's book, "To Save a Thousand Souls," and learn how to discern a vocation to the diocesan priesthood. Junior high students at St. Vincent can also join Mercy Club, which spends time twice a month in adoration, journaling and praying the Divine Mercy chaplet.

Christ the King in South Bend promotes prayer for vocations through two special chalices. One is passed to a different class at the school Mass every week. The other goes home from Sunday Mass with a different family. Parishioners have been using these chalices for about 10 years as a reminder to pray for vocations.

Although St. Joseph Parish in South Bend no longer circulates a vocations cross, one retired parishioner continues to pray for vocations every day. Associate Pastor Dan Ponisciak, CSC, teaches third-, fourth- and fifth-grade students in the school using the Holy Cross Vocations curriculum, developed in collaboration with the Alliance for Catholic Education. Father Ponisciak said, "The lessons focus on discerning God's call and growing in prayer. We start early to help the kids start thinking now about the fact that each of them has a vocation from God, and that they can begin now to think, pray and respond to what He wants them to do with their lives."

The Serra Club of South Bend and the Father Solanus Casey Vocation Guild of Fort Wayne exist to promote and help sustain vocations to the priesthood and religious life. According to Serra President Ted Niezer, every member is committed to praying daily for a specific list of priests, seminarians, religious brothers and sisters in this half of the diocese. "Once assigned, you never stop praying for that person, even if he dies or leaves the seminary." They also write encouraging notes to them.

Serra International was founded in 1935; it is a global lay apostolate recognized by the Vatican for the promotion of vocations, with its own spirituality and charism. It encourages specific prayers not only for people to respond to God's call, but also to persevere in their vocations.

The South Bend Serra chapter began in 1948. Members gather every month in the St. Joseph Medical Center chapel, and a vocation story is shared at each of their meetings. They also provide certificates for faithful altar servers in every parish. There are adjunct members as well, men and women unable to attend meetings because of infirmity, distance or other responsibilities. These members of the "31 Club" divide up the days of the month and commit to praying for vocations on "their" day each month, with updates from the chapter president.

Encounter, encouragement, active parish life key factors in discernment process

WASHINGTON — According to the Center for Applied Research in the Apostolate's annual survey, 82 percent of the 2017 class of men ordained to the priesthood were encouraged by about four people in their lives including parish priests, friends or other parishioners. The report also says that ordinands were, on average, 16 years old when they first considered a vocation to the priesthood, and religious ordinands reported they knew the members of their religious institute an average of six years before entering.

Cardinal Joseph W. Tobin, CSSR, of Newark, chairman of the U.S. bishops' Committee on Clergy, Consecrated Life and Vocations, notes that the CCLV Committee has commissioned this annual study since 1998. It remains part of the ongoing work of the CCLV to highlight various ways that vocations to the priesthood have been and can be encouraged. The CCLV website features resources that are available for vocations promotion throughout the United States.

"A staggering number of the 2017 ordination class report to have been encouraged by others to consider a priestly vocation," Cardinal Tobin said. "That statistic should motivate all the faithful to be sensitive to the work of the Holy Spirit, who may wish to



Lifeteen

Of the young men ordained to the priesthood in the U.S. in 2017, more than three-quarters say they were motivated by the encouragement of parish priests, friends, parishioners and family members to consider a vocation.

use them to extend the invitation to ordained ministry."

The total number of potential ordinands for the class of 2017, 590, was slightly up from 548 in 2016 and down from 595 in 2015.

The Georgetown University-based Center for Applied Research in the Apostolate gath-

ered the data for "The Class of 2017: Survey of Ordinands to the Priesthood." CARA collects the data annually for the U.S. bishops' Secretariat for Clergy, Consecrated Life and Vocations. Approximately 75 percent of the 590 potential ordinands reported to CARA. These 444 respondents include 343 ordinands to the diocesan priesthood, from 140 different dioceses and archdioceses, and 101 ordinands to the religious priesthood.

Among the survey's major findings:

On average, they lived in the diocese or eparchy for which they will be ordained for 16 years before entering seminary.

- The average age for the Class of 2017 is 34. Since 1999, the average age of responding ordinands has decreased by approximately two months each year, from an average of 36 in 1999 to the current average age of 34.

- Seven in 10 ordinands are Caucasian and three in four were born in the United States. One in four respondents were born outside the United States, with the largest numbers coming from Colombia, Mexico, the Philippines, Poland and Vietnam. On average, respondents born in another country have lived in the United States for 12 years.

- Most ordinands have been Catholic since infancy, and 80 percent report that both of their parents are Catholic and more than a third (35 percent) have a relative who is a priest or a religious. The average age of conversion was 21, among those who became Catholic later in life.

- Nearly half completed college (43 percent) before entering the seminary. One in six (18 percent) entered the seminary with a graduate degree. The most common fields of study for ordinands before entering the seminary are theology or philosophy, liberal arts, and business.

- Nearly half of responding ordinands (between 40 percent and 50 percent) attended a Catholic school for at least some part of their schooling, and 59 percent participated in a religious education program in their parish for an average of seven years.

- About six in 10 ordinands (57 percent) report some type of full-time work experience prior to entering the seminary, most often in education. One in 20 ordinands report prior service in the U.S. Armed Forces. About one in eight ordinands (12 percent) report that either parent had a military career in the U.S. Armed Forces.

- Four in five (75 percent) indicate they served as altar servers and about half (52 percent) report service as a lector. Forty-seven percent of responding ordinands reported participating in "Come and See" weekends at their seminary or religious institute.

- About seven in 10 report regularly praying the rosary (73 percent) and participating in Eucharistic adoration (77 percent) before entering the seminary.

- About half (51 percent) indicated that they were discouraged from considering the priesthood by at least one individual, most commonly a friend, classmate or family member other than parents.

The full report can be found online: www.usccb.org/beliefs-and-teachings/vocations/ordination-class/index.cfm.

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Cowboys, infertility and deeper moral questions

Most people still remember the story of Nadya Suleman, dubbed “Octomom,” a single woman who used in vitro fertilization to become pregnant with eight babies simultaneously. Suleman had asked her fertility specialist, Dr. Michael Kamrava, to implant at least a dozen embryos into her uterus, leading to the birth of the famous octuplets in 2009. Dr. Kamrava’s medical license was later revoked by the California Medical Board. In commenting on the case, Judith Alvarado, Deputy Attorney General in California, concluded that Dr. Kamrava had acted “like a cowboy” in ignoring fertility industry guidelines.

When it comes to the “wild west” of infertility — a field of medicine with little oversight and unbridled profit margins — there are a lot of cowboys out there.

Recently there was the case of Kelli Rowlette, who, after having her own DNA analyzed in 2017 through a genealogy website, shockingly discovered that her biological father was actually a fertility specialist who had once treated her mother. Without her mother’s knowledge or consent, the specialist had used his own sperm to impregnate her, while falsely claiming he was using a mixture of sperm from her husband (who had low sperm count) and a donor who was supposed to have been an anonymous university student with features

similar to her husband.

Another infamous case involved Bertold Wiesner who, back in the 1940s, established a fertility clinic in London to help women struggling to conceive. His clinic supposedly relied on a small number of highly intelligent men to serve as sperm donors for artificial insemination, with more than 1500 babies being born. More than seventy years later, based on DNA testing of people who had been conceived at the clinic, it turned out that as many as 600 of the babies born may have relied on sperm from Mr. Wiesner himself.

There was also the troubling story of Dr. Cecil Jacobson of Fairfax County, Virginia. He was accused of a “purposeful pattern of deceit” during the 1980s when he fathered up to 75 children using his own sperm for artificial insemination with his female patients. He was eventually sentenced to five years in prison and had his medical license revoked.

Another notorious episode relied on DNA testing and other evidence gathered by police in Brazil. They discovered that many of the 8,000 babies born after IVF treatments at the clinic of Dr. Roger Abdelmassih in Sao Paulo were not genetically related to the couples who were raising them. Authorities believe that Abdelmassih misled many of his clients during the 1990s and early 2000s and impregnated them with embryos formed



MAKING SENSE OF BIOETHICS

FATHER TAD PACHOLCZYK

from other people’s eggs and sperm, in a bid to improve his clinic’s statistics for successful implantations and births.

Yet another nefarious incident involved Doctors Ricardo Asch, Jose Bulmaceda and Sergio Stone, three fertility specialists and faculty members at the University of California at Irvine who ran a campus fertility clinic during the 1990s. They were accused of fertilizing eggs they had harvested from women and implanting the resulting embryos into unrelated women, as well as selling some of the embryos to scientists and researchers. Dozens of women and couples filed lawsuits against the doctors and the university.

One of the reasons these acts of deception by fertility specialists are so offensive to us is that we realize how the procreation of our own children is meant to involve a strict exclusivity between husband and wife. Whenever we violate that exclusivity by hiring outsiders to produce our offspring in clinics,

BIOETHICS, page 13

What I learned at the presynod gathering

It has been nearly a month since the beginning of the presynod gathering on “Young people, the faith and vocational discernment,” in Rome, and other than the palms from the Mass in St. Peter’s Square still sitting on my dining room table and the magnet of a Swiss Guardsman stuck to my fridge, the physical remnants of that remarkable trip have been put away.

My suitcase is unpacked, my (mostly) normal day-to-day schedule has resumed, and save for the occasional tweet about #synod2018, it seems that the presynod gathering of young people, the first of its kind, has largely faded from view.

But for me, the presynod has really just begun, because in the weeks since returning, I’ve been able to more fully reflect on what happened during the gathering and the value I believe it will have for the Church as a whole.

As one of the delegates representing the U.S. Conference of Catholic Bishops, going to Rome was easily one of the greatest honors of my personal and professional life as it allowed me the chance to bring my experiences, expertise and insights to the table.



IN LIGHT OF FAITH

KATIE PREJEAN-MCGRADY

Upon arriving in Rome, I was absolutely certain I knew what I was in for: a chance to talk,

write and craft a message that would be good for the Church. I thought I was going for the U.S. — to do a job and complete a task, and serve the American Church well.

And we did that: We spent a lot of time in conversa-

tion, a lot of time writing, even more time reading and revising, and then proudly presented an 11-page summary of what was discussed to the bishops. But the presynod gathering of young people amounted to more — a chance for the Church to do something nearly unheard of, setting a precedent moving forward.

Young people are the topic of

IN LIGHT, page 13

To some, this seemed absurd. Critics said it was unthinkable that young people would dare speak on their own behalf.

The Good Shepherd will always protect His sheep



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Fourth Sunday of Easter John 10:11-18

The Acts of the Apostles again is the source of an Easter season’s weekend’s first reading. Peter, once more the spokesman for the Apostles, is filled with the Holy Spirit. He is not speaking on his own.

In this story, Peter restores a person unable to walk to wholeness, declaring that this miraculous event came not as the result of his own power, or of any earthly power, but rather through the power of Jesus.

Continuing, Peter makes it clear that Jesus, the source of Peter’s power, is indeed the Jesus

who was crucified on Calvary, the Son of God and Savior. Jesus is the gateway to eternal life itself, the single source of God’s favor and everlasting life.

The First Epistle of John provides the second reading. These three epistles, given the name of John, the Apostle, are alike, and splendid, in their superb use of language.

This reading declares that true believers are “children of God.” It is a powerful concept, meaning that through Jesus, and in Jesus, believers become much more than merely creatures of God. They truly are God’s children.

The Scriptures have many titles and names for God. He is Master, Creator, the King and the Almighty. In this reading, God is the Father. The title conveys all that the relationship between a child and an earthly father suggests.

For the final reading is a passage from St. John’s Gospel in which Jesus is described as the Good Shepherd. This title, occurring elsewhere in the New Testament, with many echoes of the Old Testament, offers lessons

in itself.

In the Greek, the language of the Gospel, “good” means “ideal.” Jesus is the perfect shepherd. Thus, Jesus not only leads the sheep but risks everything, even life itself, for the sheep. The image has overtones of the Lord’s sacrificial death on Calvary.

Another lesson is that we are sheep. Sheep are not aggressive. They are not predators. They are shy, easily the prey of vicious enemies that capitalize on the sheep’s innocence and vulnerability. Humans resemble sheep, as humans unsuspectingly so often are exposed to the dangers of sin and to the meanness of sinful persons. The Lord protects us.

“Sheep not of this fold” refers to enemies, not just strangers, who lie in waiting for the weak.

In the agrarian world of that day’s Israel, Jesus used images familiar to everyone, such as shepherds and sheep. He wanted all to understand and to know God, God’s mercy, God’s love, and the potential of all to live in this love.

Reflection

For weeks the Church has celebrated the Resurrection, and it still celebrates the Lord’s risen life this weekend.

In these readings, the Church reminds us that the Resurrection was not just a stupendous event that came and went. Instead, it is with us now. How? Peter brought people to God. He brought God’s life-giving power to them. His successors continue in this wondrous exchange.

In our inevitable limitations, we humans everlastingly ignore our own vulnerability and inflate our strengths. We are at the mercy of death-dealing and devils forces, some with human faces. Some come from within us. We must admit these realities.

Jesus is our Good Shepherd, ready to sacrifice earthly life itself to protect us from death.

We need the Lord. Without the Lord, we risk eternal death, helpless before our enemies. He alone guides us to peace and to life.

The Lord, however, does not invade our hearts. We are free to choose for ourselves, in a dramatic personal selection of life in Christ or eternal death.

We must convert and commit. Essential to eternal life is a total and absolute commitment to God, through Jesus.

It is this simple, this basic.

READINGS

Sunday: Acts 4:8-12 Ps 118:1, 8-9, 21-23, 26, 29 1 Jn 3:1-2 Jn 10:11-18

Monday: Acts 11:1-18 Pss 42:2-3; 43:3-4 Jn 10:1-10

Tuesday: Acts 11:19-26 Ps 87:1-7 Jn 10:22-30

Wednesday: 1 Pt 5:5b-14 Ps 89:2-3, 6-7, 16-17 Mk 16:15-20

Thursday: Acts 13:13-25 Ps 89:2-3, 21-22, 25, 27 Jn 13:16-20

Friday: Acts 13:26-33 Ps 2:6-11 Jn 14:1-6

Saturday: Acts 13:44-52 Ps 98:1-4 Jn 14:7-14

Planned Parenthood's abortion fixation

Cecile Richards, who plans to retire this year as president of the Planned Parenthood Federation of America, has authored a self-congratulatory memoir called "Make Trouble."

During her decade-long leadership, trouble is certainly something the organization has created. While it serves fewer clients than in 2005, its share of the nation's abortions has increased from under one-fifth to over one-third. While claiming to serve women's overall "reproductive health," in 96 percent of cases what it provides to pregnant women is abortion.

The organization has opposed "conscience clauses" allowing health professionals to decline involvement in abortion. In 2014, it decided to abandon even the phrase "pro-choice," to focus on demanding greater access to abortion — including access by women who never wanted it. In 2010, Planned Parenthood began demanding that every affiliate perform abortions, a policy that led a few affiliates to leave the organization. Even its own members have no choice.

This fixation on abortion is on display in advance excerpts from Richards' memoir published by People and Cosmopolitan. Two incidents stand out for me.

In a passage described by People as "riveting," Richards recounts being invited to meet with President Donald Trump's daughter Ivanka and her husband Jared Kushner shortly after the 2016 election. They personally asked her to consider the policy that candidate President Trump announced during his campaign: He would ensure federal funding of Planned Parenthood if it stopped perform-

ing abortions.

The House of Representatives had overwhelmingly approved a bill saying the same thing in 2015. Federal law places the same requirement on, for example, the U.N. Population Fund as a condition for federal funding. And some in Congress wanted to defund the organization whether it performs abortions or not. So this was hardly an extreme offer.

Richards could have returned to her office and told her staff: "Nothing new. They defended the new president's policy." Instead, she works up manufactured moral outrage over what she calls an attempt to "bribe" the organization to stop doing abortions. In a 2017 fundraising email, she described as "obscene and insulting" the idea that Planned Parenthood might care about anything more than it cares about killing the unborn.

The other incident involves the fight over the health legislation many call "Obamacare." Richards was very upset that a measure supported by the Catholic bishops, known as the Stupak amendment after its Democratic sponsor, was included in the overall bill passed by the House of Representatives. She calls it a ban on abortion coverage, though it only reflected the policy on federal funding of other federal health programs for decades.

Richards won from her board a decision to oppose the entire measure, which she emphasizes would bring much-needed health benefits for all women, solely because it would not expand federally subsidized abortion.

When Congress removed the Stupak amendment and made



RICHARD DOERFLINGER

other changes, the U.S. bishops decided they had to oppose the final bill for three reasons: abortion, lack of conscience protection and a failure to cover immigrants. And self-styled progressives castigated them for endangering the bill's benefits over what they saw as narrow concerns.

Will these commentators now criticize Planned Parenthood for its willingness to defeat Obamacare because the House's version did not actively advance the group's agenda on the single issue of abortion? Frankly, I will not hold my breath waiting for that day.

But Cecile Richards' memoir may reveal more than she intended about what Planned Parenthood cares about more than anything or anyone else. The next time someone tells you the Catholic Church is obsessed with abortion, point out that there is an organization that really is.

Richard Doerflinger worked in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.

Saint of the Week



Adalbert

956-997

Feast April 23

Christened Wojciech in Bohemia, in today's Czech Republic, he took the name of his teacher, St. Adalbert of Magdeburg. He became the bishop of Prague while still in his 20s, but because political difficulties there retired to a Benedictine abbey in Rome in 990. The pope sent him back to Prague, where he founded an abbey at Brzevnov, but troubles prompted his return to Rome. Eventually he was allowed to evangelize. He and his fellow missionaries persevered and were martyred.

The tragic fallout of these decisions should reignite our natural moral sensibilities, and point us back in the direction of the Creator's plan for human procreation. Our children are truly safeguarded in the dignity of their origins when they are brought into the world exclusively within the marital embrace of husband and wife. Turning to the lawlessness of modern day fertility "cowboys," meanwhile, is a quick study for violation and heartache.

Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the director of education at The National Catholic Bioethics Center in Philadelphia.

BIOETHICS, from page 12

or engage strangers to provide their sex cells for these procedures, unthinkable outcomes become possible.

The plethora of these cases also reminds us how many of the cavalier approaches to human procreation being promoted by the fertility industry are unethical at their core. We are witnessing an unprecedented burgeoning of laboratory techniques for manufacturing human life, many of which are deeply antagonistic to human dignity and contrary to the parental obligations assumed by spouses when they marry.

The natural exclusivity intended in parenthood is meant to afford protection, security about our origins, and the safety of the home hearth. In the headlong rush to achieve a pregnancy at any price, many couples, regrettably, are allowing hawkish businessmen to manipulate their sex cells, create their children in glassware, store them in frozen orphanages, and even discard them like medical waste.

SCRIPTURE SEARCH®

Gospel for April 22, 2018

John 10:11-18

Following is a word search based on the Gospel reading for the Fourth Sunday of Easter, Cycle B, also known as "Good Shepherd Sunday." The words can be found in all directions in the puzzle.

GOOD SHEPHERD	DOWN	HIS LIFE
THE SHEEP	HIRED	A WOLF
COMING	RUNS AWAY	SCATTERS
I KNOW	THE FATHER	BELONG
FOLD	I MUST	IN ORDER
TAKE IT UP	AGAIN	TAKES IT
FROM ME	POWER	COMMAND

NOT HIRED

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

IN LIGHT, from page 12

the synod in October, but rather than just talk at young people, Pope Francis wanted to talk with young people. The supreme pontiff — the vicar of Christ — wanted to engage in dialogue with the very people he is hoping to reach, evangelize and pastor. He wanted to hear from us, learn about our struggles, listen to our hopes and dreams, pay attention to our concerns and give us a chance to honestly share our thoughts.

To some, this seemed absurd. Critics said it was unthinkable that young people would dare speak on their own behalf. But I know that if this synod in October is to be truly fruitful and effective, then the presynod gathering was an important step in the process. It has provided new insights, forced big questions to be asked and challenged the leaders of the Church to think beyond the boxes they sometimes limit themselves to.

But on another level, the presynod gathering did something for me, just as much as I did for it.

Spending time with people from around the world, from diverse backgrounds, experiences, and of different opinions, gave me insight not just into the state of young people globally, but also helped me recognize the universality of our faith.

We became a community — we shared meals, spent time in conversation, learned about one another's lives, prayed together

and became friends. As we dialogued and learned from one another, it dawned on me that the experience of the presynod gathering was, in a very real way, the experience of the life of the Church.

Perhaps Pope Francis knew this when he called for this gathering to happen, that bringing so many young people forth, giving them time to talk and tasking them with crafting a document to present to the bishops would, in the end, not only benefit the Church, but also benefit each one of us.

The presynod helped many of us see firsthand how sharing and living the faith happens best: in community, in honest, authentic dialogue, growing together as we journey with and to Jesus Christ.

Prejean-McGrady, wife, mother and youth minister, was one of three young adult delegates selected by the U.S. bishops to attend a presynod gathering in Rome in March. She is a guest columnist for the Catholic News Service column "In Light of Faith."

A look at Protestant Reformation through different lenses

BY PATRICK BROWN

Five hundred years later, the effects of the divorce initiated by Martin Luther are still being worked out.

As Catholics, we can acknowledge the excesses and irregularities of the medieval Church while mourning the tragic fracturing of Christian brotherhood. But as a trio of new books explore, the way we react to the Reformation, even now, says nearly as much about how we see the Church today as it does about the fissures of five centuries ago.

What is called the "Reformation," of course, was a multifaceted development throughout the 16th and 17th centuries, and understanding it requires having a handle on the personalities, environments and doctrinal questions that fractured the Church. In "Heroes & Heretics of the Reformation," Phillip Campbell offers a concise, readable overview of the tumultuous history.

While the stories of saints in the book are told winsomely and largely without hagiography, the treatment of figures in the Protestant movement are recounted especially well. Campbell, an author of Catholic textbooks, offers a frank yet fair refresher on familiar names like Luther and John Calvin, continuing on to some of less-remembered figures such as Thomas Muntzer, John Knox and Thomas Cranmer.

Despite citations of Wikipedia and more than a few references

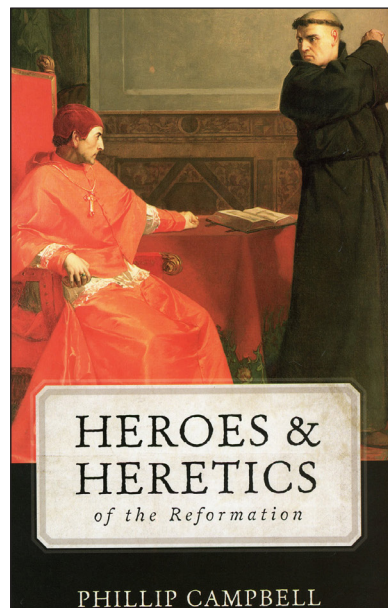
to imagination rather than the historical record, the book is an admirable primer for those who have forgotten — or never learned — about the men and women who demonstrated resolve, cunning and passion on every side of the divide that would tear Christendom asunder.

Joseph Pearce's "Heroes of the Catholic Reformation" treads similar ground more reverently, offering laudable stories of heroic virtue. He also takes pains to make "parallels between Tudor England and the secular fundamentalism of our own age ... in the hope that it will inspire similar holiness and heroism today."

The stories are artfully and passionately told, with an undergirding thesis that the beauty and heroism of figures such as Sts. Thomas More, John Fisher, Edmund Campion and the rest were the "real" reformation. These saints brought a desperately needed energy, discipline and reform back to the Church, Pearce says, and the idea that Luther and Calvin's actions were a "reformation" is in fact an "utter misnomer."

For a substantive treatment of these theological debates, Matthew Levering, chairman of the theology department at the University of St. Mary of the Lake at Mundelein Seminary, asks the question: "Was the Reformation a Mistake?"

Despite his book's provocative title, Levering is no bomb-thrower. He holds that "the Reformers made mistakes, but that they chose to be reformers was not a mistake." Levering holds that

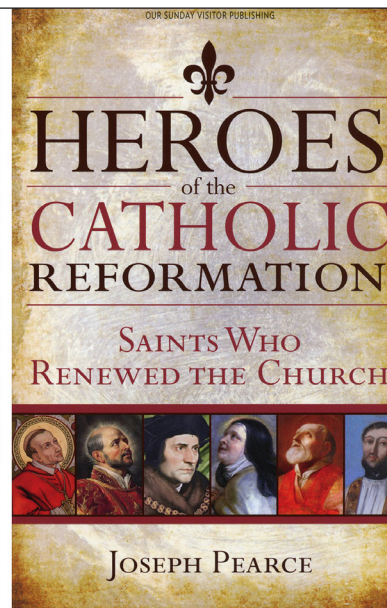


"Heroes & Heretics of the Reformation" by Phillip Campbell. Tan Books (Charlotte, North Carolina, 2017). 324 pp., \$27.95.

the divide created by Luther and Calvin was tragic, yet in some respects necessary.

However, he holds that many of the theological arguments marshaled by the Protestant reformers can be answered with a tradition-informed reading of the Bible that, like the meal at Emmaus, receives teachings that cannot be understood until grace reveals them.

Levering aims to put forth rationales for Catholic doctrine that might prove appealing to a reader who looks only for biblical authority. In this, he aims low— not seeking to prove the



"Heroes of the Catholic Reformation: Saints Who Renewed the Church" by Joseph Pearce. Our Sunday Visitor (Huntington, Indiana, 2017). 176 pp., \$16.95.

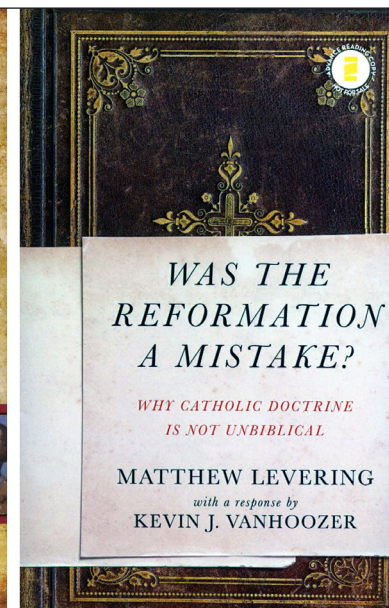
Church's position outright, but only to defend the plausibility of Catholic teaching on familiar apologetical ground such as Mary, the papacy and the real presence of Christ in the Eucharist.

Each chapter recaps Luther's original objections, then offers a reflection, not even necessarily an argument, on how we can understand the Church's understanding as addressing those objections or why the objections might result from misapprehensions.

He hits the mark he sets for himself, while generously offering space for a friendly rebuttal from Protestant theologian Kevin Vanhoozer. Levering is a modest yet knowledgeable guide, content to rest in offering plausible defenses, instead of seeking persuasive ones.

Levering sees the Reformation through the lens of a theologian; Campbell, as a historian; Pearce, as a historically informed advocate for a renewed spirit of engagement and reform. All three are crucial for understanding where we've been, and suggest different ways of addressing the Reformation's legacy today.

Whether or not Pearce is right that "we live in dark and doom-laden days," understanding the causes and faces that energized the Reformation better helps us understand our own deposit of



"Was the Reformation a Mistake? Why Catholic Doctrine Is Not Unbiblical" by Matthew Levering. Zondervan (Grand Rapids, Michigan, 2017). 240 pp., \$27.95.

faith. Pearce, with his explicit parallels between the hostility of Tudor England and contemporary battles over religious liberty, would suggest a need for greater emphasis on the heroic virtue needed to stand up in the face of tyranny.

Levering's book might awaken a re-examination of the doctrinal differences that keep Christian unity an aspiration. Campbell's lens reminds us that the Church has withstood much against attacks from both without and within.

The most appropriate approach to the moment we live in now, where the Church's challenges are less open persecution than the gradations of shifting social pressures and changes, may not be any of the three. But they remind us that after 500 years of reform, reaction and resistance, the 93 theses and all that followed remain a vivid scar on the body of Christ; and that how we see that scar — as a reminder of past pain, a mark in need of present healing, a summons for future courage or all three — indelibly shapes what we see as the Church's mission.

Patrick Brown is a graduate student at Princeton University's Woodrow Wilson School for Public and International Affairs.

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WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. View more Catholic events and submit new ones at www.todayscatholic.org/event. For additional listings of that event, please call the advertising sales staff at 260-399-1449 to purchase space.

Trivia night planned

GOSHEN — St. John the Evangelist Church, 109 W. Monroe St., will have a trivia night fundraising event on Saturday, April 21, from 6-9:30 p.m. in the Deacon Art Bleau Parish Center. Trivia will start promptly at 7 p.m. and 10 rounds will be played. Tables of eight players are \$80 or \$10 a person. Proceeds from this event support the St. John's Welcoming Committee. To register in advance or for information call the 574-533-3385.

Card party planned

NEW CARLISLE — The St. Stanislaus Kosta Parish Altar

and Rosary Sodality, 55756 Tulip Rd., will have a card party and deluxe salad bar on Sunday, April 22, at 11:30 a.m. Raffle prizes and circus theme. Tickets are \$5 and must be purchased in advance by calling Nancy at 574-289-2986. All proceeds benefit the needed items of the church.

'James and the Giant Peach' spring musical

FORT WAYNE — Bishop Dwenger High School presents "James and the Giant Peach — The Musical" April 27, 28 and 29. Performances will be held at 7 p.m. on Friday and Saturday evenings and 2 p.m. Sunday. Reserved tickets are \$10 each and available for purchase by

contacting Lynette Bakle at lbakle@bishopdwenger.com. General admission and student tickets are available 30 minutes before each performance for \$8 and \$6 respectively. Groups of 10 or more may purchase general admission tickets for \$5 each.

'The Sound of Music' to be presented

FORT WAYNE — The Bishop Luers High School Drama Department will present "The Sound of Music" on April 27-28 at 7:30 p.m. and April 29 at 2 p.m. in the school gymnasium. Tickets are \$10 per person. For tickets, contact Cindy Griffith at cgriffith@bishopluers.org or call 260-456-1261, ext. 3133.

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Rose M. Uecker, 77, St. Peter

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Nix Settlement

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Notre Dame

Sister Dorothy Ann Reppen, CSC, 96, Church of Our Lady of Loretto

South Bend

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Bishop Rhoades visits Luers on feast of the Annunciation

BY SARAH DUSTMAN

After a snow day postponed his original pastoral visit to Bishop Luers High School, Fort Wayne, earlier this year, Bishop Kevin C. Rhoades made his visit to the school on Monday, April 9. At the beginning of a Mass celebrated with students and staff, he mentioned that he has had to reschedule previous pastoral visits to Bishop Luers because of snow as well. He decided that after this year's visit in February was postponed, he should come in April to avoid the snow: However, he joked, as he drove to the high school that morning, it was snowing.

The Mass, concelebrated by Father Benjamin Muhlenkamp, took place on the feast of the Annunciation. The bishop explained at the beginning of his homily that the Annunciation is usually celebrated on March 25, but was pushed back this year because Palm Sunday landed on that date. The Annunciation could not be celebrated during Holy Week or Easter Week, so it was carried over to the first available date of April 9.

Bishop Rhoades used his homily to reflect on the Gospel, which told the story of the Annunciation. He said that the angel Gabriel's annunciation to Mary was "the greatest announcement in human history." He reflected that Gabriel's visit must have been startling and overwhelming for Mary. Even though it was a short conversation, it was also a conversation that "turned Mary's life upside-down."

The bishop said that the message from Gabriel was not a command from God. Instead, the message was a calling. While Mary may not have had total understanding of this calling from God, she had total trust.

"Because of her faith and obedience, God came into the world," Bishop Rhoades said. In addition, he said that Mary invites us to say "yes" to God, as she did.

"When we say yes to God, we find our true happiness and peace," he said.

A student asked him earlier that day how he knew of his calling to the priesthood. The bishop shared that moment, which happened during his sophomore year of college. He had been praying on a mountain, torn between the vocations of marriage and the priesthood. He took Mary's response from the Annunciation, substituted "handmaid" with "servant," and prayed, "Behold, I am the servant of the Lord, may it be done to me according to Your Word." After this prayer, the bishop felt incredible peace and joy about the priesthood, a sign that this was God's will for him. He



Chaplain Father Benjamin Muhlenkamp, right, concelebrates as Bishop Kevin C. Rhoades says Mass for the student body on the feast of the Annunciation of the Lord.

encouraged the students to pray and seek to know the Lord's will, and then to do it.

He said that no matter the circumstances they might be going through, they will have "peace and joy deep down" when they follow the will of God.

Bishop Rhoades transitioned his homily to the three students who were receiving the sacrament of Confirmation at Mass. He explained that the same Holy Spirit that came down upon Mary at the Annunciation, as well as the apostles at Pentecost, would descend upon Lucy Derloshon, Jordi Hernandez and Gabriel Mitchell as they were being confirmed. The bishop asked that the students and faculty pray for Derloshon, Hernandez and Mitchell, that their hearts would be open to the gifts of the Holy Spirit throughout their lives.

After the homily the bishop asked Derloshon, Hernandez and Mitchell to stand and renew their baptismal vows. After the renewal, the bishop asked for a moment of silence as the students and faculty prayed for the three students. Once the prayer was finished, the candidates were brought to Bishop Rhoades by their sponsors to be confirmed.

At the end of Mass Bishop Rhoades commended the choir and thanked those who organized his visit — as well as the faculty, who are agents of "the great mission of Catholic education." He then invited the students to join him on the upcoming World Youth Day pilgrimage taking place in Panama

More photos are available at todayscatholic.org.



Photos by John Martin

Bishop Rhoades points out the country of Ethiopia on a map in Jeanine Skordos' sociology classroom at Bishop Luers High School, Fort Wayne, April 9. During a pastoral visit to the school the bishop sat in on the class, which was studying poverty. He recently visited Ethiopia with Catholic Relief Services.



Bishop Rhoades joins students from Peer Ministers and Student Leadership for lunch.



Bishop Rhoades and AP Government teacher Drew Heiniger share a moment.

in January. He said that there would be many participants from the diocese, and that he hoped there would be a good representation from Bishop Luers.

Before celebrating Mass, Bishop Rhoades visited a few classrooms. He spoke to Drew Heiniger's three AP Government classes on the topic of immigration and the Church's teaching and activities in service of

migrants and refugees.

The bishop began his discussion with Heiniger's sixth-period class by sharing that one of his first assignments as a priest in York, Pennsylvania, was visiting migrant camps in Adams County twice a week. He that he celebrated Mass for them and tended to their spiritual and pastoral needs.

He explained that many people are forced to migrate, especially when people's lives are in danger or they are unable to support their families due to extreme poverty. He gave examples of the conflict in Syria, poverty in Mexico and drug problems in Central America.

Bishop Rhoades also said that the Church is very involved

throughout the world in helping refugees and migrants. Currently, he noted, there are 65 million refugees in the world who have been uprooted from their homes.

While the Church recognizes the right of nations to control and secure their borders, the Church also recognizes the plight of those who are unable to live in peace or with economic stability. In addition, the Church insists upon respect for the life and dignity of all, including undocumented immigrants. The bishop stressed the importance of keeping families together, and the pain caused by forced separation.

"There needs to be a way to help these people," he said. He knows that immigration is a complex issue; however, Catholics should look at the topic of immigration with the perspective of the Gospel and Catholic social teaching.

After speaking with the classes, Bishop Rhoades joined student leaders and Peer Ministers for lunch. This group was composed of sophomores, juniors and seniors. As each student came to the meeting, the bishop asked them their name and which parish they attended.

As the group ate, he asked questions about the activities and community at Bishop Luers, and let the students lead the discussion. The topics they covered were the responsibilities of Student Council and Peer Ministers, the service group Sodalitas, visits from area priests and seminarians, their theology courses, an upcoming school production of "The Sound of Music," sports programs and the diocesan pilgrimage to World Youth Day.